3-15-1898


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EVANGELICAL VISITOR.

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

"SOME TRUST IN CHARIOTS AND SOME IN HORSES; BUT WE WILL REMEMBER THE NAME OF THE LORD OUR GOD."—Psa. 20:7.

VOLUME XI.

ABILENE, KANSAS, MARCH 15, 1898.

NUMBER 6

TABLE OF CONTENTS.

EDITORIAL.

Items, Faithfulness..... 101
Special Mention..... 114
Out Times, Exchange Clippings, Etc. 120

POETRY.

Be still..... 102

ESSAYS.

Daily Experience—Prayer, D. W. Zook..... 102
Holiness, J. G. Cassel..... 103
Strive to Enter in, D. V. Heise..... 104
Trouble's and Trials, Joseph O. Lehman..... 105
A Running Commentary on the Book of Zephaniah, Agnes Ben-Otel..... 106
The Life More Abundant, V. D. david..... 107
Christian Experience, J. I. Long..... 110
A Witness for Jesus, Katie Bollinger..... 111
Experience, Lizzie Brandt..... 111
Self-Delict, Katie Zook..... 111

SELECTIONS.

A Deeper Death to Self..... 112
Jesus and Tobacco..... 112

CHURCH NEWS.

Local Church News..... 112
From the Field..... 112

HEALTH AND HOME.

Working Among the Poor..... 117
Fellowship in the Work..... 117
At Hong Kong, China..... 118
From Africa..... 118

OUR YOUTH..... 119

OUR TIMES—OBITUARY, Etc. 120

God's purpose and plan of election—the called and chosen and faithful—flatly contradicts and explodes all the red-tape evolution theories of the present time.

"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."

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

TABLk OF CONTENTS.

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EDITORIAL.

Items, Faithfulness..... 101
Special Mention..... 114
Out Times, Exchange Clippings, Etc. 120

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The Life More Abundant, V. D. david..... 107
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Experience, Lizzie Brandt..... 111
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A Deeper Death to Self..... 112
Jesus and Tobacco..... 112

CHURCH NEWS.

Local Church News..... 112
From the Field..... 112

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Working Among the Poor..... 117
Fellowship in the Work..... 117
At Hong Kong, China..... 118
From Africa..... 118

OUR YOUTH..... 119

OUR TIMES—OBITUARY, Etc. 120

Many persons pass their time in day-dreams, meditating on what they would do if they had opportunities such as are afforded to others. They little consider that faithfulness and worth of character are measured only by the integrity manifested in one's own sphere and circuit of opportunities.

The so-called greatness of men and women is very frequently measured by the apparent elaborateness of the trust committed to them. But it might frequently be a comfort to some souls of more minature sphere to know that not all the great men and women have had opportunities to spread their glory before the world.

The humble stations in life very frequently develop characters that if thrown in more opportune spheres would startle the world none-the-less than others. Men look up to the world's heroes in battle, excelsiors in science and invention, and martyrs to the cause of right and religion. But do they ever stop to think that the greatest crises of the ages have been wrought out primarily in the hidden chambers of the individual soul? The character of the English Duke undoubtedly had many opportunities for development, but Waterloo was the crisis for its manifestation. The appearance of Luther before the Diet of Worms in 1521 was not the battle-field of the Reformation, but it was the opportunity for manifesting what had previously been wrought out in the soul of the man to whom all Protestantism looks up.

Nevertheless, there are worthy individuals—and they are vastly in the majority—whose Waterloo or Diet of Worms or Calvary never came, only as they themselves are being used as guide-posts and corner-stones and pillars in what to us seem like majestic structures of glory and renown.

In view of this, let us then ask, Who is a greater hero or who displays more force of character than the soul which is faithful in little things.

The cumbering cares of homelife, the drudgery of the toiling laborer, and the too much forced monotony of childhood's circle must some day be unveiled to show forth heroic glory in minature form. God's eye sees intents; His mind records acts; His justice measures character by truth and holiness. Man forgets, but God remembers. His promises are sure. The reward of faithfulness cannot fail. Let us please God first and man, incidentally, afterwards. May this principle be imbedded in our every soul.

To be "faithful" is simply being "full of faith"—in our calling, our superior, or our God. Do we believe that principles of righteousness must finally predominate every where?

The great Architect has permitted to be recorded the utterance of His Son, namely, "He that is faithful in that which is least is faithful also in much;" and again, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."
"BE STILL."

"Be still, and know that I am God."—Ps. 46:10.

Be still, My child! the journey is too great;
Thou art discouraged, cast thy care on Me;
Know that I am the Lord that changeth not;
Be still, and My salvation thou shalt see.

Thy work has failed, thy cherished plans and hopes,
The aspiration thou hast formed so high;
And now defeated, baffled and perplexed,
Look up to God; for He will wait patiently.

Lay down thy work and worry at His feet;
To Thee, O Lord, I now resign myself,

"Praying always with all prayer and supplication in the Spirit, and watching there­unto with all perseverance and supplication for all saints."—Eph. 6:18. "Pray without ceasing."—I Thess. 5:17.

"Men of whom it is said that they are "walking with God" are in a habitual communion with him. They that are in such a close relation with Him are such as have power with God and with man over the flesh, the world, and the devil. Thus they are made successful soul-winners, and such "who are kept by the power of God unto salvation ready to be revealed in the last time."

If ever there was a man born of woman that could have lived without prayer, it certainly was the man Christ Jesus who was God manifest in the flesh. What did he do but spend whole nights in prayer to the Father that He might accomplish His will concerning Him. One might think that He had all power and it was not necessary for him to pray. But we know that He needed power besides his own when the time came for him to be "obeilient unto death, even the death of the cross." For when he was in the garden groaning under the weight of the burden that was resting upon him, the load seemed to be so heavy that he feared he would expire before he had fulfilled the Scriptures and the command of his Father in accomplishing the divine plan of salvation. He therefore, "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."—Heb. 5:7. And God answered him by sending an angel to strengthen him.

His disciples, on hearing him pray at a certain time, must have seen the necessity of it when they said, "Lord teach us to pray, as John also taught his disciples to pray."—Luke 11:1.

If people to-day realized the necessity of always praying as they ought and would pray, there would not be the fainting or falling away there is. They don't realize how easy it would be to obey, resist temptation, or bear up under the trial of affliction or persecution. The writer speaks from experience.

What then shall we pray for that our experience may be one of growth? One will naturally pray for one's self. But to pray for self, family, or even church or community alone, is selfish. And a selfish hearted man cannot make any progress in divine life. God has given the command to them that make mention of the Lord, "Keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—Isa. 62:5,7. Jesus taught his disciples to pray for laborers for the great harvest field, and for the coming of his kingdom. Paul taught his followers to pray for "all saints," and "all men." For "all saints" that the weak may be made strong in the Lord, that the poor be cared for, and that to those who are out preaching the gospel, "God would open a door of utterance, to speak the mystery of Christ." "For all men, for this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth."—Tim. 2:1,3. One whose prayers will be so far reaching and continual, cannot help but abound in good works and bear fruit unto eternal life.

D. W. ZOOK.

Calcutta, India.

"The Christian whose life is full of conflicts for which he is not to blame is a man whom God can trust."

Next to knowing when to seize an opportunity, the most important thing in life is to know when to forego an advantage.—Beaconsfield.
For the EVANGELICAL VISITOR.

HOLINESS.

NUMBER FIVE.

As He which hath called you is holy, so be ye holy in all manner of conversation. — 1 Pet. 1:15.

The passage quoted contains the thought of holiness in manifestation. It is not enough to know holiness as a doctrine, nor yet as an experience. One may be very accurate and Scriptural in his knowledge, and dogmatic in his teaching of the doctrine of holiness, and yet fail utterly in the manifestation of holiness in his life. One may even have had the “experience” of holiness, or, to put it in other words, may have by a very definite step of surrender entered a life of rest and victory unknown before, and at the same time be far from being “holy in all manner of conversation.”

Holiness is the Christ-life wrought by the Holy Ghost, which is to manifest itself in all the various turns of a human life. The word “conversation,” used in the passage quoted, means more than the common meaning of this word. A better rendering is, “All manner of living.” And it has been said that a still more literal translation of the original would be, “all manner of turning.” How creeping then is this message of holiness! It touches every point of life. Every turn that we make is but an opportunity for the manifestation of holiness. “Be ye holy in all manner of turning.”

There is need at this time, I believe, of calling attention to this intensely practical phase of holiness. The life is more than the doctrine; to be holy in all manner of living is more than a blessing; to manifest true holiness in every turn of our lives of manifold activities and varied relationships is far more important, and therefore much more to be desired, than to be able to speak fluently and discourse dogmatically on the subject.

We are thoroughly awaking, I trust, to the fact that the religion of Jesus Christ is not for handy use on Sunday and to be laid into a quiet place of rest during the rest of the week, but is an everyday religion, and true piety is practical piety, and is good in the shop and on the farm as in the prayer-meeting and revival service. The child of God doubtless finds the hours of secret communion with God and of public worship in the assembly of the saints the most blessed hours, and those in which he has the most holy desires and aspirations; but these are the feeding places where the Lord imparts Himself in ever enlarging fulness so the believer may go forth and manifest the divine character and the divine holiness in all manner of living. Let us notice a few relationships in life where these words should be daily applied.

1. Be ye holy in business life. It is in this relationship, more than in anything, perhaps, that the Christian comes in close contact with, and under the sharp eye of the world. And here holiness can be manifested in the most practical way. He is watched; not more closely by the world than by the eye of God, who lovingly looks after His child and stands ready to enable him to live strictly according to equity and justice in all his dealings with his fellowmen. The holy man will give full weight and measure. Thou shalt have a perfect and just weight, a perfect and just measure shall thou have. — Deut. 25:15. Shall I count them pure with the wicked balances, and with the bag of deceitful weights? — Mic. 6:11. Gospel measure is “pressed down, and shaken together, and running over.” — Luke 6:38. And the wonderful part of it is the promise that men shall so give to us if we thus deal with them.

The holy man will not undervalue that which he wishes to buy so as to get it at a reduced price (Prov. 22:14), nor will he misrepresent or ask a higher price than he knows to be the value of that which he wishes to sell. He will be afraid of debt, and will endeavor to “owe no man anything,” but love. — Rom. 13:8. If unfortunately in debt, he will make every honest effort to pay; and if at any time unable to meet his obligations, instead of evading his creditors he will go to them and frankly tell them the facts, and thus avoid all appearances of wilful neglect to fulfill promises.

In short, the holy man will do business strictly on gospel principles, avoiding all the “tricks of the trade” and crooked by-paths of worldly business men. By handling honest goods at honest prices, he will not simply seek his own, but another’s welfare. — 1 Cor. 10:24. He will be scrupulously careful not to do anything “because others do so,” unless it is strictly just. And, moreover, I believe the holy businessman will avoid handling altogether that which is pernicious or in any way hurtful to the purchaser.

