2-15-1898


H.N. Engle

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons

Permanent URL: https://mosaic.messiah.edu/evanvisitor/217

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/217

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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

EDITORIAL.
Items, Experience or Faith?......61
Special Mention..................71
Our Times, Exchange Clippings, Etc. 60

POETRY.
What the Prince of Peace might say. 62
A Character....................73
My jewels........................78
The Wayward Youth..............79

ESSAYS.
Holiness, J. G. Cassel...62
Does the Blood Cleanse? J. Eber Zook...68
The Life More Abundant, V. D. David...66
Daily Experience, D. W. Zook......67
The Witness of the Spirit, John Folt...68
Watch and Pray, Albert T. Harris.....69
There is a God, Ica C. Herr........70

SELECTIONS.
Moody's Story of Alexander the Great...72
Revealing the Holy Ghost.........72

CHURCH NEWS.
Local Church News...............75
From the Field..................75

HEALTH AND HOME.
73

MISSIONARY.
78

OUR YOUTH.
79

OUR TIMES—OBITUARY, Etc.
74

EXPERIENCE OR FAITH?

GOD has various ways of revealing and manifesting himself to his children. To some he must come with Sinai's blackness and darkness and tempest, shaking the foundations of the being with very emotional demonstrations. We read of "holy men of old" who were smitten to the earth when the Spirit of the Lord was upon them; others were as dead men. To others he is able to reveal Himself in a "still, small voice." May God give us the spirit of discernment in these trying times to know that our salvation does not rest on some experience. The experience is all right; but no matter how marvelously God has dealt with us personally, when all has been weighed and sifted, every soul who enjoys the consciousness of the Lord was upon them; others were as dead men. To others he is able to reveal Himself in a "still, small voice." May God give us the spirit of discernment in these trying times to know that our salvation does not rest on some experience. The experience is all right; but no matter how marvelously God has dealt with us personally, when all has been weighed and sifted, every soul who enjoys the consciousness of salvation has had to accept the proffered gift by a simple, definite act of faith. That the vividness of this consciousness need not be one of the less assuring in the soul who has had no particular emotional demonstrations is evident; because it is frequently such who have had a "marvelous experience" and "display of emotion" who are most severely assailed with doubt when feeling, for a season, has left them. The question is not, How has God dealt with us and led us into the experience of Justification and Sanctification? but, Has he actually led us into that state? The red chord of truth must run through all our experience as well as our teaching, else it will lead into fanaticism instead of imparting the joys of salvation. We are truly in "perilous times" and men are being led to build their hopes on anything but the ransom-sacrifice—the Lamb of God which taketh away the sin of the world.

Confession is good for the soul... This is the voice of the Spirit. It is perfectly in order that we "confess our faults one to the other." We like to see this attitude in a seeking soul. It is a token of penitence. As a rule there accompanies a sense of deep contrition of spirit and a complete breaking-up of the heart. Nevertheless, let us go to the bottom of things. Many a soul has tried to earn peace of mind and become an inheritor of salvation by public confessions to, and before, men, having yet failed to get down in dust and ashes before God. Undoubtedly teaching has much to do in forming men's conception and standard of peace and salvation. Let us in all our ways commit them to God, after having accepted the Word as a "lamp for our feet and a light to our pathway." Then we can by faith "look unto Jesus" in meekness and humbleness of mind. A broken and contrite heart are sacrifices acceptable before God.

Reverence for God must lie as the foundation of any character bidding for usefulness in the world. The scrutinizing eye of Jehovah sees the sincerity or treachery of the heart. The Fear of the Lord is the beginning of wisdom," said the wise man, (Prov. 9:10); and the lack of this elementary wisdom is seen in the attendant pride, arrogance, and discontent associated with the education of our youth today. What will be the consequence of a generation of men and women brought up under the glare of present-day educational facilities unless a deep-seated reverence for God controls the reins of their life-course?

Considerable of truth is embodied in the statement that the great sin of the church is, truckling to public sentiment, following the multitude to do evil, and worshiping mammon.


WHAT THE PRINCE OF PEACE MIGHT SAY.

If He Would Speak To-day.

"I have come, and the world shall be shaken, like a reed at the touch of my rod, and the kingdoms of men shall awaken. To the voice and summons of God. No more through the din of the ages, shall warnings and chiddings divine from the lips of my prophets and sages be trampled like pearls before swine. "Have ye seized all my lands and my cattle? Would ye keep back from labor her meed? Would ye challenge the outcasts to battle, when they plead at your feet in their need? And when clamor of hunger grows louder, and the multitude prays to be fed, will ye answer with prison and powder? The cries of your brother for bread? I'll turn from your altars and arches and the mockings of steeples and domes, to join in the long weary marches of the poor ones bereft of their homes; I'd share in the sorrows and crosses of the poor, the hungry and cold, for dearer to me are their losses than your mines and your altars of gold.

"I will wither the might of the Spoiler, I will end the reign of his hate; the servants of Sin shall no longer be prospered in Church and in State. Aye, the prayers of the poor are ascending to be written with lightnings on high! And the walls of all captives be blending with bolts that shall leap from the sky.

"Then the thrones of your kings shall be shattered, and the captives and surfs shall go free; then I'll harvest from seed that I scattered on the borders of blue Galilee. Yes, I come not now as a stranger—Lo, my reapers shall sing through the night, till the star that stood over the manger shall cover the world with its light." —Settled.

For the Evangelical Visitor.

HOLINESS.

NUMBER FOUR.

We take up the thought where we left off in the last paper. We saw how fully all our need was met by the cross of Jesus, and that in His dying, we died, and were then put in the place of death in relation to sin, to the flesh, and to all that is opposed to holiness. But lest someone should fail to see the real meaning of the passages which speak of the believer’s being dead, let us here inquire what it is to be "dead with Christ." Are we to understand that the flesh is absolutely dead? No, it would be a very serious mistake to presume that the flesh in us had actually died, and that we had nothing to fear from it, any more than we had anything to fear from our dead enemy whose body we had seen lowered into the grave. If it were true that the flesh is actually dead in those who are said to be "dead with Christ," (and these words are used not of a select class, but of all believers), then what need would there be for the many admonitions to "mortify," to "put off," to "deny," to "keep under," to "make no provision for," to "have no confidence in," etc? We are not for a moment to suppose that the flesh is absolutely dead, and that it may not arise and clamor for its old-time privileges. The fact is a great many believers are yet carnal, because they are babes, and there is far too much of the action of the flesh and sin is yet exercising dominion over them.

"But what, then, do these passages mean which say we are dead?" May the spirit give to every one the real thought of God here. And is it not simply this, that Christ, being our substitute, and acting for us, died in our stead, so that now we are, judicially, counted as dead as to our old standing in Adam, and alive to God through our new Head, Christ, who arose from the dead? As we were one bundle with Adam in sin and corruption and death, so now we are one bundle with Christ in death to sin and resurrection to life and immortal glory. This truth needs to be reiterated again and again, until it gets into our hearts and becomes fixed and settled there. No apology is necessary for dwelling upon it so much. It is the foundation rock of the atonement, and the foundation for holiness of life. A person is reckoned to be dead with Christ when by faith he becomes a child of God. In Christ, his substitute, he has died, though he is still a living man, encompassed with earthly infirmities. He receives the divine nature while the old nature still exists; divine life is put into the earthen vessel.

Say not that this death with Christ is not real. It is as real to faith as the existence and personality of God. What does every one confess who goes down into the liquid grave in baptism? He confesses by this solemn act that he accepts the death of Christ for himself, and openly takes his place with Christ as dead to sin, to the flesh, to the world and to himself. This may very seldom be fully understood by those who are baptized, but it is nevertheless what the ordinance teaches according to Rom. 6:3,4.

But it is one thing to apprehend the truth of our death with Christ, and quite another to know the power of it in our lives, so that there shall be the blessed fruit of holiness. And this brings us to the deeply important step that needs to be taken in order that we may live victorious lives in the spirit. If the reader will turn to the sixth chapter of Romans, he will find that the eleventh verse marks an important point in the apostle’s argument. He shows in the preceding verses our identity with Christ in His death and resurrection. But now he says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." This is the beginning of the really surrendered and victorious life. How many of us lived for years in a half-hearted sort of way, trying to be Christians, and yet finding sin too strong for us! Again and again we have fallen and painfully realized that in a great measure sin had dominion over us. What was the trouble? We had not fully apprehended the meaning of the atonement, and had not reckoned ourselves dead indeed unto sin. And when the light slowly began to dawn upon us, oh what a struggle! When the cross was seen to be the only way of deliverance, and that even our beloved self had to be delivered to its devouring flames, then our will arose in rebellion and we began to pity ourselves. But, beloved, did any of us find rest until all was yielded to the cross? Verily not. The last thing had to go; and then there was rest, and then the Comforter could comfort and teach.

Oh, beloved! Reckon yourselves to be dead indeed unto sin. This is
one of the key words of holiness. God says you are dead with Christ; now take your position, and reckon as God reckons. Do not wait for an inner self-crucifixion, (that is not it: Calvary is the scene of crucifixion), but get in the right attitude before God, and reckon by faith that you are dead. Sin shall not have dominion over you, because you are dead to it. The flesh shall not have its desires gratified, because it has been crucified with the affections and lusts. Self shall not dominate, because it too has been crucified with Christ. Do not doubt the reality of this. Believe it with all your heart, and let the power of the cross do a mighty work in your life. Let the surrender be complete and unconditional. Keep nothing back. Accept the cross as utter death to all of the old life. Let it reduce you to a cipher. Christ must be King. Self, nothing—Christ, all. Then there can be holiness.

Why is it that so many have such an agonizing time until they get through to victory? It is simply because they are not willing to accept the cross. The flesh has been so long used to having its own way, that it resists vigorously when it is about to be relegated to the place where the cross puts it. Self does not yield its place without a struggle. And it is our good self, our religious self that dies the hardest. But the quicker we are done with it the better. Jesus emptied Himself; how much more necessary it is for us to be emptied, who have so much evil in us. We must be emptied in order to be filled. There must be room for the incoming of the Christ-life which is our holiness.

This emptying, this absolute surrender is the one definite step that must be taken in order to live the sanctified life. It is a step of faith. Only by faith can this reckoning be done. It is not by feeling, not by trying; it is simply believing, trusting, letting God work. Reckon, then realize.

