3-1-1898

Evangelical Visitor- March 1, 1898. Vol. XI. No. 5.

H.N. Engle
Paul had a marvelous experience on his way to Damascus. He saw a great light; he heard a voice of words; he was smitten to the ground; his eyes were even unnaturally affected; he even saw the Lord Jesus by the way. Nevertheless, when his time of departure was at hand he rested in this assurance—"I have fought a good fight, I have finished the course. I have kept the faith."
HOLD ON, HOLD IN, HOLD OUT.

Hold on my heart, hold in, hold out.
The steadfast only win the crown;
He, who, when stormy winds are heaving,
Parts with his anchor, shall go down.

Hold on my heart, said earthly sorrow,
For he who Jesus holds through all,
Trusting in God for brighter morrow.
Shall stand though heavens and earth shall fall.

Hold in, thy murmurs heaven arraigning;
The patient see God’s loving face;
Who hear their burden uncomplaining,
’Tis they that win the Father’s grace.
Hold in, hold in, confide thy sadness
To Him alone who reads the heart;
Give to thy foe no cause for gladness,
Mourning o’er wounds from fiery darts.

Hold out, there comes a end to sorrow;
Hope from the dust shall conquering rise;
The storm foretells a sunnier morrow;
Mourning o’er wounds from fiery darts.

In things pertaining to this world,
How carefully does the husbandman
Observe seed-time and harvest! No
Tresure of earth, what privations
May entitle them to the appellation
Of a grain of sand.

For the EVANGELICAL VISITOR.

MUSIC IN CHURCH.

The question is frequently asked
Whether the scripture tolerates
Musical instruments to be used in
Divine worship.
To this some readily
Answer in the affirmative, pointing
to David, who separated men to
“prophesy with harps, with psalters,
And with cymbals” in the assembly of the Lord.
To this they also add other passages of scripture,
Especially where the Revelator in his vision on the Isle of Patmos
Saw the “four and twenty elders fall down before the Lord, having every
One of them harps, and golden vials full of odors, which are the prayers
Of the saints.”—Rev. 5:8.

When we, however, examine the scripture we see otherwise.
In the old dispensation the worship of God consisted of sacrifices and outward ceremonies.
In the new dispensation all this is done away, and the worship of God is entirely changed.
It is not the outward ordinances, but the heart that is now enjoined upon the believer by
Our Lord and Master. Then, too, if the “golden vials, full of odors,”
Which the four-and-twenty elders had, “are the prayers of the saints,”
From the same standpoint, we can infer, that the “harps” which John
Speaks of are the songs of praise of the redeemed.

The introduction of music by musical instruments in the church is a pure indication of its apostacy.
“God is a spirit: and they that worship him must worship him in spirit
And in truth.” If our singing in the service of praise is to be acceptable to the Lord, it must come from the heart,
Otherwise it will not be acceptable to God, no matter how pleasing to the ear, or well rendered.

Singing ought to have the same individuality as prayer as an act of worship.
It ought to be plain and simple so that the whole congregation can join in with heart and voice.
All ought to take part in it, in contradiction with the prevailing artistic choir singing.
Singing in our song-worship ought to be, heart-felt and congregational, each worshiper “making melody in (the) heart to the Lord.”—Eph. 5:19.

Our singing should be like our
prayer. Paul says, “What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”—1 Cor. 14:15. In Matt. 5:7 the Saviour says, “But when ye pray, use not vain repetitions, as the heathen do,” etc. If vain repetitions are condemned by the Lord in prayer, surely they must be equally wrong when used in songs of praise, therefore the singing of choruses and anthems in the church—which are so often repeated and their use is so alarmingly increasing—ought to be disowned and combated by Christian believers. The introduction and toleration of the same is accounted for by the catering of the lust of the flesh and the making “provision for the flesh, to fulfil the lusts thereof.”—Rom. 13:14. John says, “the lust of the flesh, * * is not of the Father, but is of the world.”

Music appeals to the senses (the sense of hearing); therefore, it appeals to the flesh, and as the flesh is opposed to the Spirit it must be necessarily opposed to true spiritual worship. “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary to the one to the other.”—Gal. 5:17. And inasmuch as the flesh is concerned, “the dose has to be increased.” For this is the law of nature, when its cravings are gratified, the appetite for its lustful gratification becomes more and more apparent. So also music which ministers to the flesh (the senses) must, out of sheer necessity, go on increasing in obedience to the workings of the law of nature.

The scripture gives us no room or place for taste as to what kind of song-service we prefer. “God is a spirit, and they that worship him must worship him in spirit”—yes, and in true “spirit,” too. We have no choice in this matter. That word “must” covers everything. It is the same as in John 3:7, “Ye must be born again;” and in John 3:14, “The Son of Man must be lifted up.” These three “must” are of equal importance. There is no way of getting out of it. The first has reference to the Holy Spirit—the great agent in the spiritual birth; the second has reference to the Son who was lifted up; while the third has reference to the Father who “seeketh such to worship him.” In other words, only those who are regenerated by the Holy Spirit, and justified by faith in the atoning blood of Christ, can truly worship God in “Spirit.” It is a noticeable fact that if the whole congregation sings from the heart, the more spiritual and effective is the worship. If on the other hand, the song-worship is conducted by a choir composed partly, or altogether, of unconverted persons, adorned in all the vanities that a lustful heart can dictate, the more cold and formal will the worship be. Who ever read or heard of martyrs having a choir with a musical instrument to sing songs of praises for them, when they were tied to the stake and the fires were lit? This absorbing fact settles the whole matter. The singing required and the melody demanded by God in the scripture “must” be “in your heart.” The word of God is very emphatic on this point, it gives us no choice in matter. He that will sing praises acceptable unto the Lord “must sing with the spirit.” The only music that penetrates through the roof of the church, and that reaches heaven, and enters into the ears of the Lord of Sabaoth, is that of converted people “singing with grace in your hearts to the Lord.”—Col. 3:16.

All other music is an abomination unto Him with whom we have to do. The introduction and the increase of artistic music in the church is a sure indication of formalism, and of the prophetic “falling away” (2 Thes. 2:3) upon which, when it has reached its limit, the end of the world will come.

The modern idea of “singing the gospel” is an innovation, and an invention of the enemy. It was never heard of until people had lost sight of what the scripture says, namely, that “the gospel of Christ * * is the power of God unto salvation.”—Rom. 1:16. Not till then was the cleverness of singing the gospel introduced in the place of “the foolishness of preaching.”—1 Cor. 1:21.

The result of such a departure from the original design is very apparent. As we look around in the world, we cannot fail to see with painful eyes, how that the church has joined hand in hand with the world in many respects, insomuch that her snow-white garment has become spotted to the extent that you can scarcely discern the original.

Singing is, indeed, an important factor in our worship. It is soul-cheering and uplifting to every traveler on the narrow way from earth to heaven. It is more pleasing to the Lord than the most charming music that ever was produced by any harp, or musical instrument; but it must be in accordance with the word of God. The so-called bright services, with their artistic music and decorations and other attractions, are only a vain oblation to the Lord. The Lord was not satisfied with such in the old dispensation, and neither is he now. The Prophet says, “I hate, I despise your feast-days, and I will not smite in your solemn assemblies, * * * Take thou away from me the noise of thy songs; for I will not hear the melody of thy viol.”—Amos 5:21-23.

As to the singing of anthems, which are becoming more and more popular every day, they are a device of the enemy. They bring to our mind what we read of a sailor who had been on shore and on his return to his ship told his mates that he had heard an anthem. On being asked what was the difference between an anthem and a hymn, he replied: “If I said, “Bill, bring me a marlin-spike,” that would be a hymn; but if I said, “Bill, Bill, bring me a mar, bring me a mar, bring me a marlin-marlin-spoke, Bill, bring me-bring me a mar, a marlin-a marlin-spoke, that would be an anthem.”

From the foregoing the reader can readily see the absurdity of “vain repetitions.” If “vain repetitions” are so unpleasant to the ear, and also so unnecessary and unbecoming in our common vocabulary of life, how much more so in the worship of God.

Nottawa, Ont.

CHARLES BAKER.

“The true leader is always himself a follower of the divine guidance.”
TEACH THE CHILDREN.

THOSE words, which I command you this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." —Deut. 6:7.

Do parents to-day realize the import of the above text? Is it practiced? This will have to be answered in the negative with a few exceptions. Some would even dare to say that it is impracticable. God knew what effect it would have upon the rising generation if the words of His commandments were freely spoken of, in the presence of and to the children. He also knew the neglect of the above command. The same God has said: "Train up a child in the way that he should go: and when he is old, he will not depart from it." —Prov. 22:6.

Many parents can’t understand why it is that their prayers are not answered in the conversion of their children; but, contrarily, they seem to be tending rather the other way, going from bad to worse. Some are so worldly minded that all they seemingly think about, is plans for making money. Some have been disobedient to parents, and ended their lives within prison walls or upon the gallows for some greater crime. What is the cause of all this? Is it not the lack of teaching the Word of God to the children under parental influence?

Notice the careless parent in his home. In the morning he rises early,—or late as the occupation demands—calls the family together, reads a chapter of the Word of God hurriedly with no comments or explanations, and if any of the inquisitive little ones should inquire concerning any of the Word read, as to the story, or what certain passages meant, there would come the sharp rebuke, "Be quiet Johnny. We have no time for explanations. If you interrupt again you will have to be punished." Prays a short formal prayer, the words of which have been prayed so often that the little offended Johnny, could repeat it word for word. Perhaps grace is said at the table, the meal is eaten rapidly that not a moment may be lost and, if not for the purpose of hurrying off to his occupation, that he may spend the rest of his time in reading the political news or something else of greater interest than the Word of God, and the wondering little Johnny is left go uninstructed. Is it any wonder that he would go to the bad, when loved ones who should instruct him, have so neglected their duty?

The heathen are more in earnest about teaching their children than that. They are real examples of teaching them in the way they would have them go. The writer not long ago visited a Chinese temple in the morning of their worship. I stood with amazement at the earnestness of those fathers and mothers in teaching wee bits of toddlers to pray to the stocks of wood and brass,—and also how well or careful they were to imitate their parents. Many times has he stood at the shrines of the Japanese’s gods as the comers thereto would not only worship themselves but cause the child carried upon his or her back also to go through the same form. Would to God that all the Christian parents were as earnest in teaching their posterity. Amen. Might they not rise up in the day of judgment and condemn the Christian father and mother for their carelessness on this line?

Is not part of the falling away from the Christian faith due to the lack of teaching of the word of God to the rising generation in the home circles by the heads of families? Close observers tell us that there has not been such a lack of spiritual instruction in the family circles, both in America and England, for many years as at the present time.

