Evangelical Visitor- April 1, 1898. Vol. XI. No. 7.

H.N. Engle

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

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

Permanent URL: https://mosaic.messiah.edu/evanvisitor/220

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/220

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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

IT IS a comfort to the Christian to know that we have an High-priest who can be touched with the feelings of our infirmities. He was made like unto His brethren. He entered the realm of human nature and took not the nature of angels, but the seed of Abraham. If he had stopped short of this he could not have died as a ransom for fallen man; he could not have been tempted as we; the offering, atonement, and vicarious suffering would have been vanity, ending only in the frustration of God's plan to redeem the race and make void His purpose to "return again the children of men."—Psa. 90:3.

But our Christ stepped into the breach and became at once our Sacrifice, Redeemer, Intercessor, and King. To do this He condescended to even greater depths than many are willing to admit. God help that we like Him as He is—now. And this all of grace through faith; both eternal life and immortal life. He like us for a season, but we like Him throughout eternity! We believe it. Praise to the unbounded mercy of our God!

God fore-ordained that a certain company should be joint-heirs with Jesus in his "highly exalted" position. These were to be chosen, not from among cherubs and angels; but from among men—sinners, redeemed among men who was the beginning of the creation of God and who assisted in the creation of all things that were made, should for a period of thirty three years be made like unto his brethren.

Nevertheless, thus it behooved Him. Yet this does not end the marvel. He has thus become our fore-runner, as also the first-fruits of a company of brethren. * It is indeed a marvel that so high an order of spirit-being should condescend to the human plane. But can it be possible that a prize so excellent as the existence on the divine, immortal plane is held up before the over-comers in the Gospel Age? We shrink back at the excellency of the proffered gift, yet our faith lays hold on the inexorable truth.

If anything should incite the pilgrim and stranger to deeper depths of consecration, to a fuller yielding up of all, or an absolute and eternal abnegation of the self-life and human environments, it is the thought that we shall be permitted to be like Him—eternally—when we shall see Him as He is—now. And this all of grace through faith; both eternal life and immortal life. He like us for a season, but we like Him throughout eternity! We believe it. Praise to the unbounded mercy of our God!

Some persons fail to get certain truths in God's redemptive plan by failing properly to distinguish between sin and self. Sin is not self; neither is self necessarily sin. As long as self is inactive, no sin is committed. As long as self is kept inactive through faith by the power of God, the soul is kept free from the condemnation of sin. This is a vital truth which needs be kept in mind in order to cope with certain errors which seemingly press themselves into the realm of holiness teaching.

Prayer is both the outlet to our sorrows and the inlet to our comforts.
Renew thy strength, cease all repining,
Behold the Savior rising from the tomb!
And taking from the grave its dreaded sing,
Conquering Death—bereft of half its gloom—
In orient sky there blooms the morning,—
"Firstfruits of them that slept," the Savior
The Crncified is now the risen King.

There waits for thee a heavenly greeting;
And rise to meet our Savior in the air.

Awake and hail the coming day!
Arise, and gird thine armor on!
Awake! the night will soon be gone;
And rise to meet our Savior in the air.

The Bible students tell us that faith is distinguished into four kinds; viz. historical, temporary, faith of miracles, and justifying or saving faith. The last mentioned is the one necessary for "uttermost" salvation and growth in grace. It is a gift from the Father through the Spirit. Through it we receive the answer to our prayers. By it we go forth unto obedience, overcoming the world, the flesh, and the devil.

Faith is the hand by which we reach forth and take the things of God that are promised for our asking. It is the eye with which we look into the future and behold the things God has prepared for them that love him. It is that by which we walk day by day.—2 Cor. 5:7.

It is that part of our panoply by which we are able to quench all the fiery darts of the enemy.—Eph. 6:16 and 1 Thess. 5:8. "The life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me."—Gal. 2:20.

The commandment of God is, "Trust in the Lord, and do good." If we put our confidence in anything else, we sin, "for whatsoever is not of faith is sin." We might do a great many good things; but unless they are done as unto the Lord, they are not accepted of him. "In all thy ways acknowledge him."—Prov. 3:6.

Noah prepared the ark for the saving of his family, because he believed it to be the command of God. Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; because he believed the call to be of God. Space would seem to think that unless the life of faith is sin." We might do a great many good things; but unless they are done as unto the Lord, they are not accepted of him. "In all thy ways acknowledge him."—Prov. 3:6.

Noah prepared the ark for the saving of his family, because he believed it to be the command of God. Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; because he believed the call to be of God. Space would not permit us to speak of the many other characters in Holy Writ, who obtained a good report through faith.

Paul says unto those that serve man, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling in singleness of your hearts, as unto Christ: not with eye service as men-pleasers; but as the servants of Christ, doing the will of God from the heart; serving the Lord and not men."—Eph. 6:5-7. Some people would seem to think that unless they are engaged in doing some almsdeed, or ministering of the Word, they are not in the Lord's service. "According to your faith, be it unto you." If you are serving only as serving men, then of man only shall you receive your reward. But if your service is as unto the Lord, you have the promise of his reward.

The man whose faith is thus in the Lord is likened to a "tree planted by the waters, and that spreadeth its branches,"—Jer. 17:7,8.

What a fruitful experience we might have if every thing were done in faith! The man who lives at home, or in some secluded place out of the sight of men, if he has the assurance that he is fulfilling the calling of God, may have as fruitful an experience as the man that ministers the Word. We all have not the same calling. While it is the calling for some to go and disciple the nations, it is the vocation of others to stay at home, to buy and sell and get gain that they may have to give to him that needeth. All receive alike reward.—Sam. 30:24.

The life of faith is one of victory. Notice the characters of Holy Writ, how they "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.... And others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were shen with the sword: they wandered about in skinskins and goatskins; being destitute, afflicted; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth."—Heb. 11:33-38. These all obtained a good report through
faith, and came out more than conquerors in the end.

It is therefore through faith that we, in like manner, live a life of obedience, and faithful endurance, and in the end receive a crown of life.

D. W. ZOOK.

Calcutta, India.

For the Evangelical Visitor.

WAYSIDE JOTTINGS.

“For they have healed the broken heart of the daughter of my people slightly, saying, Peace, peace: when there is no peace.”—Jer. 8:11.

OF WHAT PROFIT IS IT?

THE SAD truth of the above

Scripture is almost everywhere apparent. Through the secular press as well as Religious Journals we have accounts of wonderful revivals in cities and towns throughout the land in which the converts are often numbered by scores and even hundreds, and we rejoice over the favorable reports, thinking that truly the perishing ones are being rescued, and that the cause of God is indeed prospering. But as we come in contact with things as they are, there is bitter disappointment.

During the present season I have labored in different localities where such revivals had been held, and it is painful indeed to notice and learn the subsequent conditions. In certain localities I am told that there were scarcely more than a few left in John 12:20-25. Those Greeks wanted to see Jesus. They had heard much of the great Miracle Worker, and desired to make His personal acquaintance. But the answer which Christ gave them in verse 24 is so strange and wonderful that it almost stuns us with amazement. He told them plainly that seeing Him will amount to nothing unless we see Him crucified. He did not say to these Greeks come and see me and be satisfied. But He said, “I must die as a grain of wheat, and come up again into a harvest of saved souls which no man can number. Let no one think he has ever had a saving look at Jesus unless he has experienced Gal. 2:20; 5:24; and 6:14. It is from this we get our large-hearted, open-handed, self-sacrificing Christian workers and missionaries.

We do not know Jesus until we
see Him as the "Lamb of God," and not only as the Faultless Example and Perfect Teacher. All that Christ ever said and did as Prophet and King would not save a single soul. His Blood alone avails to atone for guilt and cleanse from sin. This is the very Heart of Christianity; and in all our teaching and living we must never lose sight of this central truth. These are "the first principles of the oracles of God" which we "need to be taught again."—Heb. 5:12. The great texts that never grow old, but became richer and fuller and sweeter and more glorious with the passing centuries are the very texts we especially need to study to-day.—1 John 4:7,10,11,16; Matt. 16:24,25. This is Christianity. This will sustain the ministry of tongue and pen, and send the evangelists of the cross into every latitude and longitude and corner of the earth. Whoever has not baptized his purse, has stepped into and come out of the laver of regeneration without that whole-hearted consecration which gave us a Savior. Profound, solemn, awful are the words—"Baptized INTO HIS DEATH;" "planted together IN THE LIKENESS OF HIS DEATH."—Rom. 6:3-5.

That symbol in Jordan is the prophecy of Calvary. With Christ the water meant Blood. If it means less with us we are not "planted together in the likeness of His death." This shows the stern necessity of the solemn exhortation in 2 Tim. 4:1-2—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead, preach the word." This is infinitely more than the letter. All externals in religion are valueless apart from the spiritual verities which they typify. The flesh of Christ on the Cross would have been no better than the flesh of "bulls and goats," but for the life of God that gave both flesh and blood their atoning efficacy.—John 1:1,14; John 6:63; 2 Cor. 3:3; Heb 9:14.

Symbols are accommodations to human infirmity: we must be taught the higher truths by tangible media. The spiritual realities are of eternal moment. The ordinances as acts are easily attended to; but the signification comprehends every thought, purpose, emotion, act, and word. He that has his feet washed according to the intention of Christ is ready for any errand, or service, and humiliation for the Lord and Master. He that eats the bread and drinks the wine of the enchanter by an appropriating faith, will have the Christ-life as certainly as Emmanuel. Respiration and alimentation are our closest possible contact with nature. So eating Christ is the assimilation of very God. Such a person may be a blacksmith, a chimney-sweeper, fisherman, or scavenger; he will reveal the power and glory of God.

Your letter reminded me of incarnate deity plying the implements of his craft in the workshop of Nazareth. While you are employed in the daily task of your vocation in the far away Texas, your heart is rising continually in flaming, fragrant incense to God for the prosperity of Zion and for the extension of Christ's dominion to the ends of the earth. O, that the whole church would know how to pray, "Thy kingdom come; Thy will be done on earth as it is in heaven."

In its elements, the kingdom is here; but in power and extent it has only begun. Alleluia! the church is slowly awakening to her mission, and the primitive pentecostal fire is being kindled in a larger number of hearts every year. The all-sufficiency of God is ours in Christ, and the more faith and strength and joy, and victory, Amen and amen.

When Paul had recounted all he had lost for Christ, all he had gained and hoped to gain, he summed up all in that wonderful, comprehensive, eternally significant prayer, "THAT I MAY KNOW HIM, AND THE POWER OF HIS RESURRECTION, AND THE FELLOWSHIP OF HIS SUFFERINGS, BEING MADE CONFORMABLE INTO HIS DEATH."—Phil. 3:8-10. When this is attained, God's eternal purpose in Christ is consummated.—Eph. 3:9-11. THAT I MAY KNOW HIM.