Faith's reckoning must be maintained moment by moment by the grace of God; and it is only as the right attitude in relation to the cross is maintained that unbroken fellowship and victory can be realized. According to faith's reckoning, the power of the cross works in us and gives us in living experience, victory over all sin. Not only once, but all the time, must we reckon ourselves to be dead indeed unto sin and alive unto God through Jesus Christ our Lord. There is another key word of the life of holiness in the sixth chapter of Romans. It is the word "yield." Most precious indeed is this word to the soul that has been fully subdued and conquered by the love of Jesus. After telling us to reckon ourselves dead to sin and alive unto God, the apostle says, "Yield yourselves unto God as those that are alive from the dead." This has come to me with new force and preciousness lately. It is not as dead, but as one who is alive from the dead, that I am to yield myself to God. According to the marvelous "operation of God," and faith's reckoning, the old sinful, carnal life, which was only fit for the cross, has all been done away; and now God calls for the precious, new, resurrection life to be yielded to Him. He has need of this life in His service. Perhaps we have been willing to give to God that which has become useless and loathsome to us; but that is not what He wants. It is the living sacrifice of a holy body that is acceptable to Him.—Rom. 12:1. Such a sacrifice will be a sweet smelling savor in heaven, and a blessed benediction upon the earth. And the fruit of this holy, yielded life will be holiness. "Yield your members servants of righteousness unto holiness."—Rom. 6:20.

May God grant that every reader of this paper shall enter fully the surrendered life, and offer unto God the acceptable sacrifice of a yielded life, which shall bear the precious fruit of holiness in all manner of living.

Los Angeles, Cal.
J. G. CASSELL.

Anyone can criticise the Bible. A fly can criticise an elephant; a mosquito can criticise the statue of William Penn, but it wouldn't make any difference to the statue. The weakness of the character of the infidel lies in this—that he destroys and puts nothing better in the place.

—Russell H. Connell, D. D.

For the Evangelical Visitor.

DOES THE BLOOD CLEANSE?

Our heart has been made to bleed, especially of late, when we can plainly see the compromising spirit the devil seems determined to thrust upon some of God's "little ones."

While the powers of darkness seem to be, and they surely are, centered upon us who have passed from death unto life, it is just as truly as ever a matter of individual responsibility. If a soul is determined to enter into, and abide in, the kingdom, all the world together with all the demons of hell, cannot hinder that one except as he willingly consents to his being prevented. God says: "Behold, I have set before thee an open door, and no man can shut it"—Rev. 3:8.

It appears there always were, and so long as this dispensation lasts will be, some who are inclined to make certain reservations for self, or in other, plainer words, they are desirous of making provision for the flesh. This does not essentially imply a desire to fulfill the lusts of carnality, but still it proves to be an effectual barrier to the experience of entire sanctification and the life of holiness unto the Lord enjoined upon every believer.

"To the law and to the testimony: if they speak not according to this word [the Bible], it is because there is no light in them."—Isa. 8:20. Let us see briefly what the Word says concerning the power of the blood in availing for our entire cleansing.

"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 Jno. 1:7.

"For if we have been planted [present perfect tense—not future] together in the likeness of his death [i.e., by crucifixion], we shall be also in the likeness of his resurrection: knowing this, that our old man [the carnal nature—the sin principle] is crucified with him [not merely was crucified some time in the past, but is now still kept upon the cross], that the body of sin might be destroyed [eradicated], that henceforth we should not serve sin. For he that is dead [crucified with
hiding of some pet idol or secret sin? the smallest dark corner for the there is somewhere reserved even who would thus lower the standard Ghost, will dwell in our hearts if dately takes possession of the newly sanctification of the known law of God. In making us clean and efficacies or cleansing virtue of the faith, fully applied, is to deny the efficacy or cleansing virtue of the all-availing tide that flowed from the five bleeding wounds of our Jesus Christ our Lord."—Rom. 6:9-11.

We are, in many places, commanded to be holy. Can one reckon himself holy when he is conscious of present, inbred corruption or sin? Now, God never enjoined upon us anything that we cannot, by his sovereign grace, live out in our lives to its fullness. To say that there is the least remains of sin in a soul to whom the blood has been, through faith, fully applied, is to deny the dence of carnality and sin as ever, increase, but it is only meagre, because the weeds (sins, hereditary, and wilfully habitual) and some vegetables (principles of righteousness, of which every one has at least a few). We will all agree that none but a very fool of a gardener would or could expect the cabbages, turnips, etc., to live down the greater or lesser weeds—sunflowers, sandburrs, etc. If he would hoe them off, we would say, Good! But if he pulls up the weeds, root and branch, we cry: Excelsior! Model gardener.

Beloved, here are represented three distinct classes into which believers of today are divided. The first teach men to "live down" the bad qualities, weaknesses, and sins, by cultivating the little good there is in them, such as principles of honesty, fair dealing, and a few common moral graces. Failure is just as sure to such who thus vainly hope to evolve themselves into grace, as to the foolish gardener above.

A second class teach that we simply overcome or suppress the weeds of carnality, through the grace of God,—sort of "hoe them off," but ever and anon are coming up sprouts which must again be cut down. Now, such may realize some increase, but it is only meagre, because the stumps and roots of the cut-off weeds do absorb much moisture and vitality from the tender plants.

The third class teach, and we heartily agree with them, that first the weeds are cut off (justification), and afterwards pulled out by the roots, leaving nothing but the fertile loam (a heart made pure and holy in the blood) which, quickened by moisture in itself (the indwelling Holy Comforter) and warmed by beams of love from the Sun of Righteousness, brings forth perfect fruit unto God and his Christ. O, beloved! Choose ye this day, discern between the way, and the way within the way. The Prophet of God speaks as moved by the Holy Spirit: "And an highway shall be there (justification), and a way (sanctification), and it shall be called The way of holiness; the unclean shall not pass over it [the way of holiness]; for he [the Lord himself] shall be with them: the way-farring men, though fools, shall not err therein [surely this means a sinless life]"—Isa. 35:8 (margin).

Some one may ask how it may be possible for us to fall from such a state of sinless life obtained through grace. That question is very easily answered. We will not become more holy in this life than was Adam before he fell into sin. He was created in the very image of God himself, and yet Satan tempted him with the awful known result. So we are created anew in Christ Jesus, and made to be partakers of the divine nature, having escaped the corruption that is in the world through lust, and made holy in his blood. But even to us comes the solemn warning from the chief apostle: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."—Rom. 11:22.

Jesus said the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened. So if we hide the least leaven (sin) in our hearts, soon the whole lump will have become leavened and we be as full of carnality and sin as ever, and our state will be most aptly described by Paul's words to the backslidden Galatians when he said, "Ye are fallen from grace."—Gal. 5:4.

Let us beware lest the enemy come and, finding us sleeping, sow tares of sin in our now purged hearts and the latter end be worse than the first.

"If you want boldness, take part in the fight; if you want purity, walk in the light; if you want liberty, shout and be free, Enjoying a full salvation."

Yours for the rescue of the perishing. J. EBER ZOOK.

Woo unto him that giveth his neighbor drink, that puttest thy bottle to him and maketh him drunken. Hab. 2:25.
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.

(SECOND PART.)

THIRD.

NOW, perhaps you will ask me, what is the absolute necessity of receiving the baptism of the Holy Ghost, or the Life more abundant? Why is this abundant life needed? Can't you be a Christian without this life more abundant?

Certainly you can be a Christian without it; you can get to heaven; but that is all; you can't glorify God, as you ought to.

Let me prove the absolute necessity of this life.

First, you have no authority to preach the Gospel without this power,—no Bible authority. You may be a teacher, evangelist, minister, clergyman, but you have no business to take the Bible and go and preach the Gospel until you get this anunction from above. The Bible stands clearly against you if you preach without this power. Mark 16:15, “And he said unto them, Go ye into all the world, and preach the gospel to every creature.” Now that was the command the Lord Jesus Christ gave to the disciples, “Go ye and preach the gospel to every creature.” But He told them later to tarry to get the power for preaching: Acts 1:4, R. V.” And being assembled together with him, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which said He, ye heard from me.” Now, there is the second command,—not to go. “Go and preach the gospel, but not now.” “John, don't go now. Peter, you mustn't go now. I have given you the command to go and preach the gospel, but not now; you must wait until you get the promise of the Father from heaven. When you receive the power, then you can go and testify in Jerusalem and Judea,” Acts 1:8, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Nowadays hundreds of people are preaching the gospel. They get tired; they have sore throat, or chest pain; they are laid up; they can hardly do their work. Sometimes they wish some other minister would come and take their place. A Sunday-school teacher wishes some one would take her place. You don't wish to preach, you get tired and weary. You haven't got the oil of the Holy Ghost. Until you get the oil of the Spirit, your machine will squeak: there will be plenty of noise, but no power. When you get this oil, you will be able to preach the gospel with all joy. You have no business to preach or teach to the multitude unless you have this power. Of course, sometimes God honors His Word and overrules your preaching for good, but you mustn't take advantage of it. Some people who are not filled with the Holy Ghost are used by God, but it is only because God honors His own Word and overrules their preaching.

Perhaps you would ask me,—If one has no business to preach or teach to the multitude without this power, what about school teachers, those who are instructing their scholars and yet do not possess this power? Should they give up their teaching in Sunday-schools?

I say no, they may continue in their work as long as they are born again, but not otherwise. — Ps. 50:16: “But unto the wicked God saith, What hast thou to do to declare my statutes?; and they may lead some souls to Christ; but I am sure it is the will of God they should know that by this power they would become twice as useful in the Master's service, and that they would then be able to explain the various facts that are in the Bible according to the mind of the Spirit. 1 John 2:27, R. V., And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in Him.”

Now in many places in India, preaching is going on without any power. The reason is, the preachers are not filled with the Holy Ghost.

Why are there so many agnostics and railers against the Bible? Because they don't see the Holy Ghost power. If every pastor, clergyman, Sunday-school teacher and all who preach the gospel possessed this power, the wonderful power, the power from heaven, I am sure the same Pentecostal results would follow. Do claim and secure this power at all cost, and then you can preach the gospel.

A second reason why the life more abundant is absolutely necessary is that you cannot be a soul-winner without it. You may preach; but no souls will come to Christ. John 14:12, “Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” “I go to my Father.” He means when He goes to His Father and intercedes for his people and sends the Holy Ghost, they will be able to do much greater works than healing and casting out devils. When He sent His disciples two by two, He gave them power to heal sickness, and to cast out devils; but you don't find one case where they brought back word that any one was converted. If you will read Matthew 10 and Luke 10 you will see that there wasn't one case of conversion. They brought the message, that the unclean Spirits were obedient to them, and they were rejoicing over that. That is why Christ said, “If I go to my Father, you will do these great things, and not only do these, but greater things than these;” that is, you will win souls,—more glorious work than you are doing now.