Instead of children being taught the word of God, we see them led into passing away their time in parlor games, novel reading, fashionable crazy patch-work, and needle work of all kinds, adorning themselves with such things as are not convenient and making themselves abominable in the sight of God, sent to dancing schools, and many other things that lead in the downward course, forgetting that "godliness is profitable to all things, having the promise of the life that now is, and of that which is to come."—1 Tim. 4:8.

Oh! Christian parents, do you realize the awful responsibility, of teaching your children in the right way, that is resting upon you. God will hold you accountable for the manner in which you teach them. Beloved, God is looking to you for the Samuels, Davids, Daniels, and Timothies of the coming generation, men who have known the holy S. riptures from a child, and shall he look in vain? Let us arise ens masse and say with the Psalmist: "We will not hide them from our children, showing to the generation to come the praise of the Lord, and his strength, and his wonderful works that he hath done. That the generation to come might know them, even the children which shall be born; who should arise and declare them to their children: that they ought set their hope in God, and not forget the works of God, but keep his commandments."—Psalm 78:4,6,7.

D. W. ZOOK. Calcutta, India.

FOR THE EVANGELICAL VISITOR.

"IN CHRIST!"

HOW many times we find the words, “in Christ” in God’s Word. And how blessed when these precious words press themselves in upon our hearts, and we by faith realize some of their real meaning.

First, we learn that God both chosen us in Him before the foundation of the world, (Eph. 1:4), and “hath blessed us with all spiritual blessings in heavenly places in Christ.”—Eph. 1:3. Now let us take our place before God, by faith accepting His Son and all He has done for us, and thus realize that we are covered with His righteousness and stand in Him alone, having been made “accepted in the Beloved.”—Eph. 1:6.

Again we learn, that we are not alone to stand in Him, but also to “grow up into Him in all things which is the Head, even Christ.”—
Eph. 4:15. Some of us have tried to stand, or grow, in something else—perhaps a theory, a blessing, or a doctrine—instead of in Christ. But we are taught that as we have “received Christ Jesus the Lord, so to stand, or grow, in something else.”—Col. 2:6,7. And let us not forget this precious truth that, “In Him dwelleth all the fulness of the God-head bodily. And ye are complete in Him.”—Col. 2:9,10. “In whom are hid all the treasures of wisdom and knowledge.”—Col. 2:3. Oh that God may help us to get this truth clearly into our hearts. Man’s wisdom cannot comprehend this mystery. Precious gems and costly pearls are not usually to be found on the surface. So it is also with the treasures of God. But if we can say in reality and in truth, “Christ in me, and I in Him,” then will we be permitted to know the hidden treasures of God.

Have we given the Holy Ghost the right of way in our hearts? It is the Spirit that “searcheth all things, yea, the deep things of God.”—1 Cor. 2:10. Oh this plan of redemption is wonderful! It is a mystery! But it is the will of the Father that our, “hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.”—Col. 2:2.

Why is it that so many of God’s children have such a time until they are established? Is it not because they do not receive clear teaching, and fail to see what Christ has done for us, and what we are in Him? Beloved, this truth—our acceptance and perfection in Christ—can never sink too deep into our hearts. May the Spirit enable us to see it clearly.

There is nothing more needful among God’s children than that they learn to know Him. Paul realized this, and prayed that the Colossians might be filled with the knowledge of His will, in all wisdom and spiritual understanding, “and that they might increase in the knowledge of God.”—Col. 1:9,10. We hear much about experiences and blessings on every hand. More sometimes than we know what to do with. If not careful, we will be taken up with those things, and begin to seek after them, instead of Him. This is the reason so many people are confused in their experiences. Seek to know Him, and render. Those former things come and go, but He abides. Do you know, oh soul, struggling for some great experience or blessing, that He is seeking a resting place in the inmost chamber of your heart? The quicker you get quiet and cease from yourself and let Him begin to work, the quicker you will know what a real life of rest and abiding is.

Do you know that your life is hid with Christ in God? It is in His hands. Who can harm us if we are in Him? Only wait upon Him, and how sweetly He will begin to reveal and unfold Himself to you. As you let Him do this, you will realize as never before that you are being strengthened and settled in Him. He rests in you, and you in Him. He takes all care, worry and anxiety, and if we see that our brother and sister do not do as we think they should, we don’t need to worry and try to set them right, but we know that He will do that. Thus we can have blessed fellowship with Him, and learn to know something of the more excellent way that Paul speaks about—the way of love.

We are permitted to have glorious expectations from Him, because we are entering the last days, and He is making His ways known. Beloved, will you give ear and hear what the Spirit saith to the churches? Will you yield your life to Him and be taught by Him? Do not be alarmed should He begin to empty you of experiences, blessings, etc., and bring real poverty to the soul. It is only that you may grow up into Him in all things, where we will see one another in Christ, where “there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”—Gal. 3:28; Col. 3:11. Blessed thought! In Him we grow “unto an holy temple in the Lord; in whom ye also are built together for an habitation of God through the Spirit.”—Eph. 2:21,22.
life worth in the world,” but “how much is it worth to the world.”

Success does not consist merely in obtaining wealth or position. All this must be left behind when we cross the Jordan of death. In a very short time it will all be forgotten. But success is secured when love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, and faith become a part of our life, and when we live for others instead of ourselves. Would you ask me where heaven is? I reply, Not at Mars or the planets, but at the end of every good man’s life. Hell was not made for man; but for the devil and his angels.

I close with a most earnest appeal to live according to the teachings of the Bible.

A. E. PREY.

Columbia, Pa.

For the Evangelical Visitor.

SCRIPTURAL SELECTIONS.

BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God.”—1 Jno. 3:1.

“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together. For I reckon that the suffering of this present time are not worthy to be compared with the glory which shall be revealed in us.”—Rom. 8:17,18.

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”—2 Cor. 5:1.

“For here have we no continuing city, but we seek one to come.”—Heb. 13:14.

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.”—1 Peter 1:3,4.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”—2 Cor. 7:1.

“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”—Heb. 12:2.

“Who also maketh intercession for us.”—Rom. 8:34.

“The depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out.”—Rom. 11:33.

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.”—Heb. 4:14.

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”—2 Cor. 5:10.

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”—Heb. 4:16.

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”—Rev. 22:14.

“And there shall in no wise enter into it any thing that defileth neither works of unrighteousness, nor whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb’s book of life.”—Rev. 21:27.

“And they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever.”—Rev. 22:4,5.

Preston, Ont.

LYDIA GINGRICH.

The following is a notice lately given in an English pulpit: "The service on Sunday morning is at 10:30 a.m. The supposition that it is ten minutes later is a mistake. The seats in the front portion of the church have been carefully examined. They are quite sound and may be trusted not to give way. It is quite legitimate to join in the singing.—Sel.

For the Evangelical Visitor.

TESTIMONY.

GREETING to the dear readers of the Visitor. By the help of God I will tell you what the dear Lord has done for me.

When I was 19 years old, I was happily converted and united with the Brethren, having since tried to live a Christian life. I have had many happy seasons; and also many times in doubts and fears. Now I see that I lived far beneath my blessed privilege and “followed the Lord at a distance.” I lost much time by following the example of others who sing, “Nearer my God to Thee,” and yet do not take a step toward getting fully acquainted with God. I thank God that since I am in Kansas I became enlightened and became willing to seek for a deeper work of grace.

Before we left Pa., we heard of the fire that had broken out among the Brethren; and am sorry to say that some called it “wild fire.” But I find it is that fire which John spoke of in Matthew 3:11,—“He shall baptize you with the Holy Ghost and with fire.” We found fire among the brethren and sisters, but praise God! the Holy Spirit is connected with the fire; and these two elements, taking hold of a person, they will thoroughly cleanse and purify from all dross. We saw a great change had taken place when we were in the brethren’s houses. No shun pillow-cases; no pictures for ornaments sake; no foolish talking or jesting; no tobacco; no trimming on children’s clothing. That fire and spirit have made a visible difference in the brethren and sisters, but praise God! the Holy Spirit is connected with the fire; and these two elements, taking hold of a person, they will thoroughly cleanse and purify from all dross. We saw a great change had taken place when we were in the brethren’s houses. No shun pillow-cases; no pictures for ornaments sake; no foolish talking or jesting; no tobacco; no trimming on children’s clothing. That fire and spirit have made a visible difference in the brethren and sisters, but praise God! the Holy Spirit is connected with the fire; and these two elements, taking hold of a person, they will thoroughly cleanse and purify from all dross. We saw a great change had taken place when we were in the brethren’s houses. No shun pillow-cases; no pictures for ornaments sake; no foolish talking or jesting; no tobacco; no trimming on children’s clothing. That fire and spirit have made a visible difference in the brethren and sisters, but praise God! the Holy Spirit is connected with the fire; and these two elements, taking hold of a person, they will thoroughly cleanse and purify from all dross.
and testimonies. I began to search my heart and found that I have not that full assurance which is our happy privilege to have; and I humbly went to the altar for a new supply of grace. I did not receive a new religion; but received a will to fully consecrate myself to the will of God. I was not so willing to suffer wrong and had the spirit of self-defense, which disturbed my peace; and I did not feel ready to meet Him who said, "Vengeance is mine." So I humbled myself at the feet of Jesus and asked Him to fill my heart with His Spirit, and praise the Lord, He filled it to overflowing, and now I can go on my way rejoicing in the promises of God, that He will not leave nor forsake us.

"If our love were but more simple, We would take Him at His Word; And our lives would be all sunshine, In the sweetness of our Lord.”

I feel it my duty also to inform the dear readers of the Visitor that I had been afflicted. I had an internal growth and the doctor said he could not help me, but that I must have a surgical operation performed. I could not consent at that time, and when we came to Kansas, the Abilene surgeons were recommended to me, and the day was set for consultation.

I was visiting among the brethren and sisters and was advised to trust in God and look to Him for my healing, but had to ask the Lord to strengthen my faith. I did not doubt God’s power to heal, but felt so unworthy. I finally became willing to comply with James 5:14, and to the honor of God and encouragement of the afflicted I want to say that God has answered the prayers of faith and I am healed.

After I knew a change had taken place, Satan still tried to make me doubt. My affliction being removed, I went to a doctor and told him how I had been afflicted, that I have taken the Lord for my healer, and believe I am healed. I asked him if he would tell me the truth. He said he would; and when he had made the examination he told me that I am free from any growth or tumor. I said, praise the Lord!

God shall have all the honor for His wonderful love to me. Amen.

Hillsboro, Kans.

SARAH DOHNER.

THE WONDERFUL LOVE OF GOD.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not.”—1 Jno. 3:1.

WHEN we consider the wonderful love God had for us poor beings here below, should we not be ready and willing to do anything He may ask of us? Praise the Lord! we can be called the sons and daughters of God. Earthly riches fade away, but if we are rich toward God, it is worth much indeed. I do not care for earthly store or riches. If I only can know that I am doing my Master’s will, this is all I care to know. Let us be valiant soldiers for the cross in the holy war. We must be brave, be strong, and true, and dare to stand alone. Christ said we should. “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.”—Eph. 6:11.

