5-1-1898

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H.N. Engle
RESURRECTED LIFE.

This is the time of year when, particularly because we are observing the ruts into which Christendom as a mass has fallen, our minds are led to think on that phase of the Christ existence which will always be more or less enveloped in mystery until we know as we are known and see Him as He is—a resurrected being.

No one has ever seen a spiritual body while under the gross perception of the senses of the unjustified soul. We have numerous instances on record in the Bible which can be explained only on the proposition of supernatural adjustment of the human vision, or by the materialization of spirit. (See Gen. chapts. 18 and 19; Judg. 13; 2 Kings 6:17,18; Daniel 10:7-9; various accounts in the New Testament might be given as at the birth of Christ; the imprisonment of Peter; Paul's conversion; John on the Isle of Patmos; etc.)

Much controversy, speculation, and even positive assertion has been passed upon the nature and condition of Christ's resurrected body and the time of change—whether at the resurrection or at the ascension. Some positively affirm the former, while other candid thinkers are just as positive as to the latter view; and again others claim direct revelation, such as they think no one else should dare to contradict. It is not our province to speculate or raise controversy over a matter thus enveloped in mystery. We have our own private views relating to the same. What the Scriptures teach must be the standard of our belief.

We have noticed that while men dabble into efforts at explaining, scientifically, the nature and order of resurrection life, they frequently fail of getting at the vital and essential truths attending the doctrine. (Space does not permit to speak of the power of the resurrection in the Christian's life.)

Christ was the first fruits and example of all resurrection life—not necessarily in the style of body raised, but in the triumph of the being—individuality and personality—over death. We are not under obligations to understand the mysteries connected with the transition of, or the bodily conditions attendant therewith. To know how the personality of a spirit-being who assisted in the creation of worlds should be transferred to the human plane and take the nature and seed of Abraham is no less a mystery than was the resurrection again to the spiritual realm of this same Being after having suffered the environments of earth for 33 years, culminating in the endurance of the wages of sin in order that He might make a substitutional atonement and become a ransom-sacrifice.

These are things which the giants of scientific realms cannot solve. Nevertheless, the faith of the humble, regenerated, consecrated soul takes hold upon the doctrine of the resurrection from the dead as a fact which has been transmitted to the realms of human knowledge through revelation and attested to by at least one uncontroversial historical demonstration.

We need to be awake and watchful in order to keep pace with the startling velocity given to passing events. It was not intended in the writing of prophecies that we should also become prophets. Nevertheless, it is no mark of ardent Christian faith in any soul who is indifferent to prophetic themes and the momentousness of the signs of our very times.
WAITING AT THE WELL.
Little thought Samaria's daughter,
On that she'er forgotten day,
That the tender Shepherd sought her,
As a sheep astray.
That from sin He longed to win her—
Knowing more than she could tell
Of the wretchedness within her,
Waiting at the well.
'Neath the stately palm-tree swaying,
Hast'ning homeward with desire
That from sin He longed to win her—
That the tender Shepherd sought her,
Of the wretchedness within her,
Asked she, "Is not the Messiah
By His gracious smile of favor,
Well we know it is the Saviour
Every want and care foreknowing—
Yet salvation's well is flowing,
Waiting at the well?
O'er her wasted youth.
-listened she to words of truth.
While each thought was backward straying
Over her wasted youth.
-Hast'ning homeward with desire.
All His wondrous speech to tell,
Asked she, "Is not the Messiah
Waiting at the well?
Yet salvation's well is flowing,
And the Saviour listens there—
Every want and care foreknowing—
To our humble prayer.
By His gracious smile of favor,
While our hearts with rapture swell,
Well we know it is the Saviour
Waiting at the well.
---P. F. Bliss.

FOR THE EVANGELICAL VISITOR.

LOOK AND LIVE.

To a Troubled Soul:

YOUR Gospel does not bring
you peace because it has too
much metaphysics, and not enough
faith. You cannot find the rest of
Matt. 11:29 until you eradicate the
interrogation of John 3:9.

You have tried every way you
can think of to find abiding peace;
and yet you have no certainty of
salvation; hence it is clear that you
have not tried God's way. You
have kept all the ordinances, and
have strained every power of your
soul to fulfill every moral precept of
the Holy Scriptures, and yet you
do not possess the peace of Phil.
4:7, and your life is full of doubt
and unrest.

You have misapprehended the
essential nature of the Gospel. To
know what the "Good News" of God
contains and promises, and to rest
in it, is to have the very "peace of
God." And this requires that
simple, yet profound and wonderful
concentration and effort of soul
which the Bible calls—FAITH.
The greatest thing that God can do
is atonement by incarnation. The
greatest thing that man can do is to
exercise the faith that appropriates
all the fulness of God embodied in
the Divine-Human Redeemer.—Col.
2:9,10; Eph. 3:14-19; Jno. 1:12.

Your strenuous, laborious, persist-
tent endeavors of self-improvement
will always disappoint you. Until
"On'mus is your life," and Gal. 2:20,
is the conscious, self-evidencing
glory of your being, you will never
be established in the unspeakable
joy of 1 Pet. 1:8.

Peace must come, not from any-
thing we can do, but must be com-
municated from Him who is our
Peace.—Eph. 2:14. We can never
make atonement; and without atone-
ment peace is impossible. The
Great Fact and its incomprehensi-
ble philosophy are succinctly, yet
graphically, stated in these words:
"God so loved the world, that He
gave His only begotten Son, that
whosoever believeth in Him should
don't perish, but have everlasting
life."—Jno. 3:16. This is the
Gospel, the only Gospel, containing
all the resources of the Trine God,
and covering all the necessities of
man forever and ever. This will
place us in the blessed, glorious,
perfect, immutable position of Rom.
5:1,2. Then we are ready for
Christian work in all its details.
Then no darkness of past sin or
present infirmity and environment
can exclude the effulgence of 2 Cor.
3:18; 4:6, and 1 John 1:5,7. Then
baptism will have all the signifi-
cance of Rom. 6:3,5,11. Then feet-
washing will mean 1 John 2:6. And
the Eucharist will be no less than
John 14:20 and 17:21,22,23.

If this will not bring peace as
depth and sweet and lasting as that
of Father, Son, and Holy Ghost,
then the incarnation is a failure,
and we need a better Christ than
Jesus of Nazareth. The allwise
God cannot err. Omnipotence can
never be baffled by the problems of
evil. His supreme manifestation in
Jesus Christ meets all the claims of
His character and government and
counterbalances all the liabilities
of sin and guilt.—Rom. 5:20,21 and 2
Cor. 5:21.

Faith in this divine arrangement
results in three things. Perfect
security, Perfect peace, Perfect
consecration. As safe as Jesus; as
blessed as Jesus; as absolutely de-
voted to righteousness as Jesus.
This is salvation, here and forever.
C. H. BALSBAUGH.
Union Deposit, Pa.

For THE EVANGELICAL VISITOR.

DAILY EXPERIENCE.

PAPER NUMBER SEVEN.—CHARITY.

"Now abideth faith, hope, and charity
these three; but the greatest of these is chari-
ty."—1 Cor. 13:13.

CHARITY is that pure love of
God that is shed abroad in the
heart by the Holy Ghost.—Rom.
5:5. It is the motive that prompts the
child of God to a life of faithful-
ness, for the honor and glory of
God. God looks at the heart, and
every thing that is done, produced by that motive, is accepted of him.
If any act of service be the result of
any other impulse, be it ever so
great or good, it is not taken into
account for us, but rather against us.

One might have many wonderful
gifts, so that he were able to speak
"with the tongues of men and of
angels;" but it would have no more
lasting effect than some empty sound.
He might be a man of wonderful
knowledge, understanding all mys-
teries, and have the mountain-remov-
ing faith, but without charity, in the
sight of God, he would be nothing.