My brother, you are not a soul-winner; why don't you go for this power? Why are you satisfied with two or three conversions? You need Pentecostal power. We want the conversion of thousands and thousands. Of course the Lord blesses your work to encourage you, but the Lord expects to do greater things through His sent ones. You say till at Pentecostal time has played out. No; your faith is played out.
May God make you very earnest about these things.

Eight years ago God gave me this blessed life more abundant. I waited eleven years before that. I used to get tired out and couldn’t go on, used to feel pain in my throat, back and chest. Why? I was doing work in my own strength; I was trying to pull myself up; but I was sadly disappointed.

You are seeking a blessing, but you need the Blesser to get all the blessings you want. You may have peace. That is not enough. You may have strength. That is not enough. Perhaps you get some help. That is not enough. You may have won victory over your temper. That is not enough. You are only going for the leaves and fruits and flowers, but you haven’t got the Tree. You are going for the nuggets of gold, but you haven’t got the Gold Mine. You are going to the bank for money, but you haven’t got the Banker. With all your blessings, you will be dissatisfied. You will be in the same place as you were before. I have seen people go to conferences, get some blessings, get a little excitement, get strung up, and then when they go back they are in the same old box again, and come to the next conference to pull them up. My brother, go for the Person, go for the life more abundant; and do not be satisfied until you receive the abundant life, the baptism of the Holy Ghost, the soul-winning life, the glorious life. Do you not need that?

Third: The life more abundant is absolutely necessary so that you may have power in preaching. Acts 2:14. “But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, let this be known unto you and hearken and believe this word which is spoken in your ears. For these are not drunken with wine, as it seemeth; for it is the power of God.”

Not only for soul-winning, you also want the power for preaching. Peter lifted up his voice, the Holy Ghost records. Peter opened his mouth. I wish people could understand Peter. When he was filled with the Holy Ghost, he opened his mouth. I tell you, when you possess the power, you need not advertise to get people. When you possess the power, people will come to you. Wherewith Jesus went, people said about Him: Why? Because He was a power. There are no empty seats. When Christ was in a house, the people came to Him and they sat where they could, they didn’t look for chairs. Some stood here and some stood there. They filled the place. Unless you possess the power your church will be empty.

Many churches have empty seats. Sometimes people go to church out of curiosity, because some lecture is going on and some go because it is respectable. What a sight of relief they give when the minister says, “Amen!” My dear brother, when the power of God is in you, people will come and fill your church.

Take another verse, about John the Baptist. Matt. 3:5, “Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.” All went out into the wilderness. This man wasn’t highly educated. He knew nothing of Latin or geometry or any of those things. He looked cranky, fanatic.

“Who is this fellow who is preaching in the wilderness? All the people of Judea and Jerusalem are going after him, out into the wilderness. In the wilderness, there were not any seats, but they all went there. Why? Because there was Power. The Power of God. I tell you, preacher, teacher, minister, clergyman, when you get the power of God, you will have a good time. You will have to drive away the people after the service. Why? They won’t leave you. Glory be to God! Sometimes I have preached twelve hours a day, even then they waited to hear more, and would say, “No, no, no, speak on.” When the Holy Ghost takes possession of you, your preaching will be with power, and the people won’t go. When people begin to nod their heads, and bring out their watches, it is a bad thing to preach after that. I have found it so many times. I knew when the Lord spoke; I knew when the Lord didn’t speak. When the Lord speaks, you sit with eyes front, with full attention. You could hear a pin drop. God help you if you haven’t got this life.

I humbly beg of you to come to a decision about this and claim Christ Himself, and receive this abundant life. When you have received Him you will not be a worker in your own strength, but a fishing rod in the hand of the Fisherman. The Holy Ghost is the fisherman,—not you. The bait is the gospel, the hook is the law, and the line is faith and mind,—you are only the rod.

Many people don’t use the bait in the right way. They show the hook. When a fish sees the hook, it shuns it. When it sees the bait, it comes around. You must give them the gospel. Many bring lots of illustrations, lots of theology, and still no catch. You should go to school not to church, to teach people. When you preach, exalt Christ. Lift Him up! Lift Him up! Let people see Jesus! That is the victory! My sister, my brother, it breaks my heart to think that many do not possess this abundant life. Do not forget that you are only a rod prepared by the Holy Ghost. He holds you and uses you. O, glory be to God, what success there will be!

My brother, do you want him? Are you dead in earnest?

Once I met a gentleman, whom I never met before. He came to me and said, “Are you David?”

I said, “Yes, I am David?”

He said, “You wrote the booklet, ‘Have You the Baptism of the Holy Ghost?’”

I said, “Yes, my dear brother.”

He said, “I simply followed everything in that booklet from the first leaf to the last. You said, ‘Get down on your knees.’ I got down on my knees and claimed the promise of the Father. You said: ‘Thank God.’ I thanked Him. You said: ‘Go and tell it out.’ I went and told it out. Souls came to Christ. Revivals broke out.”

“Glory be to God.”

You remember Joshua. The Lord said to Joshua, “Joshua, here, you see this land?”

“Yes, I see the land.”

“Do you see it all?”

“Yes I see it all.”

“Every place that the soul of your foot shall tread upon, that have I given unto you.”—Josh. 1:3.

Not—“all you see,” my dear brother. Joshua saw much land but the promise was, “Every place
that the sole of your foot shall tread upon." You have got to put your foot on it. You have seen it, but now you put your foot on it. If you receive the life more abundant, the Holy Ghost is going to use you. Take this into your heart to-day, think it over, and say to God, "I must possess the life more abundant," and the Lord will prepare you and will give you this power. Then people will know you are different. The first sermon you give in your pulpit, will make them to understand that their minister is quite a different man: "He looks quite different." Your children will know the difference. Your wife will know it. Your neighbors will know it. When you possess the power of God, the life more abundant will come out of you. Hundreds of people will be saved by the power of God.

FOURTH.

Perhaps you may ask me: If I receive the life more abundant how shall I get along?

Turn to Acts 4:34, "Neither was there any among them that lacked." Take another verse, Luke 22:35, "And he said unto them, when I come again, shall I find faith on the earth?" I saw at once that there was some money-business in this country. I said, "No, I have come here to preach the gospel."

I tell you, when you are filled with the Holy Ghost and with the fire, the Lord will supply all you need. He will supply your house, your family, your school, all things. O, God Almighty will bless you with the Pentecostal blessing if you will only come to the Pentecostal life. The Lord will satisfy your need. We have got a God who has money, and He will supply all your need. There will be power in your work. May the Lord God help you.

Bear in mind first, that there is no life more abundant at the beginning,—when you are converted,—and second the absolute necessity of this life for soul-winning and preaching. Take these points in prayer and say: "O, God, I must have this life more abundant. I must have this abundant life." You shall have it. I say it in the presence of God. You shall be filled with this abundant life if you will be honest, because God has said so.

He that does a base thing in zeal for his friend burns the golden thread that ties their hearts together.—Jeremy Taylor.

When I tell you to go anywhere, you lack nothing.

I don't believe in subscriptions and collections. Wherever the people subscribe for me, I leave the church: but I believe in free-will offerings. These eight years of my life have been quite different from the years before them. I have six workers under me. I have no funds, no society, but the Lord supplies all my need.

A man wrote me from England, "Brother, come and give us a week's addresses; I will give you so many pounds."

I wrote him back, "I am not working for money." The Lord doesn't like His children going about begging money. Pray if you want money. Don't go to the people and beg.

One lady asked me when I reached San Francisco, "What brought you here? Have you come to collect money for the famine?"

I saw at once that there was some money-business in this country.

If I have a need I will tell you. When I have a need I will tell you. I don't believe in subscriptions and collections.

In order that we may have a daily experience of progress in the highway of holiness. It is necessary to always be found obedient unto the faith. What is it that we should obey but the same Spirit that called us unto repentance, and led us into the way "that is cast up for the redeemed to walk upon." God says unto us, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey his voice, provoke him not."—Ex. 23:20, 21. Again, "Thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. 30:21. And again, "The Lord will go before you; and the God of Israel will be your reward."—Isa. 52:12. Therefore we are beset before and behind by the Spirit of God, and to him we are to yield our obedience.

There are many spirits gone out into the world, but we are to try the spirits whether they be of God. The devil will come as an angel of light and will if possible lead us astray. He comes then, not in a tempting way to do evil, but rather in a doctrinal way and thus would cause to err, even the elect if it were possible, with his way that seems so much like the truth. Therefore it becomes us that we "hearken diligently unto the voice of the Lord," and obey his voice. Every soul that is honest He will not allow to be deceived; but it is the dishonest ones that will not follow his voice, that he gives over to a delusion that they might believe a lie and be damned.

Our obedience to God is an evidence of our faith in him. The amount of a man's faith is generally shown by his obedience. "By faith Abraham (the great example of faith) when he was called to go out
into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.—Heb. 11:8. Because of his faith which he manifested by his obedience, he is called the father of all them that are obedient through faith. If he then is our father, we do well to follow his example, for he was the “friend of God,” and Jesus said: “Ye are my friends, if ye do whatsoever I command you.”—Jno. 16:14.

As Paul, in the above exhortation to the Philippian church, would tell them that “as ye have always obeyed” in the time that is past, they should continue in the time to come, so God would through him say to us, that thus we should work out our salvation with fear and trembling.

This working out of our salvation is the fruit of a living faith. It is the daily efforts that we put forth in our life of progression. What shall we work? We are told, “that ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”—Jno. 2:27. And that work shall be done with the fear that we “come behind in no gift,” and with the trembling that realizes the marked responsibility that might attend the least act of obedience. For we know not what we might receive or attain to by our simple compliance to the known will of God as he reveals it unto us. Neither can we conceive what amount of good might be done by one act of obedience, be it ever so small. Faithfulness in small things would obtain for us a larger field of usefulness. A word spoken to some one at the bidding of the Spirit, who knows but that it might terminate in the conversion of some heathen nation. It was by the obedience of the primitive church that the word of God grew and multiplied so rapidly.

An objection: “By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works lest any man should boast.”—Eph. 2:8-9. The answer: “For as the body without the spirit is dead, so faith without works is dead also.”—Jas. 2:26. This work which we work is not to obtain salvation, but is rather the fruits of salvation, by the which, if we continue in, we shall be saved. “For when ye were the servants of sin ye were free from righteousness. What fruit had ye in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life.”—Rom. 6:20,22.