Every time if we do not know what to do when we are tempted or tried, let us turn to the Word of God. Oh, dear friends! when we think what Christ has suffered and how he died to redeem us, I think sometimes, Can it be we are so forgetful. We should not love and serve God for fear of punishment; but because he first loved us and did so much for us. “Oh the love, the wondrous love.” Yes, it was love from the beginning to the end.

Dear Christian friends, let us be awake to the salvation of souls. Just think, if we can be an instrument in God’s hand to save a soul, it will be one more star in our crown. We need to be revived from time to time. Praise the Lord! He is the one from whom we desire every good and perfect gift which comes down from the Father of Lights, with whom is no variableness, neither shadow of turning.

Praise the Lord that He never changes. He is the same yesterday, to-day, and forever. I know I have failed many times, but by the help of God I will endeavor to live closer to Him. God’s Word is such a blessed book; its lessons are forever new and full of instructions for every one, if we are only willing to be guided by them.

Not long ago I was attending a revival-meeting, and such union among different denominations I never saw. Praise the Lord. “United we stand, divided we fall.” If we truly love Jesus and want to work and labor for Him, we will do so wherever we go. May it be more so o’er all this wide extended land is my prayer.

Well a few words yet to the unsaved. Oh, dear sinner, turn to the Lord and seek salvation while it is yet called to-day. Jesus is calling, Come; the Spirit says, Come; and angels are ready to welcome you home. Bless the Lord! He can save and that to the uttermost if we but come to Him.

Lately I had the privilege of being where one soul was converted. I had to think of the joy there is “over one sinner that repenteth more than over ninety-nine just persons.” Oh, I sometimes think it is worth our while to live for God for what we realize and enjoy in this world already. The Lord is blessing us all along the way when we obey. Let us then give God our hearts and we will have a happy life here in this world, and after that eternal life. O blessed thought of living through the endless ages of eternity! I would not want to give the hope and peace I enjoy in my soul for all the world. What are we without a hope in this life and in the world beyond? “Lord to whom shall we go? Thou hast the words of eternal life.”—Heaven and earth shall pass away, but my words shall not pass away.”—Matt. 24:35.

Let all that know the worth of prayer remember me, that I may be faithful to the end.

Your Sister.

ANNA J. STONER.

Marinesburg, Pa.

"Men who spend most of their time sitting around on soft chairs, and sleeping on downy beds, do not turn much of the world upside down."
Jesus is my only guide and my all in all since He has brought me out of a hypocritical state into a pure and holy life. Oh, glory to His precious name! Jesus wants us to follow Him in His footsteps and that we should praise Him above everything else. I tell you, dear readers, this was not my theme while I was a hypocrite. Dear friend, get out of that hypocritical state. Do not as I did, live in a hypocritical state for several years. I prayed, I told my experience in the church, but that did not make me a Christian. I made the people believe that I was a follower of the Lord, but I was not; I was a follower of the Evil One. The Devil can talk like an angel of light. That is the worst way we can be deceived. We are to serve Jesus fully and to the full extent of the power and conduct may show what possesses the heart. If the walk and conduct are contrary to the form, then we can take it for granted that he or she is a hypocrite. That is the way we can discern. Oh, friend or brother or sister, be not a hypocrite! Serve God aright, obey your Master, do not look to others and stumble over them. That is the way I did. I stumbled at their faults and that is the way I became a hypocrite. Oh, get right with God!

When we are right with God and God is with us, then we can praise Him with a new tongue. He will give us new things to talk, and our hearts will overflow with the Holy Spirit. Oh, for more of those new tongues to bring praises unto our God! I can praise the Lord for what He has done for me in the year that is gone by; and this last month especially. He has made me feel and to realize that I was a lost hypocrite. But now I can praise His holy name, which I could not before. Let us obey the Lord in all points and serve Him who can cleanse us from all sin, make us holy, and keep us from sin if we obey Him. My full determination is to stay under the power and convicting grace of God. Let us work for Jesus and not let the devil have one victory. Pray for me, your brother in the Lord.

David O. Lehman.

Culbertson, Pa., January, 1898.

For the Evangelical Visitor.

To the Young.

Dear unconverted souls, I am led to write especially to the young. I ask, What are your hopes? Is it to gain reputation in this life? or, have you the hope of life everlasting? Jesus said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. 6:33. But alas! how sad that so few indeed seek first the kingdom of God, which is the one thing needful; as the poet says; "More needful this than glittering wealth, Or sought the world bestows."

Dear young souls, I can say this of a truth; for I know it by experience. I was young when I first sought the Lord and tried to find the kingdom of God. I find it to be much better than to seek pleasure and honor in this world, for I never have seen any real pleasure in the vanities of this world. But what great pleasures, joy, peace, and happiness comes of serving God in truth. I know that to the young and unconverted the way seems to be a hard one; but I know also that it is Satan who makes believe thus. This is, however, not true. We know that the Devil is a liar for Jesus said so; and I have very often proven him to be so.

Now I will say as one who loves your souls, Do not believe Satan nor obey him, but obey God and believe His word. His Word says, "The ways of wisdom are pleasantness and all his paths are peace."

Now I want to say a few words to the dear children as I do not see any write for the Visitor, or that any one writes to them particularly; so I feel to write a little. Dear children: Now is your time to begin to fear and love the Lord. I do hope you will all, from this day, make the good and wise choice of serving God in your youth.

The poet says,

"'Tis easier work if we begin
To serve the Lord betimes;
But sinners will grow old in sin,
And hardened by their crimes."

How true! I have heard so many say they wish they would have come at their first call. And now dear children, if you hear the voice of God and feel that you should give your heart to Him, oh do obey and harden not your hearts.

Now is the accepted time. Now is the day of salvation. Come while you may, come to Jesus, come just now. Oh how ready and willing He is to receive you! Only come to Him humbly and obey Him.

Rebecca S. Wilson.

Lehmaster, Pa.

From Correspondents.

Extracts From Private Letters.

In communication, a sister from Ontario says:—I praise the Lord that we are spared, and thank him for all his goodness towards us. My determination is, by the help of God, to live for Jesus. I love all God's people. I love to hear from the dear brethren and sisters through the Visitor and to hear of their victory over sin. It lifts my soul heavenward and makes me long for the deeper things of God. I feel my inadequacies, but Jesus is the stronger one who is able to sustain in every trying hour. Pray that I
may continually be found walking in the order of the Lord. * * *

A subscriber in renewing says:—

* * I cannot do without the Visitor. I get all my spiritual life from it and it seems to be growing better with each copy. I lend them around among my friends and try to do good in that way. I am so glad to read in the paper about Jerusalem. I have a class of boys in a Hebrew Sunday-school where we teach them of Jesus. They seem delighted to come, and have their parent's consent, and we are praying for the peace of Jerusalem. I hope God will abundantly bless the dear Missionaries who have gone to South Africa. * * *

We extract from private correspondence a few thoughts on tobacco and liquor and the virtue of monies gained from these sources being applied to charitable and Mission purposes. The writer says in substance: I have heard of a Catholic Priest who refused a $50.00 bill because, said he, it is blood money. But this question comes right home to us as a church. Is our membership free on these lines? Does the Bible give liberty to use wine? is a question frequently asked. I still answer this by saying that although you may find thirty commands in the book, you will find one-hundred and more against it; and in no case can these commands be construed to imply that fermented wine is to be used. You would be surprised to hear what flimsy argument some preachers hold up to defend the use of liquor. One — Bishop held that if a person were sick unto death unless restored by medicinal use of liquor, if such person would afterward continue to use it as a beverage, he had better died in the first place. He recalled all the old cases which he could think of to show what liquor has done as a medicine. He does not object to his members, from deacon down, to vote against Prohibition, for policies sake, as Andrew, Johnson said. I think the “old chap” could get no better person to hold his kingdom, for said Bishop holds a large district and influences other districts besides.

<table>
<thead>
<tr>
<th>EVANGELICAL VISITOR.</th>
<th>WILL BE COME AGAIN?</th>
</tr>
</thead>
<tbody>
<tr>
<td>ONE of the most remarkable facts about Christianity as it is preached in our churches is that the second coming of Christ is so seldom mentioned in the pulpit. The Christian may attend church regularly Sunday after Sunday and year after year without hearing a preacher give any intimation that he is expecting Christ to return to the world. The question is therefore worth an investigation whether there is any ground for expecting him. There are many reasons for such a hope, among which the following are weighty:</td>
<td></td>
</tr>
</tbody>
</table>

* Christ promised to return. “I will come again and receive you unto myself,” he said to his disciples. “So shall the coming of the Son of Man be,” were the words with which he concluded several of his parables. “In such an hour as ye think not, the Son of Man cometh,” was his warning to his followers as he foresaw a time like the present when the fact that he would come would be ignored. And, lest people of later times might think that it was some spiritual event, concerning only his contemporaries, he said, “What I say unto you, I say unto all, Watch.”

Throughout his ministry Jesus referred repeatedly to the time when he would come again and would have a very different reception from that accorded to him at his first coming. Any reader who will be at the trouble to read the Gospels and mark the passages in which Jesus referred to his coming again will be surprised to find how many there are. His words were not understood at the time, and to this day men ignore them, but it is very obvious that the expectation cheered his followers. Peter especially, foreseeing a time like the present, said that there would come in the last days scoffers, who would ask, “Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation,” and cautions his readers against being thrown off their guard by a delay which would surely be temporary only.

The prophets predicted his return. Their description of his glory and the extent of his dominion were not realized at his first coming. Their prophecies would be stultified if Christ did not return. It was as a king ruling the world in righteousness that they saw him when they wrote, and it was of him in that character that they had their ecstatic visions. Little do they say of his humiliation and sufferings compared to their words about his exaltation.

What witnesses are these? Can there be any testimony equal to theirs? Can we doubt that he will come? Surely the belief in such a fact must have a momentous influence on the Christian’s life. No expectation can compare with it. What a world this will be when the Being whom we love and worship reigns supreme over the whole earth, and all nations render allegiance to him. There will be an end of sorrow and poverty and injustice and oppression and war and sin. Under his benificent sway men will love each other, and even the lower creation will cease to destroy each other. Competition that now wears out the lives of men will cease, and every man seek his neighbor’s good. It is for this we teach our children to pray in his words: “Thy kingdom come, thy will be done on earth.”