2. Be ye holy in the social life. In the vain, worldly circle of society, with its gaiety and revelry, there is no place for the Christian. But there is a social circle for every one to move in, where he is to manifest the loving, Christ-like Spirit. The child of God is to be an example in hospitality, courtesy and neighborliness. Not for idle gossiping or sinful tale-bearing, should visits be made, and days or evenings be spent together; nor yet for enjoying big dinners and feasting the body. Let the social visit be for edifying conversation, prayer, Scripture study and song. Let the young pilgrims fly youthful vanities and keep themselves pure in the social life, abstaining from all appearances of evil. Never do anything that is in the least questionable, but think of God’s call “to be holy in all manner of living.”

3. Be ye holy in the home life. All manner of living includes the family life. And here is where the petty trials annoy. Here is where the unkind, or at least harsh or loud word so often slips the lips, the frown dashes across the brow and the hand neglects to do the helpful little act that love would prompt. I wonder if the Holy Spirit is not sometimes grieved with the home-life of Christians! Oh, beloved! here is a beautiful place for the manifestation of holiness. If we let the spirit of holiness have control, He will eliminate from the home circle the bawdy words, the harshness, the needless severity, the quick accusations, the frowns, the slamming doors, the piercing words that wound the heart, the thoughtless neglect and every form of un-
loveliness, and He will put there the smile, the sunshine of love, the cheering words, the true spirit of sympathy and helpfulness; yes, He will make the plant of holiness to grow and the lily of purity to blossom and send its fragrance all through the courts of heaven. When some members of the family are unsaved, then there is special need for the exercise of the graces of love and penitence in order that the precious fruit of holiness may always be perfected. God will under all circumstances beautifully order the family life if we just let Him control.

4. Be ye holy in the marriage life. I am sure the Lord has spoken to many hearts on this line. May the Spirit’s voice reach many more. It is to a life of purity in this most sacred relationship that God is calling His people. The marriage tie is not a license for the free exercise of the animal passions. To those who will listen, the Spirit will give directions to walk in the clean and holy way. The flesh seeks to make its way to make some bounds and limitations, but it is better to walk in the way of the Spirit, and be kept from unholy indulgence. God is able to keep so perfectly that there need be no accusing conscience on this line, but the constant smile of His approval. The only trouble is that so few are willing to be kept in His way. Let the touchstone be applied here: “Be ye holy in all manner of living.”

In order to be holy in all manner of living the flesh must be crucified, must have no provision made for it and no confidence put in it; self must be denied—not only denied its desires and indulgences, but—if any man will come after me, let him deny himself;” the world must not be loved or conformed to; the devil must be resisted; the will must be wholly surrendered to God; the heart must be true and fixed; the mind must be pure and the thoughts centered on things lovely; the affections must be set on things above; the body must be yielded a living sacrifice; the eye must be single, “looking unto Jesus;” the lips must be kept clean from idle and foolish words, and filled with messages of love and of praise; the ears must be closed to the many interrupting voices, and open to the voice of the Good Shepherd, and quick to hear what the Spirit saith; the hands must be ready to do the Master’s work, and the feet swift to run in His ways; the Holy Spirit must control every thought and action and effection of life. In short, our life must go out entirely and the Christ-life take its place. Only by this wonderful method of the incoming of the divine, supernatural life and power of the Christ, through the Holy Ghost, can the marvelous transformation take place in us that changes us into the image of Christ, “from glory to glory, even as by the Spirit of the Lord.”

Los Angeles, Cal.

For the Evangelical Visitor.

STRIVE TO ENTER IN.


I will give to him that is athirst (the sincere seeker after God and His righteousness) of the fountain of the waters of life freely, He that overcometh shall inherit all things; and I will be his God, and he shall be my son.”—Rev. 21:7-8. A glorious and precious promise to the true believer.

But the fearful have not this promise—those who are unprepared to meet God, those who are afraid of the scoffs and frowns which come upon them from the wicked when they obey and follow our Savior, those who will not sacrifice their pleasures and enjoyments with the world to serve the Lord, among whom are the “unbelieving”—these are they who discredit our Lord’s commands, the doubter, the twister, the “higher criticisms,” the disobedient. “There is a way that seemeth right unto a man, but the end thereof are the ways of death.” “Charity seeketh not her own.” “If ye love me keep my commandments.”

The abominable, “the shamefully vile” who give themselves to “the lust of the flesh, the lust of the eyes, and the pride of life”—the fashion of this world. “Every one that is proud in heart is an abomination to the Lord.” “They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate.”

And murderers. Those who by provocation commit wilful murder, killing a fellow-being intentionally. War is only a common term of wholesale slaughter of human beings, or legalized murder. “Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.

And whoremongers. Those who engage in prostitution of any nature, whether legal or illegal. Intimate relations with the impure. Divorce is simply legal prostitution, which should never be tolerated in the church of Jesus Christ. “Whoremongers and adulterers God will judge.” It may also mean spiritual prostitution.—James 4:4. By associating with the gay and fashionable professors in their social evils, at the head of which stand secret societies; the brotherhood of man; open communion; oyster suppers; ice cream, strawberry, egg, clothes pin, ten, and other socials, with indulgence too monstrous to mention. These are only a delusion and a snare to catch the unwary and to relieve them of their cash. “Woe unto you, scribes and Pharisaics, hypocrites; for ye devour widows’ houses, and for a pretense make long prayers. Therefore ye shall receive the greater damnation.”

And sorcerers. Those who make use of curious arts, witchcraft, enchantment, clairvoyance, spiritualism, communication with evil spirits. Spiritism has become one of the most formidable means in Satan’s power to delude the seeker after knowledge of the future, outside the revealed will of God.

And idolaters. Those who ignorantly worship images and all who adore or pay any religious reverence to any object more than to God. Do not many who attend church pay more respect to fashion, refinement and the organ, than to God?

And liars. Those who speak that which is not true. How many plain falsehoods are told by persons professing to be, what they are not. To profess with the lips and deny in words is a lie. See Annamias and
Saphira.—Acts 5: 1-10. How dare any person say, "I am on the Lord's side," while they by their appearance and conduct show that they are only serving the world, the flesh, and the devil. If pride is in the heart, it will show itself externally.—Mark 7:21-23. To say I am a Christian and walk with the world is denying our Savior.—Matt. 6:24; 7:21-23. “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” They that do the will of my Father have the promise. D. HEISE.

Clarence Center, N. Y.

For the Evangelical Visitor.

TROUBLES AND TRIALS.

WHAT DO WITH THEM?

In this world we will have our trials and troubles; but in the world to come we have the promise of Life Everlasting. Yet the promise in itself does us no good. We must take hold of God's promise now. Life Everlasting is given on conditions, but on easy terms. It only requires our stubborn will. We must put ourselves entirely on the altar of the Lord—our will and everything we love more than God. But oh! we value our will so highly as long as we want to carry out our own plans in just some little thing. God can not use us at all in that state. I have experienced it in the past. We must make a complete sacrifice to the Lord and be honest in God's service. We can very easily say, "Thy will be done on earth as in heaven;" but is it really so? We can make it appear real before men, but God knows all things.

Oh! I am so glad for this that people can say about us what they will and make it appear as real as if it were all true, but God knows all things. “Blessed are ye when men shall hate you and when they shall separate you from their company and shall reproach you and cast out your name as evil for the Son of Man's sake.”—Luke 6:22. Oh I am so glad for the wonderful encouragement found in God's Word. When everything seems dark before us, and we think every person has for-
one soul more. Never give up.

God says, “Ask and ye shall receive.” We must ask earnestly in order to receive.

God will not divide your heart with the world. He must be first or not at all.

Do not fret about results. Our duty is to sow. God, alone, attends to the increase.

God demands that we trust Him. Anything abort of this disobedience Are you trusting?

Bear in mind that Christ thought no one beneath His notice. He came to seek and save the lost.

No matter how vile your business may be, it is not too vile to leave for Christ’s sake. He loves you.

Undue care and needless worry is sin. If we would grow in grace we must think more of God and less of self.

Let the Christian remember that he is a messenger bearing the best of good news. Never fail to deliver your message.

God blesses you not for self alone, but that you might be a blessing to some one else. Do not fail to “pass it on.”

When God commands us to do a thing, if we are faithful, we may be, it is not too vile to leave for Christ’s sake. He loves you.

In the midst of trouble we often long for a true friend to comfort us. Jesus is the true friend and the great comforter.

People of the world are thirsting for that which satisfies, but without success. Seek God with all your heart and you shall be satisfied.

Do not fret and fret because you have not as many talents as your neighbor. Your responsibilities are great enough. Discharge them rightly.

Remember that opportunity is ever present with you. Those of yesterday are gone forever. What will you do with those of to-day?

It is easy to find fault with your neighbor but hard to find fault with self. The more we examine self the less we shall find to complain about in others.

By Evangelist C F. Ladd, Jersey City, N. J., 210 Pacific Ave.

For the Evangelical Visitor.

A RUNNING COMMENTARY ON THE BOOK OF ZEPHANIAH.

ONE day lately a friend called and our conversation turned, as is so often the case now-a-days, to the subject of the Lord’s coming and the signs of the times in regard to it.

One of us remarked that it is difficult to tell the order of the events foretold.

On retiring for the night and taking the Word of God for a message to go to rest upon, it opened at Zephaniah; and I read the book through, only three chapters. Light seemed to illumine its pages and the order of coming events read like a program.

In the first and second chapters, omitting 2:1-3, we have the sad threatenings of the destructions which all know have been literally and terribly fulfilled upon those “who served Baal,” and those “who worshiped the host of heaven,” as also upon those “who turned from the Lord and sought Him not.”

We have only to recall the facts of history to prove the actual fulfilment of ch. 1:12 to 18, “how Jewish blood was poured out as dust” and neither their “silver nor their gold was able to deliver them” from the power of the Roman army under Titus when “the whole land was devoured by the fire of the Lord’s jealousy,” and it was left desolate for centuries, and when frequent efforts were made to rebuild it, it was only the scene of rivalry and bitter enmity between Crusaders and Saracens.

But the Lord has always been in the midst of even the “oppressing city,”—ch. 3:5. Though He used “the nations” as whips wherewith to scourge His people for their wickedness, His ear was open to the reproaches of Moab and the reviling of the children of Ammon and they came in for His wrath and their pride was brought low because they reproached and magnified themselves against the people of the Lord of hosts.

Chapter 2, verse II, seems to be a commentary on the declaration of the Lord, “all the earth shall be filled with the glory of the Lord,” when Moses craved pardon for the children of Israel because they murmured at the account brought by the spies of the promised land—Num. 14:19-23.

Our Holy God must punish sin, and that His honor might be vindicated through, He pardoned His people and did not cut them off utterly; those who murmured were not allowed to enter the Land, but were kept wandering for 40 years until they died and their children were allowed to enter.

Assyria also,—Nineveh was so thoroughly lost from sight, that high critics used to say it was all a myth, such a city never existed, until some mounds were excavated by Ambassador Layard and they were proved to cover the ruins of that ancient city; thus ch. 2:13 was literally fulfilled.