Though we are to work out our salvation, we do not merit the least of God’s blessings by our working. Jesus said: “When ye have done all those things which are commanded you, We are unprofitable servants: we have done only that which was our duty to do.”—Luke 17:10. Yet He has promised a reward to those that willingly obey the voice of the Lord. They are prosperous in temporal things as well as spiritual. “And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God shall set thee on high above all nations of the earth: and all these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy dough trough (marg.). Blessed shalt thou be when thou comest in, and... goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come up against thee one way, and flee before thee seven ways. The Lord shall command the blessings upon thee in thy store houses, and in all that thou setteth thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.”—Deut. 28:1-8.


For the Evangelical Visitor.

THE WITNESS OF THE SPIRIT.

“He that believeth on the Son of God, bath the witness in himself.”—John 5:10.

GOD in His divine wisdom never suffered His people to pass through this world groping their way in the dark.

But His Word is a “lamp to our feet, and a light to our path.”—Psa. 119:105.

The inquiry is frequently made by the unconverted, How are we to know when we are in favor with God? The unregenerated man is represented in the Bible as, “The whole head sick, and the whole heart faint.”—Isa. 1:5. And David prayed, “Heal my soul, for I have sinned against Thee.”—Psa. 41:4.

Christ is the Balm of Gilead to the soul; and when he heals the malady of a sin-sick soul, surely we know it.

Again, by nature we are “dead in trespasses and sins;” and when quickened by the Holy Ghost, an idiot would have the assurance of being alive. Lazarus, after being dead, and four days in the grave, having been restored to life by the stupendous miracle, not only knew it himself, but the whole community also. So also the widow’s son who was being carried away for burial, when called to life by the power of our Lord Jesus Christ, had full knowledge of the fact; for he “arose and spoke”.

Again, the condition of man is set forth in the Holy Scripture as “being blind and cannot see afar off;” and the Savior said to the Jews, “ye are blinded with the wisdom of this world.”

In the noted miracle wrought by the Savior in opening the eyes of a man born blind, amidst all the cavilling of the Jews the man exclaimed, ‘One thing I know; that whereas I was blind, now I see.”—John 9:25. Man is also set forth in the Holy Scriptures as “being in gross darkness.”—Isa. 60:2. Suppose a man has been in-
carcerated in a dungeon without a ray of light and is brought out suddenly into broad daylight; surely he would know it. Christ is the light of the world, and as soon as we become willing to bear His "easy yoke" we are translated from darkness to light; and "if we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."—1 Jno. 1:7.

Again, by nature we are all sinners and stand guilty before God. "And he that believeth not is condemned already."—Jno. 3:18.

Suppose a man is guilty of a capital crime and arraigned before a Court of Justice. Tears are flowing and his countenance denotes agony and distress of mind; but the attorney who represents his case with eloquence and strong argument has influenced the minds of the jurors so that they return the verdict, "Not guilty". O what a relief to the criminal. Joy and gladness is now depicted in his countenance and he is ready to proclaim to all, "I am a free man—free indeed." And so with the awakened sinner who is burdened under a load of sin before God. "Like a crane or a swallow so did I chatter. I did mourn as a dove."—Isa. 38:11.

With a deep breaking up of the fallow ground of the heart; by repentance toward God and faith in our Lord Jesus Christ as his Advocate with the Father, his pardon is sealed and his heart of a rational being, and at the same time not know it? "The heart of a rational being, and at the same time not know it? "The nation to them which are in Christ Jesus, the Son maketh free is fr..."
weakness be used to His glory, is the prayer of your brother,

ALBERT T. HARRIS.

Garrett, Ind.

For the Evangelical Visitor.

THERE IS A GOD.

THE REVELATION OF HIMSELF TO ME.

A WONDERFUL Savior! A mighty deliverer! "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth."—Matt. 28:18.

I am so glad even though Satan is strong, that God is ALL POWERFUL, and if we come to Him he will in no wise cast us out, and if we ask anything in His name, he will do it.

Praise the Lord!

I have felt impressed to give the blessed experience I have had this winter, for the Visitor I have asked the Lord to direct my pen for I desire that His will be done, and not mine.

First I want to make mention of something I did a number of years ago. Not long after I entered the Lord's service, I wrote a short article for the Visitor and copied several lines out of another man's writings and did not enclose them with quotations. I took the honor of writing it to myself. I remember I felt condemned after doing it, and since the Lord has so wonderfully blessed my soul he reminded me of this, and the only way I have to retain the peace He has given me is to confess it; so I humbly ask the pardon of all who may have read this.

It seems that my former Christian life has been one that was much clouded with doubt, as to my acceptance with God. I was fourteen years of age when I started in the service, and the first duty to which the Lord led me was to ask pardon of my dear parents for an untruth I had told them. The Lord blessed me when I obeyed. The next duty was to confess to a neighbor that I with a number of other school-children had taken some strawberries out of her orchard one evening when returning from school. This task seemed to be too great for me. I was young and somewhat timid, and the impression did not seem so strong,—perhaps because I was not willing—until the morning I was received into the church. This neighbor was seated just back of me, and how I longed that this might be made right; but I lacked courage to say anything, and after I was baptized, how condemned I felt, and, as our love-feast was held shortly after, I felt I could not commune this way, and was still unwilling to obey.

I shall never forget how earnestly I asked the Lord for a will, and when it came, I was so wonderfully blest that a beautiful heavenly vision appeared to me. I then obeyed and I never doubted but that the Lord forgave me, but I felt I had done so wrong by entering the church as I did with this condemnation. I thought now I am in the church, and am not right, and when I felt that I was alone with God what bitter tears of remorse I shed, yet I told no one of my condition, and these thoughts came to me. Perhaps you had been dishonest to your teachers in school and told them that you solved problems that you did not solve, and possibly there are other things in your way. I feared that I was not fully forgiven and accepted of God. I must say from that time to the time of my experience this winter I had often been blest and felt the Lord near me, but when I would get in deep earnest about my soul, these things would come up, and oh, how they hindered the work of the Lord in my heart!

I remember of having spoken to some about my condition. One thought I lacked faith, another that it was the enemy tempting me; but be that as it may, I felt that I wanted more power with God, more strength to overcome temptation, something that filled and satisfied the soul, assured me beyond doubt of my acceptance with God; and now when I look back and see how God has led me through this experience, I feel that I can never praise Him too much for the deliverance He has brought me.

Last fall I was impressed that I should tell our dear Elder, Jacob Wingert, how I had entered the church. I obeyed. He encouraged me, but he said if I felt so, I should confess it in public some time. I then made this confession at a prayer-meeting, but I perhaps did not say all that the Lord wanted me to say; at least it seemed God was not satisfied and when the protracted meeting commenced at Highland, I felt I must make it again. I obeyed and humbly asked pardon of the church, and oh, such a blessed victory was mine.

The next duty was to ask pardon of Bro. Wingert, because he had baptized me. I obeyed and the blessing was again mine. Now I blam no one for the mistake I made, as the church could not see into my heart, and the Lord had led me to the duty. Let me say to one and all, if the Lord tells you to do anything, do it, no difference what it is or how small it may be; God knows His purpose.

After the meetings commenced here at Fairview, I went to God in earnest, secret prayer. I knew I had been living with too little power. I asked God to purify my heart and give me an evidence of acceptance with him. I promised I would follow wherever he would lead. He began to lead me to duty. I felt that I must write to two of my teachers and beg pardon for any dishonesty they had found in me. It seems I had never been able to shake these convictions entirely off. I hardly knew which spirit was leading me. I took courage and spoke to Bro. Trump about it. I said if it had been something greater it would be more easily confessed. He encouraged me to obey and said, Do not cover up anything. How thankful I felt for this encouragement to get relief from something that had been a hindrance so long.

Dear reader, there is no need of us going through life burdened. If there is anything in the way, come out and confess it. God will forgive. The Lord wanted to subdue me. I obeyed, and the victory was mine.

On Tuesday, I had another confession to make. The enemy almost gained the victory that day, but praise the Lord he was the stronger. After I had obeyed there seemed to be nothing special in my way, and it was the least of my thoughts that the Lord would lead me to duty the next day again as he did; but in the morning I became so burdened.
The Lord revealed to me a number of things he wanted me to confess that day in public. Again the thoughts came, Oh it is just the enemy. But that did not quite satisfy. I knew I was not brought into condemnation for what I had already done. I said, Lord I will take a stand with Thee; Thou art the stronger. Then victory will be on the Lord's side. I felt that the purging with hyssop was certainly bitter.

After the Lord had sufficiently subdued self, I heard a voice saying, Are you willing to give up your life? I thought, My life? I don't know as to that; I am afraid the Lord will lead me to duty where I am not willing to go. But he brought me to the point where I said, Lord, I am yours, and if you have a work for me to do, I want to do it.

That day in the prayer-meeting I made those confessions. Some might have thought they would not allow these little things to trouble them; but I'll tell you God wants pure hearts and pure lives. I felt as though I was almost pressed to the floor. After I was through, I thought I could see day-light dawning on my pathway. While I was undergoing the purifying process, the hymn, "I Gave my Life for Thee," became so precious to me, I thought I must sing it at almost every meeting.

The next day I was impressed to sing this hymn. The enemy wanted me to believe that I would take up too much time, but I obeyed. When I testified I spoke of such deep peace in my soul. Indeed the Lord was so gently leading that I hardly realized what He was doing for me. I also spoke of the experience I had in giving up my life. Bro. Trump said, Praise the Lord for a consecrated life!

Now I had not realized before this that it was a consecrated life, but after I had testified I felt happy and as I was looking out of the window I saw a golden edged cloud, and above it an engraving in gold. I felt impressed about it being my name, but the Lord convinced me fully later. On my way home from the meeting the Lord tried me once more. A young man returning from school over-took me. The Lord wanted me to speak to him concerning his soul. At first the duty seemed to be a task, but I obeyed. Dear reader, whoever you are, if you feel that the Spirit of the Lord wants to lead you, submit; we are to be as "clay in the Potter's hand." It seems that my former condition and late experience is expressed in Jer. 18:4.