The following by J. H. M. in The Gospel Messenger, although written from a Messenger standpoint, is very suggestive and full of healthful advice:

We have reached a period in the history of our church work, when more well directed attention should be given to the religious training of the children. We must endeavor to train them for the Lord and for His work. It is not sufficient that they be converted, but they must be trained so they will be of some practical use to the kingdom. This training must be both in the family and in the Sunday-school, and should, by no means, be neglected in the church. Christian parents, in their own homes, must impress their children with the supreme importance of the Christian religion, and give them to clearly understand that it is, by no means, a secondary matter. This can be done in various ways, but nothing tells more on the minds of children than the lives their parents live in their homes. It is well said that, “the mother is the child’s Bible,” and it is to her that the little ones look to for the first rules of life.

Every mother should impress upon the minds of her children the thought that she is a consistent Christian woman, and the father should be known to them as an exemplary Christian man. In fact, children should have no doubts concerning the religion of their parents, and all the fathers and mothers ought to conduct themselves so as to impress their children in this manner. This of course, cannot be done without making Christian living a study, and it is here that too many make the fatal mistake. They do not study how to live like Christian fathers and mothers should live. Their children cannot see that they are any better than the unconverted, so far as real, practical religion is concerned.

Then the children must be taught at the family fireside. Parents want to be careful what they talk about, and how they talk in the presence of their children. Their conversation should relate to things at least becoming Christian people. They should not parade before the family the evils, defects, and corruptions of the community, and especially should they not dwell upon the mistakes and faults of church members, nor church troubles. Family conversation ought to be made a study, and, by all means, should it be guarded Those who do this, can be constantly weaving into their conversation thoughts that will favorably impress their children religiously, and, thereby, implant into their hearts seed, that may, in due time, lead them to Christ. This planting of the seed of the kingdom into the hearts of the children also needs study, for there is danger of overdoing even a good thing.

Parents should not fail to supply their families with good reading matter, and, in doing so, the Brethren’s literature ought to have a prominent place. It should be read and talked about. We have been in families where half of the conversation was concerning things mentioned in the Messenger. The children took delight in that class of literature, because they heard their parents talk so much about it. The parents led out and the little folks soon fell into line.

Next to the family is the Sunday-school training, which, in many localities, is the leading Sunday attraction for the children and the young people. It is here that our children are trained either for the church or for the world. In far too many instances, parents are not sufficiently concerned about the Sunday-school, nor about the character of the work done there. Even our elders and preachers are too indifferent respecting this line of church work. They, as well as the parents, should know what kind of material is being developed for the future church.

These are lines of thought well worthy of serious consideration, and must receive more than ordinary attention if we expect the church to prosper as it should. We must give more attention to the little people. A greater number of our children should be in the church. In fact, all of them ought to be there, and, probably, were we more in earnest respecting their salvation, we would have the pleasure of seeing many more of them enrolled among the saints.

VISITORS PRESENT.

Visiting is one of the most common as well as most ancient customs of the human family. The inhabitants of different worlds have visited together. Abraham and Lot each had the pleasure of entertaining heavenly beings. Peter and John had a very pleasant interview with Moses and Elias on the blessed mountain. While we might pursue this line of thought to much profit, it is another kind of visitors to which I wish to direct your attention.

It is a very common custom for the secretary of a Sunday-school to report the number of visitors present. This is alright in its place, and intended for a good purpose. But it occurs to my mind that the same person should not be reported a visitor often in succession in the same school.

The spirit and life of the school should be brought up to that standard that these visitors will all be drawn into the ranks of the workers, just as the whirlpool gathers in all objects floating upon the surface of the water.

Then there is another class of visitors, about which I have been thinking for some time. I wonder how it would do to have some one report them at the service.

I refer to those who are only visitors at the place of public worship. In the Sunday-school those who remain out of classes are usually reported visitors. But this other class of visitors mingle with the entire audience, from minister to non-professor. This being the case, we may find it no more difficult to report the number present in the ordinary congregation. While we may not be able to report all the visitors present, yet we believe we may, at least, approximate the number.

Let us see. We will count these in a different way. We will designate them by their conduct in the assembly. Some of them we find sleeping. About as soon as the
services have opened, and the minister has begun his discourse, these begin to pass into a comfortable doze, which is soon transferred into a genuine nap; and it is surprising how comfortably they sleep on a hard bench in the midst of noise, when at home they want quiet and a soft, downy tick and pillow, or else they complain that their rest has been disturbed.

Others are not so quiet in their conduct. Every time the door opens they turn round to see who is coming. Now and then they must tell some one, who is trying to get all the sermon, that Mr. has arrived. Then there are others, still, that seem to need all the hour of service to keep their different articles of dress in proper shape. Now a ribbon needs re-adjusting. Now a tress of hair needs be re-arranged. Now a wrinkle in a garment must be smoothed out. Now a finger-ring must be changed to show to a better advantage. They have just now found out that they had not sat down precisely right, so a little commotion is made, and folks wonder if they are getting up to leave the meeting. At last, when they get quieted, the audience is rising from closing prayer and these visitors have just gotten ready to visit right.

Then there is another class of visitors that keep every baby within reach of themselves in a constant state of agitation. One must have a cracker, another a piece of candy, and still another must be handled. Over there is one that must have a handkerchief shaken at it to arouse it, etc. The children are thus spoiled, mothers are disturbed, and the meeting is injured,—all this just because some grown person has never yet learned how to behave in church.

Some of these visitors try to sit up and look at the minister; but, alas, their mind has already started out in the business of the coming week and they find it impossible to follow the discourse on Sunday, while their mind is arranging matters for Monday.

Scattered through the audience are those whose eyes reflect the thoughts of the minister, and sparkle like dewdrops in the morning sun. In their faces you may see the emotions of the minister's heart, for their hearts, like the sensitive plate in a camera, are receiving the impressions of the subject. These are not visitors, but they make up the sum and substance of the audience. They are the ones that help the minister to preach. They are worshipping God. All others are simply visitors. God is not well pleased with those who visit at church.—Sel.

**PURITY ESSENTIAL.**

We must be pure. No matter how lucid our sermons, or how orthodox our faith, or how vehement our profession, if we are not clean our efforts are vain. No amount of zeal will be taken in place of this necessary qualification. We may dizzy and deaden our consciences with a whirl of activity, but that does not make God stop frowning at sin.

The devil would gladly beguile us into burying ourselves with other people's experiences before we have cleaned house at home. But while God wants to make us gloriously altruisic, yet the only way to reach the altar is by purifying the ego. While many of us will never shine intellectually, or financially, or oratorically, yet in the things which after all are most desirable we need allow no one to outstrip us. In the really choice things God has given every one equal privilege. In purity, in humility, in love, in gentleness, in kindness, in meekness, in all those virtues which make the saints to be revered by angels and beloved by Christ, every one of us may be opulent. There is but one way of purity.

Confession lies at the root of the matter. "If we confess," says the saintly John, two experiences follow—pardon and cleansing from all unrighteousness. Upon this hinge swing both of God's great epochal experiences. Confession means more than admitting that we are not quite right. It means for us to turn our souls inside out, and invite the gaze of almighty God. David recognized its radical character when he cried out, "Search me, O God!" And the attitude of every one who obtains and retains the blessing of purity is one of perfect openness to God.

But it may be necessary to confess to man as well as to God. Who was injured by your sin? How public was your wrong-doing? Let your confession be equally well known. Beloved, let not reputation or past standing cause you to ignore a matter so important as this. There are men with a long career of holiness and sanctity back of them who by some means have fallen into sin, and if they do not confess they will go to hell. They think it can be smothered over and kept quiet. God help you, sir, it will leak out like the festered matter from the removed scab of a sore. The only remedy is to vomit your putrid secret, and then God will kill it and forget it. Better that men draw off from you and hiss at you for awhile than that God should draw off forever.—H. V. Brookman in Religious Telescope.

**HIDDEN DEEP WITHIN.**

Of all the manifestations of the carnal mind, none lie more deeply hidden than lust. Many who in actions are pure, are constantly shown by evil thoughts and imaginations the foe within. But few are there to cry out against this sin.

More and more it is developed in the hearts and lives of many, until the whole substratum of society is infected with lust; yet the watchman on the walls are dumb dogs that cannot bark. In the public schools the footed rhymes are passed from one innocent child to another, the unclean cuts are chalked on the walls and fences, the unclean pictures are passed around, yet how few parents forewarn their children. Then comes the lone crime, mastrubation. Parents see their children wither up before their eyes, covered with pimples, and do not seem to know that they are engaged in a secret vice that will soon land them in the insane asylum or the grave. Then, how careless are even good parents about the association of their children. They permit evening drives and walks.
with the opposite sex. They permit them to sit up till midnight and after, while the family are in bed, and the first thing they know they wake up to find their child tainted or ruined by lust. Then in the marriage relation how much of lust under the name of love. Onanism and preventative are doing their deadly and damning work, both on the souls and bodies of thousands. Then over-indulgence is the cause of the decay and death of thousands. This prevails to a great extent among the ministry. Overheated by rich food, and late hours, they permit carnal indulgence until many times the wife goes to her grave and the husband, a nervous wreck, superannuates and lays the cause of his troubles to his labors. When the Lord sees the lack of self-denial the sin is visited upon the children until the third and fourth generation. The prevailing idea concerning the marriage relation, and the one contended for by many holiness ministers, is one that is responsible for much of the lusts developed in the lives and hearts of their children. Children begotten undesired and unwelcomed, and who come into this world only as the product of lustful desires, will be abnormally developed in the line of lust; and will, if not hindered by conversion, blast the world by the fetted breath of their lustful desires.

When the books are balanced at the judgment, will not parents have a share of this uncleanliness to account for?

A clean, content life is the beauty of a Christian home. Where are the children ministers to expose this monster lust? No manifestation of carnality is denounced under so many terms in the Bible as lust. God help your children to be made clean and then kept clean.—Selected.

TRUTHS.

Set fire to it—burn the last bottle and barrel—and fewer souls will burn in hell.

"Be not deceived; God is not mocked." He who cannot lie, hath said, No drunkard, no liar, no wretchmonger shall inherit the kingdom of God. 1 Cor. 6:9, 10.—Leaflet.

"HAVE YE RECEIVED?"

WHAT? "The Holy Ghost."
When? "Since ye believed." Acts 15:2. A stirring question. There are many "believers" who, if this sharp, trenchant inquiry were made, would pause, hang the head, and, if honest, confess themselves lacking. This celestial vitalizer seems to be unknown to the great mass of believers. We who look for the Lord are altogether too desirous of the power of the Spirit. The fact is confessed and deplored. Does sin separate the loving, calming, comforting, reviving presence of the Spirit from our flocks and preachers? Will humility and confession make us a better and more efficient people? We ought to be the holiest, happiest, lovingest Christians on earth. Our faith demands consecration, otherwise we are in peril of the stigma "Ichabod." For one, I yearn to "walk in" and be "led by the Spirit." Brethren, we may pride ourselves upon possessing soundness in doctrinal views, but how about this leading question? Now suppose we re-investigate the Scripture teaching concerning the Holy Ghost in the church. And let preachers preach on the above text to their flocks. Try it, speaker and hearer will be refreshed.—Sel.