Now let us look at what is being fulfilled at present, and see how it is leading on in the wonderful over-ruling providence of God to the events for which so many souls are watching and eagerly expecting in the near future.

Chapter 2:1, is what is now taking place. Jewish attention is being largely centered in Jerusalem and Palestine. During the past fifteen years the Jewish population of the Holy City has more than doubled, and of the whole of Palestine nearly trebled, and “towns without walls,” Zech. 2:4,—at present small colonies—are springing up like mushrooms in the surrounding country. If one goes through the streets of Jerusalem on Saturday, the Jewish Sabbath, it is almost like a Sunday in England or America. Most of the shops are closed and the streets are filled with the inhabitants in holiday attire, showing what a large proportion is Jewish.

But it is a gathering of themselves together which is taking place.

Dr. K. Lippe in his address at the opening of the Zionist Congress at Basle, said “they desired to return to Palestine in a peaceful manner with the consent of the Sultan. They would look upon His Majesty, if he would accept them, as their Messiah.”

On parting they said “Au revoir next year in Jerusalem.” Thus
they are gathering; but they do not study their own Scriptures to see what for. The vail is on their eyes, they can repeat much of their Scriptures, but without understanding it. Verse 2 tells us for what they are gathering, we have it more fully in Ez. 22:19 to 22, "Therefore thus saith the Lord God; Because ye are gathering, we have it more fully in his tures, but without understanding it. They can repeat much of their Scrip­tures to see they are gathering; but they do not think they are to "remember their evil ways and loathe themselves." Zech. 12:10 to 14 gives us the picture of these people mourning for and repenting of their grievous sin in rejecting the Messiah. Every tribe and family is to mourn. When they see Him they will believe in Him, "Blessed are they who do not seeing yet have believed." The 3rd verse is like an oasis in the desert. The meek of the earth, many of them despised or rejected, are to be hidden from the anger of the Lord. St. Paul tells what this hiding is to be. 1 Thess. 4:16 and 17, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord;" and 1 Thess. 5:9 and 10, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him.”

Our Lord Himself describes the home He is gone to prepare for His own loved ones in John 14. Christ says, Ye are the salt of the earth. St. Paul says (2 Thess. 2:7) that iniquity is working in the world but that the presence of Christians hinders the full development of sin, but when they are taken "out of the way" that "wicked one" shall be revealed who is to be destroyed by the brightness of His coming.

Then the Lord's jealousy is poured out upon the whole earth, Zeph. 3:8. Rev. 16:14 sees the nations gathering for war, and verse 15 says He is coming as a thief for His blessed ones.

In Zeph. 3:9 to 13, follows the cleansing of the Lord's people—the Jews. And in Zech. 13:1, the fountain is opened in Jerusalem for sin and uncleanness, and a pure language is given them that they may call upon the name of the Lord with one consent. Their pride and haughtiness are cured and they become meek enough to receive the promised blessing, "God resisteth the proud but giveth grace unto the humble." They will have learnt that it is for His name's sake and not their own that God has done so much for them and preserved them for the glory of His Name and the fulfilment of His promise to the fathers. Now they may sing and rejoice, verse 14, for the Lord their King will come in the midst of His people. Zech. 14:4; Rev. 14:1. Then is fulfilled the promise of the Angel to the disciples, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”—Acts 1:2.

Now they have mourned for their sin in rejecting the Messiah, they have humbled themselves before Him, their pride and haughtiness are changed into a pure language of concord and peace. He can dwell among them and (verse 17), He can rejoice over them. He will rest in His love and rejoice over them with singing. Now those who used to trouble them will be brought low, and in every land where they have been put to shame He will get them praise and fame.

And now follows the gathering in of the entire nation by the Lord (verse 20), when Judah is converted and healed and blessed, then will the Lord gather all the tribes, some of whom have long ago learned to know and love the lowly Babe of Bethlehem and to serve Him as their Master and Savior. These too will be brought to take their places in the Holy Land and each tribe will have their portion in the Perfect earthly kingdom, Ez. 48, while those who had believed without seeing, have been taken up to be with their Lord, and will reign with Him over all the kingdom of the earth. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power but they shall be priests of God and of Christ and shall reign with him a thousand years.”—Rev. 20:6; Rev. 5:8, 10; Matt. 5:5.

Yours in the Master's service,
AGNES BEN-OLIEL,

THE LIFE MORE ABUNDANT.

IT IS A SATISFIED LIFE.

1. It is a powerful life. "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and all Judea, and Samaria, and unto the uttermost part of the earth.”—Acts 1:8.

2. It is a strong life. "I can do all things through Christ which strengtheneth me."—Phil. 4:13.

3. It is a victorious life. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you.”—John 15:16.

4. It is a fruitful life. "Ye are the salt of the earth. St. Paul says (2 Thess. 2:7) that iniquity is working in the world but that the presence of Christians hinders the full development of sin, but when they are taken "out of the way" that "wicked one" shall be revealed who is to be destroyed by the brightness of His coming.

5. It is a rejoicing and a glori-
flying life. "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."—1 Peter 1:8.

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God, in your body, and in your spirit, which are God's."—1 Cor. 6:19,20.

VII. It is a trusting or easy life.

"Take your yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."—Matt. 11:29,30.

I am now going to speak to you upon some of the marks of this life.

I. WHAT IS THIS POWERFUL LIFE?

(1.) It is a witnessing life. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

There you see, when they were filled with the Holy Ghost, they began witnessing for the Lord. Before they were filled, they went about fishing. Peter said, "Go a fishing," John 21:5;—but as soon as they were filled, he believed Peter said, Let us go to the open air. He was no longer afraid of the people. Cowardly Peter was made a spiritual giant. He "lifted up his voice," Acts 2:14, as the Holy Ghost records. I don't know how loud he spoke. Many preachers do not open their mouths so that the people may hear, because they have not got this fulness. When they have got the fulness of God, their hearts and their mouths will surely be opened, and people can hear them distinctly. "Our mouth is open unto you, our heart is enlarged."—2 Cor. 6:11.

Dear friend if you possess the life more abundant, people will see it, understand you, and also they will like to have this life.

Witnessing means telling what you know. "I know whom I have believed."—2 Tim. 1:12.

If a laborer goes to Court, and stands before the judge, and says, "Judge, I have come because I was summoned as a witness in this case." "Well, what have you got to say about it?"

"I have come here to give my opinion on the subject." What would the judge say? He would say, "Out you go! We do not want your opinion; what do you know about the case?"

"O, judge, I beg your pardon, I don't know anything; I have just come here to give my opinion on the subject." In the same way many people want to give their opinion about the truth, but they themselves know nothing about it in practice.

My dear brother, this is not witnessing. This is not the outcome of the abundant life. When you receive the life more abundant you will tell out what you know, and have received from God. O, may God help you! I will give you a verse for it, "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy."—1 Tim. 1:13. That is it,—"I obtained mercy." Paul was testifying to the saving power of Jesus. "Before I was a blasphemer, but I have obtained mercy." See, he didn't preach a long sermon here, but testified with clearness.

You are preaching sanctification, but have you got it yourself? That is what the people want to know. First tell what God says about it, and then seal the truth with your testimony. Many testify in a goody, goody way, "I was a sinner, and now I am saved." Tell what you were before, unless you are quite sure certain sins you committed should not be told out for the glory of God. Unless they clearly see, certain testimony of yours may cause the hearers' minds to stumble or be confused. Were you a blasphemer? If you were, tell it out. Were you a drunkard? Tell it out. Were you a gambler? Tell it out.

If you want to recommend a doctor to any one, you tell what sickness you had before you went to him, and how the doctor cured you; "Go home to thy friends, and tell them how great things the Lord hath done for thee." (Mark 5:19),—then only do you recommend him. Glory be to God! My dear brother and sister, witness for Him! Witness for Him!

Many haven't got anything in them to witness about. Thousands of preachers have nothing to witness, and they simply beat about the bush. There is nothing in it. If you have received any gift from Him, tell it out. Witness! Witness! Witness!—that is what is wanted!

Take another case, the woman of Samaria, John 4:5-42. She came to draw water, but she got the well inside, the abundant life, the rivers. She never expected that at all. See how she got this. She was a notorious woman, known by all the people in the town. The Lord God took pity on her, and saved her soul. He walked about twelve miles at noon in the hot sun that day, and sat at Jacob's well. He did not care about the heat, or for food, but cared for her soul. "I have meat to eat that ye know not of."—Jno. 4:32. Glory be to God! If you want to win souls, you do not care about heat or cold. Christ was not anxious about His breakfast. He didn't say, "Nine o'clock! I must go and eat my breakfast." "My meat is to do the will of Him that sent me."—John 4:34. Wonderful Savior!

She came to the well. Christ did not ask her at first if she was saved. He knew how to win her, He knew how to bait the hook. Some preachers show the hook, and the fish runs away. Mark how He showed Himself, first, as a stranger, then as a Jew, then as a prophet, then as the Christ who was to come, and at last as a Savior. He did not frighten her. If she had known that He was the Christ, whom the Jews were expecting, perhaps she would not have come.

She came only for a pot of water, but the well got into her soul, and at once she forgot all about her water-pot. You care about your water-pot because you have not got the well, the abundant life, inside. When you get the abundant life, you will do away with all your water-pots. What are the water-pots of the world?—enjoyment, dancing, balls, theatres, worldly pleasures,
evil of every kind,—they shall be no more in your heart; but outside. Many people who do not possess the abundant life are caring about these water-pots now. "Can I go to the theatre? Can I go to the ball? Can I go to the dance?" When you get the life more abundant you get all these in Christ. In him all fullness dwells.—Col. 1:19. "In thy right hand there are pleasures for evermore."—Ps. 16:11. R. V. You will dance before the Lord, as David did, ("David danced before the Lord with the voice of triumph.") —Ps. 100:21. Jesus does not want you to lose your enjoyment, but to come and receive enjoyment in Him. If you want pleasures, there are pleasures in Christ. He shall make you drink of the rivers of His pleasures. "Thou shalt make them drink of the river of thy pleasures."—Ps. 36:8.

This woman as soon as she got the well inside, off she went. She did not wait, nor did she ask any questions, nor doubt anything. No, she went back to the city and said, "Come, and see a man which told me all things that ever I did."—Jno. 4:29. Come and see whether He is Christ. Wonderful testimony! Wonderful witnessing! See the power of God!

My dear brother, have you got the power of the Holy Ghost? Have you got this life more abundant? Does your life bear testimony? Are you testifying always, anywhere and everywhere?

Another point: Not only witnessing, but witnessing at all times, anywhere and everywhere.