When I had arrived home, my companion asked me if we had had a good meeting. I said, Yes. I desired to say more, but scarcely knew what. He said, I thought you had. He then told me of an acquaintance that was seemingly near death. She was the mother in a very poor family and had often confided in me. I felt sad. After I had entered the house, I attempted to do some work but accomplished very little. My soul became so heavily burdened that I inquired of the Lord what the burden might be. I said, I feel that my soul is free—what is the burden, Lord? It seemed I was pressed to the floor. I knelt down to pray, and then there came a voice saying, IT IS THE BURDEN OF SOULS; IT IS THE BURDEN OF SOULS. Then the scene of the Savior in the garden opened before me. Oh that scene! I cannot describe it—the tenderness of that loving form as he was bowing there to the earth, beneath the sin of the world! It seemed the sweat, as it were great drops of blood, was pouring forth on His brow. Oh what love! I feel unworthy to pen these lines. I was kneeling right near by him and seemed to behold with great sympathy the matchless offering. I realized there as never before what the price of my pardon had cost. The scene was natural. Just beyond Him in the garden were trees laden with foliage. My vision opened still farther. I saw a company of mortals beings representing the human family. I saw a sword extended from their midst. Their object seemed to be to seek the glory of this world. They seemed to be going down to destruction. They passed the scene I was witnessing heedlessly by. I began to pray of said, God save the human family; God save the purchase of Thy blood.

After thus pleading with God for some time the scene vanished, I again realized where I was. The blood had become languid in my veins. I felt that my body was some-what paralyzed. I became some-what fearful, fearing that I might faint away, and that our little boy might become frightened, as we were in the room alone. I prayed that the Lord might send my companion. After allowing myself to become thus disturbed, I feared I had done wrong. I knelt down to pray again, asking the Lord to remove all fear and saying, Keep self down, Satan back, and finish Thy work. The Lord came very near me again and wonderfully bled my soul in prayer. My companion came in and asked me what was wrong. I said, Oh, I have been with the Savior in the garden; He has died for me and I have peace with God. I said, God save the burden of your soul! He asked, What is the burden of your soul? It was that afflicted mother. I said, God save her soul; I want to meet her in heaven.

I then prayed for those who were especially dear by the ties of nature; I prayed for my enemies if I had any; and in that prayer God taught me some wonderful lessons. He showed me how we can have selfishness in our hearts and hardly realize it; how in certain things sometimes we think we must just have our way or it is not right. He also showed me that I must not judge others, but do my own work. How often I found myself speaking about the faults of others. Oh what a hindrance this is to the work of the Lord! We read that we shall speak evil of no man.

I then blessed the name of the Spirit because it leads us, and the name of the Savior because he saves us, and the name of the Father because he receives us. Oh that blessed adoption!

That night at church I felt that I should tell something of what I had experienced. When I had taken my seat I felt as though I had made such an utter failure; and I believe the reason for this was because it lies beyond the power of mortal Tongue to tell of the agony which the Savior has undergone for us. Oh sinner! do you ever stop to think what the price of your pardon has cost? He drank the bitter cup of
woe for you. How can you reject such love? Will you not accept of Him?
The next morning my natural appetite was gone. I felt burdened. It was duty and souls. The third burden was responsibility and souls. I felt impressed to give my full experience that day. I obeyed. That night, after retiring, I could not throw the work of the Lord off my mind. My body was very weak. I asked the Lord, if it was not against His will, to give me rest for my mind and body and then said that if the burden comes again I will accept it. He gave me rest for a short time. Then I awoke my body trembled. I spoke of my companion, and said, I feel that my body is giving way; it is almost too much for mortal man to get so near to the Lord. He said, Oh, do not think that the Lord will require your natural life! But I said, I have promised God my life, and if I die it is for souls. Not that we can redeem them. The Savior has done that; but if God can accomplish a work through the giving up of my life, I want to be willing. He said that he could not understand why I should be burdened so long and have no one as a special burden. I said that I loved everybody.

With this the silent river of death came before me. The stream looked dark. I began to dread its chilly waters. I prayed; and such sweet confidence came. The Lord said He had gone with me thus far and he would go with me all the way. I began to think of the ties I had to leave—my companion and little boy would go with me all the way. I left—my companion and little boy would go with me all the way. I

blessed to dwell in the presence of God. Oh heaven! it must be a blessed place. Later when the Lord had fully left me down from whence He had taken me up, He presented duty and I felt so weak, I could not help but weep. But he again strengthened me and it seemed to me there was nothing I would be unwilling to do for the Lord. He has led me to duty since and I have found his grace sufficient. "Bless the Lord O my soul, and all that is within me bless His holy name!" Oh Lord, I desire that the days Thou givest me might be spent in submission to Thy Holy will.

"Let me not die before I've done for Thee, My earthly work whatever it may be." Your unworthy sister,

IVA C. HERR.

Jantmon, Ohio.

MOODY'S STORY OF ALEXANDER THE GREAT.

THERE is a story told of Alexander the Great and his trust in his attendant physician," relates Evangelist Dwight L. Moody in the Ladies' Home Journal, writing on "Faith" to his Bible Class. "Some one who was jealous of the doctor's distinction sought to bring about his ruin by arousing suspicion against him, and sent an anonymous letter to the King accusing the doctor of treason. In the letter the writer warned the King that on the following morning the doctor would mix some deadly poison with medicine which he would bring him. Alexander knew his friend too well to believe the accusation. When the doctor came the next morning the King, taking the goblet containing the medicine in his hand, gave the doctor the warning letter, and then, without waiting for him to read it, he drank the prescribed medicine. By that act of fearless faith he showed his implicit confidence in his friend, and displayed a love that was beyond suspicion, that could think no evil, a faith that could not and would not be shaken, no matter what the tests to which it might be subjected. And such is the faith that God would inspire in our hearts—faith that could not tolerate suspicious doubts and fears; a faith that would trust Him implicitly however dark may be the shadows that fall across the path where He would lead us."

RECEIVING THE HOLY GHOST.

THE news of the revival at Samaria reached the apostles at Jerusalem and two of their number were deputed to visit the scene of blessing. Peter and John therefore went to Samaria and found the work most genuine in character, as far as it had gone. Something, however, was needed, which it seems did not come in range of the evangelist to impart, but needed apostolic gift and power. "As yet the Holy Spirit had fallen upon none of them, only they were baptized in the name of Jesus." They were believers, children of God, but they had not received the Holy Spirit as the power and seal of their union with Christ. These blessings depended upon receiving the Holy Spirit. Peter and John prayed for this, and then, laying their hands upon them, the Holy Ghost came upon them.

In three different ways was the Holy Spirit bestowed in those early days. 1st, the Holy Spirit was poured out on the whole company at Pentecost; 2nd, many saints received the gift of the Spirit by the hearing of faith (Gal. 3:2), believing the gospel of their salvation (Eph. 1:13); 3rd, others, again, like those Samaritans, received the Holy Spirit by the imposition of the hands of the apostles. We have no apostolic succession now, but the Holy Spirit can be received by faith for life and service as truly and as simply as Christ can be received by faith for salvation.

Have ye received the Holy Ghost since ye believed?—The C. and M. Alliance.

Holiness consists of three things—separation from sin, dedication to God, and transformation into Christ's image. It is in vain that we talk about the last unless we know something experimentally about the first.

—Religious Telescope.

"If you do not wish for God's kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it."
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 114:12.

A CHARACTER.
He sowed, and hoped for reaping—
A happy man and wise;
The clouds—they did his weeping,
The wind—it sighed his sighs.
He made what Fortune brought him
The limit of desire;
Thanked God for shade in summer days,
In winter time for fire.
When tempest, as with vengeful rod,
His earthly mansion leant;
On the blank end, he still thanked God,
Life, and the land were left.
Content, his earthly race he ran,
And died—so people say—
Some ten years later than the man
Who worried his life away!
—Pittsburg Bulletin.

Be careful to form regular habits in eating, drinking, and sleeping. The sun always rises in the morning; so should we. It also retires quite regularly at night; so should we. Eat your meals at about the same time every day, and aim at general regularity of habits and you will find it conducive to health and longevity.

FACTS.

PRACTICE deep breathing through your nose. Show your faith by your works in so doing and be free from many diseases that are caused by lack of oxygen in the system. It is God’s free gift to man and is therefore a blessing in itself. Medicine is not God’s free gift; it is unnatural to the system, therefore His blessing cannot rest upon it even though we in ignorance pray for it.

Better rise from the table before you have eaten enough than to stay until you have eaten too much.

People worry about what they should, and should not eat for health. Do you think for a moment that the Spirit that leads into all truth would leave us in darkness on this important subject, which effects man’s spiritual and physical condition? Ask God for wisdom in this matter and you will find your appetite changing for the things that will best agree with you.

Some people begin to pray and read their Bibles regularly, thinking that by so doing God will be pleased and heal them. If it is from the heart, God is pleased, but His blessings are never purchased. We should do those things out of love to God. Blessings come often from obedience, but it is selfish to be obedient merely to be blessed.—Selected.

DOCTRINE OF THE DEVIL.

No small part of the misery that exists in the world is due to the cowardly doctrine of the devil that what is forbidden to a woman is permissible to a man. Even bad men expect their own wives and sisters to be good. Men’s consciences are corrupted and deadened by the Santanic deceit that seeks to make light of the sin of impurity in man. In consequence of this, large numbers of men are encouraged in a course which brings misery alike to body and soul, both to themselves and to their partners or victims in sin. For notice, that while an immoral man would turn any woman of his family out of doors if unchaste, with unutterable meanness and cowardice he lies in wait, like a beast for its prey, to ruin or further degrade the sisters or daughters of other men. A manly man abhors such conduct. He would protect a woman’s virtue instead of robbing her of it. To treat every woman as her sister and to spurn to take advantage of the friendlessness, the poverty, the weakness, or even the sinfulness of any, is the mark of the truly noble.

THE MAN AND THE WOMAN.

Here we are brought face to face with the fact that God recognizes no distinction of sex in sin. His “Thou shalt not commit adultery” is as much for the man as for the woman. This truth received a striking commentary when certain Scribes and Pharisees brought to the Lord Jesus Christ a woman taken in adultery.

The sacred record says: “They say unto Him, ‘Master, this woman was taken in adultery, and brought to Christ let the adulterer go, and let him first cast a stone at her.’ Have you never heard licentious men speak contemptuously of a female partner in sin as ‘only a prostitute?” They are forward to throw stones at her; but in nine cases out of ten, in the truest sense of the word, the male is the greatest “prostitute” of the two. He sins through unbridled lust; but she often, alas! for bread.

Man in his injustice has made one standard of morals for himself, and another for woman. God has made one standard for both. It is of the male prostitute, in whatever position of life he may be found, that it is written in Scripture, “Whoremongers and adulterers God will judge.”—Alfred S. Dyer in The Vanguard.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the edification of our Brethren in Christ.

Published by the Evangelical Church of the Brethren in Christ.

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

Sample Copies Free.

COMMITTEE OF PUBLICATION—Elder Samuel Zook, Abilene, Ks.; H. N. Engle, Dodge- gail, Ks.; H. N. Ewing, Abilene, Ks.; H. N. Ewing, Editor.