"Waiting for the Lord" is too often the idler's excuse wherewith to cloak his own slothfulness and indifference; but there is a waiting upon the Lord, which is a blessed state—a living condition of prayerful watchfulness which, though it make afraid to move in mere human strength, is yet ever alert to apprehend and obey the smallest intimations of the Divine will. While it is beyond the limit of mortal power to command the Holy Spirit of God, man nevertheless has his part to perform in the working out of his soul's salvation, and this includes that duty of waiting, in abasement of self, upon the Lord. Such indeed realize in God's own good time that they that wait upon Him "shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—United Friend.

THE ENIGMA LOTTERY.

GUESSING enigmas is an innocent recreation; but guessing enigmas in order to win a prize and paying a sum of money or purchasing an article for the privilege, is "a game of hazard, in which small sums are ventured for the chance of obtaining a larger value, either in money or in other articles."—and this is Worcester's definition of a lottery.

Its motive is "to gain something for nothing," which is the motive for gambling. Its effects upon the mind and character of its victims may be as injurious as the effects of gambling.

Its prizes are given on the same principle by which a gambling house divides the "bank" among the fortunate gamblers.

It allures to repeated trials, not only novices but also successful as well as unsuccessful guessers, by the chance it offers of winning coveted amounts and by the certainty of receiving a certain value, as a package of tea or a subscription to a paper, in return for trifling outlays.

The well baited inducement offered by the papers which have recourse to the enigma lottery, for the double object of notoriety and of increasing their subscription lists, constitute, in fact, lottery advertisements, and subscriptions to these papers are sold in place of lottery tickets.—E. B.

CHIPs AND CHUNKS.

IT ISN'T always the man who talks the most that knows the most.
It isn't always the man who is the most officious that is the most efficient.
It isn't the man who receives the highest honor that is the most deserving.
It isn't always the man who prays the longest that is the most reliable.—Gospel Banner.

"It is a curious fact that a great many persons are afflicted with headaches on Sunday that keep them from going to church who are never troubled with them on any other day."
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 144:12.

'The seed time; God alone Beholds the end of what is sown: By y our vision, weak and dim, The harvest-time is hid with Him. —Whitier.

FAMILIARITY.

VIRTUE has its environments both natural and acquired. These must be jealously guarded both in unmarried and married life. All are due to the grace of God, either directly or indirectly. They must be individual, and are founded upon principle; yet principle alone cannot hold back from vice. The heart must be clean to be perfectly pure, - for the downfall of some whose character was accounted perfectly pure, as has been the case with some gospel ministers. Much depends upon the home protection. The careful training and the severe punishment inflicted for immodest behavior by some faithful mothers have established the children in virtue and made them abhor vice forever after. The lack of a strong, wise, and loving parental authority and example has been the ruin of many a child. Mothers permit, yea, often encourage their sons and daughters to use familiarity with the opposite sex, which makes weak characters, if it does not prove their ruin. Sons as well as daughters should be taught that a girl's person is sacred, that hands are to be kept off; that a man's lap is no place for a girl to sit. This would bring under censure that modern snare to virtue, "harmmock-swinging," in which so many liberties are taken which would not be tolerated in a virtuous home.

Undue familiarity among married people in social life, with other than their own husbands or wives, or with the unmarried, is a most insidious and virtue destroying practice. For this there is nothing worse than the church social, the changing of companions among married people, or the attentions given to those who have no right to receive them, is not an uncommon practice in the social world. Some are drawn into this for mere sport, but it is an unsafe practice at best, and tends to make encroachments upon the affections. From such practices jealousies often spring up which may break up that most sacred of all relations, the family. Virtue is often exposed through the too familiar remarks, or the lustful look. A sister said of a minister who was afterwards found to be of immoral character, that the touch he gave her frightened her and made her feel unsafe in his presence. No one is safe in being careless in these matters.—Vanguard.

TRAINING OF BOYS.

What the Mother Ows to the Future Wife of Her Son.

I WONDER if the mother when training her boy with a helpful, useful manhood in view ever thinks of the possible and very probable wife whom her son some day may have? asks a writer in the Woman's Home Companion. As the mother sows so will the wife reap. I know a young wife who takes great pride in doing the work of her home, but whose duties are doubled by a careless, untidy husband—muddy rubbers worn into the house, collars and ties thrown upon the sideboard, overcoat thrown upon the first convenient chair or couch. When his wife asks him to be more careful he says laughingly and thoughtlessly, "Mother always picked up after me, why can't you?" It is selfish in the man, but the real fault goes further back, for, as he says, "Mother always picked up after me;" and, as the old saying is. It's hard to teach an old dog new tricks. If that mother had been more mindful of her duty toward the boy whose early training had been intrusted to her—he would have been a different man. He would have grown up with a love for order and tidiness; he would have been more thoughtful and considerate, and throughout his life would have conducted himself in a manner to cause the least possible trouble tothers.—K. C. Catholic.

FARMERS' WIVES.

The Housekeeper's Weekly gives the following sensible hints to farmers' wives. Some hints will do for some town and city wives as well. Some wives in the towns and cities, however, find more time than necessary to go visiting (better called gossiping).

Too many farmers' wives are wearing out under the strain of mind and body. They say they cannot find time to visit, to read, or to write. But if the same women would re-arrange their plans, instead of letting things go hit-or-miss, they might find time for some recreation.

Each day's work should be arranged the previous evening, and carried out next day as far as circumstances will permit.

To be an agreeable life partner the wife should not be overtaxed. She should not give up all her former friends, and live only in the atmosphere of home. To be able to do the best for her family and self she needs to mingle with others outside of the home. The wife who rises early, and has her hands and mind both taxed, needs a short nap daily, and time for reading in the evening. Thus strength will be retained, the body better able to perform the labors, and the mind at ease; thus securing happiness in the home. Real troubles may find their way there, but we should not always be "meeting them half-way," and then we shall have reserved strength to bear them more bravely when they do come.—S. K. C. Catholic.

TOBACCO.

TWIN CURSES.

THERE is much said and written about the appalling number of persons who drink. Yet two or three times as many use tobacco. While more money is spent for drink, it must be remembered that, relatively considered, tobacco is much cheaper than alcoholic liquors. A glass of beer costs as much as many smokes or chews, and a glass of whisky, brandy, or wine as much as a dozen cigarettes or a whole plug or bag of tobacco.

Our annual consumption of alcoholic liquors is over one billion gallons, or about sixteen gallons to each man, woman, and child. The most of this is lager beer,—containing about four or five per cent alcohol,—the remainder being wine,—containing from ten to twenty per cent of alcohol,—whisky, brandy, and other liquors, containing about fifty per cent of alcohol. The total amount of pure alcohol in all liquors annually consumed in our land is less than 100,000,000 gallons, or about five quarts for each individual.

Our annual consumption of tobacco is nearly 500,000,000 pounds. This is over five pounds for every man, woman, and child. From this is made over three billion cigarettes, over four billion cigars, about one hundred million pounds of smoking and nearly two hundred million pounds of chewing tobacco. According to a fair calculation, to consume our annual tobacco crop, it requires that no less than twelve million boys and men smoke and chew three hours daily.—F. A. Connell.

Most of us treat the physician just as we treat the washer-woman; we give him our system to clean, with the intention of sowing it again.—Cheyne.

"Keep the children busy if you would keep them out of mischief. Let them think they are a great help to you in doing the work. This will make them very happy."
The District meetings of North and South Dickinson county, held on the 15 and 17 ult., respectively, passed off pleasantly, and we hope profitably, to those who were permitted to be present.

Our aged Bro., David Book sr., of Woodbine, Kansas, continues apparently to decline and may be near his end. Also Sister Bear, wife of Bro. A. Bear of Detroit, Kansas. Under our inability to personally visit, we herewith express our sympathy with the suffering and afflicted.

Brother Noah and Sister Mary Zook have returned home on the 18 ult., to remain for an indefinite time, from their evangelistic labors. Meetings have been in progress at Zion during the last week of February in consequence thereof and precious seasons are reported, the spirit's manifestation and power being present.

A subscriber requests an article on "Plain Dress"? why do the Brethren in Christ believe in or think it necessary to do so? should Christians appear different than the world in dress? Now who will speak intelligently, according to the Bible and sanctified judgment on this subject? We expect a number of responses.

We are very sorry that a report of the meeting held at Sabetha, Kans., by Bro. A. L. Eisenhower, reached us too late for this issue. We are glad, however, to know that men and women are being converted to God. From a private letter handed us, we learn that evil men were very unfriendly disposed toward the work, especially that phase of teaching which separated the soul from sin. More later.

Bro. P. Pike of Lost Springs, in company with a brother, briefly reports a visit to Brooks county, Kans., during which time a number of meetings were held. They see the necessity of labor in that part of the field. Some souls are convinced of the Truth, while, as in many other places, some seem to be 'gospel hardened.' May God bless every honest, hungry heart.

We are grateful to God because he supplies our needs. Frequently there springs up in our soul spontaneously a "Praise the Lord," or "Glory to God!" but it impels us to walk very cautiously before Him when we know that much of the means for our support comes by hands and hearts of small means, such who deny themselves of that which is actually earned by the labor of their own hands. We can only say, "And the Father which seeth in secret shall reward thee openly." Amen.

Jesus said, "The field is the world:" which implies that the world is the field in which the seed of the Kingdom and glad tidings of salvation—is to be scattered broadcast: It is a peculiarity of our times and a significant fact that doors are open everywhere for the introduction of the gospel. A field seemingly white to harvest is South America, as it is breaking the bonds of parents and entering a condition of freedom from superstition and liberty of thought. Some sections of this field are already being occupied by pioneers of the cross.

We are glad to see consecrated workers enter the open doors—even though they follow not after us; only so that the crucified Christ is preached and entered through the blood is proclaimed. We insert on page 99 of this issue an article under "Ecuador." Those interested in this land and desiring further information can address the Gospel Union, Kansas City, Mo., who have already active workers in the field.

Startling and almost sensational are the discoveries that are being made in Egypt, Palestine, and Babylonia, and brilliant and searching is the light they throw on our knowledge of the Bible. Skepticism is continually confuted by these discoveries; belief is strengthened and confirmed. For instance "Criticism," so called, has denied the very existence of an Egyptian king Menes, with whom Egyptian history begins. Even so eminent a scholar as Professor Maspero, of the French Academy, author of the "Dawn of Civilization," and the "Struggle of the Nations," has said that "on closer examination his [Menes'] pretensions to reality disappear, and his personality is reduced to a cipher." Yet this "semi-mythical" Menes now turns out to have been a real personage, living in the full blaze of recorded history. His tomb has been discovered, and portions of his body are now actually in the museum of Giza, at Cairo. In the light of such discoveries as this, it is hard to say what so-called inconsistencies, myths, or problems of the Bible, may not be resolved into clear, intelligible, historical, and scientific. A packet that is doing much to keep its readers closely informed as to the progress and bearing of these important discoveries, is the Sunday School Times. Only recently it published an article written from Cairo by A. H. Sayce, Professor of Assyriology at Oxford, and an indefatigable worker and scholar, who spends a portion of his winters in his "dahabiyeh," or houseboat on the Nile. Professor Sayce concluded his article to the details of the startling Menes discovery. And the same journal, in its issue for February 19, presents an article covering the...
general field of late Egyptian discovery, written from Cairo by another eminent English scholar and discoverer, Professor W. M. Flinders Petrie.