Many would speak of Jesus only at eleven o'clock. I mean only at the appointed time, at the fixed place. A sinner may die in his sins, but they do not care,—that is what people call God's work now-a-days. In season or out of season, you are to speak for the Lord,—whenever He tells you. When you get this witnessing power in you, you will not be limited by time. The fountain will be bubbling over, you can't contain it. The rivers of living water will go through you, "Out of his belly shall flow rivers of living water," (Jno. 7:38),—and you cannot but speak to all around you. But a few drops of water will not satisfy you. Now, when you begin to speak, you have to pump it out. That is working with the energy of the flesh. Soon you will be exhausted; you are done up in one or two meetings. There are many water-Christians, some well-Christians, but comparatively very few river-Christians. Listen to what the Lord said, "Out of his belly shall flow rivers of living water." I tell you if the river Ganges, the river Mississippi, the river Incus and the river Amazon were all joined together in one great rushing tide, everything would be swept before it; nothing could stop it. Such a river is this abundant life.

O, brother can you not testify for the Lord? Are you afraid of men or women? That shows you have not got the Blesser, the abundant life. Look at Peter. He was afraid of a servant woman before he got this abundant life, but when he got it, he spoke in the open air, anywhere and everywhere, with all boldness, not only in a fixed spot, but also from house to house, and witnessed in the power of the Holy Ghost. Witnessing spirit! If you have not got this power, you cannot witness for the Lord. May the Holy Ghost make this very plain to you.

2. This powerful life has

POWER IN PRAYER.

"And when they had prayed, the place was shaken where they were assembled together." —Acts 4:31. Holy Ghost prayer always brings results.

Now-a-days, prayers are about twenty-five miles long. Some people that are weak can't stay on their knees a long time, and they get restless and I believe they say within themselves: "We wish this man would say, Amen." Such prayers begin at Northfield, then go to San Francisco, and from there to some other places. This is not Holy Ghost prayer, but your own prayer. "Use not vain repetitions as the heathen do."—Matt. 6:7. Generally Holy prayers are short, definite, and to the point, though sometimes they may be long. Very few long prayers are mentioned in the Bible, but you may pray long when the Holy Ghost prays through you. It is a speaking prayer. Prayer is speaking to God. When you get the power of the Holy Ghost, you will know how to pray; and not only that, when you get through you will be able to know what you have prayed for. That is the Holy Ghost prayer. When you go to a shop, and buy something, you know what you have bought. If you miss anything you will send your servant after it, because you know what you have bought. It is just the same way when you pray to God in the power of the Holy Ghost. The Holy Ghost prayer is a powerful prayer, it will shake all your house, that is, your family, and shake your own heart as well. Five minutes prayer with a Holy Ghost man will make you see the power of God. One can be converted through your prayer as well as through your preaching. When the saints prayed, the power of God shook the whole building, and they knew what they were praying for.

I will give you five points of the Holy Ghost prayer, in five verses. First, be sure that you have the life more abundant; second, pray according to these points:

(a.) 1 Kings, 3:5, "God said, Ask what I shall give thee." Pray with desire. That is the first mark. You must sit down before you kneel down, and find out what you want. Understand what you want, before you kneel down.

(b.) 1 John 5:14, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." You must pray according to the will of God. How do I know His will? The Spirit of God knows what to pray for, because He knows "the will of God."—Rom. 8:27. If you possess the Spirit, He will pray according to His will. Once I found it was very difficult to know God's will, but He clearly showed me through Romans 8:26,27, ("Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession..." —Rom. 8:26,27).
for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God,”—that the Spirit of God knows the will of God, so there will be no difficulty in the matter of praying. If you possess the love more abundant, the baptism of the Holy Ghost, He shall pray according to His will; praise God!

(c.) Mark 11:24, “Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them?” Is it “may?” No: “Ye SHALL have them.” Glory be to God! There is no mistake about it. If you pray according to His will, believing, ye SHALL receive. Many people pray, but they don’t believe. As long as the devil sees you don’t believe, he is not a bit troubled about your prayer. You may pray for 25,000 years, it will avail nothing. Not in the quantity, but in the quality of prayer is the power. When the devil sees people praying who don’t believe, he says “All right, let them pray.” But when a man or a woman prays and ends it with words of thanksgiving, “I thank Thee,” that is the believing prayer. The believing prayers always end with thanksgiving before seeing the result. Some say, “How can I thank God before I see the answer?” If you do not thank God before you see the result, you do not believe. That is not faith at all. “Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, ‘Father, I thank Thee that Thou hast heard me.’” —Jno. 11:41. Notice that Lazarus hadn’t come out as yet. He was yet in the tomb; but Jesus thanked God. The people might have said, “What does this man mean? Lazarus has not come out. He is thanking His Father.” First he thanked the Father; then He said, “Lazarus, come out;” and He came out. Glory be to God! You have to thank Him before you see the result.

(d.) 1 Cor. 14:15, “I will pray with the Spirit, and I will pray with the understanding also.” Pray with the Spirit, and pray with the understanding. You must know what you have been praying for. Not only pray, but you must pray with the Spirit and with understanding.

(e.) John 14:14, “If ye shall ask anything in my name, I will do it.” Your prayer cannot be answered unless you pray in the name of Jesus. This is the Holy Ghost prayer.

Have you got this power in prayer?
First, pray with desire. Second, pray according to the will of God. Third, pray believing. Fourth, pray with understanding. Fifth, pray in the name of Jesus. One more condition; be right with God and man before you pray. “If I regard iniquity in my heart, the Lord will not hear me.” —Ps. 66:18. There must be no iniquity of any kind, no grudge or unforgiving spirit. If these conditions are present in your life then you will surely have this powerful prayer, and you can say, “Praise the Lord,” before you see the result. I have wasted my time in thousands and thousands of useless prayers, that could not go higher than the ceiling. You can understand the power of God working in you, and through you, in all things, when you possess this abundant life.

(TO BE CONTINUED.)

CHRISTIAN EXPERIENCE.

In my thirteenth year I started to serve the Lord and have been following Him ever since; although for the first few years I followed Him sometimes afar off, like Peter, and got cold or lukewarm in my soul. Yet I never lost sight of Him. Thus I followed for about five years, by which time the Lord lead me into full and complete surrender and consecration of myself and all to be forever His, to do His will perfectly from the heart. When the Lord took possession of me and filled my heart with His Holy Spirit, oh, what a blessing I received! Yes, more than merely a blessing—but the Blesser, “the Comforter, which is the Holy Ghost.”

The Lord was some time in leading me out into the light; yet I praise Him that He has been so patient and long-suffering. Many times, while working in the field or riding along the road, oh, how the Lord would talk to me and lay the burden of the lost upon my heart, showing me their condition and my future work. First He laid the burden of those around us upon my heart; and I could do nothing more than to unburden my heart to the Lord in prayer. Soon He bid me do something for their soul’s welfare; and as He had placed some good tracts and books into my hands, bade me distribute them, which I prayerfully did; also sometimes talked with them as I had opportunity.

Fulfilling my duty in this, the Lord laid those farther out upon my heart, even those across the sea, which I also brought to Him in prayer; and soon He began to send me forth as He did His praying disciples.—Matt. 9:10.

He called me to this land about two years ago. But He saw I was not prepared just at that time to go, having had no experience in Christian work. So then the Lord had a place for me in the Faith Home at Tabor, Iowa, and accordingly sent me there; although many of my dear brethren and friends did not understand it. But I obeyed the Lord, asking no questions, forsaking home, friends and all, for His sake, and trusting Him alone for the future. When we arrived there, we found a place waiting for us, although we had not written aforetime about it.

Here I remained about two years in practical Missionary work, heeding the exhortation which the Lord gave me when starting out, “study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of Truth.”—2 Tim. 2:15. Here I received many precious lessons and truths which have already been of much help to me, and I trust will be more so in the future.

Last summer, feeling the Lord’s time had come for me to go to my field of future labor, we made it a special subject of prayer; also with others older in the gospel. The Lord having made His will plain to
us all, I started last September, accompanying L. B. Worcester across the sea. The Lord was with us all the way. Many times, while on the sea and since, the Elder's words came to me which he said just after God had made His will plain to us about going: "You'll never doubt that the Lord is sending you," and truly it has been and is so. He also had an open door waiting for me here. As Bro. D. W. Zook has truly it has been and is so. He that the Lord is sending you," and about going: "You'll never doubt that God had made His will plain to us the way, Many times, while on the sea. The Lord was with us all enough for the sweet peace we can have in our hearts if we see Christ in everything. He is keeping us every day if we commit soul, body, and spirit into His hands, having no
As long as we want our own way the Lord cannot work with us; and I am happy to say that the Lord has my will. It is blessed to feel that we are nothing of ourselves, only what the Lord makes of us. Then we give Him all the honor and praise. It is nothing good that I have done; all through the mercy of God that I am what and where I am. It is just recently that the Lord has so wonderfully answered prayers, and blessed me, and burdened me for sinners. I have been especially burdened for my brother. Sometimes I feel as though I could fly to Him, telling Him about Jesus and what He can do for us.

I had been annoyed with a sore hand for about twenty years and the doctor could do nothing for it. Praise the Lord! Christ the great Physician healed it. I thank God for the faith He gives us if we obey and trust.

Pray for me that I may remain humble at Jesus' feet.

LIZZIE BRANDT.

RAMONA, KAS.

A DEEPER DEATH TO SELF.

There is not only a death to sin, but in a great many things there is a deeper death to self—a crucifixion in detail, and in minutia of life—after the soul has been sanctified. This deeper crucifixion to self is the unfolding and application of all the principles of self-renunciation which the soul agreed to in its full consecration. Job was a perfect man and dead in sin; but in his great sufferings, he died to his own religious life; died to his domestic affections; died to his theology; all his views of God's providence; he died to many things which in themselves were not sin, which hindered his largest union with God.

The very largest degrees of self-renunciation, crucifixion, and abandonment to God, take place after the work of heart purity. There are a multitude of things which are not sinful; nevertheless our attachment to them prevents our greatest fullness of the Holy Spirit and our ampest co-operation with God. Infinite wisdom takes us in hand, and arranges to lead us through deep, interior crucifixion to our fine arts, our lofty reasons, our brightest hopes, our cherished affections, our religious views, our dearest friendship, our pious zeal, our spiritual impetuosity, our narrow culture, our creeds and churchisms, our success, in our religious experiences, our spiritual comforts, the crucifixion goes on till we are dead and detached from all creatures, all saints, all thoughts, all hopes, all plans, all tender heart-yearnings, all preferences; dead to all troubles, all sorrows, all disappointments; equally dead to all praise or blame, success or failure, comforts or annoyances; dead to all climates and nationalities; dead to all desire but for Himself. There are innumerable degrees of interior crucifixion on these various lines. Perhaps not one sanctified person in ten thousand ever reaches that degree of death to self that Paul and Madame Guyon, and similar saints, have reached.