Here we have the whole "glorious gospel of the blessed God" from the first promise in Eden to the last in Revelation. Christ, Christ, only Christ, and then the whole compass of life with all its possibilities, obligations, and activities will be fulfilled. This omits no commandment, and fails of no promise. This is possible only by the indwelling of Jehovah—Jesus—through the Holy Ghost. The same Spirit that made God to be man for us, will be in God in us: "CHRIST IN US THE HOPE OF GLORY." This is salvation indeed; worthy of God, but for man.

C. H. BALSBURGH.

For the Evangelical Visitor.

WALK IN THE LIGHT.

If WE love the light, we will hasten to walk in it. The saved soul does love the light; but so deceitful is the carnal mind that it is hard to call the self-life, which is so threaded through our being, carnality. To walk in the light is to acknowledge that the carnal mind exists, and, as we see its manifestations, to confess them.

The trouble in getting souls to confess their carnal nature, is the cause of much shallowness of experience. Men who are naturally very prudent and saving, hate much to confess their covetousness: others hate to confess their pride and uncleanness.

Whenever the light reveals any manifestation of the carnal mind, we may then know that the body of sin is there; and here again many sad mistakes are made. When the light shines, instead of walking steadily in it, they get a victory over some certain manifestation, repress the "old man," and leave him in the depths below. God's light will not fail to show us our state. Then let us open our eyes while it shines upon the foe within. How we will be astonished! How the light will reveal the slimy, sticky, putrid monster within! Corrupt indeed! What depth of meaning all veiled in darkness! We know it not because we do not walk in the light.

The light shines, but we do not advance in the light. "Awake thou that sleepest, and arise from
the dead, and Christ shall give thee light.

But oh! the delusion of our times.

Satan is the spirit of error, the embodiment of all delusion; and whoever embraces error, comes directly under his power and is in great danger of being infatuated and fully possessed by him.

He is in the world to prevent and corrupt truth with every possible counterfeit, and to deceive and win souls eternally "because they receive not the love of the truth that they might be saved."—2 Thess. 2:10. His devices are so subtle and plausible that those who are not rooted and grounded in essential Bible truth are often fascinated and led captive by him. He counterfeits spirit leadings by his impressions, and often draws unguided souls by this means into rankest fanaticism.

No one need be deceived, however, if God's appointed safeguards are not despised. The word of God, Christian counsel and experience, a spirit-enlightened understanding, guilty judgment, and providential indications—these are all given, and agree with the Spirit, to make the way of the child of God safe from Satan's delusive snares. There is always danger to the soul who does not feel the need of these.

Every phase of fanaticism is characterized more or less by an ignoring of Bible principles. It is a sure rule that whatever leading is not based on righteousness is false and of the devil. Where one is lead of the Lord, every precaution against error will be humbly appreciated and improved.

It is an easy matter to get into our own ideas and will, and push ahead, and suspect and reject all who would counsel to the contrary, taking spiritual pride for humility, stubborn persistency for a martyr spirit, and self-inflation for the blessing of God. It surely follows, however honest a soul may be, that sooner or later there must be a loss of experience from which it is hard to recover because of the delusion.

"Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."—2 Pet. 3:15. ELMINA HOFFMAN.

Des Moines, Iowa,

For the Evangelical Visitor.

THE WAY OF RIGHTEOUSNESS.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men."—Rom. 14:17,18.

THERE are a great many Christian professors that complain about the way. But the way is all right and good, for Jesus himself is the way the life and the truth and no man will come unto the Father but through him. The prophet Isaiah had already seen the way in the spirit. "And an highway shall be there, and a way, and it shall be called the way of Holiness; the unclean shall not pass over it; but it shall be for those: the way-faring man, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up there on, it shall not be found there; but the redeemed shall walk there."—Isa. 35:8,9.

Praise the Lord, O my soul! for such a safe and secure way. I think we should cease murmuring and complaining whiles we have such a sure word of prophecy where unto we do well to take heed, unto a light that shineth in a dark place, until the day dawn and the day-star ariseth in our hearts. Praise the Lord because there then came to pass the words of the Apostle Paul—old things have passed away and be hold all things were made new. Jesus said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son ** If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter; that he may abide with you forever."—John 14:13-16. Not like some people think, one day they are in the spirit and the next day in the world. That would be a zig-zag life. Paul says, "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." "Likewise reckon ye also yourself to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Read the whole 6th chapter to the Romans.

I am so glad that the Lord from heaven provided bountifully in his blessed gospel so that we need not err; for it is the power of God unto salvation unto every one that believeth: to the Jews first, and also to the Gentiles. No wonder the Apostle Paul says, "If God be for us who can be against us?" and goes on saying, "For I am persuaded that neither death, nor life, nor angel, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Glory to God for such a wonderful word of God and experience in the soul by the Holy Ghost!

God don't want his children to be in the dark. He wants them to be in the light as He is in the light, and then only can we glorify God in our daily walk and conversation. Then are we no stumbling blocks as the world says Christian professors are, which is often to true. Sometimes it is only a profession and no possession, and that is the stumbling block to the world. What a great pity; and how should we pray with all earnestness that God might bring such people to the knowledge of truth to repent and become converted that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Dear brethren and sisters in the Lord, let us so walk in this world by the grace of God that men may see our good works and glorify our Father which is in heaven, and that we may not have received the grace of God in vain. For he says, "I have heard thee in a time accepted and in the day of salvation I have succoured thee. Behold now is the accepted time; behold now is the day of salvation!" Our actions speak louder than our words. Paul says, "If we live in the spirit, let us also walk in the spirit; for as many as are led by the spirit of God, they
are the sons of God. For we have not received the spirit of bondage again to fear; but we have received the spirit of adoption where-by we cry, Abba Father. The spirit of God will lead us into all truth, like a Simeon of old. When Christ was brought into the temple he took him in his arms and blessed God for this wonderful salvation and for the great revelation, commending his soul and body, being ready to die in peace. The Apostle Paul speaks to his Corinthian brethren of the mystery of God when he said, "It is written, eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him. But the Spirit which is of God, that searcheth all things, ye, the deep things of God. Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches, comparing spiritual things with spiritual." O what a blessed assurance that Jesus is mine! O what a fortaste of glory divine! No wonder the same apostle says, "Wherefore come out from among them and be separate saith the Lord, and touch not the unclean thing; I will receive you and I will be a father unto you and ye shall be my sons and daughters saith the Lord Almighty." A little more about the clean and unclean beast. We all know the nature of a sheep and a lamb. That it is a clean, amiable, and peaceable animal, and represents "Christ the Lamb of God" which taketh away the sin of the world, which will never associate with the swine, the unclean which wallows in the mire and eats and drinks unclean things. The dove also is an emblem of the Holy Spirit which descendeth on the Lamb of God when he was baptized. They will never associate with the crow or eagle. Where the carcass is there gather the eagles. What a wonderful counselor is the word of God unto man kind, especially unto them that love the Lord Jesus who has loved us supremely, that we might have eternal life through his death and resurrection, and who is now at the right hand of God, interceding for us. Praise his Holy name! Amen.

GEORGE ARNOLD.

THE LIFE MORE ABUNDANT. ITS MARKS.

ANY people do not understand the Scriptures. The Bible is a dry book to them. They read novels, newspapers and other things, but they say the Bible is a dry book. Why? They have not got this abundant grace, they have not got the oil of the Holy Ghost. "Then opened He their understanding, that they might understand the Scriptures."—Luke 24:45. He opened their understanding, Christ, the wonderful teacher, opened their understanding.

My dear brother, you don't understand the Bible? Why? Because you have not this power in you to open the Scriptures for you. The Scriptures have become a dry book to you. You say, "I don't believe that, I don't believe this, and I don't believe the other." O, friend, it is because you do not possess the Teacher, to teach you all this truth. "He shall teach you all things."—John 14:26. When He opens the Scripture, it burns your heart. Then you begin to love the Book. When you haven't Christ, you don't love the Book.

There was a lady who knew a great deal about books. She was well educated, and would criticise all good works. One day she took a book, and said, "Who wrote this book? It is beautifully written, very nice, but," she said, "there is something wrong here and there." Some months afterwards, this lady married the man that wrote that
book, and she took the same book again, and said, “What a beautiful book! What a nice book! There are some mistakes here and there, but they ought to be overlooked;” and she began to recommend that book to everyone. Why? What had happened to the book? No, but there was a change in the author’s relationship to her. Before he was a stranger, now he was her husband; and when she began to love him, she began to love his book.

Many people do not love the Bible because they do not love Him. When you love Him, you will love His letter. “Thy Word was unto me the joy and rejoicing of mine heart.”—Jer. 15:16. That is why people do not understand the Bible. They do not think about it, they do not read it, they don’t understand it. First, get this life more abundant, the Lord Jesus Himself, and receive Him into your heart; and when He comes into your life, He shall put the word into your mouth. “And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance.”—Acts 2:4. Yes, you will have His word in abundance to preach for hours without stopping. God will open your heart and mouth: you can hardly keep quiet. “I was weary with forbearing.”—Jer. 20:9.

I once heard of a minister who had a piece of paper on which his sermon was written. Poor man, when he got in the pulpit, he looked at the paper, and he had put the sermon slip into the wrong pocket. He did not know what to do. He stood up in the pulpit, and said, “H’m—.” I believe the people said within themselves, “What has come over this man? He has lost his sermon.” It was all on the paper, not in him. His speech until midnight.”—Acts 20:7. 1:9. “Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth, and He will put the message into it. When He sends you to preach, the message will come flying, “Behold, I have put my words in thy mouth,” and it will stick in the hearts of people like a leech.

Truth is like lime-juice: the message is like lemonade, and sugar it is made into lemonade, and one can drink two or three tumblers full. When you give out the message of God, people never get tired of it. “Paul” * * “continued his speech until midnight,” (Acts 20:7), “and talked a long while, even until break of day.”—Acts 20:7, 11.

See Paul; he preached until midnight, and when Eutychus fell from the window and was killed, he picked him up, and went on talking to them until day-break. When you get a message from God, you will never be at a loss for words, nor will your words tire the hearers: it will come out spontaneously, like the soda-water springs at Sashta.

You must have this abundant life to have the message from above. O, powerful life, powerful life! Daily search the Scripture for yourself. Allow His word to search you, cut you and prepare your heart, a vessel meet for the Master’s use. “He shall be a vessel unto honor sanctified and meet for the Master’s use and prepared unto every good work.”—2 Tim. 2:21. Search His word on your knees. If the message does not shoot you, it will never shoot others. Try the edge of the knife on yourself first. If it does not cut you, it can never cut anybody else. Brain work will only touch the brain. When you get the message in your own heart, you reach the hearts of other people.