Charity is the "bond of perfect-
ness" It is the only thing in which
God has required perfection in man.
Jesus in his sermon on the mount
gave the commandment, "Be ye per-
fect even as your Father which is in
heaven is perfect."—Matt. 5:48.
This perfection which he command-
ed was not in knowledge or char-
acter; but according to the context,
in motive.

The believer might give much, or
even all of his possessions to a good
cause; but unless done with a per-
fect heart, he would not receive as
much a reward as one would from a
cup of cold water given with a pure
motive.

But what we want to notice par-
ticularly is its effect upon the daily
life. It is the greatest principle,
because it is to be manifested the
most in our living. It has char-
acteristics so different from any
other love that a heart full of it can-
not help but be noticed. It was
said of the early martyrs by their accusers, “See how they love.”

Perfect love seeks not to expose another’s faults to the world, but is kind enough to help the faulty one cover up his mistakes by telling him of them and how to live a better life. It is long-suffering and always ready to bear with him that is weak. It envies none, but rather rejoices when a brother of low degree is exalted to the same or even a higher position. It is not rash or inconsistent in its actions, and thus acts in the wisdom which is from above that “is first pure, then peaceable, gentle, and easy to be entreated, full of good fruits.”—Jas. 1:17.

She seeks not to puff herself above her fellow-creatures that she may have the praise of men, but appears in a humble manner that she may have the praise of God. Does not behave itself in a hypocritical manner—i.e. a saint abroad and a devil at home—but everywhere conducts itself the same, realizing that He that is everywhere present sees in secret as well as openly. “Seeketh not her own,” but delights in the looking out for the good of others. It is not provoked, but is slow to wrath. Thinks wrongfully of no man, but judges righteous judgement. Rejoices not in, and hankers not after, the sinful pleasures of this world; but her delight is in the law of the Lord, and her greatest desire is to be established in righteousness. It bears all things and seeks not to destroy him that is weak with her meat. Manifests good judgement in believing all things, until evidence proves the truth to be otherwise. She doeth all things as he that soweth in hope—truth to be otherwise. She doeth it not, to him it is sin.”—Jas. 5:17.

For the Evangelical Visitor.

IN DUE SEASON.

PAUL in writing to the Galatians says: “And let us not be weary in well-doing, for in due season we shall reap if we faint not.”—Gal. 6:9. The Psalmist also says: “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”—Psa. 126:6.

Seed-time and harvest are two great factors in the life of those who till the soil. The confidence with which the seed is sown is born of faith in the laws of nature. To know that there will be a harvest time of reaping some day, gives hope to the sower. If it were all seed sowing and no reaping we would get discouraged and faint by the way. But if we look forward into the future with an eye of hope which is the motive power that prompts us to action in sowing the good seed.

So it will be the true Christian who is sowing the good seeds unto eternal life. How often in the midst of life’s struggles, and in the conflict with sin and iniquity, do we look with an eye of faith across the fields and long for the reaping time to come.

We are persuaded that there is nothing in all this wide world that can prevail against the promises of God. Let us therefore lift up our feeble strength and go to work in the name of God, sowing seeds that will grow unto eternal life; for there are souls to be encouraged to come to Christ all around us. There are the hungry and starving by the thousands and millions to be fed and the sick to be visited and encouraged by bearing one another’s burdens.

Well-doing, according to the promise of God’s Word, are the seeds sown while we are passing through this world that will bring harvest unto our souls after we have gone the way of all flesh; and that harvest shall be in proportion to sowing while we live.

O what a great responsibility is resting upon us to know just what kind of seeds we are sowing! for Paul declares “be not deceived: God is not mocked, for whatsoever a man soweth that shall he also reap.”—Gal. 6:7. Then let us not be weary in well doing, for in due season we shall reap if we faint not.

GEORGE S. GRIM.

DEAR friend, are you doing your duty as a Christian? Remember it is written: “Therefore to him that knoweth to do good, and doeth it not, to him it is sin.”—Jas. 4:17.

Are you doing all that you believe God requires of you? Do you examine yourself at the close of each day, seeking to find out the many things that you have left undone? Can you honestly say that you have done your whole duty this day? Have you made your contemplated visit to that sick family? Did you find time to go and pray with that discouraged brother?

During the day, how many times have you spoken hastily? In your quick, impetuous way, have you spoken and cut some one to the quick, by your thoughtless words? Did you go to them afterwards with a word of kindness and tell them that you were sorry?

When that friend, who was so down-hearted and almost on the verge of giving up, met you, did you extend to him words of encouragement? Have you told anyone about the love of Jesus? In fact, do you, day by day do those things that Jesus would do under similar circumstances?

Remember, that if you neglect to do those things that you know you
ought to do, and that God gives you opportunity to do—you sin. It is not altogether the wrong things that we do, that condemn us before God, but in many instances it is the very things that we leave undone.

God will have no lazy Christians in His service. He wants men and women whom He can trust and who will do their duty, not only when it is convenient for them to do so, but at all times. The true Christian puts God first and self last. He does not ask impossibilities of us. He knows just what each of us is capable of doing and He has given us talents according to our ability—to some five, to another two and to another one. We shall be held to strict account for our use of these. We shall be held to account if we have been careless or negligent, we shall receive our well merited punishment.

We cannot afford to be idle. There is so much to do. We should not be left long in doubt as to what we can do for the Master. Opportunities show themselves on every hand, and if we would be true Christians, we must learn to take advantage of each one.

The Missionary field is a vast one. There is plenty to do in your own neighborhood. Even among our near and dear friends there are those who are living careless and in different lives. They have a soul to be saved or lost; and if you truly love them it will be your heart's desire to have them born into the Kingdom of God. It is sinful for you to neglect these and go further away to look for some work to do. If you cannot carry God's message to those who are near to you, to those whom you love and whose welfare you must have more or less at heart, how can you go among perfect strangers and expect to work with any hope of success?

God will surely hold you responsible for every opportunity that is given you; and if you fail to do your duty what excuse will you offer Him? There is a day coming when all must stand before God. It will be an awful moment should some soul who had in the past been a near and dear friend turn to you saying, "No man cared for my soul."—Ps. 142:4.

Think of it my brother, my sister. Think of your great responsibility and ask God to give you strength and courage to do as Jesus would do were He placed in your position.

C. F. LADD.

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For the EVANGELICAL VISITOR.

THE LIGHT OF LIFE.

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—Jno. 8:12.

JESUS is the light of the world.

What a glorious object in nature He employs to represent His perfection! He is light, light, joy, peace and happiness; and those who follow this light cannot walk in darkness. He is the sun which rises in the morning and rejoices as a strong man to run a race. He is like the warm and gentle sunbeams that fall at noon. His love is like the soft rays of the setting sun.

As the sunlight comes down upon all mankind, so Jesus comes to every heart and gently knocks, standing without and saying, It is I: be not afraid. He is the fountain of all true light and happiness, cheering the humble follower of truth.

But away from Jesus all is dark; the vain wanderer trudges along the steep and broad road, descending to the pit of destruction, far away from the voice of His Master. Behold! those that forsake God are in darkness. Jesus is the bright and Morning Star. He is the guide to happiness. How many there are that see not the straight and narrow way that leads to life everlasting!

The bright, morning sun shines alike upon the desert, the mountains, the valley, the plains, the calm lake and the crowded city; yet multitudes, seeing the light, continue to revel in darkness and sin. To escape the warnings of Jesus seems to be an easy matter to the thoughtless and gay; but they are compelled to hear Him sweetly calling, Come unto me.