We are indebted to The Independent of January 6 for some interesting data concerning the Christian Science movement. During the past year its progress has been marked in all parts of our land and Canada; also in England, Germany, France, Italy, and Norway of the old world. They report an increase of 44 churches, being nearly 4 new organizations per month. The increase in the circulation of its textbook shows what inroads the system is making on the minds of the people. First published in 1875, it reached 50,000 in 1893, and in 1897 was swelled to 136,000. They claim to have 7,500 active workers, vindicating the system. They give as three cardinal reasons for the rapid spread of this scientific restoration: 1. The Christian healing of the Apostolic church. 2. The establishment of Christianity on a scientific basis. 3. The metaphysical and demonstrable interpretation of Jesus' teachings, representing a world-wide reaction against materialism.

We frankly express our views regarding this Science as to its being unchristian and branded with the anathema of Paul when speaking of opposition of science falsely so called. Undoubtedly they have succeeded in holding up a system which vindicates a reaction against too materialistic views of some things; yet they have gone to far when they throw aside material as a farce and substance as being simply a production of the imagination. We are in the last times and it is no wonder that doctrines of devils are in order. This system has probably been somewhat fostered by that other inconsistency which was seen in the Millerite movement of 1844 when men and women expected to be transported into heaven with earthly bodies. The Christian religion has to do with both physics and metaphysics and these are important factors in resurrection life. Nevertheless, when it comes to dispensing with individuality and personality, dispensing with a Christ, we are ready to question the professed godliness of that system of religion.

Some one has intimated that we have entered the realm of politics with our publication; but not so. It gives us occasion to submit a few thoughts; not by way of self-defense but rather as explanatory. Much will depend upon the interpretation placed upon the course we have pursued and the comments we have made in the past, in order that an unbiased comprehension of our attitude on this question may be had. We had hoped that our explicit statements in various issues of the Visitor gave no uncertain sound. Furthermore, we believe the "permanent text" under "Our Times" is in itself vindictive of our purpose in the introduction of that department. We suggest to our readers that in reading the matter, either original or select, under that head they keep in mind as the primary thought, the sentiment of said text, remembering that what accompanies it is intended as a comment thereon— as a fore-view or a re-view of events bearing on our very present times. There always has been a world of politics, however, in various stages of development and savored with a greater or less degree of righteousness. That there is now in existence a world of politics no one will be vain or simple enough to deny. But there always will be a world of politics few people are ready to comprehend or willing to admit. To say the least, this condition of things is permitted of God; we believe, however, that the principles of law and order are ordained of God.—Rom. 13:1-7. But the great mass of humanity and even nominal Christianity, are always anxious to fail of comprehending the divine mind and purpose concerning this and the coming age as relating to rule and government. It is clear from Christ's own teachings that the church (the overcomers of the gospel age) shall play a prominent part and hold exalted positions in the government of mankind and in bringing the human race back to God. But not in this present evil age (world). The saints shall judge the world; and judgment in this connection implies to us more than simply passing sentence. It implies a trial. Now it is not the province of either only or bride (apart from Christ) to undertake the government of this age. Christ's example and teachings can never be harmonized with this thought—namely that the saints are to mingle with and control the reins of government. Church and state must be kept separate during this age. The logical conclusion of these pre-liminaries is that the tested ones, who forsake all for Jesus' sake in this age, will hold the reins of government in the age to come. How this will take place, or how the transition of power will be effected, we do not know, neither little do we care. That it is the truth of God is fully attested to by Apostles, Prophets, Priests, and Seers. No; we are not in the turmoil or commotion of politics—only as they are finger boards to those who heed the command, "Watch!"; or, as political scenes have bearing on the unvellings of prophetic utterances or indicate to the meek and humble the startling demonstration of the signs of our times. If we were to express frankly our attitude, it must be more than our critic asks for. And some of our own associates would undoubtedly call us radical. The subject at hand implies the location of our citizenship. Paul says of the believers that their citizenship is in heaven. The questions might be pressed, Is anyone a believer whose citizenship is not in heaven? and, Can an individual be a citizen of two distinct localities at the same time? We enjoy the liberties of our free government and live in humble appreciation of the same, thanking God. But if the question is intended to be pressed, in view of our title in the heavens we have relinquished all allegiance to the kingdoms of this age.

SUFFERING ARMENIA.

In our last we gave an item concerning Garabed Der Hagopian, an Armenian refugee to this country. By the aid of Henry D. Barnham, British Consul to Aleppo, he made his escape and received assistance on his way to New York. Later he came to Taber, Iowa, where he was entertained and received instruction. The subject of this sketch had been a native of the city, Zeitoun, which had stood a seige by the Turks for several months during the winter of 1896-7. He tells tales of horrible cruelty and merciless sufferings endured, not only in this seige, but also in the various massacres imposed upon his people. We were privileged to hear him speak in this city on the night of February 13th., much to the interest of the large audience present, many being obliged to stand during service. He related, authentically, instances of priests being flayed alive, others after being bound hand and foot, ranked up like cord-wood and kerosene poured over them, were subjected to the flame; merciless slaughter of infants; horrible debaucheries and ravishments of women and virgins, etc. Private intercourse gave us opportunity to enter into some of the beliefs and customs of the Armenian church. Firstly, the Armenians are as a body, nominally, Christians. They claim Apostolic organization, holding that they have the gospel, pure and unadulterated. Secondly, they hold two orders of ministers; (a) monks and (b) the pastoral ministry. The work of the monk is confined to the cloister and pulpit. The pastoral ministers are required to have, and are limited to, one wife. After the minister's wife dies, he may enter the order of monks. The Armenian Patriarch at Constantinople belongs to the Monkish order. They believe in the doctrine of transubstantiation in the sacrament, hold

The 95
these services at least every three or four months, and consider it a necessity to have the sacrament administered shortly before death in order to insure a safe pass-port to heaven.

Baptismal regeneration is also a peculiarity of their faith. Infants, at ten days old, are baptized by triune immersion for the inherent, Adamic sin. This is, according to their mind, a positive necessity in order to get the soul into an attitude “all right for heaven.” If a child is physically in a condition that it is doubtful if it will live ten days, it is baptized upon the faith of its parents before it dies. At the age of fifteen years, all children are required to be confirmed (and converted [2]) from their actual committed sins. A peculiarity of their order in worship is that the male part of the congregation occupy the front, lower floor and the female part have a special place in a back gallery. This is a special demonstration of sanctity, intended to guard the eyes from lustful temptations while in the house of God. It is scarcely necessary to say anything relative to the firmness of their faith in Christ when we consider that 530,000 souls have offered their lives, rather choosing this than to confess Moslem. In consequence of these massacres 40,000 children have been left as orphans, in the interest of which Mr. Hagopian is soliciting funds, to be applied wholly to orphanage relief work. He chooses not to handle any monies intended for this purpose, but directs that all offerings be sent to some member of the following committee at Tabor, Iowa: H. L. AND N. A. SHIRK.

Following is our report for the month ending February 15:

EXPENSES.

Balance due Mission. $4.00
Soft coal. 1.90
Oil and stationery. 1.80
Hall rent. 12.00
Groceries and provisions. 12.50

Total. $38.25

CHURCH NEWS.

LOCAL CHURCH NEWS.

SINCE our last report, we have had severe weather, but were all comfortably housed.

Bro. Noah Zook, of Kansas, stopped at the Mission on his return home and was also accompanied by Bro. Wengard, who was on his way to Tabor, Iowa.

Would it not be well for the Brethren to establish an institution for Missionary training so that the brethren and sisters would not need to go elsewhere to get special teaching and they would get the true teaching of the Gospel? We have had no arrangements to the above committee.

Brother Noah and Sister Mary Zook also stopped with us on their way to Morrison, Ill. We received much encouragement also from a visit by Bro. S. B. Cromer who remained with us over a Sabbath.

Sister Shirk had been to the farm and visited among friends in the neighborhood of Shannon, Chadwick, and Clyde. She remained three weeks and returned to the country with gifts. We acknowledge an offering consisting of some refreshments from Cora Albright.

We have as yet had no occasion to call on the Treasurer of Missions for support, the donations having been sufficient.

Baptismal regeneration is also a provision of which we have been very careful. Chicago itself furnished 496.0, besides provisions which were not credited.

Illinois has furnished, so far, outside of Chicago, 838.35, Shannon district alone paying $35.85 of that sum. It will be clearly seen that Illinois is as well as Chicago takes an interest in the support of the Mission in her own state. Many thanks to the supporters of the Mission.

Following is our report for the month ending February 15:

EXPENSES.

Balance due Mission. $4.00
Soft coal. 1.90
Oil and stationery. 1.80
Hall rent. 12.00
Groceries and provisions. 12.50

Total. $38.25

CReditS AND DONATIONS.

John Ikke, Kans. $1.00
Andrew Ongey, Iowa. 5.00
J. M. Eshelman, Kans. 1.00
Noah Zook, Kans. 1.00
S. B. Cromer, Ill. 1.00
Sunday School. 3.00
Collections. 5.20
Hall rent. 7.25

Total. $22.57

Balance due Mission. $10.75

H. L. AND N. A. SHIRK.

6001 Peoria St., Englewood, Ill.

EVANGELICAL VISITOR.

APPONTMENTS of the Brethren in Christ Mission, 6001 Peoria Street, Englewood, Ill., is as follows:

Sunday School. 10 A. M. Benjamin Brubaker, Supt.

JUNIOR DEPARTMENT.

Children’s Prayer Meeting. Monday. $. 2:30 P. M. Sewing School, Tuesday. 2 to 4 P. M. Miss Sarah Bent, Principal.

GOSPEL MEETINGS.

Prayer Meeting, Tuesday. $. 7:30 P. M. Mother’s Meeting, Wednesday. 2:00 P. M. Cottage Meetings, Thursday. $. 7:30 P. M. Bible Reading, Friday. $. 7:30 P. M. Conducted by the Workers.

DIVINE HEALING.

By Mrs. N. A. Shirk.

SUNDAY SERVICES.

Preaching Every Sunday. 11:00 A. M. Song Service. $. 7:30 P. M. Preaching. $. 8:00 P. M.