I wasted many years of my life in getting up sermons for others. I preached, but it ended in smoke. There was none of the power of God in my preaching. It was very nice, it was good, but it didn’t touch their hearts a bit. “For the weapons of our warfare are not carnal.”—2 Cor. 10:4.

Before you get this life more abundant, you take, take, take. When you get this life, you give, give, give. “Then Peter said, Silver and gold have I none; but such as I have, give I thee.”—Acts 3:6. “In all things I give you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how He Himself said, It is more blessed to give than to receive.”—Acts 20:35, R. V. That is it. Nay, even your money begins to slip out for His
glory, for the oil of the Holy Ghost will never allow the love of money to stick in your heart. Judas had not this oil in his heart, so the love of money stuck there; and he lost all. You will send your money all over the world according to His directions. People will not need to come and beg; you will know where to send your money. “He shall teach you all things”—John 14:26.

While you ask God, “What am I to do with my money? Where shall I send it, Lord?”—He will guide you in the right way. See how Mr. Mueller in England gets money for his work; and Pandita Ramabai, a Brahman lady in India, gets money for hers: their needs are supplied straight from God, through voluntary offerings of God’s people. You say, “I have millions of dollars; what shall I do with them?” When this abundant life comes in to you, you will be guided in the right way, and whatever He tells you, do it. “Whatever He saith unto you, do it.”—John 2:5. God loved the world and gave His son. “God so loved the world that He gave His only begotten Son”—John 3:16. Christ also loved the church and gave Himself. “Christ also loved the church and gave Himself for hers: their needs are supplied clean out for the Lord, it might be filled with the knowledge of His will in all wisdom and spiritual understanding.”—Col. 1:9.

When the Holy Ghost abundant life comes, it is the life of giving, giving; not taking, or begging. Why are many suffering from want? Because there are only a few Holy Ghost people, but the majority are money-makers. “For the love of money is the root of all evil.”—1 Timothy 6:10. Many people are suffering from want because Christians do not wait upon God for guidance as to how they should spend their money. I know many send their money to the wrong places, because they do not wait upon God about it. They look to men and say, “He is Dr. So-and-So, a great man, so we must give him something. Mrs. So-and-So is a great woman; we must give her something.” That is not right at all. O, Christian men and women, get down on your knees and ask God, “Where must I send my money? What am I to do with my things? with my children? and with my property?” He will guide you in all truth. Do not do any thing to please any man. I am sure that many people’s money goes in the wrong directions, and to work that is not carried on in God’s line. Simply reading a report will not give you the right guidance: but go to God; get your guidance from Him He will “make you perfect in every good work to do His will.”—Hebrews 13:21. “In every good work to do His will.” It may be a good work, but you must find out His will before you do that work.

Suppose a beggar comes to me and says, “I want a dollar.” That is a good work to help him, but should I help him? No. First I should wait upon God and ask Him,— “Lord, may I relieve that beggar?” I find out His will and then obey. “And He said, The God of our Father hath chosen thee, that thou shalt know His will, and see that just One, and shouldst hear the voice of His mouth.”—Acts 22:14. “For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding.”—Col. 1:9. In every good work, find out His will. If you could only possess this Holy Ghost life, what a power would be in your life! I tell you, your church, your school, your pulpit work would be filled with abundance of fruits. At any cost receive this abundant life.

II. IT IS A STRONG LIFE.

“I can do all things through Christ which strengtheneth me.”—Phil. 4:13.

The second mark of the Pentecostal life is it is a strong life,—without ups and downs. Many Christians are still babes in Christ. As Paul says, “ye are carnal,” “babes in Christ.”—1 Corinthians 3:1. You have ups and downs in life. At seven o’clock, you are all right; at eight o’clock, wrong; at nine o’clock, all right; at tea o’clock, wrong. Sometimes you are on the mountain top, then, all of a sudden, down in the valley. Is that the abundant life? No. Sometimes you lose your temper; sometimes you suppress it, You make a resolution, and break it. Now and then you try to keep your temper down for two hours or so, and then out it comes. You go to the table, and find the supper is not ready; at once you lose your temper. You go to the kitchen; it is very dirty; you lose your temper. You can’t find your letters, and you get upset. Do you call this abundant life? If your cat or dog unexpectedly knocked over your cup of coffee, how would you feel? Would you go after it in a rage? This is not life more abundant.

The Holy Ghost life is a practical life. That life ought to be known in the kitchen, in your business life, in your social life, and in your family life. When you possess this abundant life, it will manifest itself through all your business.

Some people seem to think if one comes clean out for the Lord, it would make him lose all his enjoyment. Certainly not; it would give you heaven here, and greater pleasures than you can think of. In Him we “rejoice with joy unspeakable and full of glory.”—1 Peter 1:8. I don’t care about this abundant life unless I enjoy it here in my every day life. If you possess this life your tailor, your brother, your uncle, your aunt, will know; and all your servants will know as well, that you have this abundant life. Do you have ups and downs in your life? Do you lose your temper very often? Do you make resolutions and break them? Do you talk ill of Mr. So-and-So, or Mrs. So-and-So? If so, be sure you have not got this life. God is able to make him stand.”—Rom. 14:4. May the Lord God help you, my brother, my sister.

Some ladies have very busy tongues; they don’t keep anything confidential, but let it out and cause great trouble. One goes to another and says, “I have got something to say, it is very confidential: please keep it to yourself.” She keeps it for a couple of hours, and then she goes to another lady and says, “I have something to say; it is very confidential: do not tell anybody;” and she says, “O, no,” but goes and tells someone else. Then the whole matter comes out, and causes great trouble in families, and in the neighborhood. I tell you, if this
has been your life, you may be sure that you do not possess indeed this wonderful life.

It is a strong life,—no baby life.

“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.”—1 Cor. 3:1, 2. That is it. Paul went to Corinth and he said, “I cannot speak to you as to spiritual. You silly children, you have not got your teeth as yet. I could give you meat, but when I came, I found that you had no teeth, no backbone; you are like jellyfish, so I have fed you with milk and not with meat.”

Many carnal Christians have no backbone; they are all the time tumbling down and getting up. They make their Lord like their washerwoman. You know you give your washerwoman some clothes to-day, and say to her,—“Please come next week; I will have another pile of clothes for you.” That is the way many, who very often fall into sin, take advantage of the blood of Christ.

Until you possess this abundant life you cannot glorify God. Eight years ago, when I went about preaching in different places, I found this one thing lacking, that I had not the abundant life and was not able to please God. My school boys understood where I was. Very often I lost my temper; so some hardly believed I was a Christian. I was trying to live a steady life in my own strength. I never knew the secret of this power. What a disgrace I brought to my Savior! The boys used to talk about my disposition. I heard them many times talking over my failures, especially of temper, and how often I felt ashamed of myself.

Is this the Christian life? Will it glorify God? Ministers, clergymen, friends, sisters, brothers, you cannot glorify God with this life. May God Almighty open your understanding that you may receive this abundant life, which I am going to show you in the power of God. Unless you have this life you have no authority to work for God, nor to preach, because God will not be glorified in you or through you.

People do not read your Bible, but they want to read you. They say, “You believe in your Bible: let me see the effect of your Bible in your life.”

You say, “Please read our Bible.”

They reply, “We don’t care about that: we want to see the life of your Bible in you, and the effect of it in your daily life.” “Ye are our epistle know and read of all men,” (2 Cor. 3:2), “of all that Jesus began both to do and teach.”—Acts 1:1. “For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass:” (Jas. 1:23), and this man shall not be blessed in his deed.

—Jas. 1:25.

My brother, my sister, do not dishonor God. Have you got these marks in your life? If not, why not? Are you going to be satisfied with a life that will only get you into heaven, and not fit you for glorifying God? If you have not got this life, ask God,—“O Lord, give me this life, the witnessing life, the Holy Ghost praying life, the understanding life, and also theunction from above to give out Thy message. I want this life more abundant. I am not going to rest until I possess this glorious life.” Will you come to the point?

Where are you now? Are you sure that you have this life? You know about Him but do you know Him? Have you got Him? If not, all your understanding will come to nothing, and will fall flat. Do not leave Him until you possess Him. Ask Him to examine you by these marks. Be honest, earnest, willing, and obedient to His instructions on this subject, and I am sure He will lead you into the fulness of this life,—The Life More Abundant.

“When any one is converted or sanctified to some preacher, church, or faction, they usually remain faithful only so long as the party to whom they were consecrated pets and cajoles them. But when they consecrate themselves to God it makes no difference whether men are pleased or not; they only seek to please God.”

For the Evangelical Visitor.

DEAR readers of the Visitor:—

I feel so thankful to God because I can say that I have come from darkness unto light and that God has given me wisdom to understand what religion is; also that I can enjoy it. The third chapter of second Peter is much on my mind, especially the 14 verse,—“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.” Also the 11 verse,—“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.” If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man’s religion is vain.—James 1:26.

Dear readers, this is the kind of religion I had lived a few years, and it was just because I was not willing to do what my heavenly Father required of me. But I thank God that his good spirit strove with me until I became willing to say, “Thy will, not mine, be done.” Oh this idle talking became so sinful to me; and yet I knew that we must be a holy people if we want to gain heaven at last. And there was such condemnation here. I had a fear when I thought of death or the Lord coming in the clouds. But dear readers, I can say, “There is therefore now no condemnation.” Oh I feel such a love to God, and all the dear souls who dwell on the face of the earth. I must tell all whom I meet of the love of Jesus and what he has done for even me. I feel myself so unworthy, when I think what rich blessings the Lord has permitted me to enjoy.

All who have pain and all who are afflicted, take it to the Lord in prayer. Trust and believe, and do what he tells you and I know he will help you, because his promises are sure. Since my healing I must believe that he can help in all sickness; although everything else fails, the Lord is not slack concerning his promises. I have a strong faith in God’s promises, and, oh, I want to
live wholly for his honor while I stay here. By his grace I want to spend all the breadth he has given me to praise and glorify him. I want a religion that will stand the fire, and I want to meet judgment here, because God's word tells us we must either be cold or hot. We cannot be lukewarm. There is no halfway. We are either going on the broad road or on the narrow path; or, I want to keep on the narrow path, and "keep the gate of heaven in view till I shall enter there!" The way does not seem hard if we have such a love that we can discharge our duties out of love; which we owe to God.