In contradistinction from heart cleansing, this finer crucifixion of self is gradual; it extends through months or years; the interior spirit is mortified over and over on the same points, till it reaches a state of divine indifference to it. A great host of believers have obtained heart-purity, and yet, for a long time, have gone through all sorts of “dying daily” to self before they found that calm, fixed union with the Holy Ghost which is the deep longing of the child of God. Again, in contradistinction from heart cleansing, which is by faith, this deeper death to self is by suffering. This is abundantly taught in Scripture, and confirmed by the furnace experience of thousands. Joseph was a sanctified man before being cast into prison; but there the iron entered into his soul (see Psalms 105:18, margin) and by suffering he reached the highest death of self. There are literally scores of Scripture passages, like Psalms 71:19, 21, teaching that the upper ranges in the sanctified state are wrought out through suffering. Perhaps the most remarkable position of the word on this subject is in Romans fifth chapter; the first verse teaches justification by faith, and verses three to five teach a deeper death and fuller Holy Ghost life by tribulation.

When the soul undergoes this deeper death to self, it enters into a great wideness of spiritual comprehension and love; a state of almost uninterrupted prayer; of boundless charity for all people; of unutterable tenderness and broadness of sympathy; of deep quiet thoughtfulness; of extreme simplicity of life and manners; and of deep visions into God and the coming ages. In this state of utter death to self, suffering, sorrows, pains, and mortifications of all kind are looked upon with a calm, sweet indifference.

Such a soul looks back over its heart-breaking toils, its scalding tears, its mysterious tribulations, with gentle subducedness, without regret, for it now sees God in every step of the way. Into such a soul the Holy Spirit pours the ocean currents of His own life; its great work henceforth is to watch the monitions and movements of the Spirit within it, and yield prompt, loving, unquestioning co-operation with Him. Such a soul has at last, indeed and in truth, reached the place where there is “none of self and all of Christ.” —Selected.

JESUS AND TOBACCO.

Imagine, if you can, Jesus asking Peter for a chew of fine-cut and then saying:

“Peter, lovest thou me?”

Imagine, if you can, Jesus expectorating tobacco juice, and then, setting a little child amongst them, say to the disciples, “Of such is the kingdom of heaven.”

Imagine Jesus, if you can, cleansing the temple, with a cigar in his mouth.

What would be so repellent in him who was our example should not be found in any of his followers.

—Will N. Hirst.

“One point in the devil's favor is, that theaters are generally better ventilated than churches.”

“Faithfulness in little things fits one for heroism when the great trials come.”

EVANGELICAL VISITOR.
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 141:12.

THE LAW OF KINDNESS.

Time to me this truth hath taught
'Tis a truth that's worth revealing:
More offend from want of thought,
Than from want of any feeling.
If advice we would convey,
There's a time we should convey it;
If we've but a word to say,
There's a tone in which to say it.

Oft, uns积极响应, the tongue
Touched on a chord so aching,
That a word, or accent, wrong,
Pains the heart almost to breaking,
Many a tear of wounded pride,
Many a fault of human blindness,
Has been soothe, or turned aside,
By a quiet voice of kindness.

Time to me this truth hath taught,
'Tis a truth that's worth revealing:
More offend from want of thought,
Than from any lack of feeling.

—Charles Swain.

THE ART OF AVOIDING COOLS.

IT IS better to avoid a cold if possible.
Many have this art; others seem never
able to acquire it. It is to a certain extent a
matter of constitution, of habit, of manner
able to acquire it. It is to a certain extent a
matter of constitution, of habit, of manner

by hygienic precautions is large and is grow­
ing larger every year, but there remain multi­
tudes still in bondage, and it is for such
these hints are given.—Journal of Hygiene.

THINGS TO REMEMBER ABOUT SLEEP­ING.

SUNLIGHT is good for everything. The
best number of persons to each bed is
one. Away with heavy hangings, either
above or below the bed. Beware of a dusty,
musty carpet—better sweetness and a bare
floor. Do not fail to provide some means
for ventilation during the night. Keep the
head cool while sleeping, but not by a
draught of cold air falling upon it. If a
folding bed must be used, contrive some way
to keep it aired and wholesome. Let the
pillow be high enough to bring the head in
a natural position—no more nor less.
Thoroughly air the sleeping room every day;
air the beds and bedding as often as possi­
ble. A dark, out-of-the-way, unhospitable
corner is no more fitted for a sleeping room
than for a parlor. A feather bed which has
done service for a generation or two is hardly
a desirable thing upon which to sleep.—N.
Y. Ledger.

TEACHING POLITESS.

A MOTHER noticed a remarkable
change in the deportment of her six
year old son. From being rough, noisy, and
discourteous, he had suddenly become one of
the gentgest and most considerate little fel­
lows in the world. He was attending the
kindergarten, and his mother naturally in­
ferred that the change was somehow due to
his teacher's instruction.

"Miss Smith teaches you to be polite?" she
remarked, in a tone of interrogation.
"No," said the boy; "she never says a word
about it."

The mother was puzzled, and all the more
when further questioning brought only more
emphatic denials that the teacher had ever
given her pupils lessons in good breeding.
"Well, then," the mother asked finally, "if
Miss Smith doesn't say anything, what does
she do?"

"She doesn't do anything," persisted the
boy. "She just walks around, and we feel
polite. We feel just as polite as—anything."

That was all he could tell about it, and his
mother began to see through the mystery.—
Educational News.

WHAT DO OUR CHILDREN READ?

A non Catholic journal, on Self Culture,
has the following to say on "children's
reading":—

Some people congratulate themselves
when their children take to reading. But
they sometimes forget that a boy is not
necessarily out of mischief when he is
absorbed in a book. Much depends upon
the book and papers he reads. If he revels
in such papers as the Police News, the De­
tective on the Wagon, and the New York
Family Story Paper, or in such books as
"Peek's Bad Boy," "New York Ned in Cali­
ifornia," "Deadwood Dick in Dead City," and
"Wild Man of the Mountains," he is in far
worse business than if he were only to
become a small friend, dismantled the
rugs and mats, slid down the
stairs and went tearing over the carpet
with his rough shoes.

Indian hunters, desperados, highway
robbers, pirates, runaway boys, snake
charmers, gamblers and tramps are no bet­
ter company in papers and books than in
everyday life. If reading serves only to in­
troduce one into desiroule society or to
familiarize one with slang, cheating and
fighting, or to inculcate wrong views of life,
it were better that one remain forever an
ignoramus. We should avoid the bad book
or bad paper as we would a bad man or
woman.—En.

CHRISTIANITY EXALTS THE MOTHER.

IT HAS been well said that till Christ came
humanity lived in a hemisphere of our
moral world. They knew only half the
springs of all that we feel excellent. Before
Christ the best men admired the beauty of
womanly character quite as little as the
worst men did. The Greek whose death will
always be remembered besides that of Christ,
spoke in his last hour contemptuously of his
sorrowing wife, and his disciple framed an
ideal world in which no mother should know
her own child. Christianity glorified the
mother. It exalted the mother's love as the
focus of all that makes up womanhood.—
British Weekly.

Seek the sunlight, is the advice of all pres­
ent-day hygienists. Patients on the sunny
side of hospital wards recover soonerest.

Seek the sunlight, is the advice of all pres­
ent-day hygienists. Patients on the sunny
side of hospital wards recover soonerest.

A friend of Mr. Gladstone being asked how
it was that in his eighty-seventh year the
vetenation statesman retained so much vigor
of body and mind, replied: "I attribute it to
his religious faith. In his bedroom, in a
conspicuous place upon the wall, where Mr.
Gladstone's eyes rest on it morning and
night, is the text, 'Thou wilt keep him in
perfect peace whose mind is stayed on thee.'"
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical doctrine and directed to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

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

COMMITTEE OF PUBLICATION.—Elder Samuel Zook, Abilene, Kas.; Mrs. Elizabeth Engle, Abilene, Kas.; H. N. Engle, Donegal, Kas.; H. N. Engle, Editor.
Elder Samuel Zook, Treas.
All communications and letters of business should be addressed to the Editor.

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To Subscribers.—Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. Renewals may be sent at any time, and your credit will be promptly shown on the label.
5. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Poor,—who are unable to pay, we send the paper free on the recommendation of others upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

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

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to H. N. Engle, Abilene, Kansas.
Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, March 15, 1898.

ADRESSES OF MISSIONARIES.
Eld. Jesse Engle
Mrs. Elizabeth Engle
H. Frances Davidson
Allie Heise
Barbara Hershey
D. W. Zook, No. 144 Dhurramtollah St., Calcutta, India. Care of D. H. Lee.
J. I. Loog, 48 C. Bluff, Yokohama, Japan.

FOREIGN MISSION FUND.
No. 11 ..................................... 1 00
No. 19 ..................................... 1 00
No. 13 ..................................... 7 92
No. 14 ..................................... 23 88
No. 15 ..................................... 144 00

Recently a Leaflet came to our hand, setting forth under no less than fourteen heads "what we believe." We thought—and we can believe, but what the scriptures teach.

We gratefully acknowledge the receipt of a copy of "Notes from my Diary" by Floyd C. Aldrich of Dadaur, Bombay, India. It is a booklet of 20 pages giving an account of a trip to the famine field for the purpose of securing children to be relieved in the rescue work of that land.

We call special attention to those interested in correspondence with Bro. Noah Zook and wife, who have been engaged in evangelistic work during the last two years, that they should be addressed at Abilene, Kans., until further notice be given. They will probably spend the summer of '98 in filing various calls in Kansas and will have their mail forwarded from this place. Let us pray that God may accomplish his will through them, turning souls unto himself and leading the meek into the higher life.

Someone has asked why we have not offered personally to receive and transmit offerings for the Jerusalem Christian Union Mission, a notice of which was given in December 15th issue of the Visitor. Our only reason is because we are pressed beyond measure; and also that we had given names and addresses of persons who will gladly serve in that capacity. For the satisfaction of all, we again insert the following names with addresses to which offerings for that purpose may be sent:
"The Canada Presbyterian," 5 Jordan Street, Toronto, Ont., Canada.
"Faithful Witness," Box 2539, Toronto, Ont., Canada.
"North Carolina Presbyterian," Wilming­ton, N. C., U. S. A.
"The Indian Witness," 45 Dharamtala, Calcutta, British India.
Mrs. E. V. Holme, 91 Via Amadeo, Naples, Italy.
Mrs. J. Rastoon, Secretary of Australian Auxiliary for the Jerusalem Mission, Kent Town, Adelaide, Australia.
Alfred Seeley, Esq., The Ferns, Onslow Road, Richmond; Surrey, England.

God helping us, we shall continue to hold up a standard of purity and a life of victory over sin. We know from personal experience what the grace of God can do for a soul on this score. But we cannot fail in with the "total eradication doctrine." To us it is against the philosophy of the Christian religion and the truth of the bible. If this brings us under the anathema of holy (?) men, we must be accused before a temporal tribunal for the time being. Our heart is open, however, for any truth which God may yet make plain to be His own.

Anything which distracts from God's standard of human living, or limits His power to save and redeem, must originate in the lower sphere.

PRONOUNCING.

A TEXT for comment has been handed us in form of the following poem:

"Prone to love thee, Lord I feel it;
Prone to serve the God I love."