Elder Samuel Zook, Abilene.

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

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.

2. When writing to have your address corrected, 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. 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. 15, 1898.

ADDRESSES OF MISSIONARIES.

Eld. Jesse Engle
Mrs. Elizabeth Engle
H. Frances Davidson
Alice Heise
Barbara Hershey
D. W. Zook, No. 144 Dorrumreeb St., Calcutta, India. Care of D. H. Lee.

BENEVOLENT FUND.

Hamlin, Kas. 2.00

FOREIGN MISSION FUND.

No. 7. 50
No. 8. 87.

The local councils for Dickinson county will be held respectively at Zion on the 15 and Belle Springs on the 17 inst.

The fourth subscriber has come along and said that the VISITOR is welcome to his home until A. D. 1900. We thank you kindly.

In response to various inquiries we would say that, varying a day or two, four weeks are required for mail to reach us from South Africa.

We have on hand an interesting article on "Equator," showing the "whiteness of the field in those parts" to harvest. We hope to find room in a later issue for the same.

Those desiring to address Bro. Peter Stever of the Philadelphia Mission will please note that his present number is 3432 N. 2nd St., and not as formerly. A mistake was made in giving his address in Feb. 1 issue.

Some of our contributors are obliged to wait for the publication of their articles. It seems sometimes as though our space is yet too limited. We would much desire frequently to insert select matter which is necessarily crowded out.

We have been permitted to hear, and associate with, Garabed Der Hagopian, an Armenian refugee, who is among us as we go to press. Later we may find space to say more about his cause. Undoubtedly he, as a "weeper o'er the breast of his people," is worthy of substantial sympathy by all who have unselfish love for the common brotherhood of man.

Bro. A. Brubaker and family of Tal mage, Kansas, left these parts on the 11 inst., for Glendale, Arizona, where they purpose to permanently locate. Quite a number of our Brethren have turned their faces in that direction, undoubtedly to the encouragement of the church at Glendale. We pray that above every other thing our brother may continue to hold forth the "word of life" by living it, in his new home.

Much care and unnecessary labor might be saved us if every one in renewing or sending in names would state distinctly whether old or new subscribers; also, give clearly address where mail is desired and whether any change is desired in mailing. In view of these suggestions, do not be too ready to charge us if any mistake should occur, but kindly write us at once. Watch carefully your label. That virtually is your receipt. At least the second issue, after we receive your money, should show your credit.

We are glad to note the safe arrival on the 11 inst., of Elder Samuel Zook and wife on their return from a protracted visit to friends and brethren in Arizona. They report an enjoyable time and bring greetings from many of the friends and brethren in Arizona. Those desiring to communicate with Elder Zook will know to address him hereafter, as before, at Abilene.

Among our list of Exchanges is "Tidings of Healing," a 12 page monthly, published at Oakland, Cal., by J. W. Ryers. It is devoted almost exclusively to vindicating the healing power of God and the inerrancy of the Bible, which is necessarily crowded out.

It seems sometimes as though our space is yet too limited. We would much desire frequently to insert select matter which is necessarily crowded out.

The religious press has been a-stir recently in consequence of a statement made by Rev. Lyman Abbott in reply to a question by one of his congregation, viz: "Can an Agnostic Enter Heaven?" The Doctor's answer was, "I do not see why an Agnostic cannot enter heaven. I do not think that God will fail to know him, because he failed to know God." Upon this question the New York World has interviewed a number of prominent clergymen of various denominations and it is marvelous to the thinking mind to read in those columns the comments on the above. Our hearts are often burdened for the perversity of nominal Christendom on these vital questions which confront our Age. It wonders us not that theology is running into the quagmire of skepticism when the clergy, who should teach the people, deny the Scriptural teaching concerning the ransom, the atonement, and the resurrection of the dead. Recently we heard an orator in the pulpit say of one whose form lay before him, "She is not here; she is risen." When people get down to the acceptance of the Bible, pure and simple, instead of nonsense and confessions of doubt, comprehensions of heaven and hell, of death and the resurrection, will be vastly different.
### CHURCH NEWS.

#### LOCAL CHURCH NEWS.

#### CHICAGO MISSION.

Relief and Sewing School Department.

Report for month of January is as follows:

<table>
<thead>
<tr>
<th>DONATIONS</th>
<th>EXPENSES</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Shoes</td>
</tr>
<tr>
<td></td>
<td>Clothing, etc.</td>
</tr>
<tr>
<td></td>
<td>Burial expenses</td>
</tr>
<tr>
<td></td>
<td>For Sick</td>
</tr>
<tr>
<td></td>
<td>Sewing School</td>
</tr>
<tr>
<td>Abilene, Kansas, S S.</td>
<td>$2 20</td>
</tr>
<tr>
<td>Brother Zook, Talmage, Kas</td>
<td>1 00</td>
</tr>
<tr>
<td>Rosebank, S. S., Kas.</td>
<td>4 77</td>
</tr>
<tr>
<td>In His Name</td>
<td>10 00</td>
</tr>
<tr>
<td>Mary Heise, Hamlin Kas.</td>
<td>5 00</td>
</tr>
<tr>
<td>Mary Grove, Caldwell, Kas.</td>
<td>1 00</td>
</tr>
<tr>
<td>Mary Brabaker, Ill.</td>
<td>1 00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$ 24 27</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>EXPENSES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shoes</td>
</tr>
<tr>
<td>Clothing, etc.</td>
</tr>
<tr>
<td>Burial expenses</td>
</tr>
<tr>
<td>For Sick</td>
</tr>
<tr>
<td>Sewing School</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

#### ROWICK, ONT.

A SERIES of meetings was commenced here on the 2nd of January, by Bro. Geo. Detwiler of Sherkston, and were closed on the 21st.

The gospel messages were sounded out plain and clear to the encouragement of the brethren and sisters and to the plain and clear to the encouragement of the many trials we have passed through Jesus's at the feet of a Savior, to which some have responded, saying, We will serve the Lord. Whilst others are still stifling conviction, saying, We will not have this Jesus as our Savior.

My prayer is that these dear young hearts who have decided for Heaven may continually be sitting at the feet of a Savior, to which some have responded, saying, We will serve the Lord. Whilst others are still stifling conviction, saying, We will not have this Jesus as our Savior.

Bro. Zook delivered five very interesting and instructive discourses on the Second Coming of Christ. He has made this a subject of special study and meditation, and by scriptural references and the aid of a chart shows clearly that our Lord's coming is nigh at hand. Shall we be ready to meet him in the air?

The power of God was also manifested on the line of divine healing. May the day speedily come when all of God's children will accept Jesus as their Savior, Sanctifier, Healer and Coming King.

Amen and amen.

A WITNESS.

White Pigeon, Ill., Jan. 21, 1898.

#### FROM THE FIELD.

#### ON OUR MISSION.

TO ALL the dear readers of the Visitor, we come with greetings in His name. Since our last communications, the Lord has done for our souls wonderful things. His name shall be called wonderful—Isa. 9:6.

After the meeting closed at the Union M. H., Elkhart county, Ind., we held quite an interesting meeting of two and a half weeks at the Kurtz school house. The meetings were generally well attended and interest good. The Lord wonderfully helped us to deliver our souls from the blood of all men inside and outside the pales of the church. The people generally are glad for the plain truth, though as a rule they are not willing to accept and obey it. Hidden sin was exposed and the Holy Ghost riveted conviction upon the guilty. The innocent can shout hallelujah when the sharp, two-edged sword is handled, while the rest will have to confess sooner or later and get right with God or be lost.

The Lord who was under deep conviction. The people generally are glad for the plain truth, though as a rule they are not willing to accept and obey it. Hidden sin was exposed and the Holy Ghost riveted conviction upon the guilty. The innocent can shout hallelujah when the sharp, two-edged sword is handled, while the rest will have to confess sooner or later and get right with God or be lost.

The heart of his mother, although being a believer, was under deep conviction. The people generally are glad for the plain truth, though as a rule they are not willing to accept and obey it. Hidden sin was exposed and the Holy Ghost riveted conviction upon the guilty. The innocent can shout hallelujah when the sharp, two-edged sword is handled, while the rest will have to confess sooner or later and get right with God or be lost.

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. — Prov. 28:13. Again; “If we confess our sins, and they are not true, we make them to be true.” — 1 John 1:5.

One young man came out to seek the Lord who was under deep conviction. This brought deep conviction upon the heart of his mother, although being a member of good standing in her church, but apparently without salvation. “Arose shine for thy light is come and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth and gross darkness the people.” — Isa. 60:1,2.

We are more than ever convinced of the great need of crying out against sin and especially against hidden sin. We believe that many Christian professors
have their hands stained with blood in destroying the unborn. If the curtain could be raised so we might look in, no doubt the pure and holy would shrink back with horror. May God send home the truth wherever it is needed.

After closing at the Kurtz S. H., we held a few well attended meetings in the Progressive Dunkard church at Gravelton, where we were greatly requested to remain longer at these last two points, but owing to an urgent appeal to be home before the first of March on account of our son-in-law and daughter who have had charge of home affairs having a call to prepare for the African field, we could not stay longer; as there are several points between here and home that must needs have some attention.

We came to South Bend on January 26, and in the evening went to the Mission of the Mennonite Brethren in Christ, where we were called upon to preach. This Mission is doing a good work and we had a blessed time together. Praise the Lord for the tie that binds together in one both Jew and Gentile. Amen and amen!

For three nights we held forth the word of life in the Dunkard church three miles north of the city. The attendance and interest there was on the increase and the truth generally accepted, but here as in many other places dead formality rules. Very few of those who profess could be prevailed on to attend these meetings, where a number of brethren and sisters had already assembled for love-feast services. The feast passed off very pleasantly and we had reason to believe that the Lord was with us at the meeting which closed on Sunday forenoon.

On Sunday afternoon Brother Henry Miller took me to Spring Hope, a distance of sixteen miles, where, according to previous arrangements, I was to hold forth for Love-feast services. The feast passed over very pleasantly and we had reason to believe that the Lord was with us at the meeting which closed on Sunday forenoon.

On Sunday evening Brother Henry Miller took me to Spring Hope, a distance of sixteen miles, where, according to previous arrangements, I was to hold forth for Love-feast services. The feast passed off very pleasantly and we had reason to believe that the Lord was with us at the meeting which closed on Sunday forenoon.

On Sunday afternoon Brother Henry Miller took me to Spring Hope, a distance of sixteen miles, where, according to previous arrangements, I was to hold forth for Love-feast services. The feast passed off very pleasantly and we had reason to believe that the Lord was with us at the meeting which closed on Sunday forenoon.