The way to destruction is easy and alluring temptations are presented in many and various ways; but the Son of Righteousness illuminates the straight and narrow way of every one that hearkens unto the voice of the Lord, whether you be young and ardent, or old and feeble; whether distressed by sickness, or in the bloom and vigor of manhood—Come.

The Spirit and the Bride says, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will let him take the water of life freely.

JOSEPH BASSLER.

Abilene, Kans.

JERUSALEM TIDINGS.

THE JERUSALEM CHRISTIAN UNION MISSION.

"To the Jew first, and also to the Greek."

WHATEVER relates to this city and land, whether near or far, is of deepest interest to all lovers of the Bible and students of prophecy, and this interest becomes more intense and lively as years roll by, for it brings us nearer to the greatest events this world has witnessed as yet. No other spot on earth can compare with this city at Jerusalem, in sacred memories, from the days of the patriarch Abraham and Melchizedek, "priest of the most high God," down to the times of the Crusaders and of the Turkish conquest,—"trod down of the Gentiles"—(Luke 21:24); or in the least approach to the grandeur and glory of its predicted destiny. It is the city of our redemption the birthplace of Christianity; and will be "the throne of God and of the Lamb," (Rev. 22:3). What is Rome and its Jurisconsults, or Athens and its Philosophers, by the side of the city of the great King and the inspired prophets? Where are the writings of the wisest of the ancients that would compare in sublimity of thought and sentiment, or in elevation and purity of conception on the highest themes, with Isaiah, ch. 40, or Psalm 145, or even with such shorter portions of the Bible as Isa. ch. 12, or Ps. 67? And in the New Testament we have the Logos giving utterance to the Divine wisdom and infinite love of God, the Father of all in heaven above and on earth beneath. He was "God manifest in the flesh."

The land too—Palestine—is incomparable with any other for its hallowed sites. Bethlehem, Bethany,
Calvary and Olivet are sacred names embalmed in all Christian hearts; and all four are within a walk from the city of Jerusalem, still, alas! "trodten down of the Gentiles,"—by the unspeakable Turk; whose times cannot be far from being fulfilled.

If, therefore, there is any land which more than any other on the surface of this globe, should enlist the earnest prayers of Christians of all denominations all the world over; and their devoted Missionary labors, for the evangelization of its inhabitants, it is surely this land of the Bible; and especially, and above all, its Jewish inhabitants, now exceeding 100,000 souls, and rapidly multiplying,—the rightful heirs of the land,—the people to whom, as God's chosen instruments, we owe the sacred Scriptures, both Testaments alike,—the people who gave to the world, the Patriarchs and Prophets, the apostles and earliest Christian martyrs,—the people, "of whom" (and that is the crowning glory of the nation), "as concerning the flesh, Christ came, who is over whom" (and that is the crowning glory of the nation), "as concerning the flesh, Christ came, who is over whom" (Zec. 8:23; Rom. 11:15) they are to be the apostles of the future; and their dispersion into all lands, by which they are being acclimated, and learning the languages of all parts of the world, is preparing them for their Mission to the heathen world. They were, they are now, even in their unbelief, and are to be in all future time, "God's witnesses" (Isa. 43:10, 12; 44:8). Even now a large proportion of Hebrew believers give themselves to the Lord's work as Ministers, Missionaries, Teachers, etc.

The Roman Catholic, the Greek, the Armenian, Syrian, and even the Abyssinian and Coptic churches show their sense of duty to this city and land by their numerous buildings—cathedrals, churches, chapels, convents, colleges, seminaries, schools, hospitals, hospices, patriarchal palaces, vicarages, etc., etc.,—in Jerusalem and other towns of Palestine, some of them having been built many centuries ago.

Our Lutheran brethren have nearly finished building a Cathedral on the site of the ancient hospital of St. John, which the German Emperor is expected to come and inaugurate personally; and they have places of worship and pastors in other towns. But none of the above-named churches can be said to make any special, specific effort for the conversion of the Jews. In fact, excepting the Lutheran, the Jews consider them all idolatrous. They are indeed sad stumbling-blocks to the Jew and Moslem, and great hindrances to their reception of the Gospel of the grace of God. The animosities and hatreds between these antagonistic sects are a disgrace and a scandal to Christianity. Let us, dear Christian readers, pray earnestly without ceasing for an outpouring of the Spirit on them all to bring them to the full light of the Gospel.

The one of the Evangelical churches, which, above all others, has cared for the conversion of the Jews to their Messiah, particularly in this city of Jerusalem,—to its honor and praise I am bound to say it,—is the Episcopal Church of England; and its noble example has been followed by the Church of Scotland. True, its "London Society for Promoting Christianity Amongst the Jews" was originally an interdenominational society, but soon became exclusively Episcopal; while the other Evangelical churches of England, founded "The British Society for the propagation of the Gospel Amongst the Jews." True also, as regards Mission work among the Jews in Jerusalem, the American Board for Foreign Missions were first in this field, appointing the Revs. Levi Parsons and Pliny Fisk to Asiatic Turkey and the Holy Land in September 1818. They embarked from Boston, Mass., in November, 1819, and after laboring at Smyrna nearly a year, they arrived in Jerusalem in February, 1821. They were the pioneers of Missions in this land; but in about a year the Lord called the sainted Levi Parsons to his heavenly rest here in Jerusalem; and the devoted champion of his labors, Pliny Fisk, followed him to the mansions above, from Alexandris, not long after.

Yet another Missionary from the United States labored in this field from 1851 to 1855, Dr. Berkeley—an M. D.—well known in the literary world by his learned book—"The City of the Great King." Of Missions to others than the Jews it is not my purpose or duty to write. I thank and bless the Lord for their existence, for they are co-witnesses for the Lord Jesus and the Gospel of our salvation. But I must mention that the Free Church of Scotland have a Mission to the Jews at Tiberias; and that the Mildmay (London) Missions have an Hospital for all classes at Hebron.

Of this Christian Union Mission—its origin and its labors—I shall D. V., write fully in the next article to the religious press, and discrbe further the terrible persecution which all Evangelistic work among the Jews in this land has been suffering for nearly a year from the bigotry of Talmudic Judaism and its leaders, the Rabbis.

Dear Christian reader, remember...
that it is a sacred duty, incumbent on us all, to "pray for the peace of Jerusalem," and that, we are encouraged to do so by the Divine promise "they shall prosper that love Thee" (Psa. 122:6); as also that it is our high privilege to be co-workers with God that "through our mercy"—the mercy we have received from Him in Christ, our Redeemer, "they"—the Jews—"also may obtain mercy." Amen. So be it, O God, to Thy glory and praise in Christ Jesus, our Lord.

And, dear Christian reader, I must also solicit your prayers specially for this Mission of Faith and Trust in the Lord, and for its humble founder in 1890, for by the time you read this article, I shall, if it please the Lord, complete the fifteenth year of my Missionary labors for the adorable Master and the Gospel of salvation. It was on May 8th, 1848 that the Committee of the British Society, consisting of representatives of the Free Evangelical Churches of the United Kingdom, called me, when only twenty-two years of age, to the Mission field and appointed me to labor among the Jews, my brethren, in North Africa, with headquarters at Gibraltar. The Lord has honored me, His humble servant, to be instrumental in planting the church of Scotland's Missions at Thessalonica and Smyrna in the years 1856-59; as also to plant several Protestant churches in Spain under the auspices of the United Presbyterian Church of Scotland in the years 1870-80, and I was the first to preach the Gospel of the grace of God in many cities, towns and villages in Spain, and raised a congregation at Cadiz which very frequently, exceeded 1,000 hearers. I was also privileged to labor among the Jews in Rome and Italy in the years 1894-97; and it was from Rome that my parent society—the British Society—sent me to labor in Jerusalem and the Holy land; but I was kept laboring at Jaffa till 1890, waiting for orders to come up to Jerusalem. Meanwhile the British Society's funds got so low that they were obliged to break up Missions and reduce their agencies; and at the earnest recommendation of men of God of all denominations, principally United States' ministers, I came up to the Holy City in Aug. 1890 trusting wholly on the Lord and the free-will offerings of His people; and He, blessed be His glorious name, has moved many of His elect in different lands, particularly the Bible classes of the Rev. M. D. Stearns, of Germantown, Philadelphia, Pa., to sustain our labors with devoted liberality. But the enemy of souls has raised adversaries as he did to my brother Paul at Ephesus (1 Cor. 16:9), and we have had to use up what little private resources He had given to wife and nine consecrated Christian children, in order to supplement recurring deficits of income in the Lord's service.