These lines have several times appear­ed in the columns of the Visitor since June, and we trust that in the case here in question no such purpose may be served.

Much of the poetry which is sung in the Evangelical churches to-day will not stand the critical test of orthodoxy. This may seem like a grave charge, and yet it is true. Take notice in any series of gospel meetings and see how much of the song is tainted with imaginary wanderings in Elysian fields; and people never stop to think whether, but take for granted that, the inspiration of the poet is the inspiration of God.

But, returning to the subject at hand, Is it good gospel or not to sing the lines above quoted? We know that fallen man can sing with perfect propriety,

"Prone to wander, Lord I feel it, Prone to leave the Lord I feel it."

But is it impolite to sing the former version as referred to above? That depends altogether on the attitude of the soul to God. We say this independent of who uses this term. We do not now call to remembrance who has used them in our columns. Christ, and not man, must be our ideal. Purity and Holiness is God's standard. If He succeeds in winning a soul's affections and alienating the inclinations of the being from the things of time and sense, from things earthly and transient, to the degree that the individual cries from the depths of his soul even as the Christ who is his pattern, "Lo, I come to do Thy will, O God!" who am I that I should cavil or criticise His work?

Or is it thought a thing incredible that a person can enter a state of fellowship where he will delight after the law and testimony and pleasure of God, when psalm-
ists, prophets, and apostles all vindicate this theme?

If, however, this version of the poem is intended to border on or vindicate certain phases of the doctrine of eradication of the sin nature, then we are ready to await anxiously the further uncoverings and manifestations of self in the being. But God forbid that we should lay restrictions to any one who desires to express humble gratitude in magnifying the operations of the grace of God in his or her soul.

CHURCH NEWS.

LOCAL CHURCH NEWS.

PHILADELPHIA MISSION.

Following is our financial report for the month of February:

DONATIONS.

Mission box................................ $ 7 00
Dublin, Indiana.......................... 2 00
Dayton, Ohio.............................. 1 00
Greencastle, Pa............................ 10 00
Abilene, Kas,.............................. 4 00
Lehman, Pa................................. 2 00
Greencastle, Pa............................ 10 00
Abilene, Kas,.............................. 2 00
Abilene, Kas............................ 15 00
Lancaster, Pa.............................. 4 00
Cumberland, Pa,......................... 1 00
Perry county, Pa........................ 2 00
Soudercon, Pa............................ 1 00
Upton, Pa,................................. 1 00
Philadelphia, Pa........................ 6 00
Lancaster, Pa.............................. 7 50
Wooster, Ohio............................ 2 00
Hamlin, Kas............................... 5 00
Box of clothing from Florin, Pa...... 2 00

Total, $88 50

EXPENSES.

Balance due Mission from last report... 7 49
Shoes...................................... 12 10
Repairing................................ 1 60
Clothing.................................. 7 78
Groceries................................ 2 09
Coal....................................... 3 50
Rent...................................... 6 00
Hymns books............................. 1 62

Total................................. $42 13

PETER STOVER.
Philadelphia, Pa., 3423 North 2nd st.

DAYTON (OHIO) DISTRICT.

During the latter part of February, the brethren of Pleasant Hill, Miami county held a protracted meeting in charge of Bro. D. H. Rohrer of Louisville, Ohio. The meeting began the evening of the 12th and continued one day over two weeks. The brother held forth the word fearlessly and did not shun to declare the counsel of God in demonstration of the Spirit and of power, reaching the deep recesses of the hearts of the people. Believers were brought to realize that they were living far beneath their privileges in the enjoyments of the Christian life.

Under the practical application of the Word, and by the leading of the Holy Spirit, many were made to enter boldly into the work of the meetings. Renewing of converts and desires for higher attainments in the Christian life were prominent features in the services at times. Some were brought to take a decided stand to live consecrated Christian lives. May the good Lord give grace and courage that this earnestness may continue to be apparent among us; for such a moving out willingly into the work we have not had among us at this place for quite a while.

May the Lord bless the labors of the Brother among us, to much and lasting good.

We also heartily appreciated the presence and labors of Bro. E. D. Bechtel, of Canton, Ohio with us in these meetings. H. E. CASSEL.

CHICAGO MISSION.

Relief and Sewing School Department.

Report for the month of February is as follows:

DONATIONS.

Brother Martin, Tabor, Iowa........................... $ 1 00
In His name...................................... 1 00
Total........................................... $ 2 00

EXPENSES.

Dry goods...................................... $ 1 00
For sick........................................ 2 20
Groceries...................................... 1 00
Other expenses................................ 3 20

Total........................................... $ 7 40

In addition to the above donations we have received from Sister Johnson, by the request of her mother, Mrs. Sanders, the deceased, $5.00. It was her request that this be used for the children of our Sunday School. It was given in His name. We pray and trust it may go out in His name, as He would have it.

My soul rejoices this morning for the leading of the Holy Spirit and the relationship we have with Him, hidden away in Christ Jesus, Glory to His name! My soul says, "O praise the Lord all ye nations; praise Him all ye people. For His merciful kindness is great toward us; and the truth of the Lord endures forever. Praise ye the Lord."—Psalm 117.

We were much encouraged through the visit we had by Brother J. Sheetz, although his stay with us had been very brief, but am glad to say that by it we were blest. To the Lord be the glory.

Yours in the faith,

SARAH BERT.

Englewood, Ill., 6001 Pearson St.

FROM THE FIELD.

HOME AGAIN.

TO THE dear readers of the Visitor we come once more with greetings in the name of Jesus. Praise God from whom all blessings flow!

Our last report ended with our work at South Bend, Indiana. Before we give any further report we wish to give credit to what was overlooked in our last. Bro. N. E. Zook, of Abilene, Kan., having been led of the Lord, joined us in the work in Elkhart county, Ind. The brother came filled with the Holy Ghost, and his labors were greatly blessed to many precious souls. Eternity alone will reveal the result. We make a note of this in honor to God and to encourage others to obey Him when He leads. Leaving South Bend, we stopped a few days in the Chicago Mission. May the Lord bless the dear workers there. It means real self-denial to take up that line of work. While in the city we, in company with Bro. N. E. Zook were led to visit a man low down with consumption, in behalf of whom prayer was offered for his healing. A letter received to-day from Sister Annie Bert says that the man is steadily improving in health and is happy in the Lord. To God be all the praise!

From the city we came to Morrison, Ill., where we visited relatives and later held meetings during one week among the dear brethren at the Franklin Corners, where the Lord is doing a great work among the dear brethren and sisters. Some are being wholly sanctified and some are being healed of the Lord. All praise to Him who saith, I am the Lord that healeth thee. Amen.

Our next step was at Des Moines, Iowa, where we met dear Brother and Sister S. H. Zook who have been laboring in Oklahoma during the last two years. They are enroute to Pa., and by the first of June the brother expects (D. V.) to go as an ambassador for Jesus to Mexico. We also met Sister Elmina Hoffman, who, with Brother and Sister J. R. Zook, has been a faithful worker in the Mission. She has a call to go to India.

Leaving Des Moines, we next stopped at the Faith Training House at Tabor, Iowa. Here we met two of our own dear children for whom the Lord has done...
wonderful things since we had last seen them. We also met dear Brother Josiah Martin of Elizabethtown, Pa., and other young workers whom the Lord is preparing for some place of usefulness.

Leaving Tutor, we arrived home on the eve of February 18 where glad hearts were waiting to receive us. Hallelujah! The Brethren, knowing of our coming, had announced a meeting to begin at Zion, February 19.

We see a marvellous change in the congregation at Zion. What wonderful things the Lord has done for many of the dear children of God; it is indeed marvellous! The refining fire has surely been going through many hearts. Oh such wonderful testimonies! Jesus says, Ye are my witnesses. And these dear people are not afraid to tell out to the glory of God what wonderful things the Lord has done for them. Such cleansing up; such filling with the Holy Ghost; such wonderful results of divine healing—Oh how wonderful! how marvellous! We are more than ever convinced that this leading out is of the Lord. All glory to His name. Hallelujah! Having been called home because of our son-in-law and daughter being called to Africa as ambassadors for Jesus, the 24th of February was fixed for sale of all our personal effects. The day was pleasant and we more than realized our expectations. We recognize the hand of God in all these things. To Him be all the praise, glory to his name!

In taking a review of the Lord's leadings in the last two years, we see, on our part, many imperfections; but the Lord had his hand over us and cared for us in a marvellous way. To Him be all the praise. Glory be to his name!

A VOICE FROM THE FIELD.

PALESTINIA.

"Be hold a virgin shall be with child and shall bring forth a son and, they shall call his name Emmanuel, which being interpreted is, God with us."—Matt. 1:23.

DEAR readers: we submit our report, knowing that the above text is truth and that it is blessed to realize that we are in Him. Blessed be His name for evermore!

Our report dates back to January 20th, when we arrived at Allen's Mills, Pa., where our son lives. We spent two weeks with our son and family. They were well in body and earnest in the work of the Master. We visited a while there and preached the Word in public. In our private visits we ever try to sow the seed beside the wall, and in the time of harvest the sower and the reaper shall rejoice to gather.

The days of our sojourn here being fulfilled, we took leave from our dearest ones on the morning of February 3rd., arrived that eve at Harrisburg at 10 o'clock and went over to the Messiah Rescue and Benevolent Home where we were welcomed for the night. The next morning we were conducted through the building by Bro. A. B. Musser, the overseer.

We would like to say that it seems strangely strong since we had been so much interested in the Home that we should be dropped out from its association. We wish to say, however, that under the management of the members of the Board they have built quite a large house for the purpose of the Home; and we wish the best for those interested, hoping we also yet may eat honey out of the comb. The Lord will encourage the work. There are few of us, who, if we would have to do our work over, would not do quite differently. So we believe in this work at the Home; and, as we are glad to see the work done there in the erection of that building, we would not like to do violence to our better convictions. So we still feel to praise the Lord and go on our way rejoicing.

We came to Hummelstown, Dauphin county, on Saturday the 5th inst., at which place the Brethren commenced a series of meetings in their church. As they wished our service in the work, we remained until Monday night.

On the morning of the 6th, we returned to our home in Mechanicsburg, having been from home over nine months. On the day of our return home, the Brethren had their District Conference which we attended and remained home over night. The next day we did some visiting, attended to some little business pertaining to this life, and at six o'clock left our home again for Harrisburg. As there was a continued meeting at the Home, we preached for them that night.

The next day we came again to Hummelstown, where we are at present, laboring for the Master and rejoicing with the church of this place because we have been permitted to see so many start for the Kingdom. Some are happy in a Savior's love while others are seeking the pearl of great price. We are expecting yet greater things of the Lord. Oh for more Bible sanctification and holiness among the so-called people of God! There are so few that are out in the liberty; and what is most needed is that the ministry of the gospel gets this experience. Jesus says in John 17:18; "And for their sakes I sanctify myself, that they also might be sanctified through the truth." Oh for the baptism of the Holy Ghost and fire.