I want to learn more and more of the love of Christ and become still more Christ-like. I am still hungering more and more after righteousness. I want to be a true follower of the Lord and improve the time far better than I have done before, by the grace of God. I know if we ask we shall receive; and I must ask the Lord for more wisdom that I may learn more of his ways. Oh dear fellow-travelers to the bar of God! let us be faithful and true to God is my prayer.

I wish all the dear followers of God would remember me, a weak one, in your prayers. In hope of the Coming Kingdom, ANNIE S. LEHMAN. Culbertson, Pa.

For the Evangelical Visitor. JESUS MY BURDEN-BEAVER.

"Let not your hearts be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you."—John 14:1,2.

FOR some time I have been led to write for the Visitor. Many things have passed through my mind of late, and I trust the Holy Spirit may direct me. Lately I had a very heavy trial and the 14th chapter of John had been very precious to me, especially the first verse.

I do have much to praise the Lord for, because of what He is doing for me. Coming April it will be ten years since I started to serve God. I have had many hard trials; but "the darker the cloud, the brighter the sunshine which follows."

"'Tis so sweet to trust in Jesus, Just to take Him at His word."

To tell how I came to make a start: there had been a meeting appointed at my parents' home on a Saturday eve. Our dear Bro. Simon Graybill spoke so powerfully about the young, saying that he knew just how they feel and how the Spirit works at their hearts. Now he lies in the grave. I sometimes think it cannot be; but the Lord's ways are not our ways. Many times, when I was very much discouraged, the Brother had blessed words of encouragement for me.

The last two years have been wonderful years to me, and to a measure blessed. Especially last spring I had a very perplexing experience, hard indeed to understand, but all things shall work together for good to them that love God. I have learned in these experiences which I have passed through that it is not good for us to depend upon our feelings. O there are so many precious promises in the Word of God. I often feel to praise God that I have praying parents. I think it must be a terrible thing when children can say that they never heard their parents pray. How sad it will be at the day of judgment! I fear there will be many sad hearts which will cry for rocks and mountains to fall upon them.

There was a motto handed to me by a dear brother. It is about "self":

"Oh the bitter shame and sorrow That a time could ever be; * * * * * * * "Higher than the highest heavens, Deeper than the deepest sea. Lord Thy love at last has conquered, None of self and all of Thee."

It is my heart's desire to be "none of self and all of Thee." Those words have been very precious to me. I had once been overcome by light-mindedness and a brother told me to read 1 Tim. 4:12. Those words preach louder than ever since the brother is dead.

I believe it will not go long ere the Master will come. Oh that we may have our lamps trimmed and burning when the Bridegroom comes.

There are some people who continually see the faults of others. According to Matt. 7:1, we are not to judge. "Judge not that ye be not judged." We are commanded first to pull the mote out of our own eye. If we have that love, then everything will be covered.—1 Cor. 13:7-10; Matt. 6:3-12.

"I must tell Jesus all my trials; I cannot bear these burdens alone; In my distress He kindly will help me, He ever loves and cares for His own."

PRAY for me, your weak sister, MARTHA SEIGLEY.

New Providence, Pa.

For the Evangelical Visitor. CHRISTIAN EXPERIENCE.

MY DEAR brother and editor:—This morning I am prompted of the Lord to write and tell you some of my experience. I can say this morning, What a wonderful experience! and what a wonderful Savior is Jesus my Lord!

I can say that the Lord has brought me out of a horrible pit and set my foot upon a solid rock. He has put a new song in my mouth and established my goings. I will commence to relate of my outstart; then perhaps you can see where I am now and what a wonderful Savior I have.

It was in my 24th year that I started for the same Zion to which I am now going. My conversion was all right. I don't feel to doubt that. I had peace and rest to my soul and exercised obedience to the Master by following Him into the rolling stream, receiving an answer of a good conscience. If the Lord had called me hence at that time, I could have died happy in Him, feeling that my work had been finished. But now I see that I had not done anything for Jesus. O how ignorant of His ways I was! I soon got out into forbidden paths, telling, in my testimony, it is no hard way if we are but willing and was complaining of my short-comings. I could see that there was no growth.

I had my share of trials. False accusations were heaped upon me by friends and Brethren, but in the
Amidst these scenes I became somewhat cold; but God’s spirit never left me, reproving me that my way of living would not hold out for death. I do thank my God that He did not give me rest until I became wholly willing to do all He wants me to do. I can now say that I am fully upon the Altar (Jesus.)

It is only recently that I began to be in real earnest. When in Kansas, two years ago, I thought the Brethren were too exciteable. I used to sit in those meetings with a prejudiced mind, and the Lord had no use for me in that condition.

The most I was ever shaken up was while visiting at Bro. Noah Zook’s. I shall never forget the social meeting held at his home one afternoon. I there promised God to yield obedience to Him in all things after a wonderful struggle in prayer there followed a wonderful blessing—Jesus, Himself, coming to abide within. My heart seemed so light that in walking home that night my feet seemed scarcely to touch the ground.

Many of my Brethren cannot understand God’s dealings with me. But I must look to Jesus and let all else go. I must forsake all, all, for Him. God has given me the assurance that in the midst of trials and persecution, even by my own Brethren, He will keep me safe and secure. He has given me wonderful visions and revelations of my condition and what is in store for me if I prove faithful to Him. I have also been permitted to look into the darkness and formalism of modern churchism. Oh, it is wonderful!

The burden of the lost has been laid upon my heart. I have the peace and hope which would take me over, but I long to stay and work for Jesus. You will know whether it is best to publish this. I feel as though everybody ought to know what God can and does work in an honest soul. May it be food to someone else who is in the same state. I am at present on the mountain heights, a blessed place to be, Oh, it is so deep and full. Hallelujah! Do not forget to pray for me—not to get onto the way, but to stay on.

For the Evangelical Visitor.

TESTIMONY.

Dear readers: the Lord has shown me that He deserves to have all the praise and glory for His wonderful works to the children of men; hence I feel to praise Him for what He has done for me. Since I have taken Him for my all-in-all He has been very near to me and I feel to be led by Him and submit at all times to my Master’s will. I desire to testify for and praise Him.

Recently, while reading the Book of Jude, it was shown to me that I had not given God the glory for healing myself and baby. Last fall, while I had been sitting under the sound of the Gospel, the Lord showed me that He had power to heal my child of his afflictions. It had been afflicted in the ears from the time of its birth and I worried a great deal, fearing that he would lose his sense of hearing; for we were compelled to keep his head tied up or have him continually wear a cap, else he would be continually suffering with ear-ache.

After having tried everything I heard of, all to no effect, I worried much about it, until October 9, 1897, while under the sound of the Gospel by the ministry of B. H. Irwin, it was shown to me that the Lord can heal the child; being led at the same time to have the child anointed, I did not hesitate long to comply with the order. This was done as soon as the meeting was dismissed. On the 10th of October my child was healed and has been so ever since. I feel that I owe all praise to my Lord. I also feel to praise my God for healing me of nervous troubles which I had had since July 21st, 1895: but the Lord healed me last October and I have had no sign of nervous-
ness since. I do praise my God for His healing power. I am thankful that He has given me a will to accept of Jesus as my Healer and also my Justifier; also for His chastisements.

Sometime ago, I was led to write this testimony; but I made many excuses. I am a poor scholar, etc. But the hand of affliction was laid on me, and, upon inquiring, the answer came that I had not obeyed the voice of God. I then promised to obey, let it cost what it may. Praise the Lord that I am able to be about and after my work again. I am happy in Him who is able to keep us from falling and to present me without blame before His presence with exceeding joy. To the only wise God our Savior be glory and majesty, dominion and power both now and ever, amen.—Jude, ver. 24, 25.

I must say that in my leadings I have not been led out like some others; but these two verses have been the means of establishing me in the work of the Lord. And I know the Lord is leading me, for He is teaching me to be meek and lowly as my blessed Master was when here on earth. I am so happy in the Lord, for I feel His presence very near me—especially of late, more than ever before. And I am content therewith, feeling as the poet said:

"Come sorrow or pain, come loss or come gain, I will go every step of the way."

I am also constrained to say that I am so glad that the Lord put it into the hearts of Bro. and Sister Zook to come down here and teach us the true Gospel; and may the Lord reward them abundantly for their labor of love. Praise the Lord for what has been done in our home since they first came to us! I must say that old things have passed away, and lo, all things have become new. We can truly say that our house is all the Lord's. May God continue to lead us the remainder of our days.

Your unworthy sister,

SARAH B. FERGUSON.

Rogers, Okla.

"Faint hearts and feeble hands are never valiant for the Lord."

EASTER.

BY THIS term is now known the annual festival observed throughout Christendom in commemoration of the resurrection of Christ. The word Easter occurs but once in the Scriptures, where it is rendered from pascha meaning passover, and should properly be rendered passover there. No traces of the celebration or institution of Easter can be found in the Scriptures, nor in the writings of the apostolic fathers. Chrysostom says, "The whole of time is a festival unto Christians, because of the excellency of the blessed things which have been given." A learned ecclesiastical historian justly says that neither Christ nor his apostles enjoined the keeping of this nor any other festival. He adds: "The apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety." It seems that the personal instinct which craves the commemoration of marked epochs in the personal, ecclesiastical or national life sought indulgence in the celebration of events, which were fundamental to the Christian faith. By an easy but unauthorized transfer, the passover crossed over into Easter. An early controversy arose as to the determination of the time. The Jewish Christians wanted it should be celebrated immediately following the close of the passover, which ended on the 14th of the month, without regard to the day on which it came. With the Gentiles, unfettered by Jewish customs, it was desired that it be uniformly on Sunday, the day on which the triumphant Lord rose from the dead, and the preceding Friday as the day of the crucifixion. With the first, the day of the month was to govern, with the other, the day of the week. Epiphanius says the church became distracted as to the time. "Some began the festival before the week, some after the week, some at the beginning, some at the middle, some at the end, thus creating a wonderful and laborious confusion." The bishop of Rome decided in favor of the Gentile custom, but this failed to make an end of the controversy, and this was one of the questions which led Constantine to call the council of Nice, in A. D. 325. Much difficulty was still experienced in determining the right Sunday for the celebration of Easter. The first Sabbath after the first full moon after the 20th of March was finally fixed on. Some churches make much of Easter, usually the more formal and ritualistic churches regard it with the greatest reverence. Yet most churches look upon it as an innocent thing, and if it in any degree awakens consideration or attention to Jesus or his resurrection, in that much, good might come of this unappointed festival. The name Easter is derived from costre or ostara the Anglo Saxon name for the goddess of spring. Our people have wisdom to know the facts, and while they avoid all superstitions regarding the day, they most highly prize Jesus and value beyond calculation the resurrection of Christ.