We feel confident, however that He will move the hearts of His dear elect to come to our aid and make it up to us in this Jubilee year of His humble servant, that all the glory may be His, and His only, to the praise of His ever blessed name, for He hath said, "I will never leave thee, nor forsake thee;" and our trust is in Him, to whom be glory forever, Amen. A. BEN-OLEL.

Jerusalem, Palestine, March 29th, 1898.

For the Evangelical Visitor.

THE SOURCE OF POWER.

"Ye shall receive Power after that the Holy Ghost is come upon you."—Acts 1:8.

I FEEL led to write for the glory of him who has done so much for worthless me. While it is utterly impossible to describe one hundredth part of the power of God through the Holy Ghost, yet I want in some small measure to magnify Him and the precious blood of Jesus in declaring just a little of what He has done for me. I remember one of God's wonderful blessings, showing His power even while I was only a pardoned sinner, adopted into the family of God. I wonder, do we realize what a powerful work conversion is? Many years ago, a deep trouble that I could not see through had come to me, and I felt I could not live and bear it. I was so weighed down that everything in my home, and beauty of scenery outside, that had so often inspired my heart to praise God, and lastly the music of my little children's voices, coming through closed doors, jared on my overwhelmed heart and brain. I forgot for hours the one who had so often comforted me. All at once, my neglect to tell the dear Lord about it came to me, and I ran to my place of prayer, crying. Help me, oh my God! I cannot bear it any longer. In one moment, straight down on my tumult, the words came in tones that can never be forgotten, "Be still and know that I am God." Glory to Jesus! I was filled from head to foot with such loving, sorrow-stilling power that I cried at last in my ignorance for the Lord to withhold His hand. I would not do so now, but gladly let this heart burst, if necessary, with the powerful love of God.

Since I have been sanctified and baptized with the Holy Ghost and fire, God has given me power to hate sin, and love the sinner; to pray for enemies even before praying for loved friends; to feel glad that others are getting rich blessings when sometimes our own cup runneth over, and hungry for one word from the only one who can satisfy the soul, being fully yielded to him; to know that at all times, whether I feel it or not, if I have not disobeyed, I have the Blesser—Jesus—crowned within. He is always the same.

We may, by getting our eyes on many things, yes, and sometimes on what we think short comings in our brothers or sisters, get out of the divine order; and then Satan will soon get us into doubting and deceiving castle, and faith becomes dim. In these last days, how necessary it is that we keep our eyes on Jesus, praying for more faith and burning love. To me the signs are patent and clear on the separation of holiness—real and unreal.

It comes to my notice often, with sorrow, how true it is of the talents. If not increased, they shall be taken away—even that which one had. God help us to see these things as they are today. It is strange how Christians, once possessed of the Holy Ghost, will testify over and over again and not use, but plainly avoid, the word sanctification, when
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by holy bo'dness they would con-

 overcomingsinfully professors that there

 is truth in holiness, even if it makes

 them hate us more. By stating our

 true position before God, sinners

 will watch our lives, and, if filled

 with the Holy Ghost, our living will

 impress them to long for a religion

 that can save from sin and sinning.

 It is not from sinners that we get

 the kicks and hatred, but from

 among professors who oppose holi-

 ness. Better than all, a definite

 testimony always brings a sense of

 divine approval and often times a

 wonderful blessing. To feel that

 my all sufficient Savior is glorified,

 is the best reward to me at all times.

 Now a few lines on “fire baptised

 men and women.” As I have writ-

 ten before, the baptism of the Holy

 Ghost and fire came to me at the

 same time; yet I do not doubt but

 that the fire may come separately,

 and be given long after. God for-

 bid that I will ever doubt the power

 of the Holy Ghost. I have been

 wonderfully led to observe the move-

 ment. We should test a work by

 its effects. There is so little appar-

 ent, real salvation that stays and

 keeps without the fire. The work

 of those professing to have the

 glorious blessing, if we read ariight

 and they are true statements, and I

 know some of those who write them,

 are of undoubted truth. In their

 meetings souls are saved and accept

 Jesus as he is—a full Savior—even

 believing, most of them, that he also

 bore our sicknesses. Glory to God

 in the highest!

 I feel like shouting mightily

 while obeying the Spirit in writing

 this. My heart is full of longing

 that all may know Him in His full

 capacity, our coming Glorious King.

 Emmanuel, Emmanuel, why can

 people naming thy loving compas-

 sionate name, doubt thy power or

 thy precious all-consuming, enlight-

 ening, loving fire, the presence of

 the Triune God?

 I had the pleasure a short time

 since of hearing one preach who

 came from Oklahoma. He knew of

 the meeting held there by Bro.

 Irwin and others, and while I did

 not feel led to question, yet I was

 led to observe the utter absence of

 fearlessness in proclaiming Jesus as

 an all sufficient Savior. He was no

 Greek scholar; neither did he hide

 the Lord away while he expounded

 to us a classical mode of coming

 to Christ; but in perfectly plain, good

 English, under the inspiration of

 the Holy Spirit, he told us of Jesus

 the mighty to save.

 Oh, if all preachers would come

 down, and get down to the level of

 John Wesley’s truth in preaching in

 these days, and come back to the old

 landmarks, there would not be so

 many sad souls in Zion, mourning

 and saying, What can we do to help

 show the light? God help the peo-

 ple to testify as they are led by the

 Spirit. I don’t mean getting into a

 rat, over one word or any word.

 But never, by an effort to appease or

 please, attempt to tone down on the

 holiness without which no man can

 see God.

 May the Lord keep all his hidden

 ones free from fanaticism, and yet

 true to all He is able to do for souls

 utterly yielded to him. Pray for

 me, all of God’s family. I need and

 want more and more of God, in his

 Holy fire.

 We do not realize what Jesus can

 do for us, after the Holy Ghost

 takes possession, if we limit him in

 any particular. I do know the

 word is becoming dearer to me than

 ever was before, because all who are

 under the cleansing blood of our

 Christ can claim the promises there-

 in; and they are numberless. I am

 lost in wonder, love, and praise, be-

 cause God has become a loving

 Father, Jesus my precious Ishi, and

 the blessed Holy Ghost a teacher

 even to me.

 Your sister, longing for the salva-

 tion of souls,

 M. I. JONES.

 Abilene, Kas.

 For the Evangelical Visitor.

 BIBLE-READINGS.

 WHAT I SAW THE FIRST TIME I WAS AT

 THE BIBLE-READING IN THE

 PHILADELPHIA MISSION.

 A NICE, plain, cosy room, lit up

 with two new lamps (hanging) which gave ample light for reading.

 Mostly chairs for seating the peo-

 ple as they came in.

 The most noticeable thing to me

 was about a half-dozen boys march-

 ing in; and they seemed well-be-

 haved too. It did not go long until

 another group of larger boys made

 their appearance, and with the same

 respect.