We purpose to be used of the Master. Dear readers will you pray for us.

Yours for His near coming, Hallelujah!

JOHN H. MYERS AND WIFE.

Hummelstown, Pa., Feb. 25, 1898.

INTERESTING MEETINGS HELD AT SABETHA, KANS.

THERE writer takes great pleasure in sending in a report of the meetings, conducted by the Holiness Evangelist A. L. Eisenbower. Meetings began Jan. 31, 1898, in Sabetha, Kans.

Am glad to report that this meeting was one of great interest on account of the presence of God. It was witnessed by the power of the Holy Ghost. The work was a real work of the Holy Spirit. The Evangelist and workers laid low at the feet of Jesus until God's power was manifested.

The first three days the people got wonderfully stirred up. But in spite of all the threats and false reports carried by the devil's children, God brought deep conviction upon the people. It just seemed as though God was blessing the messages that were being carried by the despisers of God's children. Praise the Lord!

The ninth night's meeting the saints got a grand victory over the power of darkness. In the beginning of the meeting one of the saints fell under the power of the spirit. After Bro. E. had delivered a wonderful message by the demonstration of the spirit and power, we gave an altar call, and the altar soon was filled with seekers. After a few prayers were offered, there were five lying under the power and six seekers at the altar. We had the pleasure of seeing five precious souls born again.—St. John 3:3. They took the death route; they died and
were resurrected anew. Glory to Jesus! One soul was grandly sanctified.

After those dear souls were made alive unto God they did much preaching about Jesus, both in church and on the streets, which caused many shouts of victory among the saints. Praise the Lord! Our dear Bro. Evangelist delivered the messages with authority and power and almost every message was directed to church members. He preached the whole truth, backed up by the power of the Holy Ghost. Praise the Lord!

Sins were uncovered. Some souls after they had their sins uncovered came to the saint's home and wanted to know what to do to be saved; while others got very angry, and some had to come to the home after mid-night and confess their back bitings. Some reported that they could not sleep. Others had to leave the hall on account of getting away from God. The Lord wonderfully answered prayer. Our brother taught the "new birth" very plainly and the second work of grace was made so plain that it caused those of us who had gone through the experience on the same line that our brother had taught to shout, Hallelujah!

But those dear souls who thought they had the experience of entire cleansing but did not have it got to finding fault. Some of our holiness brethren had to get on that line; but praise the Lord! it never affected the writer, having had to go through the real way the Blessed Lord wanted me to go; and Jesus promised me that if I would go through with him that he would give me something that would stand through eternity. Glory to Jesus! I give God all the glory for what he has done for me. Praise his name forever!

Our brother laid much stress on entire cleansing of the spirit, soul and body.

1 Thess. 5:23. Praise the Lord! So many people are deceived by false teachers. But the writer and the saints in Sabetha are just praising and thanking God for ever sending his true messenger to Sabetha. We are praying to God for him to raise up more people to take the stand for the whole truth.

Meetings closed Feb. 15 with several seekers at the altar and many under conviction. People were weeping on account of their conviction. But the Lord said, "Stop the meetings," and we had to obey. The blessed Lord may send some more true workers to Sabetha to reap the seed sown. We believe it was scattered on good ground and was well cultivated; and we have the promise that it shall spring up and bring forth good fruit. Praise the Lord!

Brother Eisenhower and wife went back to Pleasant Hill district. If the Lord so leads, he will teach some on The Tabernacle. Dear readers, just one word; let us all hold Bro. E. and wife up in our prayers so that the Lord will keep them humble at Jesus' feet. May God bless this report to the readers, is my prayer.

Morril, Kansas.

PETER KEIM.

OHIO STATE COUNCIL.

The Brethren of Ohio will hold their State Conference on the 25th and 26th of March 1888 at the Chestnut Grove Meeting House, in Ashland county.

B. F. HERSHEY.

MISSIONARY.

"The field is the world."—Matt. 13:38.

"Go ye into all the world and preach the gospel to every creature."—Mark 16:15.

"For the Son of man is come to save that which was lost."—Matt. 18:11.

WORKING AMONG THE POOR.

I WAS very much impressed of late to write an article for the Visitor in order to let those know who take an interest in the Mission work how ready the poor are and give their attention when we seek those families which seem to be without a friend.

Especially was this true of one family we visited last week. We called on her and she told us that had it not been for the Mission helping her little girl to shoes and clothing this winter she could not have come to Sunday School; as it would have been impossible for her to keep her child in clothes. She said also that she had become so poor that her friends have forsaken her, and in her poverty and misery they never think of her soul. So we invited her to come to our meetings. The first prayer-meeting she was in she liked it very much. She had never been in a prayer-meeting before. We had a very good, warm meeting.

Last Tuesday evening one lady stood for prayer. There are so many people out of work; and again others will drink and thus make their families miserable in this world. We clothed the children and they expressed themselves as having received it from the Lord. I was glad they looked at it in that light. "I speak not of myself but the Father that dwelleth in me doeth the work."—John 14:10. Jesus doeth the work through us.

Since I am engaged in this work, oh what a blessing I received by way of contentment! I would enter homes with dark rooms, old or broken furniture, nothing there to cause them to look cheerful, hungry mouths with scarcely any bread to eat, not sufficient clothing to keep them warm, and above all they had not Jesus as their Friend to whom they might go in times of trial. They did not know the secret of casting all their cares on Jesus.

When we come to sing and pray and have a talk with Jesus, how willingly they give us their attention! We can do more good to talk to that class of people than to preach to those who have probably listened to our sermons for years.

From one who is in the battle for Jesus in order that the lost may be found.

MARY K. STOVER.

FELLOWSHIP IN THE WORK.

DEAR Editor: Accompanying our Bro. Stover's report of the financial condition of the Philadelphia Mission, and also following the appeal for the Mission in the issue of February 1st, the dear brethren and sisters can readily see how that the Lord has blessed the efforts that have been put forth. Brethren, you have been called to arms. God knows how nobly you have responded. Could you but see the good your aid has done, you, in that alone, would no doubt be amply repaid. But the great spiritual reward that you will receive is above all the greatest.

The Mission is continually on the increase, both in spirit and number. The workers feel much encouraged because of what the Lord has done and is still doing through the dear brethren. This is the only way that Mission work will rightly succeed. Where the support is asked from the classes that are being labor for, it is destined to end in failure; because that class of people must receive assistance instead of giving. If we try and teach about Jesus, of His love, of His goodness, of His charity, of all the heaven-born attributes, yet at the same time giving evidence of selfish gain, we thereby block the way for conception of our teaching.

Brethren and sisters, all we who are here unite in asking your prayers, in addition to what you have already done and what the Lord will further do through you, that we may be able to lift high the blood-stained banner of King Jesus. Although we meet the sons of Anak, who are giants, yet with the spirit of Joshua we will overcome, and with those near and dear, by the ties of nature and Christian love, we will enter the promised Canaan. We feel to vgw that, God helping us, we will give more labor.
to his service. Let us take up life and the cross manfully; let us bear it joyfully. We will then be able to lay it down triumphantly.

One of our little Sunday School girls died a few months ago, and just before she passed away she sang the song she had learned to sing in Sunday School:

"Safe in the arms of Jesus,
Safe on his gentle breast;" etc.

With pleasant recollections of this dear little one, as we fancy we see her approaching glory, we are prompted in our work for Jesus. Then anticipating a happy meeting with such as with brethren and sisters in yonder world, we remain your brother in faith and love,

S. O. ENGLE.


AT HONG KONG, CHINA.

DEARLY Beloved: "O sing unto the Lord a new song, sing unto the Lord, all the earth. Sing unto the Lord, bless his name, show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised, he is to be feared above all gods. He is the only Ruler of our souls, and his mercies are upon us forever."—Ps. 96:1-4.

February 1, 1888.

We are now upon the threshold of the great Empire of China with its vast population of 400,000,000. While writing this awful truth forces itself upon our minds. They are "men with moral accountability, intellectual activity, and immortal destiny." Beholding this multitude advancing towards the grave, we should certainly give their eternal happiness or misery more than a passing or passive thought.

They are no doubt the oldest nation in the world, their history dating back to the time of Abraham.

Around this city and the city of Canton it is said that there are over 1,000,000 of people living on boats. We scarcely had cast anchor before our steamer was surrounded by many of these boats, wanting to take the passengers ashore. Stepping into one of these boats, our attention was first called to the New Year decorations with which they had been trying to beautify their little home, as the next day was their New Year. Each boatman also had his family altar, before which was burning incense, and in many cases was sitting also an offering of cakes, tea, and rice.

After we stepped ashore, the Lord wonderfully answered prayer by opening a home for us in the Chinese Baptist Mission. We had many other wonderful leadings, since here, and answers to prayer, but space will not permit us write. All glory to Jesus!

As the following day was the national New Year holiday of this country, we thought it a good opportunity for gospel work, and accordingly laid in a good supply of tracts. We were surprised at their desire for the truth. At one time when we went out for tract distribution, in twenty minutes we gave out about thirteen hundred tracts in the native language. Their New Year lasts about fifteen days.

We have been a number of times to one of the temples, and were surprised at the large number of roasted pigs, ducks and chickens, and the many other things that were offered to the idols. They worship also the spirits of the departed. They have a very peculiar way of sending money to their departed friends. If they want to send money to build a house, buy a pair of shoes, clothes, or any other article, they buy the thing made of paper, sometimes paying great prices for these paper articles, take it to the place of worship and burn it in fire. The other day while my wife and I were visiting the temple, we saw what we suppose to be a widow sending money in this way to her husband to buy a horse. Before her and her children stood a paper horse all fitted out with the necessary harness, which, after various ceremonies, was burned in the fire.

For the want of space we will be able to give but very little on the religions of this country. They are three in number: viz: Confucianism, Buddhism, and Taoism. Confucianism is based on morality, Buddhism on idolatry, and Taoism on superstition. The first is man-worship, the second image-worship, and the third spirit-worship.

"The three 'occupy the three corners of a triangle,' the moral, the ideal, and the material. Confucianism 'discourses on virtue and vice, and the duty of compliance with law and the dictates of conscience. As to Buddhism, its gods are personified ideas,' its worship is 'homage rendered to ideas,' and not 'reverence paid to beings believed to be actually existing.' In Taoism 'the soul is a purer form of matter, which gains immortality by a sort of chemical process, which transmutes into a more ethereal substance, and prepares it for being transformed into the regions of 'immortality.' 'Supporting, instead of destroying each other, they bind the minds of the nation in three-fold fetters.'"