Conservator

A genuine prayer is never too long. The complaint which thoughtful persons have against the long-winded brother is not that he spends too much time praying, but that he spends too much time talking on his knees. As a rule, the twenty minute prayer is a five minute prayer accompanied by a fifteen-minute talk, composed somewhat as follows: Verbal display while waiting for the congregation to get quiet, two minutes; gratuitous information for the Creator, three minutes; address to congregation, including instruction, reproof and exhortation, and occasionally a little drubbing for not attending prayer meeting, ten minutes. But we have heard a few prayers twenty minutes long that contained twenty minutes of genuine prayer, and we felt that they were too short. — Richmond Christian Advocate.

"He that may have pearls, never loads himself with shells; and such as aspire to virtue, trouble not themselves about honors."

"No believer can flourish in the ways of Christ without the daily custom of dealing with Him through the Word in the closet."
HEALTH AND HOME.

“[That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace.” — Psalm 144:12.

A WOMAN’S PRAYER.

O Lord, who knowest every need of mine, Help me to bear each cross, and not repine; Grant me fresh courage every day; Help me to do my work alway Without complaint.

O Lord, Thou knowest well how dark the way, Guide Thou my footsteps, lest they stray. Give me fresh faith for every hour, That my soul may not be broken.

Lest I should ever doubt Thy power, And make complaint.

Give me a heart, O Lord, strong to endure; Help me to keep it simple, pure; Make me most-down, helpful, true In every act, whatever I do, And keep content.

Help me to do my woman’s share; Make me courageous, strong to bear Sunshine or shadow in my life; Sustain me in the daily strife To keep content.

—Anna B. Baldwin.

WATER OUR TRUE BEVERAGE.

WATER is really our only true beverage. Mrs. S. T. Rorer writes in her cooking lesson in the December Ladies’ Home Journal. “Forming, as it does, three-quarters of the weight of the human body it is of the next importance to the air we breathe. Milk is a typical food, not a beverage, and should never be used as such. It is true that it contains a large amount of water, but only sufficient for its digestion.

“In a very short time the non-water-drinker becomes sallow, constipated and uncomfortable. The poison matter that should be dissolved by the free use of water, and carried off in the circulation and through the excretory organs, is held in the system; the body loses weight, the skin becomes dry and rough, losing its life and brilliancy. Three-quarters of the weight of the living body should be water. A large quantity of this water is taken in the form of green vegetables and fruits. A healthy person should drink at least a quart and a half of cool (not iced) water in each twenty-four hours—a glass the first thing in the morning and the last thing at night, and the remaining quantity after or between meals. Infants frequently suffer more from the lack of cool water than from the lack of food.”

THE MODEL HUSBAND.

I AM a model husband. My wife couldn’t lay hands on another like me in a fortnight. When the baby cries at night, I get up and fix him and put him back to sleep. We have been married three years and we have the sweetest little baby boy in the world. I never cause my wife any trouble. When she is all tired and worn out, I just say: “Come now, old sweetheart, go lie down and let me finish this job.” We have a great number of little dresses for Wendell and I know where they are kept and how to get at them.

My wife’s father is a well-to-do farmer, and I like my wife’s mother. I never see any other woman who can walk a little better than my wife, or who looks just a little sweeter. I wouldn’t marry the best woman on earth unless I thought she filled the bill for perfection, from my standpoint of judgment. I thought my wife did—and she does. When she gets a biscuit turned over a few times between her hands and puts it in the pan, I know the biscuits are going to be exactly right. No doubt about it. We have no drip coffee pot, but she makes the blessedest drip coffee you ever saw and has the commonest kind of an old tin coffee pot. She has a majestic bearing, too. Her feet set just exactly as a perfect woman’s feet set. Her head could be carried no better if she tried for a hundred years.

When I want to find out if anything is right or not I just get it before her mind and figure on her judgment. She hits it every time. Don’t ask me how she does it. There is no spitoon around the house. I know where the peg for my hat is and every time I take it off in the house I hang it on this peg. My coat is and every time I take it off in the holding for the past.—Tennessee Methodist.

“Never let children play with matches. The mother who, finding her 2 year-old gracefully amusing itself with a box of matches, struck one of them and deliberately burned the little finger, showing the danger in the strongest light, was wise, though few of us might be able to copy her Spartan firmness.”

“[If more time and pains were taken to make homes—homes worthy of the names—the wrong-doings of sons and daughters would not so often plant thorns in the pillows of their parents during their declining years.”
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

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

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

Sample Copies Free.

COMMITTEE OF PUBLICATION.—Elder Samuel Zook, Abilene, Kas.; Eli Hoffman, Donegal, Kas.; H. N. Engle, Abilene, Kas.

H. N. Engle, Editor.

Elder Samuel Zook, Tres.

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

PUBLISHERS' NOTICE.

To Subscribers.—Our terms are cash in advance.

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

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

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

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

5. To the Poor—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests.

6. 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.

Communications without the author's name will receive no recognition.

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.

Abilene, Kansas, April 1, 1889.

ADDBRESSES OF MISSIONARIES.

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

D. W. Zook, No. 744 Dhuurnomtolah St., Calcutta, India. Care of D. H. Lee.

J. J. Long, 48 C. Bluff, Yokohama, Japan.

Miss Hettie L. Fernbaugh.


FOREIGN MISSION FUND.

No. 10. 8 25 00

No. 17. 2 00

Read carefully the selection on "Easter," page 132 of this issue. It largely presents our mind as to this Festival, or Holy Day.

From Exchangees we notice that the noted George Muller of the Bristol, England, Orphanage passed from his earthly scene and transient labors on the 11th of March at the age of 92 years. His remarkable career and life of unwavering faith in a God who answers prayer cannot but be a way-mark and spontaneously yield inspiration to the humble and meek of his own as well as following generations.

We are none of those who "forbid to marry;" neither do we vindicate the abstaining from meats which may be received with thanks-giving, having been sanctified by the Word of God and prayer. Yet we would recommend a prayerful reading of the March 5 issue of Leaves of Healing, by Alex. Dowie of Chicago, to everyone who insists on making wine's flesh a prominent article of diet. He certainly gives moral and physiological suggestions which should appeal to every candid seeker after God's design and purpose in this matter.

With much interest have we read General Letter No. 7 by A. E. Bishop of Central America. We joy in getting an occasional glimpse into the environments and labors of consecrated workers in other lands. This epistle brings to us the same old story of fields white already to harvest, but the great lack of laborers to enter the fields now. Villages and cities with hundreds and even thousands of inhabitants are left, without a single witness to the cleansing power of the blood of Jesus. Thus, while others stop to criticise and hastily ascribe impure motives to consecrated souls, we will continue to ask, Who will go?

What is your attitude on the Temperance Question? Is an interrogation sometimes put to us. We answer this as bearing upon and relating to the "liquor traffic." We simply answer in the broad statement: Down with the whole damnable business; for it is humanity cursing and soul destroying even in the best phases and choicest colors in which it can possibly be presented. There is nothing righteous about it; nothing even morally elevating or spiritually bringing the soul back to God. We have sometimes been sorry that such grave moral questions must always be besmirched by the political corruptions of our times. If presented as a single moral issue we would be glad to show our colors by voice or signature or in any other unadulterated form.

The Kansas Joint Council, held at Belle Springs M. H. on the 10th and 11th of March was a season of fellowship and spiritual enjoyment. The Brethren were well represented and we are sure that such a season for exchange of thoughts on matters of general interest cannot but result in some good to the humble and meek. Minutes of the proceedings can be had by calling on the deacons or ministers of the various districts, to whom they have been mailed. Isolated members will be supplied by sending postage stamp accompanied by a request. We purpose publishing the minutes of the Sunday School Conference in a later issue of the Visitor.

GREEK LEXICON.—We gratefully acknowledge herewith the receipt of a book which we shall much prize as an oft longed for acquisition to our private library. It is an edition of a Greek-English Lexicon to the New Testament revised and enlarged by Tous. Sheldon Green, M. A. with an interesting preface by H. L. Hastings, editor of The Christian. The work is certainly gotten up in unique style, especially adapted to the New Testament student who has access to the original text. The editor at hand has been incorporated into a series of publications known as The Monthly Message and can be had in that form for 35 cents, a price which will preclude all excuse for the searcher after original truth not to have the work at hand. The careful student more and more sees the necessity of basing conclusive thoughts on the original, and we are glad that some one is interested in unsellably aiding in the distribution of such literature. Address the Publishers at 47 Cornhill, Boston, Mass.

MISSIONARY SPIRIT.—That we are in a remarkable age of the world's history no intelligent person will gainsay. Even men who seemingly are disinterested in religion, or who see nothing of correspondence between prophecy and history hesitatingly consent to the profoundness of the situation. It is not without significance, therefore, that the "missionary spirit" is abroad in the land. Men of the world take note of the fact. Our own Dickinson county, Kansas has been publicly commented upon as furnishing more than its quota of missionary material. This calls to mind what had once been said of a certain local church, namely, that she was manufacturing ministers of the Gospel. The pertinent response given was that it is no discredit to that local body for having the material. With all we have to say on the subject is, Let our members we shall stay no one on whom the hand of the
Lord has been laid. No community, church, or state will suffer in consequence of consecrated Missionary drainage. It rather indicates a healthful spiritual pulse. The church which was at Thessalonica, from whom sounded out the Word of God, received a hearty approval by the Apostle to the Gentiles. In view of these facts, let the good work go on. All in God's order, however.

EDUCATING TO GIVE.—Some one in the vicinity of Zion church, North Dickinson county, devised a novel method to replenish the Mission Fund. Last spring, a capital stock of $1.00 was shared among 20 Sunday School children, to be invested as they might choose, and at the close of the year, the respective profits were to be turned into the Mission Treasury. These little stewards turned their attention to money-making by investing in poultry, gardening, confec- tionary and other industries. One of the investors managed to convert his five cents into four dollars. When the time for reckoning had come and the little stewards had all brought their lord's goods with usury, there was presented for the master's disposal the sum of $2.25—all the consequences of the $1.00 originally invested. Well, we heartily commend such course of action and would say, Go, thou, and do likewise. No one can calculate the influence which such little doings wield over the minds of children, adapting them to the design of the Creator and marking eternal destinies in their own lives and also in the lives of such who now sit in gross superstition and heathen darkness, but who, with a few cents, might be helped to a copy of the Blessed Gospel of the Son of God.