Special day for callers, Monday of each week. All are welcome.

H. L. SHIRK, Pastor.

6001 Peoria St., Englewood, Ill.

FROM THE FIELD.

FROM AFRICA.

CAPE TOWN JAN. 18, 1898.

We glorify the Father through His blessed Son Jesus Christ our Lord, in whom we have peace through the Holy Ghost given. The ever-aboring promises are ours, and by faith we are still holding fast to them. Time is speedily passing and the tale of our stay at Cape Town will soon be told. We are, however, thankful that the Lord has thus led us. We find both work, and encouragement, and come in touch with some who are apparently whole-hearted Christians, fearless to reprovene, even though in high places, not being prompted by that spirit of belligerence, but by the loving spirit of Truth. Also do we find an open door for personal work. After attending the Wesleyan Mission several times, we received a hearty invitation to speak; and considering it both a privilege and a duty, we accepted the open doors, preaching twice at the Mission Temple.

After our service last Sunday evening, we were solicited to conduct a service of a week’s duration at this place. We have made no arrangements to the above effect, but may do so if our way fully opens. What seems in the way just for the instant is my contemplated prospecting tour to Bulawayo and surroundings.
EVANGELICAL VISITOR.

If the Lord bring me back safely, no doubt we shall enter the open door. As I myself had to decline for the instant, the request was made that the sisters could help us in our Mission work, which they will no doubt accept and thus engage in personal work for the Master.

After public speaking, an invitation to the unsaved was given, followed by a short testimony meeting, during which warm, sympathetic, and tearful feelings were brought out. So we see that the Master everywhere finds employment for diligent workers: and oh! what a wonder

The Lord has such employment for the Master everywhere finds employment for diligent workers: and oh! what a wonder

door would be open, at least for an effort, could we but speak in some of the unknown tongues. Many of the Malay race are here; having their worship in their own temple: earnest, loving, and with some, patriarchal countenances gleam forth, but interview with them seems denied to some extent.

Then the Brahmans, or Hindoos, Jews and Germans, Dutch, Africaners, and a host of others, many, very many, of mixed blood, but all seemingly have access to the living Word of God if they will accept. But as God wills it, it falls to our lot to go where the name of Christ is not known.

"Shall we whose souls are lighted
By wisdom from on high,
Shall we to men be brightened
The lamp of life deny?
Salvation! oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

"Waft, waft, ye winds His story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole;
Till o'er our ransomed nature
Till like a sea of glory,
Redeemer, King, Creator,
In bliss returns to reign."

Our health continues fair, and our spiritual comforts have been such as to fill our hearts with grateful praise to Him who has not only called us from darkness to His marvelous light, but hath also called us to the ministration of the gospel to the heathen. May His name be magnified by the blessed at-one-ment, (atonement) by which yet many of the bleighted ones shall find peace.

Even the Africans have the capacity of rejoicing in the God of their salvation, as abundant evidence is here to show. For if the Bushman, the very lowest type of the Hamitic race, can realize the virtue of the cleansing blood, why not the rest be made "whiter than snow"?

We are faithfully engaged in the study of Zulu. The sisters are making fair progress. May the ever-abiding blessing of the Holy Spirit rest on the Israel of God everywhere. Yours in hope of the resurrection.

JESSE ENGLE AND S. A. MISSIONARIES.

OUR YOUTH.

CHARACTER IS MORE THAN REPUTATION.

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

WHAT TIME IS IT?

What time is it?
Time to do well,
Time to live better,
Give up that grudge.
Answer that letter,
Speak that kind word to soften a sorrow,
Do that good deed you would leave till tomorrow.
Time to try hard
In that new situation,
Time to build upon
A solid foundation.
Giving up needlessly changing and drifting,
Leaving the quicksands that ever are shifting.

What time is it?
Time to be earnest,
Laying up treasure;
Time to be thoughtful,
Choosing true pleasure.
Loving stern justice, of truth being fond,
Making your word just as good as your bond.
Time to be happy,
Doing your best;
Time to be trustful,
Leaving the rest.

 Skipping in whatever country or clime
N'er can we call back one minute of time.

A GIRL'S TOILET.

A GIRL'S everyday toilet is a part of her character. The maiden who is slovenly in the morning is not to be trusted, however well-dressed she may be in the evening. It is just as essential to be neat and tidy at the breakfast table, and to appear well before one's own family, as it is to "dress up" for the drawing room or the eyes of strangers.

Every girl should make it a rule to take special pains with her morning toilet. A girl with any self-respect or sensitiveness at all could not but feel embarrassed and awkward if found in a soiled dress or unkempt hair should a stranger happen in. Make it a point, then, to look as attractive as you can in the morning, and there will be no danger of slovenliness in the afternoon—Christian Work.

EVILS OF CHEWING-GUM.

A SIDE from being an unpleasant habit and one not approved as good form, gum-chewing produces some deformities, which are likely to increase until they distort the countenance and entirely alter the natural expression. The continued use of one set of muscles enlarges and strengthens them, and consequently makes them more prominent. There have been several instances where medical advice has been sought upon the idea that there was some swelling or enlargement of the muscles or glands, although no pain had been felt. Gum-chewers ordinarily use but one side of the mouth, thus throwing an undue amount of work upon that side of the face. It is well to distribute this labor equally.—Popular Science News.

A MOTHERS TALK TO BOYS—PERSONAL PURITY.

MY STRENGTH is as the strength of ten, because my heart is pure." It is said of General Grant that he did not swear, did not tell or listen to vulgar stories, and did not hesitate to say to the man who began a narration with the remark that it would not do to tell in the presence of ladies, that then it would not do to tell in the presence of gentlemen. If I were General Grant's mother I would feel prouder of this record of purity than of his world-wide fame as a commander of armies. I think his valor came largely from his purity, and I wish every boy in the world would make him in this respect an exemplar. But General Grant would not have been a pure-minded man if he had not been a pure-minded boy.

You know that all boys are not pure in thought or word. Sometimes when among themselves they talk in a way that they fancy is manly, but they would not want their mothers to hear them. I once stood in a wondrous room in the new palace of the Emperor William near Potsdam. The walls were covered with shells laid in beautiful patterns, and sparkling here and there were large and splendid precious stones, amethysts, rubies, garnets, and they gleamed and scintillated dazzlingly in the sunlight. Would you not think the Emperor very foolish if he were deliberately to mar and deface those walls, and tarnish the gems? Yet he would not be as foolish as the boy who defiles and defaces the jewels of purity in his heart. Evil thoughts and words make an indelible impress. They will not let themselves be forgotten, no matter how bitterly repented of. A young man who had been profane and irreverent, said, when he at last desired to be good, that it was useless. He had spoiled all good thoughts by his evil use of them in youth. Oaths sprang to his mind in the midst of prayers. The jests he had made of Scripture floated before his eyes when he would read the Bible, and even among the purest and sweetest scenes of his life
the impure pictures of his youthful imagination intruded themselves. And yet he had been outwardly a respectable young man; he thought he had kept his wickedness hidden from the sight of the world, but—shall I tell you?—not only the deeds, but the thoughts of his youth were woven into the characters of his children, and they in wildness, dissipation and immorality told by their actions, to the world, the thoughts their father had entertained in his youth. He knew that his own soul was scarred forever by the impress of his sins. But how his heart was grieved when he realized that the souls of his children were also forever marred by his sins. You can never wipe off the snitch of impurity. You can repent and be forgiven, but you will know the scars are still there.—Mary A. Allen, M. D., in Union Signal.

WHILE YOU ARE YET GROWING.

Growing girls and boys do not always appreciate that it is while they are growing that they are forming their figures for after life. Drooping the shoulders a little more every day, drooping the head as one walks, standing unevenly so that one hip sinks more than the other—all these defects, easily corrected now, will be five times as hard in five years, and twenty-five times as hard in ten years. A graceful, easy carriage, and an erect, straight figure, are a pleasure to beholder and possessor, and are worth striving for.

An easy way to practice walking well is to start out right. Just before you leave the house walk up to the wall and see that your toes, chest, and nose touch it at once; then, in that attitude, walk away. Keep your head up and your chest out, and your shoulders and back will take care of themselves.

A Southern school-teacher used to instruct her pupils to walk always as if they were going to practice walking well. She told them to refer to it in such a way as to thank you for your prompt response. May the good Lord still find more such hearts that are willing to give to the cause.

This is the Lord’s work and He loveth a cheerful giver.

When we give to the Mission cause we are giving to the Lord’s work.

In the Visvron of January 16, Bro. Stover says they moved the Mission and moved themselves.

For the benefit of those who never were at the Philadelphia Mission, I will say the place they now occupy, has three rooms on the first floor, and Bro. Stover was permitted to take the one partition out; so that gives them one good sized room for S. S. and preaching services, though not as well lighted as they would wish. Also one small room for the prayer-meeting and Bible reading. This room is also used for the infant class of the S. S., which facilitates their work very much.

There are two rooms up stairs, or second floor. These Bro. Stover’s family occupies, though rather inconvenient. I presume, compared to where they did live. However, this change and sacrifice was all made for the benefit of the Mission.

I hope to see the time when the Brethren will own their own place or house for the Philadelphia Mission. Who will be the first to suggest a plan and head the subscription list for a Mission in the city of Philadelphia? The Mission work is a divine work. Now if this is a fact, whoever is engaged in Mission work is working for the Master. Therefore they shall not lose their reward. Be faithful, be vigilant in your work, for the harvest is great and white to harvest; but the laborers are few. Pray the Lord to send laborers.

Some time since I fell in conversation with a Christian friend who seemed to be devoted to his church. He made a special effort in getting others interested in the same. To do this, he gave me several doctrinal books to read; also gave special directions to write for any information or explanation of any subject. After I was through reading, I had a few questions to ask, one especially which I will refer to. I inferred from the contents of the book R. M. C. that they, only, preach a saving gospel, all others being wrong. The answer I received was in the affirmative. Then I asked, Have you any Missionaries out? No, said he, we don’t believe very much in Mission work. I asked, Why? It takes too much money, and deprives us too much of home comforts, was the reply.

This struck me with amazement, and I said, A people who say they, only, preach a doctrine that can save people, and no Missionaries out! Why as soon as I say that you are so wrong, the church, which alone proclaims a saving doctrine, you assume the commission in Matt. 28:19,20. And no Missionaries to warn the people the way of salvation! Sitting at home and letting all the people be lost! Why the Bible tells us that one soul is worth more than the whole world. You ought to be telling the people of it. The answer I got was, I never thought of the responsibility you speak of. I don’t think there are many Brethren who think that we, only, preach that saving doctrine; but I believe they endeavor to preach a doctrine that will save. Or have you some of the brethren that preach a doctrine that will not save? If so, stop it and preach a saving doctrine: for souls are of great value in the sight of God.