 Soon the older folks followed; some

 having their small children with them,

 while some were old and carried the

 grave blossoms on their heads. So

 it continued until there were about

 thirty-five or forty in number. The

 view of this part of the Bible-reading

 was, to the writer, a good indicati-

 on to start with.

 It did not go long until some of

 the boys suggested that we sing a

 hymn or song. So a selection was

 made and sung, which service was

 kept up for a short time. Then an

 opening prayer was offered, which

 was followed by the reading of the

 Sunday School lesson for the fol-

 lowing Sunday—March 20th—and

 instructive outlines given about “sin

 in high places” and the crafty plot

 to entrap the king, which the king’s

 wife succeeded well in doing, and no

 doubt gloried in her success. But

 no doubt the reaping time was not

 taken into account. This will never-

 the less follow; and what will the

 reaping of such sowing be? Let

 each draw his or her own conclusion

 from the sowing of the king’s wife

 as well as what we are sowing.

 WHAT WILL THE HARVEST BE?

 We read in Matt. 10:16, That the

 Master instructed the twelve to be

 “as wise as serpents and harmless as
doves.” But in this the king ut-

 terly failed. Let us learn a lesson

 from his failure.

 The question often suggests

 itself to me, Why are so many of

 our good old Brothers and Sisters so

 opposed to the Bible-readings?

 especially when it is under good

 supervision. Allow me to give a

 few quotations to justify my asser-


 2 Tim. 2:15, (after study) 2 Tim.

 1:13; Eph. 6:11, to end of chapter;

 1 Cor. 14; Heb. 10:25.

 Now in view of all this I would

 say, Study your Bible well, for in it

 you will find God’s Word, which

 should be highly prized by us—yes

 our head and our hearts should be

 full of it—God’s Word. Christ

 said, I judge no man, neither will


THE LIFE MORE ABUNDANT.

V. IT IS A VICTORIOUS LIFE.

NOW thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.—2 Cor. 2:14.

What is victory? Victory means victory. Victory does not mean getting down in the dumps, as Americans say, “getting blue”. Paul testifies he was always triumphant; that is the outcome of this abundant life. Always triumphant, not only two, three or four hours, but the whole day—always. I would like you to understand this always. Never bring an excuse. Always victorious. There are many temptations; but that does not alter the fact: many trials, many sorrows, plenty of tribulations, but in spite of all that, a Christian who possesses this abundant life, can always say “He leadeth me triumphant,”—trouble or no trouble, sorrow or no sorrow, money or no money, situation or no situation, good bed or poor bed, feather bed or wooden bed, bed or no bed, tea with milk or without milk, tea with sugar or no sugar, whether things go well, or do not go well, whether he gets fed at the right time, or does not get fed, lunch or no lunch. This is the life which Paul means he always led in triumph.

It is all very well to praise and thank when your pocket is full, but it is quite a different thing to praise Him when you have got an empty pocket and meet with many disappointments; when all seems dark and gloomy, no money coming in, and everything is against you. At such a time you ought to be enabled to say, The Lord leadeth me in triumphant; hallelujah! that is called a victorious life. How do you like that? Can you praise the Lord for everything? If you have not got this life, how soon you get worried! A little thing upsets you, the least temptation knocks you clean over. If this is the case, I am sure you have not got this life. When you possess this life more abundant, you will see this is true daily in your life.

VI. IT IS A REJOICING AND GLORIFYING LIFE.

“Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy, full of glory.”—1 Peter 1:8.

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

This life fills a Christian life with sunshine all the time in and out. Many are Christians, but are not rejoicing Christians. You may rejoice in certain things, but you do not rejoice in all things. Rejoicing means, “Joy unspeakable and full of glory.” That is what Paul meant. You may see this in your daily life. When a temptation comes, you are taken up by it, and you do not rejoice. You cannot say like James, “Count it all joy.”

Many are very much troubled when temptation comes; they want always to be free from temptation. You can never be free from temptation in this life when such things happen. Join with James, and count it all joy. You can do that unless you possess this life. When people speak ill of you and say nasty things about you, you don’t say anything against it, but do you not suffer in your heart a great deal? Is that called rejoicing? You say nothing against it; you bear it; but you don’t glory in it. You take it very smoothly, but you have such a sad face. You sit in the corner. You don’t retaliate, but you are troubled in heart. You think of what he said of you; you blame him in your heart, but you don’t rejoice in it. Bearing is one thing but rejoicing in tribulations is quite another thing.

“And not only so, but we glory in tribulations also: knowing that tribulation worketh patience.”—Rom. 5:3.

Again, when people do harm to you, and cause you great loss, or do all the evil that they can to you, you may bear it, but you are not rejoicing in it.

“Great is my boldness of speech toward you, great is my glorifying of you! I am filled with comfort, I am exceeding joyful in all our tribulation.”—2 Cor. 7:4.

Do you understand what I mean? As a Christian, you bear all things, suffer, say nothing, but you have great trouble in your heart. You do not want to be very small in the sight of others. You don’t want to be treated like that. You are careful about your reputation. You are not at all in a position to rejoice over those annoying things. That shows you have not got this life more abundant. When a man or woman possess this life, come of this abundant life. They not only bear, but rejoice and love them in return. No wrinkles in your face. You will say Hallelujah inside always and Hallelujah outside as well, when He leadeth you. Glory be to God, this is a rejoicing life. That is what Paul meant when he said, “Joyful in all tribulations.”

VII. IT IS A TRUSTING OR EASY LIFE.

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

Many Christians find that their Christian life is not easy at all. They find it very trying. They do not understand the meaning of this verse in their lives at all. Their lives seem to be a life of fighting and watching, a life of great conflict, a life of great un easiness. This is not the abundant life. They think this should be the experience of a Christian all the days of his life, not knowing this is a wonderfully easy life. Yes, there is watching, making resolutions, trying to win and be victorious.

Christian life is not easy at all. This is not Christ's yoke, and I am not surprised that you find it very hard to serve Christ. His yoke is easy, that is, His will. He never says anything hard. Whatever He says unto you to do, He backs up with His power to you to do it. All the Apostles found His yoke to be very easy after Pentecost,—not before Pentecost, not before receiving this wonderful life. Service of God was made easy for them; and nothing was as duty but all as privilege. Even when they were stoned and beaten they were happy for being counted worthy to suffer such things. This life stops all do, do, do; try, try, try; and in their stead puts trust, trust, trust; and rest, rest, rest. Oh, what a glorious easy life. I do admire this life.

For eleven years I was in the life making resolutions, and fighting the battle with my own strength, and was sadly disappointed. Oh, what a marvelous change it brought in my soul when I found this life more abundant. Why do you find this life to be hard?—Because you work and you have not yet found the Worker, Himself. When the Worker does His work, you will not find it hard. Who is the worker? HIMSELF.

"Now may the God of peace"—make you perfect in every good work to do His will, working in you which is well-pleasing in His sight, through Jesus Christ; to the end you may be the instrument of His will, and was sadly disappointed. Oh, what a marvelous change it brought in my soul when I found this life more abundant. Why do you find this life to be hard?—Because you work and you have not yet found the Worker, Himself. When the Worker does His work, you will not find it hard. Who is the worker? HIMSELF.

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When I think of bygone days when the old brethren and sisters met in their homes for worship, and the joyful seasons they had, I almost feel as if I see their smiling faces now and hear the soul-refreshing and encouraging words and the hymns they sang, such as:

"Sei getren bis in den tod,"

Or,

"When I can read my title clear."

Some one may say, Yes, the old hymns are better than the new singing of today. My dear brother or sister, did you ever take any pains to teach the old hymns and tunes to your children? How can you expect them to sing the hymns of a hundred years ago?