On Sunday evening Brother Henry Miller took me to Spring Hope, a distance of sixteen miles, where, according to previous arrangements, I was to hold forth for Love-feast services. The feast passed off very pleasantly and we had reason to believe that the Lord was with us at the meeting which closed on Sunday forenoon.

On Sunday afternoon Brother Henry Miller took me to Spring Hope, a distance of sixteen miles, where, according to previous arrangements, I was to hold forth for Love-feast services. The feast passed off very pleasantly and we had reason to believe that the Lord was with us at the meeting which closed on Sunday forenoon.

On Sunday evening Brother Henry Miller took me to Spring Hope, a distance of sixteen miles, where, according to previous arrangements, I was to hold forth for Love-feast services. The feast passed off very pleasantly and we had reason to believe that the Lord was with us at the meeting which closed on Sunday forenoon.

On Sunday evening Brother Henry Miller took me to Spring Hope, a distance of sixteen miles, where, according to previous arrangements, I was to hold forth for Love-feast services. The feast passed off very pleasantly and we had reason to believe that the Lord was with us at the meeting which closed on Sunday forenoon.

On Sunday evening Brother Henry Miller took me to Spring Hope, a distance of sixteen miles, where, according to previous arrangements, I was to hold forth for Love-feast services. The feast passed off very pleasantly and we had reason to believe that the Lord was with us at the meeting which closed on Sunday forenoon.

On Sunday evening Brother Henry Miller took me to Spring Hope, a distance of sixteen miles, where, according to previous arrangements, I was to hold forth for Love-feast services. The feast passed off very pleasantly and we had reason to believe that the Lord was with us at the meeting which closed on Sunday forenoon.

On Sunday evening Brother Henry Miller took me to Spring Hope, a distance of sixteen miles, where, according to previous arrangements, I was to hold forth for Love-feast services. The feast passed off very pleasantly and we had reason to believe that the Lord was with us at the meeting which closed on Sunday forenoon.
ville on the 8th. We had several meet-
ing the week following at the Valley
Chapel church. But, owing to the wet
weather and muddy roads, the meetings
were not continued through the week—
only a few nights. We preached on Sun-
day, 16th, forenoon and night. We are
only a few nights. We preached on Sun-
day, 16th, forenoon and night. We are
weather and muddy roads, the meetings
were not continued through the week—
which was con-
considered a farce by those hearing the re-
port. But centuries passed by and science
has discovered that these were really
the facts; and now, in the nineteenth
century, we are eye-witnesses to the same.

The sun is really to the north of us.
This has been one of the unique scenes
along the trend which is stretched from
the far home-land, these eleven
thousand miles. We may well say not a
"shoe-latch opened"; and this morning,
January 5th, we find ourselves in this
summer-land, with the sun north of us.
We are reminded of ancient sea-farers
who, many centuries before Christ, when
navigation was in a comparatively crude
form, were sailing along the sea-coast
of Africa, and after cruising around the
Cape of Good Hope, and coming by the
west coast, they reported the sun to have
been on their
right, which was con-
sidered a farce by those hearing the re-
port. But centuries passed by and science
has discovered that these were really
the facts; and now, in the nineteenth
century, we are eye-witnesses to the same.

The sun is really to the north of us.
This has been one of the unique scenes
along the trend which is stretched from
the far home-land, these eleven
thousand miles. We may well say not a
"shoe-latch opened"; and this morning,
January 5th, we find ourselves in this
summer-land, with the sun north of us.
We are reminded of ancient sea-farers
who, many centuries before Christ, when
navigation was in a comparatively crude
form, were sailing along the sea-coast
of Africa, and after cruising around the
Cape of Good Hope, and coming by the
west coast, they reported the sun to have
been on their
right, which was con-
sidered a farce by those hearing the re-
port. But centuries passed by and science
has discovered that these were really
the facts; and now, in the nineteenth
century, we are eye-witnesses to the same.

The sun is really to the north of us.
This has been one of the unique scenes
along the trend which is stretched from
the far home-land, these eleven
thousand miles. We may well say not a
"shoe-latch opened"; and this morning,
January 5th, we find ourselves in this
summer-land, with the sun north of us.
We are reminded of ancient sea-farers
who, many centuries before Christ, when
navigation was in a comparatively crude
form, were sailing along the sea-coast
of Africa, and after cruising around the
Cape of Good Hope, and coming by the
west coast, they reported the sun to have
been on their
right, which was con-
sidered a farce by those hearing the re-
port. But centuries passed by and science
has discovered that these were really
the facts; and now, in the nineteenth
century, we are eye-witnesses to the same.

The sun is really to the north of us.
This has been one of the unique scenes
along the trend which is stretched from
the far home-land, these eleven
thousand miles. We may well say not a
"shoe-latch opened"; and this morning,
January 5th, we find ourselves in this
summer-land, with the sun north of us.
We are reminded of ancient sea-farers
who, many centuries before Christ, when
navigation was in a comparatively crude
form, were sailing along the sea-coast
of Africa, and after cruising around the
Cape of Good Hope, and coming by the
west coast, they reported the sun to have
been on their
right, which was con-
sidered a farce by those hearing the re-
port. But centuries passed by and science
has discovered that these were really
the facts; and now, in the nineteenth
century, we are eye-witnesses to the same.

The sun is really to the north of us.
This has been one of the unique scenes
along the trend which is stretched from
the far home-land, these eleven
thousand miles. We may well say not a
"shoe-latch opened"; and this morning,
January 5th, we find ourselves in this
summer-land, with the sun north of us.
We are reminded of ancient sea-farers
who, many centuries before Christ, when
navigation was in a comparatively crude
form, were sailing along the sea-coast
of Africa, and after cruising around the
Cape of Good Hope, and coming by the
west coast, they reported the sun to have
been on their
right, which was con-
sidered a farce by those hearing the re-
port. But centuries passed by and science
has discovered that these were really
the facts; and now, in the nineteenth
century, we are eye-witnesses to the same.

The sun is really to the north of us.
This has been one of the unique scenes
along the trend which is stretched from
the far home-land, these eleven
thousand miles. We may well say not a
"shoe-latch opened"; and this morning,
January 5th, we find ourselves in this
summer-land, with the sun north of us.
We are reminded of ancient sea-farers
who, many centuries before Christ, when
navigation was in a comparatively crude
form, were sailing along the sea-coast
of Africa, and after cruising around the
Cape of Good Hope, and coming by the
west coast, they reported the sun to have
been on their
right, which was con-
sidered a farce by those hearing the re-
port. But centuries passed by and science
has discovered that these were really
the facts; and now, in the nineteenth
century, we are eye-witnesses to the same.
the laborers are few." When considering the thousands, and even millions, of poor benighted heathen, and then reflect back for a century or more, and consider the millions of poor Africans whose bodies were strewn over these plains by the sword, and who, and the question arises, Where was the church during all these centuries? Oh the sad old story, "The Lord can convert the heathen without us," or, "they are better off if left alone." Who will any longer engage in open rebellion against the saving gospel of the Son of God?—Matt. 28:19; Ps. 2:8; Isa. 2:2; Ps. 72:8; Ps. 22:27. Jesus Himself forsook the courts of glory, came and paid the ransom price, even His own blood on the cross!

Will not many have to say with one of old, I see when too late, what might have been done. But past opportunities must return. The post may well say, "Oh time how few thy value weigh!" and we might well add, "and opportunities, how few will accept while within reach."

To show God's willingness to save, even the very lowest, I will here briefly refer to a most pathetic instance of the conversion of an African Bushman which was related in our sitting-room a few days age, her own brother having been the instrument of conversion in God's hands, and she herself an eye-witness, and frequent visitor of the convict while chained in his cell. The Bushman had never been in a house until arrested for a criminal offense. While in chains he was frequently visited by Mrs. Lewis' brother, a Mr. Schriner, by whom the love of Christ, and the cleansing merit of His blood was held up; but according to his own story after his conversion, he would not utter a word, only wishing that wise legislation be enacted in my own home district, so that all white men's necks were one, and we might well add, "and opportunities, how few will accept while within reach."

The above may not be interesting to the very lowest, I will here briefly refer to a most pathetic instance of the conversion of an African Bushman which was related in our sitting-room a few days age, her own brother having been the instrument of conversion in God's hands, and she herself an eye-witness, and frequent visitor of the convict while chained in his cell. The Bushman had never been in a house until arrested for a criminal offense. While in chains he was frequently visited by Mrs. Lewis' brother, a Mr. Schriner, by whom the love of Christ, and the cleansing merit of His blood was held up; but according to his own story after his conversion, he would not utter a word, only wishing that wise legislation be enacted in my own home district, so that all white men's necks were one. He was so overpowered with joy and hope that he could scarcely wait until the month was ended. During the night he was heard by the prison keeper clapping his hands and rejoicing that his time was so near when he was told him that it was now six o'clock (a.m.), he shouted and said, Only an hour, only an hour, and I will be with Jesus! This is not fiction. The above named persons have been the special actors in the hands of God to bring about this great work. The Dutch Reformed minister was officially asked to visit and minister unto him at the closing scene. He therefore selected portions of Scripture which he intended to read, but the culprit preached to him with such power and pathos that no Scripture was read. And such profound thoughts of the redemption in Christ streamed forth, that the minister afterwards said that never in all his Bible-study did he learn what, in a short time, he learned from this condemned, yet dying, believer in the Blood of Christ. The above may not be interesting to all; but to me never has such a graphic picture been drawn by an eye-witness, as the above. Oh that doubting and despising sinners would take hold of the promises of God. With Him there is nothing impossible!

The above may not be interesting to all; but to me never has such a graphic picture been drawn by an eye-witness, as the above. Oh that doubting and despising sinners would take hold of the promises of God. With Him there is nothing impossible!