TOTAL ERADICATION.—Some times, because of outside pressure or otherwise, we fail in clearness of expression or of being explicit in our statements. We call special attention to an editorial under “Special Mention” in March 15 issue, page 114, referring to the “eradication doctrine.” We are thankful that our attention has been called to this matter in order that we may make ourselves the better to be understood. A more definite term for us to have used would be, “Certain phases of teachings as to the doctrine of total eradication.” Our purpose was to give our readers an attitude as bearing against the teachings which preclude the probability or possibility of the sanctified soul to commit sin, or, the doctrine of “once in grace, always in grace.” We do believe that the Holy Ghost and sin can not dwell in the being at the same time: that the carnal mind—the mind which desires to sin, the flesh—must be cast out; that it is our privilege to live perfectly, according to the degree of light and knowledge given us, before God. These things are by grace through faith. We trust that we are perfectly understood in vindicating the power of God to save from all sin. The soul that is looking for a loophole which gives liberty to retain even the desire to sin needs to seek justification before God.

THE WORK OF SEPARATION.—It gives us real joy to know that the spirit of holiness is at Work in other parts of the Brotherhood, stirring up to consecration to God and separation from sin and the spirit of worldliness. We pray that the good work may go on and that those whom the Lord is separating may walk in the light as it comes to them, abiding low at the foot of the cross and allowing the blood to effect a perfect cleansing. Then there will follow a power which all the adversaries cannot gain-say nor resist. We frequently receive personal letters from such who are convinced that there is a higher plane for Christian living, but the multiplicity of duties does not permit of answering at length as we might desire. To all such we would say that we are in a remarkable age; and the Bride is being tested as to her willing ness to forsake all—of earth's ties and the faincations of friendship and fleeshly love and bondage—in view of the prize, immortality, which is set before us. This may mean more to us than many of us have ever dreamed of. It may mean even the things which have come to us by heritage, respectable genealogies, or even the tenderness of religious influence and training. But let us humbly follow on, looking unto Jesus, who may mean that we dare see no man. Some will take offense, but the righteous will hear thereof and be glad.” “Behold the Bridesgroom cometh! Go ye out to meet Him.”

ANNOUNCEMENT.

BY request we state that there remains unsold a considerable number of Brethren's Hymn Books which may be obtained at the usual prices by addressing Bros. B. B. Engle of Donegal, Kansas; or, S. H. Bert, Moonlight, Kansas. Those desiring books but who feel unable to purchase them are urged to make this fact known and procure copies free.

Bro. Noah Zook and wife, after spending several weeks in the vicinity of Donegal, Kansas, left on the 25th, ult., for Colbert, Kansas, where they will labor for some time.

CHURCH NEWS.

LOCAL CHURCH NEWS.

YALE, MICHIGAN.

BROTHER Geo. Detwiler has been laboring in Custer township three and one-half weeks, and nearly two weeks at Elmer, in Saulluc county. The work has been revived and sinners been made to come to the Lord and confess their wrongs; and are now rejoicing in the Lord. Professors have been convinced of the need of living near to the Lord, confessing their carelessness and indifference, promising obedience to the Lord, for which we praise God and rejoice in his name.

March 10, 1898.

S. REICHARD.

CHICAGO MISSION.

Financial report for month ending March 15, 1898:

EXPENSES.

Balance due Mission. $ 10 78
Coal. 3 40
Oil. 25
Expense to Shannon. 4 00
Hall rent. 12 00
Provisions. 10 29
Total. $ 40 72

DONATIONS AND CREDITS.

Louisville, Ohio. $ 2 00
Sister, Dayton, Ohio. 1 00
Brother and Sister J. G. and C. Clyde. 2 00
Brother, Glendale, Arizona. 1 00
Collections. 3 15
Hall rent. 7 00
Brother, Clyde. 1 00
Total. $ 17 15
Balance due Mission. $ 23 57

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

AT JOINT COUNCIL.

I accompany with others, I have been to Dickinson county, at the Joint Council. I can say that I am really glad for the Holy Ghost dispensation. O that God might raise up more men and women who are filled with the Holy Spirit to spread the pure Gospel. My heart was made to rejoice that the Brethren in Council were trying to understand each other better and to come more in unity of the faith of the Son of God; also, glad for the instructions given on Home and Foreign Missions by Bro. Noah Zook.

As we were returning, a Mennonite brother stepped on the train and told us that he was ready to take us to Bro.
Jacob Winey's, in Jackson county. So we consented and had a glorious time. We were present at two services and one prayer-meeting. The power of the Holy Ghost was felt and some of the brethren and sisters of that place confessed that there is more of the divine life in store for them. O glory to God for the real, living Christ!

Bro. Winey extends an invitation for brethren and sisters passing that way to stop and hold meetings.

O that I might be led into the deeper things of God. It is only three years since I feel real victory over sin. Let the good work go on, is my prayer.

W. P. Kern.

BUFFALO MISSION.

DEAR EDITOR:-

Since our last report we have been busy building the house of the Lord and also repairing the house we live in. So far we have the audience room built, but not completed. We have the frame up and partially enclosed at the time of writing. We are trying to get the building all completed before General Council, so that we can have it dedicated at that time.

Now I once more appeal to the dear Brethren and Sisters to help along in this work by giving something to build the Lord's house. The money is about exhausted and I do not purpose going into debt. I feel that I should owe no man anything. My principle has always been to have free taxation.

Some of the dear Brethren have given liberally and I feel to thank them. May God bless them for what they have done for the cause.

Some of the brethren of Sherkston, Black Creek and Clarence Center have come to help in the erecting of the building. May God reward them is my prayer.

We are now an incorporated church in Buffalo. We met together on the 5th of March for that purpose, and appointed trustees, and had the lot deeded as church property. The meeting appointed D. V. Heise, Thomas Lewis, and J. W. Hoover as trustees. We expect by this means to have free taxation.

We had the organization named, "Tunkard Brethren in Christ Church of Buffalo," and had it registered in the office in Buffalo.

As it belongs to the Canada Mission Board we used the word "Tunkard". I hope the Canada Brethren will remember the Mission in Buffalo. Several counties have not been heard from yet. We hope they will all be represented. We wish to thank Bro. Ben Flagg of Sherkston for the lime and sand donated to the church and also Bro. N. Michael for his kind help in framing the building. Also the dear Sisters of Pennsylvania for their gifts and the correspondent from Port Laprairie who is a reader of the Visitor. Not forgetting Clarence Center for their liberal gifts. One sister of Clarence gives one dollar every month as a monthly offering to the Buffalo Mission, besides having given $20.00 for the building direct. May God crown her efforts with success.

I believe if many would imitate the sister and deprive ourselves of some necessaries, God would be glorified.

The expenses since our last report, Jan. 17, 1898 until March 19, 1898, for material for the building and for all expenses connected with the Mission is as follows:

<table>
<thead>
<tr>
<th>EXPENSES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Building Material</td>
</tr>
<tr>
<td>Balance due Mission from last month</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

DONATIONS

| Sister Hattie Herr, Clarence Center... | $ 5.00 |
| Sister Berrie Climenhaga, Buffalo... | 1.00 |
| Bro. David Climenhaga, Steenenville... | 1.00 |
| Bro. Levi Herr, Jamston, Ont... | 2.00 |
| Sister Anna Sider, Sherkston, Kas... | 1.00 |
| Sister Mary Winger, Sider, Ont... | 1.00 |
| Sister Susan Winger, Sider, Ont... | 1.00 |
| Sister Mary Gingerie, Steenenville, On... | 1.00 |
| Bro. J. M. Eshelman, Sedgwick, Kas... | 2.00 |
| A Sister, Clarence Center... | 1.00 |
| Bro. D. V. Heise, Clarence Center... | 40.00 |
| A Sister, Upton, Pa... | 5.00 |
| Sister Malinda Richard, New Pittsburgh... | 1.00 |
| Sister Esther Climenhaga, Buffalo... | 2.00 |
| Sister Ellis Johnston, Buffalo... | 1.00 |
| Black Creek, Ont... | 35.00 |
| A reader of the Visitor, Port Laprairie... | 1.00 |
| Sister Nancy Ebersole, Clarence Center... | 1.00 |
| A Sister, Clarence Center... | 1.00 |
| Sister Anna Rhodes, Clarence Center... | 1.00 |
| Bro. Eloin Berry, Clarence Center... | 1.00 |
| Bro. A. J. & Mary Heise, Hamlin, Kas... | 5.00 |
| Sister A. F. House, Clarence Center... | 1.00 |
| Sister A. S. House, Clarence Center... | 1.00 |
| Third monthly offering this year... | 20.00 |
| Sister Nancy Biever, Buffalo... | 2.75 |

| **Total** | $183.25 |
| **Balance due Mission** | $8.11 |

25 Hawley St., Buffalo, N. Y.

J. W. HOOVER.

OUR FAITH MISSION.

To all the dear Brethren and Sisters:

WE HAVE now been in Drexel, Mo. two months, and our experience has been various; especially when coming in contact with so many different persons and not two alike in disposition.

We closed the meetings after giving them the truth for four evenings. The people were attentive and the audience increased so that the church was full the last two nights. One soul requested prayers. May God help him to get to the solid rock and purchase good building material.

After our meetings had closed, the enemy came and sowed tares among the wheat by sending what we may call antichrist. But the anti-christs cannot face the Lord with the Holy Ghost and fire. He told the people that all the heaven they can ever expect is what they get upon this earth, and all the hell there is people make for themselves; also that there is no devil, and Jesus will never come in the clouds. He came once, that was in our hearts and that makes the heaven here. But bless God for the equipment he gives for such doctrine! We are not any more afraid of such a man than Paul was, or Peter in speaking to Simon the sorcerer.

We also thank God that He warned us of the battle before it took place. One night while in bed, a great fear came over us and we saw great darkness; also a very black face in it, not knowing at the time what the meaning might be. But God was preparing us for it all. Glory to God for the Holy Ghost and fire that can face the devil and tell him his business. Brethren and Sisters, are we all out and out for God? or do you feel to let such doctrine sway the land?

We also came in contact, while in Kansas City, with a spiritualist. After our services one night she took the stand. But as soon as we were called upon to pray, God showed us the great darkness in the hall. The "Christian Science" are fifteen hundred strong in Kansas City.

"Brethren awake! Our forces all uniting. Send forth the gospel, break the chains of sin."

Then again we meet young men preparing for foreign mission work; and we felt like saying, My God! My God! Let us all pray God to send forth his true ones. We see the work is great and darkness is prevailing over the land. When we enter fashionable churches and see the abomination, our hearts feel heavy. The prayer meetings are cold and formal. No spiritual food; no singing with the spirit and understanding; the sound of the great organ drowning all the words; and then, if the organ will not suffice, there comes a great, huge violin. No wonder Jesus was "a man of sorrows and acquainted with grief." How blessed to know that we can be established in Christ and none of these things move us.