Praise the Lord! when we get over yonder there will be all new singing; not part of one tune and part of another to the same verse, then a break-down followed by bad feelings. No, it will be up to time and instead of singing, "Happy day, when Jesus washed my sins away," It will be, "I am redeemed, I am saved."

But will it not be a happy day? There will be no one to find fault with the singing. When the wheel of time stops on earth and "the roll is called up yonder" I'll be there, as I purpose to prove faithful while on earth.

Paul said the crown was not laid up for him only, but for all the faithful. So then it makes no difference when our end comes,—be the time long or short,—only let us be faithful to our Lord and Savior Jesus Christ.

SARAH WISMER,
Silverdale, Pa.

The world is full of troubles. No one who has open eyes and a sympathizing heart can fail to know it. Sorrow and sighing and heart-pangs—all the consequence of somebody's sin. Perhaps our own transgression, or that of our fathers, or even the disobedience in Eden is the cause of our present suffering and sadness. But what will we do with it all. Oh, soul! there is a balm in Gilead, there is a physician there! Do you know that he will finally expiate the curse? Will you let Him begin His work in you now?

Have Faith in God.

For the Evangelical Visitor.

What God Did for Me.

As the Visitor has entered our home once more, I have been newly reminded of a duty which I have neglected for some time; namely, writing my experience. By God's help I will now obey.

I started to serve the Lord about nine years ago, but was not willing to humble myself to join the church of my belief. Thereby I did not know much of God's blessings. I promised the Lord that I would obey when I would grow older. But time went on and instead of becoming more humble I became more proud. The Lord was not satisfied and the hand of affliction was laid on me. Oh! what pain and suffering I went through with; but now I feel to thank God that it has been so. I can truly say as David did in the 119 Psa. 71 verse, "It is good for me that I have been afflicted; that I might learn thy statutes." As my affliction grew worse and worse I began to think I was going to die and I felt great condemnation of meeting my God thus. I began to pray, and promised the Lord I would do whatever he showed me; and He blessed me. Oh what love and peace I felt! But Satan stepped in and made me believe I should have had a vision; and when I would think of telling my parents he would say that I should just wait until I had a vision, then I would be sure; and I was weak enough to believe him. For almost three years I have been seeking the Lord to show me that I was really his. But I have learned that that is not God's way.

We are to believe, by faith alone; not by seeing.

During this time I became more humble in dress but was unwilling to wear a covering until I was assured that I am His. I also had some wrongs to confess, which I was not willing to do. I was so tired of living in this uncertainty, and when the new year began I became very earnest; but everything seemed dark, and the things I had not done would come before me. One day, while praying, the wrongs I was to confess came before me; but Satan said it was not necessary. So I thought I would read the Visitor, thinking perhaps there would be some encouragement there for me; and there was. In the article entitled "There is a God," I saw my wrongs were not so small to confess. I asked the Lord to give me a submissive will, and He did. He also told me that He had blessed me and I had never told it. I confessed all, and oh! what peace I have, I have no fear of what the world will say or think now—no, all I want is "less of self and more of Jesus."

I also wish to say that I have believed in Divine Healing for two years; but I was so man-fearing, so afraid that if I would lay medicine aside the time would come when I might have to use it and then be ridiculed. I also was afraid if the Lord would heal me He might call me to duty where I would not be willing to go. Oh! these unwilling hearts of ours! But I feel to praise God that He has taken all that unwillingness away. I have no desire for the vain pleasures, praise and gain of this world. I want to be willing to do just what the Lord wants me to do, so He can be with me all the time.

Since the Lord has saved my soul from death, I have given Him my body to heal and I feel He is able and willing to heal me entirely.

I used to get so full of pain and misery that I often thought I would have to scream to the top of my voice. I get just as full now, but Praise God! I'm filled with joy. I some times think I must fly to my friends to tell them what a wonderful Savior we have, and what He is able to do for both their soul and body.

Oh, the many hours I have wasted worrying over my affliction when I could have been praising and glorifying God.

I have learned to know that although we are in great pain we can feel strong in the Lord, knowing that He will make it alright.

I am yet young in the way. Pray for me that my faith may be increased and that I may be kept humble at Jesus' feet.

ALICE HAMILTON,
Scotland, Pa.

[Note.—We are glad for the foregoing testimony, and are led to call special atten-
tion to these thoughts:—(1) It is to the humble in heart and meek in spirit that God imparts further revelations of Himself. (2) Praise God! that this young pilgrim has learned that it is not by visions, or revelations, or powerful demonstrations, but by such a simple act of faith in the atoning blood, that the joy of salvation is brought to the soul. If a man has faith in medical agencies, he is not bold enough to preach the power of God through this gift. (3) If a man has faith in medical agencies, let him use them. But if God gives the simple faith in Him for the healing of all our diseases, let us not draw back unto pedilation, but boldly vindicte the power of God through this gift.-ed.

For the Evangelical Visitor.

TESTIMONY.

DEAR readers of the Visitor:—

Through God's providence I am enabled to give a short testimony of a Christ-work wrought by Him in my heart. Praise the Lord for a salvation that makes people free from the bondage of sin and sets upon a rock that is unshaken. He healed my heart, cleansed my heart, set me at liberty, and now he keeps me day by day. Praise the Lord!

O dear friends, this is an important matter. There is no time for idle scorrning. There is no time for delay. Let us be aroused and let have this matter settled. Just give it into the hands of Jesus—He will settle it quickly. One may ask, What time is it? The answer can quickly be given, "It is high time to awake out of sleep." "Awake, thou that sleepest; arise from the dead and Christ will give thee light."

Moonlight, Kan.

H. M. BRANDT.

BEHOLD HE COMETH.

THE WORK OF THE HOLY SPIRIT IN THE LIGHT OF JOEL'S PROPHECY.

Many people are laboring under the erroneous impression that those who believe in the second personal coming of Christ teach that when he comes the world will be converted, and he (the Holy Spirit) will then withdraw from the world.

And these people also say that those who believe in the personal advent of Jesus before the world's conversion, discount the power of the Gospel, and dishonor the work of the Holy Spirit, for both the Gospel and the Holy Spirit are both in the world for that purpose.

Does the Bible anywhere teach that the world is to be converted by the preaching of the Gospel, under the power of the Holy Spirit, before the coming of Christ? I have never found a passage in either the Old or New Testament containing such teaching. On the contrary, the Scriptures unmistakably teach that when Jesus comes, he will find the world abounding in wickedness. The work of the Holy Spirit, under this dispensation, is not the conversion of the world, but to do the work that Peter speaks of; as quoted by James, in the council at Jerusalem, (Acts 15:13-17.) "And after they had held their peace, James answered, saying, men and brethren harken unto me: Simon hath declared how God did visit the Gentile, to take out of them a people for His name. And to this agree the words of the prophets, as it is written. After this I will return, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

The work of the Holy Spirit, through the Gospel, under this dispensation, is to take out of the world a bride for Christ.

And this selection or election is to be from among all nations, and kindreds, and tongues, and peoples. Hence Christ said before the end should come, the Gospel of this kingdom must be preached in all the world, as a witness unto all nations. He did not say that all the world would be converted, but that all nations must have the invitation and the opportunity to become members of the bridehood.

Then he will return and build again the tabernacle of David, or restore the kingdom again to Israel. And then the "residue of men," or the Jews, will seek after the Lord, "and all the Gentiles upon whom my name is called, saith the Lord." And that means the conversion of the world, both Jew and Gentile. But that is after the Lord comes, and not before.

But will the Holy Spirit have any part in this great work of the world's conversion? To answer this question we will turn to the prophecy of Joel. In the second chapter we have a prophecy of the times when the tabernacle of David is to be rebuilt, and the "residue of men," or the Jews, are calling on the Lord.