Now in conclusion let me urge that all become more interested in this Mission cause and work which is so near our door, lifting up the fallen, rescuing the perishing, healing the broken hearted, thereby guiding in the way. This is also Mission work.

D. B. KEEPORTS.
Gradyville, Pa.

OUR FAITH MISSION.

“Bear ye one another’s burdens, and so fulfill the law of Christ.”—Gal. 6:2.

Since the Lord has led us to give a short sketch of what He requires of a life of faith, that we may not be burdensome to the church or churches, we wish to be entirely guided by the Holy Spirit; and having all confidence that God will give us words that all, may profit thereby, both they that are out laboring for souls and they that are to stay with the stuff. We believe that both need to be fully consecrated to God and have the weight of souls upon the heart, so that
we are willing to give our very life for their rescue. Since God has so wonderfully wrought upon our souls, we see things as never before; and away down in the depth of our hearts we feel that one soul is worth more than the whole world.

When we were called upon to part with everything but food and raiment, we saw what Jesus meant by that expression, for it seemed to pierce to the very marrow. Nevertheless, when all was laid upon the Altar, Jesus, things looked to us like a coffin. Never will we forget the scene that was brought before our vision at that time.

We find a missionary need not have very much to keep house with. How happy and contented he is while he takes his packing boxes with which he moves from one place to the other for cupboards, and if he finds it necessary to sleep on the floor he gets comfort from the Scripture, "the son of man hath not where to lay his head." When you kneel down besides a bed made upon the floor, you need to get very low with your face. Glory Hallelujah! But the spirit is lifted higher than this earth from whence he draws all his comfort and messages for the lost. Bless His name! He also gets along very well without coffee, tea, spice and extract cabinets; and the Great Physician is his healer. He need not satisfy his appetite with rich dainties, and every thing is ordered by the Holy Spirit on the economical line of living. And while he is directed by the Holy Ghost he is no burden to any one, believing like Paul, in laboring with his hands; and glory to God that "the Son of man hath not where to lay his head." When you kneel down besides a bed made upon the floor, you need to get very low with your face. Glory Hallelujah! But the spirit is lifted higher than this earth from whence he draws all his comfort and messages for the lost. Bless His name! He also gets along very well without coffee, tea, spice and extract cabinets; and the Great Physician is his healer. He need not satisfy his appetite with rich dainties, and every thing is ordered by the Holy Spirit on the economical line of living.

The Land and the People. •

C. P. CHAPMAN.

EQUADOR.

THE whole land lieth desolate and no man layeth it to heart.  

Such has been the sad history of Equador for all the centuries of its existence. The common prayer of priest and tyrant, nothing but sorrows and woes mark its past; and not once has the healing oil of the gospel been applied. This country, though one of the smallest of the South American republics, a history running back for hundreds of years. There are clear indications of a civilization probably surpassing anything known among the historic races of the western continent, which show a development here when all North America was in the possession of savage Indian tribes. This history even the time of the Spanish conquest is enveloped in mystery and must be drawn largely from tradition, though there are ruins and works of sculpture found throughout the Republic which show that at one time the country was inhabited by a superior race.

The earliest dwellers appear to have been Indians—the ancestors of the poorest class inhabiting the land to-day. These were subdued by an invading host which landed on the north-west coast and pushed their way inland. No one knows from whence these foreigners came, and even the date of their arrival is a matter of conjecture. They made Quito their capital and the center of a government of the monarchial form. They were worshipers of the sun, and erected many temples and constructed huge idols in honor of their God. They developed some thing of a civilization in the interior, building cities and constructing roads over the mountains, the remains of which can be seen to this day. In the coast province of Manabi where they landed and seem to have remained for some time, many huge stone chairs are found showing a considerable skill in carving—far beyond anything possible among the natives of to-day. These chairs have for a base the figure of a man crouching on all fours, as though suggestive of the oppression of a common people.

After a period of dominion, the length of which is unknown, this conquering host were in their turn subdued by the Incas of Peru, who were in possession of the land when Pizarro the Spaniard landed on its coasts in the early part of the sixteenth century. He had only a small force of men, and with his superior weapons and organization, together with the tawest treachery, succeeded in subduing the land in a very short time. The ruler of the Incas was put to death—Quito was taken, and Equador now (1535) became a Spanish colony. The religion of the land was declared to be the Roman Catholic, and the people turned their worship to the sun towards the Virgin Mary. The huge idols were thrown down and in their places were erected the cross and the image of saints.

The Spaniards brought in a new element, and more cities were built and something of a commerce developed; but on the whole they only proved a curse. The people were oppressed and became the slaves of their invaders.

This state of affairs continued until about the year 1810, when a revolt broke out and Equador declared her independence. A long series of wars followed in which Generals Bolivar, Sucre and others figured prominently. The result was the final throwing off of the Spanish yoke and the establishment of a republic. At first a union was formed with Columbia and Venezuela under the name of "The New Granada," but Equador soon withdrew from this and has since maintained her existence as an independent state. The church has always exercised a ruling hand in the affairs of government and the Republic has been intensely conservative. In June, 1865, a revolution occurred under the leadership of General Alfaro which resulted in the breaking up of the old government and the installing of the Liberal party with General Alfaro as President. The liberals have adopted a new constitution encouraging the incoming of foreigners and granting toleration to all religions not opposed to Christian morals. A new era has begun for Equador, and if her rulers continue their present course it bids fair to become a prosperous nation.

The area of Equador according to the official report is 207,700 square miles, though much of this territory is disputed by the
The Republic, though small, presents a variety of climates and products hardly surpassed by any nation on the globe. Lying as it does under the Equator and crossed by the Andes,—which break away from the coast to the frigid cold of the mountain sides. It is noticeable that in no part of Ecuador does one experience the intense heat of many other climates of the same latitude. This is no doubt due to the Antarctic current which washes its shores and the many giant snow caps which act as refrigerators for the whole of the Republic. Even in the coast provinces the nights and mornings are cool, and only in the middle of the day does the sun shine uncomfortably warm. Among the mountain valleys of the interior one is introduced into almost a different zone. Here the climate is delightful, spring the year around. The ground is always green and the flowers bloom without interruption. The farmers raise two crops a year and everything found in the temperate zone abunds. The high altitude makes it an ideal place for the affected with throat and lung troubles.

The inhabitants of Ecuador number 1,272,000, dwelling mainly in the valleys of the interior. They may be divided into three classes—the aristocracy, the common people, and the peons or Indians. Those composing the aristocracy either trace their ancestry back to some old Spanish family, or have acquired their standing through hard work. As a rule these do not work, though or have acquired their standing through hard work. They represent the back-bone of the nation. He has been treated as an animal all of his days and yet with all their poverty seems to have no ambition to be any different. He has been somewhat improved when she had a relapse which brought the end quickly and was exhumed. He had been buried for ten months and 9 days.

DICKSON.—Died in Chilcago, Jan. 19, 1898, aged 56 years, 2 months and 8 days. Departed this life in hope of the resurrection. Was interred in the Forest Home Cemetery; also her eldest son, Richard, was exhumed. He had been buried for ten years. He was laid by the side of his mother, sleeping the long sleep until Jesus comes in glory and shall bid them come forth. Services conducted by Bro. H. L. Shirk.

LONG.—Died at her home in Oklahma, Jan. 25th, 1898, Christina E., daughter of the late Jacob F. and Sister Susan Pyke. She had been married to Arthur Long on the 4th day of November, 1896, and leaves a heart-broken husband, bereaved mother, 5 brothers, and 5 sisters, and many friends to mourn their loss; but we trust that our Lord is her gain, and that she is in sleep till Jesus comes. Her body was laid to rest in Okla., January 27, 1898. Deceased was aged 18 years, 4 months, and 8 days.

ESHLEMAN.—Died, Feb. 8, 1898, near Florin, Lancaster county, Pa., Clara, wife of Samuel S. Eshleman, aged 19 years, 6 months, and 7 days. Deceased had been sick for some time with typhoid pneumonia, and had been somewhat improved when she had a relapse which brought the end quickly and rather unexpectedly. She was a member of the German Baptist Brethren, and we hope that she is numbered among the saved. She leaves a sorrowing husband, two small children, father and mother, and a host of sympathizing friends and neighbors to mourn their loss. Services at Green Tree M. H., conducted by Eld. Amos Hottenstein and Henry Zug. Interment made in adjoining cemetery.

SANDERS.—Died in Chicago, Ill, Feb. 14th, 1898, of asthma and dropsy. Her maiden name was Caroline Gullifer. Born in Bristol, England. Married and came to America in a sailing vessel. Lived in Chicago nearly fifty years. Her husband preceded her 16 years. His remains were taken up and put along side of her. She lived with her son-in-law and youngest daughter, Mr. and Mrs. Johnson, who gave her the best of care and laid her remains carefully away. She had been a great sufferer, enduring her sufferings with great patience. Her last words were, I am happy and have peace. She declared God's will was done. She had great respect for the Mission and was a regular attendant. Loved to have the cottage prayer-meeting. Funeral services conducted by Bro. H. L. Shirk with appropriate songs and address.

NISSELEY.—Died, Feb. 5th, 1898, near Florin, Lancaster county, Pa., John K. Nissey, aged 64 years, and 12 days. Deceased had been failing for some time, and a short time prior to his death had a surgical operation performed, from which the physicians told him he could not recover, the cause of death being heart failure. His remains were taken up and put along side of her. She lived with her son-in-law and youngest daughter, Mr. and Mrs. Johnson, who gave her the best of care and laid her remains carefully away. She had been a great sufferer, enduring her sufferings with great patience. Her last words were, I am happy and have peace. She declared God's will was done. She had great respect for the Mission and was a regular attendant. Loved to have the cottage prayer-meeting. Funeral services conducted by Bro. H. L. Shirk with appropriate songs and address.

BOYER.—Dr. Levi Stoner Boyer, son of Bro. Daniel and Nancy B., was born in Canton, O., Aug. 13, 1856, and died in Grace church, Brookville, Ill., Feb. 13, 1898, bringing his age to 41 years, 6 months. As a citizen he was enterprising, and practiced the golden rule with his fellowmen. Brother B. was converted to God Jan. 7-98 and was a faithful attendant at church, Sunday-school, and prayer-meeting. His sudden death was caused by heart trouble. He, like David Livingston, died upon his knees, making the closing prayer of the Sunday morning services; but before he could say, "Amen," the messenger of death came to call him hence. The deceased leaves to mourn his departure, a widow, one daughter, an aged father, David B., and 4 brothers as follows: John, of Louisville, Stark county, O; Isaac, of Summervill, Tenn.; and David and J. E. of Brookville, Ill. May the God of Grace comfort the bereaved and grant them all a happy reunion in glory. The services were conducted by the pastor, H. C. Stephum, assisted by Rev. Dysinger of the Lutheran church.