Oh our hearts do so harden; and yet we sometimes feel that perhaps God wants us to return homeward for the
present, only to accomplish in the future the work he has put upon us, for we can never doubt our call. We have now seen that God does what he promised, and we also saw that our consecration was complete; also have had proved to us through experience that “ye shall receive power after that the Holy Ghost is come upon you.” We have in the past four months gone through an experimental missionary training. Our leadings were rather peculiar to others as well as to ourselves, but knowing that God was leading, we obeyed; and we would ask the prayers of the entire church for us that God’s will may be accomplished in us now, henceforth, and forever. We see that there is yet a great work pressing upon us for the future and we also have gone through heavy and manifold temptations on account of it. Often when we felt a sinking away, we only found ourselves up higher; and how this earth is fading from our sight as we behold the glory which is in God and what has already been revealed!

Our article is getting lengthy and perhaps not very beneficial. So we close in the name of Jesus who redeemed us and perhaps not very beneficial. So we close in the name of Jesus who redeemed us and has chosen us out of this world and hath chosen us out of this world and said, “No man is able to pluck them out of my Father’s hands.”

J. L. AND M. A. STAUFAFER.

MISSIONARY.

WHO IS MY NEIGHBOR?


Who is my neighbor? Not he alone
Who sits beside my board;
Whose hand I grasp, whose love I share,
And walk with sweet accord.

Nor pause to think how vain
The time has not fully come for leaving
Cape Town and going north to our appointed place. We hope however that in a few weeks the way will be fully open.

By the grace of God we are still able to glorify Him and His powerful keeping power; and again we say, He has blessedly kept us until this hour, soul and body. To Him be the glory!—Psa. 67 is our salutation to the Israel of God.

Yours in hope of the resurrection,
Jesse Engle and S. A. Missionaries.

THE NEEDS IN WYOMING.

DEAR Brother Editor—Some time ago you asked for something on practical mission work. Here it is. I have just returned from Rock Springs, a mining town of nearly six thousand inhabitants; of these, nearly seventy per cent are foreigners. This town is where the famous Rock Springs coal comes from.

But this is not the only thing this Wyoming town is famous for, there being some forty saloons and gambling halls. These make sin and beer very famous.

It is a common thing to see a drunken woman dragged in off the streets.

I spent nearly three weeks there holding forth the word of life to large audiences. Some heard the word gladly and received it into their hearts. Others turned away, and by so doing said, “We will not have this man Christ Jesus to rule over us.”

Among those who received Him was a poor, drunken woman past sixty years old. Thank God a few brands are being snatched from the eternal burnings.

On the anniversary of Washington’s birthday, in company with a Brother, I arranged for a meeting in Chinatown. We entered a dark, dismal room under ground which was being used for a gambling den by Au Hung and his friends, or cousins, for they are all cousins it seems.

The room was filled and the attention was good—between smokes. I talked to them from Jno. 3:16, through an interpreter by the name of Leo King. That night three who could understand came to the church to hear me again. I believe the Lord will water the seed sown.

You ask how many Chinamen are there? Nearly four hundred. Truly this, with many other fields in Wyoming, is an excellent place for mission work. Get them soundly converted and send them back home to tell the glad message to their poor, lost brothers and sisters.

I hope the readers of the Visitor will remember this work and the workers in prayer. The effectual fervent prayer of a righteous man availeth much.”

James 5:16.

ELMER E. HOLLER.

Rawlins, Wyoming, March 12, 1898.
BE AS HAPPY AS YOU CAN.

This life is not all sunshine,
Nor is it all showers,
But storms and calms alternate,
As thorns among the flowers;
And while we seek the roses,
The thorns full oft we see,
Still, let us, though they wound us,
Be happy as we can.

This life has heavy crosses,
As well as joys to share,
And griefs and disappointments
Which you and I must bear;
Yet, if misfortune's laws
Entombs hope's dearest plan,
Let us, with what is left us,
Be happy as we can.

The sum of our enjoyment
Is made of little things,
As oft the broadest rivers
Are formed from smallest springs;
By treasuring small waters,
The rivers reach their span;
So we increase our pleasures,
Enjoying what we can.

There may be burning deserts
Through which our feet must go,
But there are green spaces
Where pleasant palm trees grow;
And if we may not follow
The path our hearts would plan,
Let us make all around us
As happy as we can.

Many persons, especially young people, try to persuade themselves that they will find it an easy matter to become religious as they grow old. Nothing can be more deceptive than this. Nothing grows weak with age but that which is cultivated; everything else takes root and grows, no matter how weak its beginning. The longer sinful dispositions and habits are indulged in, the stronger they become, and the more difficult it is to cast them off. There is less hope for the sinner every day he lives in sin. Every new act of sin places an additional impediment in the way of his return to God. Every hour, like a helpless barge, is drifting out to sea, leaving the leissening shore farther and farther behind, and rendering his return more difficult. Do not wait, then, for a more convenient season, for such a time will never come. Duty is present. Now is the accepted time.

WHAT CHRIST DID FOR YOU.

For you He left His home on high:
For you He slumbered in a manger;
For you He dwelt with fishermen;
For you He slept in cave or glen;
For you He rose with might at last;
For you He braved Gethsemane;
For you He hung upon the tree;
For you His final feast was made;
For you by Judas was betrayed;
For you by Pilate crucified;
For you His precious blood was shed;
For you He slept among the dead;
For you He rose with might at last;
For you beyond the skies He passed;
For you He came at God's command;
For you He sits at His right hand.
—Sel.

END OF FOUR GREAT CONQUERORS.

THE four conquerors most conspicuous in the world's history, are Alexander, Hannibal, Caesar, and Napoleon Bonaparte. What was their end? Alexander was murdering his followers, climbing the dizzy heights of his ambition, his temples bound with chaplets dipped in the blood of millions, locked down upon a conquered world, and wept that there were no other worlds for him to conquer, set a city on fire, and died in a drunken revelry and debauch. Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps, and put all her armies to flight, stripped "three bushels of gold rings from the fingers of her slaughtered knights," and made her very foundations quake, fled from his own country, hated by those who once eagerly united his cause with that of their God, calling him Han-Aan, and died at last by poison administered by his own hand, unwept and unhonored. Caesar, after conquering eight hundred cities, dyeing his garments in the blood of millions of his foes, and pursuing to death the only rival he ever had on earth, was miserably assassinated by those he considered his nearest friends, and in the very place which it had been his ambition to reach. Napoleon Bonaparte, whose mandates kings and popes obeyed, after spreading everywhere the terror of his name—after deluging Europe with blood, and clothing its nations in sackcloth, closed his days in banishment, on a lonely island, literally exiled from the world. What comments on the evanescence of human greatness, especially the greatness won by the sword! These men all stood for a time on the very pinnacle of what the world calls greatness, and each in turn made the earth tremble by their tread or their bare sword; yet they severally died a miserable death—one by intoxication, or by poison mingled with his wine; another by his own hand, a suicide; a third, murdered by his friends; and the last, a lonely exile! How wretched the end of such greatness!—Angel of Peace.

WHAT GOD GIVES A BOY.

A body to live in and keep clean and healthy, and as a dwelling for his mind and a temple for his soul. A pair of hands to use for himself and others, but never against others for himself. A pair of feet to do errands of love and kindness, charity and business, but not to loiter in places of mischief, or temptation, or sin. A pair of lips to keep pure and unpolluted by tobacco or whiskey, and to speak true, brave words, but not to make a smokestack of or a swill trough. A pair of ears to hear the music of God's fingerprints in the flower, the field, and snowflakes, but not to feast on unclean pictures or the blotches that Satan daubs and calls pleasure. A mind to remember, and reason, and decide, and store up wisdom, and impart it to others, but not to be turned into a chip basket or rubbish heap for the chaff, and the rubbish, and the sweepings of the world's stale wit. A soul pure and spotless as a new-fallen snow-flake, to receive impressions of good, and to develop faculties of powers and virtues which shall shape it day by day, as the artist's chisel shapes the stone into the image and likeness of Jesus Christ.—Youth's Temperance Banner.

HOW CIGARETTES POISON BOYS.

The pernicious cigarette is not a stranger in India. One is often painted to see lads, young men who work in the railway and at various employments poisoning and enslaving themselves by the abominable cigarette. See what an American paper has to say on the subject: "A post-mortem examination was held in one of our cities upon the bodies of twenty boys who had been slaves to the pernicious practice of cigarette smoking, and the terrible fact was revealed that in sixteen cases out of the twenty death was traced directly to the cigarette."—Way of Faith.
THE JEW IN PROPHECY.

THE JEW constitutes a strange and an everlasting nation, the enigma of history and the burning bush of prophecy. He is a living and an omnipresent miracle among the nations, fulfilling the prophecies that he misunderstands or disbelieves.

1. The Jew is God's special witness for the truth of the Old Testament Scriptures, even in his present blindness, unbelief and dispersion. This is declared three times—Isa. 45:10-12, and 44:8.

2. Prophecy, which is the perfect and changeless mould of history, declares that a veil should hang before their hearts when they read the Old Testament, and so it is to-day.—Isa. 6:9-10; 2 Cor. 3:15.

3. They were to be Monothelists, the most faithful witnesses to the unity of God. Thus everywhere they ring out their testimony, "Hear, O Israel, the Lord our God is one God."—Deut. 6:4; Mark 9:32.

4. They were to be scattered or sown broadcast among the nations, as we see them to-day.—Deut. 28:64; Isa. 10:2.

5. They were to be a hissing and a byword. The vocabulary of opprobrium has been exhausted on them, and Jew has become even a dictionary verb.—Deut. 28:37; Jer. 25:9.

6. They were to be "peeled," or, as Yankees say, "skinned." No other nation or race has suffered so great wrongs of every kind as the Jew—indignity, disability, robbery, banishment and murder.—Deut. 28:33; Isa. 18:2.

7. They were to be kept distinct, like drops of water isolated in the sea. Thus we see them to-day, resisting the affinities of human nature and defying amalgamation, unlike all other races. The Jew is indestructible among the nations, as Jonah was indigestible in the great fish.—Num 25:9; Isa. 49:8.

8. They were to be money-lovers, perhaps equalled only by modern Yankees. They have never been given to vice and crime like Gentiles, but their worldly characteristic is sometimes seen in golden letters on a signboard, "Solomon Goldgrabber."—Micah 3:11; James 5.

9. They were to lend to all and borrow of none. They are to-day the money-lenders of the world. European nations cannot let slip the dogs of war till the Jew offers a loan—Israel offers a loan and says, "Fight."—Deut. 15:6; 28:12.