"Then will the Lord be jealous for His land, and pity his people. Yes, the Lord will answer and say unto His people, Behold I will send you corn and wine, and oil, and ye shall be satisfied therewith, and I will no more make you a reproach among the heathen. . . . Fear not, O land; be glad and rejoice, for the Lord will do great things. . . . Be glad, then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to
come down for you the rain, the former rain, and the latter rain in the first month, and the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the Palmer worm, my greatness which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else, and my people shall never be ashamed."

And now what takes place? "And it shall come to pass afterward — after the tabernacle of David has been set up again, after the Jews have been restored to their land and accepted Christ as their Messiah and have been saved—"that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaidens in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass that whoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

This is clearly a prophecy of the world's conversion, and we see it is to be wrought by the power of the Holy Spirit. Then at the name of Jesus every knee will bow, and every tongue confess him as Lord, to the glory of God the Father. Then will the "knowledge of the glory of God cover the earth as the waters cover the sea." But some one may answer that Peter said this prophecy was fulfilled on the Day of Pentecost. Peter did not say that this prophecy was fulfilled on that day, but "this is that which was spoken by the prophet Joel."

This prophecy had a partial fulfillment on the Day of Pentecost. It will have its complete fulfillment when Christ shall come again. It seems to be entirely contrary to the teachings of Scripture that there will be no salvation for the world after Christ comes. There will be no opportunity to join the bridehood after he comes, but then will be the time when nations will be born in a day.—Rev. Lucas Hakens in The Way of Faith.

PREACHING PURITY.

HOLINESS preachers are called and ordained from on high. They do not wait the dull and slow routine of college or of "Conference."

"In those days came John the Baptist. Not wrestling with Greek roots, but "preaching." Not waiting for Episcopal authority, he came! Hallelujah! There is no tarrying until a Gothic church was finished and stone towers reared, and an organ built. He came, came preaching in the "wilderness!" Holiness has been, and is now, a free, open-air, wilderness evangelism. The great model sermon of the world was not preached in a cathedral, but on "the mountain."

God's hardy pioneer prophets have always been of the self-supporting order. They wore rough mantles that corresponded with their abrupt, direct, personal and harsh enforcement of rugged truths. The material was durable and the "style" did not change with the fashions. "The same John had his raiment of camel's hair and a leathern girdle about his loins." True holiness is health promoting. "His meat was locusts and wild honey." His preaching was "not with enticing words of man's wisdom." A minister that called an influential class of hearers a nest of snakes could not expect them to arrange surprise parties and oyster suppers for his support. God guaranteed his living, locust fruit and wild honey. He did not die with the dispepsia or gout. He needed a vacation to search for health. Holiness evangelists, heaven-appointed, have a congregation. "Then went out to him Jerusalem and all Judea and all the region round about Jordan." Pitch a holiness tabernacle in any grove and sound the call to repentance and holiness and your crowds are at hand. Holiness preachers insist upon genuine repentance, public confession of sin, and corresponding "fruits." They warn hypocrites by the "wrath to come."

Such prophets strike hard blows at sectarian pride, bigotry and selfishness. They admonish Pharisees that "God is able of these stones to raise up children unto Abraham." Stones are good enough to rear sectarians from. Holiness preachers proclaim Christian baptism, "with the Holy Ghost and fire." They lay the ax "at the root of the trees." They herald the Christ "whose fan is in His hand and He will thoroughly purge His floor (the church) and gather the wheat into the garner, but He will burn up the chaff with unquenchable fire." Amen. May God multiply and thrust forth a universal army of "sons and daughters" who shall "prophesy" and make their "faces like adamant, harder than flint" for the fearless proclamation of all the unwelcome truth of God.—C. W. Sherman in The Vanguard.

ALONE WITH GOD.

ONLY those natures which are humble and contrite can be exalted to be alone with God. It is indeed a blessed truth when it can be said of us as of one of old and "God alone shall lead him." To know amid all the conflicts and distractions that you are led of God. If we never take any action till we are certain that God is leading, we will grow so accustomed to the sweet, tender voice of the Spirit that we will constantly follow His leadings. It is our privilege to be shent so in with God that though surrounded by the bustle of life we will have the blessed quiet found only in Him. —The Guide.

"All things that are within the compass of God's promises are within the compass of faith."
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 114:12.

LOCATED IN GOD'S WILL.

Though thy way be dark and dreary, God is near; Near to bless, and guide, and keep thee, Do not fear.
'Tis a sweet thought, comfort-giving, What betide, He is present, ever-living At thy side.
What though cloud and storm o'ertake thee In thy flight, He'll not leave thee nor forsake thee, He is Light!
Like a child, thyself confiding In His care, Follow Him, in Him abiding

ABOUT YOUR BOYS.

TREAT your boys as though they were of some importance if you would have them manly and self-reliant. Be careful of the little courtesies. You cannot expect your boy to be respectful, thoughtful, and kind unless you first set him the example.

If you would have your boy make you his confident, take an active interest in all that he does, don’t be too critical, and ask for his views and opinions at all times.

Don’t keep your boys in ignorance of things they should know. It is not the wholesome truth, but the unwholesome way in which it is acquired that ruins many a young man.

Don’t act as if your boy amounted to nothing, nor be continually making comparisons between him and some neighbor’s son to his disadvantage; nothing will dishearten him quicker.

Don’t think that anything is good enough for the boys, and that they don’t care for nice things; have their rooms fixed up as nicely as possible; let them understand it is to be kept in order, and the result will justify your pains.

Furnish your boy with good, wholesome reading matter. Have him read to and with you. Discuss with him what you read, and draw out his opinions and thoughts upon the subject. Help him to think early for himself.

Make home a pleasant place; see to it that the boys don’t have to go somewhere else to secure proper freedom and congenial companionship. Take time and pains to make them feel comfortable and contented, and they will not want to spend their evenings away from home.

Pick your son’s associates. See to it that he has no friends you know not about. Take an interest in all his troubles and pleasures, and have him feel perfectly free to invite his friends to the house. Take a little pains to make him and his friends comfortable and happy. He will not be slow to appreciate it.—Farm and Fireside.

ON LIVING BEYOND ONE'S MEANS.

D. R. GEORGE C. LORIMER, in an article on "Living beyond one's means," says: *Someone has said that our children desire to begin where these children leave off. Consequently, if they can procure the elegancies of life in no other way, they will secure them on the credit system and pay interest on a cut-throat chattel mortgage, a form of finance that would bankrupt the Rothschilds and lead to a panic on every exchange in the world. For it is a fact that the poor pay far higher for the accommodation they receive than do the rich for theirs. The not unusual outcome of this kind of housekeeping is that the debtor falls behind in his payments, is annoyed by duns, borrows a trifle from a friend to ward off the evil day, and at last abandons hope, losing furniture and all that has been paid as interest and principal. In happy contrast was the course adopted by a bright eyed wife in Chicago. Calling at the house, I remarked: 'Your home looks very pretty.' She replied emphatically: 'It is pretty, for we have paid for everything in it.' Then she told me that before her marriage her intended requested her to select a carpet and he would buy it on trust; but that she stoutly refused, and assured him that the bare floor was good enough for her until he could afford to pay for what he purchased. I exclaimed: 'Bravo!' and I am persuaded the little woman has made a good business man of her husband by this time."—Exchange.

"During my residence in China I have never seen an indecent picture of any kind. The Chinese won't tolerate some of the pictures that are exhibited in tobacconists' shops in this country."—Rev. J. Southy.

WHY SOME WOMEN GROW OLD.