Buddhism has operated in this country one thousand eight hundred, Taoism two thousand five hundred, and Confucianism four thousand years. Hence it is a wonderful fact, that, "they have influenced sixty, eighty, and one hundred and twenty generations of men once living, but now sleeping in the tomb. The field of action has been in an empire where literature has been progressive, and arts have flourished; amidst a high order of civilization; and under a government which has seen successive fall, New Rome and Greece and Rome crumble to dust. Surely if man by searching could find out God, this land of Sinim would have found Him ages long since passed away, and rejoiced in Him, as the living God. Alas! the people have been drifting farther and farther from the truth, and in their development these holy systems have not had an upward but a downward tendency." As we pen these thoughts, the words of Jesus come very forcibly to our minds, "Lift up your eyes, and look on the fields, for they are white already to harvest."—Jno. 4:35.

S. O. ENGLE.

D. W. ZOOK.

FROM AFRICA.

CAPE TOWN, Jan., 26, 1898.

PSA. 145:1-5, etc., is no doubt the silent voice of each heart in our little Mission land.

Only the last few days has the Lord again very signally answered our prayer, no doubt to confirm our trust in Him, as he calls us farther into the interior of this dark continent.

Again we say, dear ones of the homeland, when we write to you of our going farther into the interior, do not be...
alarmed; only continue these effectual fervent prayers which cause gladness in our souls when we realize them so signal- 
ly answered. Oh, may the entire brotherhood meet, as one heart, and one soul at a throne of grace in our behalf.

His object with us is no doubt the saving of lost souls; and so we trust He will both preserve our lives and health—until the mission unto which we are called is ended—as He graciously has done until now. We confide in Him, and in you all, to stand by us in our needs, and in every trying hour.

We are still in Cape Town and no doubt will be for sometime yet before we take our final leave from this place. According to past arrangements, it was planned that I should leave for Bulowayi this week; but for certain reasons will not go so soon. The object in going is to arrange for a location; and whether, when I go, I shall again return to Cape Town, is uncertain. If the necessary arrangements can be made, no doubt the rest of our band will follow in due time. Just how long the Lord will have us stay here we do not know; but will go or stay as He may lead. The rainy season is not yet over in that section, and it may therefore be advisable to delay somewhat longer than was promised at first; this with other reasons. From duty we dare not shrink, whether for life or death, knowing that “Faithful is he that calleth you, who also will do it.”—1 Thess. 5:24.

We cannot doubt the call, not only to Africa but also to S. Africa: hence we say, “Where He leads me I will follow.” Before leaving the vessel, we were led toward the Matelebe and Moshanla lands, and the leadings have been no less in this direction since our landing.

Only very recently have we received our first intelligence from friends in the home-land. The first from Sister Anna of Hillsboro Orphanage, we believe directed by the Holy Spirit. Soon followed by three others from our beloved children; also a roll of Evangelical Visitors. You can scarcely imagine the joy and tears which flowed from heart and eyes once more to have a little talk with loved ones. May the blessed Holy Trinity have all glory and honor and praise. Amen and amen.

It is truly blessed to know that you are in the order of God—a joy I believe realized by our united band who are finding constant favor with God and man. Praise His name! Just a few minutes ago, while writing, came a letter from the R. R. Co., promising concessions from their usual regulations, for all of us and our goods.

"He leadeth me, oh blessed thought! Oh words with heavenly comfort fraught. What 'e'er we do, where 'e'er we be, Still 'tis God's hand that leadeth me."

CHORUS.

“Sometimes mid scenes of deepest gloom, Sometimes where Eden’s flowers bloom; By waters still, o’er seas unknown, Still ‘tis God’s hand that leadeth me.”

CHORUS.

We still find plenty to do, especially we are busy in the study of the language. Our teacher is a Zulu, not very well versed in English. He told us that he would like to go to America. When asked with what object, he answered that he wished to learn more about God. So you see that we are under no bad influence as far as a teacher is concerned. He calls at our private rooms two evenings every week; we open our studies with an English prayer, and he closes with a Zulu prayer. While we do not understand the prayer, we do very sensibly feel it.

We also attend worship on the first day of the week. Were called on to preach on several occasions; and having a standing invitation to hold a week’s meetings we will no doubt accept of the same, as my going north is delayed for the present. The sisters have also promised to conduct a service on Friday evening in the same hall. Their hearts are longing to enter the work among the natives. May the Lord abundantly bless them.

FEBRUARY 1.

Another week has passed bringing no material changes, only the usual blessings which have daily been lavished upon us: we confess that the Lord has done more for us than we hoped, and therefore gives us courage to trust Him all the way. Our company is ardently engaged in the study of the language, realizing more and more the importance of the same before permanently entering into the field of labor; as missionaries generally find less time for the study of the language when engaged in the field, than is really required. This is however not the main reason of our delay at Cape Town. The rainy season has been, and will no doubt continue for over a month in the district lying before us, and is quite unhealthy just at this time; we are therefore advised not to hasten until the weather will be settled, and the season more favorable, especially for newcomers. It is very evident that much rain has fallen, since the rivers are overflowing, and the R. R. damaged at various times, so that travel is hindered. We also find that a wide door has been opened to us and evidences are visible that our weak labors have not been fruitless; while we are in the meanwhile receiving blessings to our own souls. Christ said to his disciples, “he that reapeth, receiveth wages, and gathereth fruit unto eternal life.” It is indeed a paying enterprise that brings a twofold reward; more especially when the latter so greatly exceeds the former.

This season is reported quite unlike the usual seasons here. We were having no less than six rains since here, and quite cool weather, which by the settlers is reported as something very strange for the season; this no doubt indicates general moisture. We sometimes wonder whether it also reaches the home-land. We are happy that we can still report good health—both soul and body.

We feel the blessed fellowship of the Spirit very dear to us as we thrice, daily, circle around our altar of prayer, and engage in the study of the Word. Our salutation to the saints is found in—Eph. 3:14-21.

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.

SELF-DENIAL.

“Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosoms.”—Luke 6:38.

THIS is God’s way of returning what we give unto Him. There is a way of giving in a grudging manner. But when we give, we must give willingly, for God loveth a cheerful giver. There is also a way of giving through necessity, but God wants us to give because we love to, and because we feel the Lord would have us do it.

Then there is a way of giving to others what we don’t need ourselves, and feel we could get on well without. But we want to speak of the self-denial way of giving. What we give that we do not need is not self-denial; but when we give the things that we really need, and feel we can hardly do without, that is self-denial.

I wish to give the young readers of this paper an example of the self-denial of three little children who we lately met in our travels, whose ages are eight, six, and three respectively. They are the daughter and sons of Missionaries, whose lives before the children, are lives of self-denial. These little children, when they heard of the suffering children of
India, determined to deny themselves of some things in order to have some money to send to the India sufferers. They denied themselves of sugar, cake, butter, jam, nails (used in playing) and yarn (used in crocheting).

After we had eaten supper, they brought in their money boxes, and were so anxious to break them, and see how much they had; and as they broke them they laughed for joy,—gave it cheerfully. They were so happy to think they were going to feed some little starving children in India.

In two months time they had saved $2.11. The little girl had 71, and the little boys each had 70 cents. Now this was real self-denial on the part of these little children. It was real delightful to see them set down to eat their bread without either butter or jam; and if their mamma would forget and want to give them butter, they would say, "No mamma, we want to give our butter to the little India children."

Katie B. Zook
Hong Kong, China, Feb. 1, 1898.

OUR TIMES.

Recent uprisings among the Jews in Jerusalem have been reported by local workers as given by an Exchange, principally against the church of England, because of a large new hospital for poor Jews has been built by that society. Companies of men were sent out, authorized by Indignation Meetings, to cruelly abuse any Jews seen going to the English hospital. It is further stated that bottles of medicine were taken from their hands and broken on their heads, and all manner of curses were heaped upon them by their rabbis. Many among the suffering poor might undoubtedly be reached with the Gospel, if it were not for the awful fear they have of the rabbis and others in authority over them. Some parents and other relatives are as bitter in their hatred and persecution of those who are inclined to Christianity as the rabbis are. Only the power of God can reach these hardened hearts.

A well known Missionary writes from Palestine to the C. and M. Alliance as follows:—"You all know the condition the country is in. Any day may make some wonderful changes here. Strange reports often come to us. I feel much led to visit from house to house. It is very sad to see so much poverty and suffering there where there is no poverty or suffering, and also that Messiah is soon coming again. Some will listen with interest to these things; and they listen with much more interest when I put some bread in their hungry mouths. When I look at these miserable, blind and half starved ones, it makes me wonder how any one can love money enough to pile it away in banks, or spend it in luxurious living.

Among the many hundreds of visitors who come to this city, I see many who dress and live in great extravagances. Once in a while I see some woman in a plain, pilgrim dress, and it does look so good to me! I often follow such quite a way on the streets, without saying a word to them. I want to go right up and shake hands with them. There are at present large crowds of visitors here. As they pass on their way to Calvary, Gethsemane and Olivet, I think how sacred the very dust of these places is to lovers of our divine Redeemer! I am living quite close to Calvary. A few weeks ago, I went out there, and gathered some 'lilies of the field' from that Mount. Another of my Jews has been in to tell me of his troubles. He is secreting some New Testament I gave him, and also some very good Christian tracts, in Hebrew, which he hid in his room. His mother visited him, and found the tracts. She took them home with her, and showed them to her husband; and now he sends word to his son that he will disown him for reading such papers, and the son is much troubled about it."


THUMA—Died of Diphtheria, January 5, 1898, at the residence of his father, in Springfield, Ohio, Harry B. son of Henry and Sister Elizabeth Thuma, aged 18 years, 2 months, and 8 days. Also, Bertha, youngest daughter in the same family, died January 12 of the same disease and at the same place, aged 5 years, 2 months, and 15 days. They died just one week apart and were buried at the Donnelsville cemetery. On account of the disease, both the burials were private; but funeral services will be held at a later date. The parents and friends have the sympathy of the Brethren and neighbors in this their deep afflictions and sad bereavement.

Sternberger—Bro. John Sternberger died February 5, 1898, aged 68 years, 5 months, and 2 days. His ailments culminated in dropsy. His health failed him about 8 years ago, when he was almost suffocated by smoke, in his effort to extinguish fire which had caught in one of the upper rooms of his house. Deceased had been a minister of the Brethren in Christ for upwards of 30 years, and we believe in his labors ever tried to hold forth to the people that which he believed to be agreeable with God's divine Word and will. The services were held by Bro. J. B. Niesley in the Presbyterian church near the residence of the deceased at Shermansville, Perry county, Pa. Text Psalms 17:15.

BOOK—Died, at his home near Woodbine, Dickinson county, Kansas, Bro. David Book, Feb. 26, 1898, aged 70 years, 7 months and 25 days. His ailments were a complication of diseases—heart trouble and dropsy. He suffered much and had been afflicted for a considerable time. Bro. Book was born in Lane county, Pa., afterwards spending some years in Maryland and in 1877 moved to this county, having been among the first of our brethren to locate here. The brother has served in the ministry for a number of years; has had his share of troubles and trials—financial and otherwise. He leaves a sorrowing wife and 7 children—6 sons and 1 daughter, to mourn their loss. The cares of earth to him are passed and on the 1st inst he was laid away, in the Belle Spring ceme...