10. They were to be the head and not the tail. This is to be completely fulfilled in the Kingdom, but partially fulfilled even now. The Jews have more physical and mental vitality than any other race on earth. Wherever there is opportunity they come to the front, in universities, commerce, law, medicine, music and journalism. For this last, study The New York World.—Gen. 12:3; Deut. 28:13.

11. The nations that persecute them were to be punished, or even blotted out of existence. Read history for the fulfilment.—Jer. 30:11; 30:20.

12. They, thus scattered and peeled, without a king, country, flag, priest or temple, were to be preserved for restoration to their own land. Study the late wonderful movement of "Zionism." Read Ezek. 37 and many other prophecies. Let infidels impeach this testimony if they can. "The Jew is a file on which infidelity breaks its teeth."—E. P. Morrow.

OUR TIMES.

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

Four suicides of young women prominent in Washington society during one month—that is all.

"Any man who professes to be a Christian and essays to force people in a matter of religious belief and practice, does not know the principle of what he professes to have Force is not in harmony with Christianity."

And now comes the information that there is a brewery in Jerusalem, Palestine which annually turns out 1,500 gallons of beer. Nazareth alone is said to have fifty-three licensed places. Of course these are supposed to be chiefly for the benefit of Occidental tourists—advanced civilization!

The decease of Miss Frances H. Willard leaves a much felt vacancy in the circle of the promoters of a great moral issue. She will be succeeded by Mrs. Lillian Stevens of Maine in the presidency of the Woman's Christian Temperance Union and by Lady Henry Somerseth in the same position for the World's Woman's Christian Temperance Union.

Gen. Miles having visited Europe for the purpose of taking a look at military things, on his return, says, "What I have seen does not indicate that the millennium is at hand when swords will be beaten into plow-shares."

"There was never a time in the history of the world when such energy, ingenuity and wealth have been devoted to war purposes. The resources and industries of many people are largely devoted to maintaining large standing armies and formidable navies." Here is another witness testifying to the fact that the world is getting ready for the impending conflict.—Ex.

The United States is a Republic, France is a Republic—and it is claimed that each of these countries have a free press. And yet it is a fact that both this country and France surpass all other nations in the abusiveness, recklessness, absolute untruthfulness, and indecency of the press. O, Liberty, how oft is thy name abused! Amidst the general rot there are many clean, decent, conscientious papers—papers that do not cater to the lower but the higher instincts of their readers. Such journals may be likened to ewes upon a great desert.—The (Colorado) Press.

The following circular, which has just recently been issued by W. A. Redding of Navarre, Kans., is worthy the attention of the thoughtful:—The Important Points are the Gentile period of 2520 years commenced with Nebuchadnezzar's dream about 936 B.C., when Solomon's Temple was burned, and will, therefore, expire about 1914; but these dates are not entirely certain. All of the important movements hinge on the ending of the Gentile period. The Turks (who are Gentiles) must lose its Jerusalem then. See Luke 21:24. They are already preparing for this. The spiritual blindness will then begin to come off of the Israel family which is composed of the Lost Ten Tribes (not Jews) and the two tribes (Jews). See Rom. 11:25. The present governments and churches are Gentile institutions and must, therefore, begin to give way for the Millennial or Israel Kingdom which is called the Elect church, and is to rule the entire world 1000 years. See Daniel 2:44 and 7:27; Isa. 65:18-25; Hosea 3:5; Ezek. 37:21-28; Jer. 30; Matt. 24:22; Rev. 7; Rev. 20:1-5. These changes are already coming onto the earth gradually (announced by the general public) as Jesus says that the Kingdom of God cometh not with observation. See Luke 17:20. It is a gradual growth like yeast working in dough. It swells until it will fill the whole world. Therefore, do not look to any certain date for the Millennial Kingdom to spring up. It is already growing.
That wicked spirit of militarism—miscalled patriotism by some—is becoming more wide-spread and more bold in the so-called Prate-and churches. Imagine St. Paul telling the Ephesian elders to look well after the "Boy's Brigade," "Epworth Guards," and other like military societies in the churches of today, and see that they are well drilled! What a burlesque on the teachings of the Prince of Peace, whose work these military churches claim to do. * * There are in the United States in round numbers 178,000 churches and these have a membership of 24,000,000. By this it would seem that only a little over one-third of the population of the country make an avowed profession of Christianity. Yet this has been declared a Christian nation, and these loud-talking religious organizations take up the same shout in their efforts to secure religious legislation. What about the immense balance of power? * * The world has more church members than at any previous time in the history of Christianity. Not withstanding the large army of church people, deep spirituality and justice is on the wane. Nominally the world is better, but never in the world's history has there been such a time of great deception. * * Those zealous but misguided souls, who are working so hard to establish "Christian citizenship" and "good government" through the influence of the church, should remember that when the church is joined with any of the forces of this world, it will be proper for her to change her name. If she wishes to retain her name in all sincerity, she must have no voice in "good government" or in any other earthly matter. As the coming Bride of Christ, she must remain single.—Martinsburg (Pa.) Herald.

The situation in the French government over the Dreyfus (Jewish) matter seems to have reached a critical state. Justice seemingly is in demand by the powers that be. An exchange says: "Something must give way before long." What will it be? * Austria and Hungary are in agitation over the situation of the principality, keeping their statesmen in constant perplexity! Thoughtful men are eagerly watching the outcome. * The recent attempted assassination of King George of Greece has been the means of strengthening the royal party. * The announcement that a secret proclamation has been issued by the Macedonian Revolutionary Committee in Bulgaria, calling for an insurrection this spring, is regarded by the Macedonians as implied recognition of their question to the front again. * The slothfulness and unprogressive spirit of Turkish ingenuity is seen in a recent restraint being laid in order to frustrate any progressive steps in railroad building in Asia Minor. * According to the report of the Imperial R. R. commission to the Czar the Trans-Siberian R. R. will be opened from St. Petersburg to Vladivostock next summer. It is anticipated that by this route the circumference of the globe may be made in 36 days. * A loan of $800,000 has been pledged to China by the English and German Governments. Among the stipulations are that new ports shall be opened and the rivers of China are to be free to foreign vessels, so that wherever native boats go, foreign vessels are also allowed freedom. This with other items agreed upon must open up a new era for the Celestial Kingdom. We have been looking for it. The time is at hand. * English diplomacy is exerting its energies to the extreme in order that it may control a line of communication from Alexandria through the heart of Africa to Cape Town. This would certainly give marked force to Anglo-Saxon influence in the Dark Continent, and would only add to the vindication of prophecy fulfilled, from an Anglo-Israel point of view. But so must it be. Israel must "possess the gates."

At no other time, for a generation or more, has the peace of the world been so threatened from so many standpoints as at the present. It would seem that nearly all the leading nations of the earth are preparing for strife. It has been suggested that the war spirit rises and falls like the tides. If that be true, it certainly must be at its height just now. England still has trouble with the Afghanistan north of India. She is preparing to push her claims on the upper Nile, and this brings her face to face with France. She has other troubles in Africa, while her relations with Russia and Germany are being greatly strained over the Chinese affair. Japan and Russia have some serious misunderstandings that have not yet been able to settle. Turkey and Bulgaria are having trouble that looks rather serious. Should a war break out between England and Russia, Germany, France, Italy, and Japan may take part in it. Then both the United States and Spain are making rapid preparations for war. It looks very much as though all Europe and America are to become involved in a terrible clash of arms. Should it come to this, most of the fighting will be done on the water, but the results to follow are terrible to contemplate. —Ec.

"It was recently estimated that in Chicago, in a district one-half mile wide, lying along the river, on a certain Sunday evening 30,000 persons were in the saloons, 10,000 in theatres and concert saloons; 3,000 in houses of ill-fame and 500 in wine parlors and opium joints. On the other hand, 219 were found in an Episcopal church; 469 in a Catholic, 24 in a Mission Army meetings; 46 in an Adventist Mission; 20 in a Free Methodist mission and 414 in other missions; making a total in attendance on religious services of 1,214, against 44,200 in dens of Vice."

WANNER.—Aaron, the third son of Bro. Levi and Sister Rachel Wanner, was born October 19, 1869, died March 5, 1898, aged 29 years, 4 months, and 15 days. Cause of death—pneumonia. Deceased left home nine months ago, went to the United States and died in Wisconsin, and was brought to his father's home at Wilmot, Ontario. Interment at Bienheim cemetery, March 10. Services by Elder Benjamin Shupp and John Wildfong. Text, Matthew 24:44.

FISHBURN.—Mrs. Ellen Fishburn was born at Reesberry, Pa., Sept. 9, 1809, and died at her home of her daughter, Mrs. George Mattingly, of Chicago, February 19, 1898, aged 88 years, 5 months, and 11 days. She moved to Shannon, Ill., in 1863, in 1898 she moved to Chicago. She was married in 1831, which union was blessed with three children—two sons and one daughter; her two sons preceeding her. She lived a widow for fifty-eight years and took great delight in reading the Bible. A short discourse was held with the family by brother H. L. Shirk, and then the remains were taken to Shannon for burial. Services conducted by Rev. Moser.

ALLISON.—Died, in Hennessey, Oklahoma, March 22, 1898, Abraham H., son of Bro. (Rev.) John Allison (deceased) of Abilene, Kansas. Mr. Allison was born in Pennsylvania, April 1, 1855, and at the time of his death was aged ten days less than 45 years. His life was marked with changes and the suddenness of his death—falling over, instantly dead on the street, in consequence of heart failure—speaks in loud tones to the living "to prepare to meet thy God." The deceased leaves a sorrowing widow, three brothers and one sister to mourn their loss. The remains were brought to Abilene on the 23rd, where services were conducted on North Cedar street on the 24th by Rev. Crawford of the Methodist church. Interment in the Abilene cemetery.

BEAR.—Died, in north Dickinson county, Kansas, on March 13, 1898, Sister Minta E., wife of Brother Amos Bear, aged 33 years, 6 months, and 21 days. Her maiden name was Myers. She leaves a sorrowing husband, five children, an aged mother, two sisters, and one brother to mourn their loss. Her death was caused by consumption, and in her protracted sufferings she manifested implicit confidence and trust. She was married in 1881, was converted about twelve years ago and has been a faithful and consistent Sister. In the two last years of her life she plunged into the fountain for entire cleansing. Her end was exceedingly peaceful, bidding her husband and children farewell, with a longing to be with Christ. The two eldest of her daughters also have accepted Christ. The bereft family have the sympathy of the community and friends. Funeral was held on the 22nd at Bethel church, being largely attended. Services by the home Brethren. Text, Phil. 1:21. Interment in the adjoining cemetery.