The Brethren and friends of Abilene were favored with a series of talks and sermons, Feb. 5-8, by J. Albert Smith of the C. and M. Alliance who has spent 5 years in the Soudan of Africa, carrying the glad tidings to the benighted ones of that land. Not in oratory display, but in the demonstration of the Spirit and in power did he bring to mind and press home to the hearts some unanswerable truths relative to the great commission of our Blessed Lord, who is the Head of the Body. The speaker expressed his vivid observations as to the marked increase of crime, suicide, and general corruption in this land of Bible. It is an inexorable truth that the Gospel must be carried to those who know it not; and who will go? When men and women "pull up stakes" and move out as Abraham did,—"Not knowing whither he went"—they are looked upon by the worldly minded as foolish indeed. The question was pressed, Who is giving up all? Not, who feels willing, or, intends to do so? but, Who is doing it?—Who is giving up all? Not, who feels willing, or, intends to do so? but, Who is doing it?—Who is giving up all? Not, who feels willing, or, intends to do so? but, Who is doing it?—Who is giving up all? Not, who feels willing, or, intends to do so? but, Who is doing it?—Who is giving up all? Not, who feels willing, or, intends to do so? but, Who is doing it?—Who is giving up all? Not, who feels willing, or, intends to do so? but, Who is doing it?—Who is giving up all? Not, who feels willing, or, intends to do so? but, Who is doing it?—Who is giving up all? Not, who feels willing, or, intends to do so? but, Who is doing it?—Who is giving up all? Not, who feels willing, or, intends to do so? but, Who is doing it?—Who is giving up all? Not, who feels willing, or, intends to do so? but, Who is doing it?—Who is giving up all? Not, who feels willing, or, intends to do so? but, Who is doing it?—Who is giving up all? Not, who feels willing, or, intends to do so? but, Who is doing it?—Who is giving up all? Not, who feels willing, or, intends to do so? but, Who is doing it?—Who is giving up all? Not, who feels willing, or, intends to do so? but, Who is doing it?

JESSE ENGLE AND S. A. MISSIONARIES.
EVANGELICAL VISITOR.

Under date of January 17, a worker in Japan writes:—"The Lord is greatly blessing us in his work here, and we are expecting a manifestation of divine power. The Spirit is already at work and many who have been workers for the Lord for some time are going down for the Holy Ghost baptism. One missionary who has been in the field for 36 years received the precious gift a few days ago. Amen. Pray much for the work here as elsewhere." We appreciate, enclosed with the same communication, a photo of a "Shinto priest in costume." "Shintoism and Buddhism are the prevailing religions of Japan; 40,000,000 people in this country are without Christ and serving other gods. Surely the people of America have no excuse for having nothing to do. Shintists worship the gods of nature and their ancestors. A good man will become a god when he dies—so they believe. It is the exclusive religion of Japan.

OUR FAITH MISSION.

DEAR readers of the Visitor: we feel this morning like giving all the glory to Jesus for the wonderful manifestations of his love and the gentle leadings of the Holy Spirit. May every reader be so filled with the love of God that his and her heart may go out for the salvation of souls.

After leaving Kansas City, and the many dear friends which we met at that place, we arrived in Drexel, Mo., the Lord having provided all the needs for our going and also our lodging at this place. We felt to give him our entire being and let him use it. We were led to attend the prayer-meetings of different denominations, and take part in the services, which we did, thanking God that he had taken all sectarianism out of our heart.

We began services in the M. P. church, Saturday eve, Feb. 5, and intend to work there as long as God directs. Dear brethren and sisters, I wish you could see the spiritual famine that is manifest in the countenance of the people at this place. It makes us feel as though we would like to get right into their hearts. We do thank God for the love he gave us for this people. We believe that God will take care of all the seed that shall be sown and in the time of reaping we can come rejoicing, bringing our sheaves with us. Pray for the work at this place.

With love to all, we remain your brother and sister in Christ.

J. I. AND M. A. STAUFFER.

Drexel, Mo.

A SCHOOLBOY of Australia put his youthful enthusiasm into an effective essay on total abstinence, as follows: "I abstain from alcohol because it would affect me as a cricketer, Grace says, 'Abstain'; as a walker, Weston says, 'Abstain'; as an oarsman, Hanlon says, 'Abstain'; as a swimmer, Webb says, 'Abstain'; as a missionary, Livingstone says, 'Abstain'; as a doctor, Clark says, 'Abstain'; asylums, prisons, and workhouses repeat the cry, 'Abstain.'"—Sel.

A DOCTOR ON CIGARETTES.

Suppose a boy has a lot of good cigarettes and smokes a few of them every day. Is there any injury in this? I can tell you, for I have had such boys for patients. Such smoking, even in so-called moderation (as if there were any such thing as moderation in stimulants for the young!), will do three things for him: 1. It will raise his pulse up to one hundred or more per minute. 2. It will reduce his weight below the healthy standard. 3. It will reduce his strength and general vitality, as will appear in his pale complexion and his diminished appetite. * * * Cigarette smoking is one of the worst habits, physically, that a boy can form. It injures the heart and the digestion, and it tends to check the growth. It gives a lad false and silly notions, and it does not bring him into good company.—Dr. Titus M. Cown, in Harper's Young People.

FACE THEM.

PROF. HENRY DUMMUND gives the following illustration of a boy's temptations: "You have heard of the old castle that was taken by a single gun. The attacking party had only one gun, and it seemed hopeless to try and take the castle; but one soldier said, 'I can show you how you can take the castle,' and he pointed the cannon to one spot and fired, and went on all day, never moving the cannon. About nightfall there were a few grains of sand knocked off the wall. He did the same thing the next day, and the next. By and by the stones began to come away, and by steadily working his gun for one week he made a hole in that castle big enough for the army to walk through. Now, with a single gun firing away at everybody's life, the devil is trying to get in at one opening. Temptation is the practice of the soul, and if you never have any temptation you will never have any practice. A boy who attends fifty drills in a year is a much better soldier than one that drills twice. Do not quarrel with your temptations; set yourself resolutely to face them."—Sel.
THE OLD-FASHIONED GIRL.

She was a little girl until she was fifteen years old, and then she helped her mother in her household duties. She had her hours to play, and enjoyed herself to the fullest extent. She never said to her mother, "I don't want to," for obedience was to her a cherished virtue. She arose in the morning when called, and we do not suppose she had her hair done up in curling-papers and crinolines, or banged over her face. She did not grow into a young lady and talk about her bonnet before she was in her teens, and she did not read dime novels, nor was she wearing a hero in every boy she met. The old-fashioned girl was modest in her demeanor, and she never talked slang or used by-words. She did not laugh at old people nor make fun of cripples.

She had respect for her elders, and was not above listening to words of counsel from those older than herself. She did not know as much as her mother, nor did she think that her judgment was as good as that of her grandmother. She did not go to parties by the time she was ten years old and stay till after midnight, dancing with chance young men who happened to be present. She went to bed in season, and doubtless she said her prayers and slept the sleep of innocence, rose up in the morning, happy and capable of giving happiness. And now, if there is an old-fashioned girl in the world today, may heaven bless and keep her and raise up others like her."—Bishop Cosgrove.

THE OLD-FASHIONED GIRL.

Israel is yet destined to be the chief nation in the earth. Jerusalem will be a praise in all the world. From it shall go forth the law, the permission of which will incite to the climax of Millennial glory. The restoration of God's chosen people (who are not cast off forever) to more than former glory will be brought about when the fulness (full number) of the Gentiles is come in. Read carefully Rom 11:25 as compared with Ezek. 34 and 37 chapters. Watch! was the Master's command; and of such whose eyes are not blinded with worldliness, weak, Do you see the twilight of the morn streaming forth from the Eastern horizon?

MARRIED.

BARNHART-ZOETZ. — Married February 2, 1896, at the home of the bride's parents, by Bro. J. W. Hoover, Bro. La'nayette Barnhart to Nattie Zoetz, daughter of Phillip Zoetz, all of Berrie township, Ont.

OUR DEAD.

BAKER.—Died, January 26, 1896, Alton, infant son of George and Selena Baker, of Vaughn Township, York county, Ontario, aged 2 months, and 19 days. The sorrowing father was bereaved of his companion last November. May the God of all grace come to his relief. Interment took place January 27 in Cober's burying-ground. Services were conducted by Bros. Elliot and Heise from the words, "Is it well with the child?"

WANNER.—Samuel R. Wanner, died November 18th 1897; was buried the 21st in Goodland cemetery. His health was poor the last year and a number of carbuncles broke out on his hands and feet a few weeks before he died which carried him off rapidly.

HOFMAN.—Died, near Bainbridge, Lancaster county, Pa., January 13, 1898; Sister Mary, daughter of the late Henry, and Sister Lizzie Hoffman, aged 20 years, 9 months, and 4 days. She had been ailing for more than a year of consumption; but she bore the afflictions with patience and was fully reconciled to the will of God. She had withdrawn herself from the gay world, and lived a devoted Christian since she was fourteen years of age. She was always ready to assist in every good work. In her home-life she was esteemed by a large circle of friends and kindred, and her love went out to them in kind words and acts that will live and be remembered for as long as memory lasts. Funeral services at her home, conducted by Bro. J. N. Martin and Eld. Martin Rutt. Interment at Reich's cemetery.

MARRIED.

BARNHART-ZOETZ. — Married February 2, 1896, at the home of the bride's parents, by Bro. J. W. Hoover, Bro. La'nayette Barnhart to Nattie Zoetz, daughter of Phillip Zoetz, all of Berrie township, Ont.

OUR DEAD.

BAKER.—Died, January 26, 1896, Alton, infant son of George and Selena Baker, of Vaughn Township, York county, Ontario, aged 2 months, and 19 days. The sorrowing father was bereaved of his companion last November. May the God of all grace come to his relief. Interment took place January 27 in Cober's burying-ground. Services were conducted by Bros. Elliot and Heise from the words, "Is it well with the child?"

WANNER.—Samuel R. Wanner, died November 18th 1897; was buried the 21st in Goodland cemetery. His health was poor the last year and a number of carbuncles broke out on his hands and feet a few weeks before he died which carried him off rapidly. He was born in Waterloo county, Ontario, moved to Leeper county, Mich., in 1879, was elected to the ministry in 1880. He leaves a wife, two sons, and four daughters to mourn their loss; was also much respected in the community where he lived. Deceased had been an affectionate husband and father.

HOBST.—Died, Dec. 19, 1898, Miss Ellis M. Horst, daughter of E. R. and Louisa A. Horst, of near Smithville, Ohio, aged 21 years, 3 months, and 18 days. Undergoing a surgical operation at Allamau Hospital, about 24 hours after the operation she died. Her parents were at her bedside at the time of her death. Ellis, realizing that her life was passing away, sang sweet parting rhymes, "We'll Never say Good-bye in Heaven," and "Meet me over There." She was conscious that she would join the heavenly choir, where sad partings will never be. When God called her, He plucked a rare flower from His garden. All who knew her could not but admire her kind and gentle spirit. May her brothers and sisters who have been led by her kind and gentle hand here below, take that hand as a guide to heaven, and meet her at heaven's gate. As a successful teacher she will be missed in the school-room. All who knew her will remember the first time that the angel of death has come to this home. May the family whose circle has been so sadly broken all be reunited in the resurrection.