ONE REASON why the average woman wears out, grows old and plain, before her husband, says a writer, is that, through a mistaken idea of duty, she lays out for herself at the beginning of her married life, a scheme or plan of duty and employment for her time, every hour filled with work, with rare and short periods of relaxation. This she follows religiously for years, feeling that she has done her duty, because every household event occurs regularly and on time, while she soon becomes merely a machine, a thing without life of itself or volition.

She settles into her rut and goes round and round on the same track everlastingly. No woman can keep brightness, originality of thought, or even mere prettiness with such a life; nor can she keep her husband and growing children full of loving administration, which is the strongest chain by which she can bind them to her.—Our Church Paper.

MEDDLERSOME NEIGHBOURS.

ONE OF the aggravations of life is a meddlersome neighbor. That person pries into the private affairs of everyone in the neighborhood; carries stories forth and back that set friends at enmity, turning frivolous remarks into deliberate statements, magnifying chance expressions, distorting sentiments, and altering the tones in which thoughtless things were said; knows everybody's business better than themselves, and insists on offering advice at every turn; tries even to come between husband and wife, to criticise one to the other, to bring disagreements between them.

The meddlersome neighbor is a nuisance. Interference from that quarter must be summarily suppressed at any cost of insult, breach of friendliness, and calumny. Far better an open foe out doors, with peace at home, than a false friend sowing the seeds of discord and trouble in the family.—Catholic Columbian.

"Teach everyone in your household that the best way to put out a fire is to stifle it. Air is as essential as fuel. Keep doors and windows tight shut. If one of these fruits of alcohol, an alcohol lamp, be upset, don't pour water on it, that spreads the blazing alcohol, throw something heavy over it, a shawl, a sofa cushion or a wooden dress skirt, and you will find it blotted out."

As for the people who start fires with kerosene and ill lighted lamps, there seems nothing to do but to leave them to work their own destruction. Nevertheless, there are so many that insurance companies have been forced, in their own defense, to declare all policies void when caused by the explosion of a lamp filled after dark.—K. C. Catholic.
The Evangelical Visitor.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety and devoted to the spread of Evangelical truths in the interest of the Union of the church. Published in the interest of the church of the Brethren in Christ.

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

H. N. Engle, Abilene, Kansas. H. N. Engle, Editor.


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

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2. The date on the printed label should be promptly shown on the label.

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4. Communications for the Visitor should be in at least ten days before date of issue.

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

Abilene, Kansas, May 1, 1898.

ADDRESSES OF MISSIONARIES.

Ed. Jesse Engle
Mrs. Elizabeth Engle
H. Frances Davidson
Alice Heise
Barbara Hershey
J. I. Long, 45 C. Blyff, Yokohama, Japan.

FOREIGN MISSION FUND.

No. 20 $25.00
No. 21 10.00
No. 22 1.00
No. 23 10.00

We would ask of our contributors to be patient with us. We have considerable matter on hand and our space is limited. Sometimes we are compelled to crowd out the "Department pages," which we do with considerable reluctance. Yours will appear as in our judgment, it may be considered of general importance and profit.

Volume IV, number 2, of The Central American Bulletin, published at Paris, Texas, by the Central American Mission, has reached us. It is a 16 page quarterly vindicating the purpose to "Preach the Gospel to every creature" in Central America. It contains letters and interesting accounts of the progress made in the work, encouraging results being reported. This Mission is undenominational and is being supported by voluntary contributions. They are "pressing the battle to the gates" not without considerable self-sacrifice and opposition. God bless the workers in Central America.

The thirty-third annual convention of the Kansas State Sunday School Association will occur at Abilene, Kansas, May 10, 11 and 12, 1888. The present indications are that it will be the "best yet." Among the prominent Sunday School workers who is now definitely known will be present are Editor W. J. Semerlooth, of the International Evangel, Rev. Samuel B. barnitz, D. D., of Des Moines Iowa. It is also confidently expected that Rev. George Merrill, D. D., of Minneapolis, Minn., will be present. He is regarded by the international committee as one of the most accomplished Sunday School specialists in the country. Each Sunday School in the state is cordially urged to send one delegate. The railroads have offered an open rate of one fare for the round trip. All hotels, restaurants and private boarding houses have offered reduced rates. Many private homes will also be opened.

We thank God that it is not our province, as editor, to please everybody. Frequently we receive congratulations, or, there are tendered us words of approval, because certain articles, series of articles, or editorials appeared in the columns of the Visitor. To others, these same messages have either been unprofitable, or are refuted and denounced in uncharitable terms. Since called to our present position, we have continually tried to please God; and if in any thing we have failed, the question which arises in our mind is not, Have we displeased man? but, Have we displeased God? It is true, however, that, by an editor of a church paper, things must be met which are seemingly unavoidable—things which are not readily observed by the casual bystander. Frequently we find ourselves under obligations to publish such matter as is not according to our individual taste; and, contrariwise, restrained from publishing matter which we think would bring before the minds new revelations of God's plans and how we can make inspiration by devotion to Him. We do believe, however, that the Visitor has been an educator to our people, since its publication; an educator, not in the sense of always bringing to us such matter as was in perfect harmony with our own individual way of thinking; but, by comparing views, and leading us to think on lines out of our circuit and altogether foreign to our own pre-conceived and contracted notions of truth. We do, however, perceive this truth in connection with the work, that criticism and sitting in judgment over our work is not a charitable means of education; yet it would probably be a valueless school or training without even these. So we simply ask of God to renew our courage that in humility we may do with our might what-so-ever our hand is destined to do.

SELF-PROMINENCE.—Recently a friend in submitting some commendatory remarks regarding our publication work closed by giving this criticism: "Some writers have many 'I' in their writing." We take this as an introduction to what we have desired to say for some time. We do not believe that this error has been indulged in consciously, or with any egotistic intent; and yet it cannot but leave that impress upon the mind of the observant reader, and especially the type-setter, when he is obliged to send in a special order for that letter. Some contributors would be surprised to know how frequently "I" appears in the original manuscript. This is especially noticeable in writing of experience or giving personal testimony. Let us remember that it is The Christ and not self who should be magnified.

SOUTH AFRICAN MISSION.—As will be noticed in the report, our company of...
principal of separation from the world as expressed in 1 John 2:15,16; Rom. 12:2; and other passages.—"Love not the world, neither the things that are in the world;" "Be not conformed to this world;" "See to it that you do not take back the things you learned and were assured of when you were illuminated by the Holy Spirit." End, we have the two specific passages in regard to dress, namely, 1 Tim. 2:9,10 and 1 Pet. 3:3,4.

The direction here is to women only, but all will admit that the principle is to be carried out by men, as well. These verses tell, in language that any child can understand, that women are not to adorn themselves outwardly with braided or curled (Syrilae) hair, or gold, or pearls, or costly array; but with a meek and quiet spirit and with good works. If these words would only be believed and not explained away, the jewelry, the silks and satins, the feathers and birds, the curls and bangs, and every sort of gaudy attire would go quick enough without any further preaching or legislation about it. "Modest apparel" is the pattern the Holy Spirit has given us. And modest apparel can certainly not be anything loud or flashy or needlessly expensive. It will be neat, and will attract particular attention, nor in any way feed the pride and vanity of the flesh nor excite the lust of man. There is enough in these few verses to utterly condemn all the foolishness and extravagance and sinful pride which is manifest in the prevailing fashions of today, and which seems to be captivating not only the world, but also the professing churches.

We believe that the language of the Apostle is sufficiently strong without adding anything to it, or setting up any other rule. And we do not read in these or any other texts of any particular form, and therefore have ceased to defend a set form of dress. (We trust that we are scrupulously avoiding all display and persons in the bounds of certain rules and forms, and gives such sweet liberty; but no liberty to gratify the flesh.

We know that many of the dear brethren disagree among themselves regarding a definite attitude in this matter; and it is only the humble and meek spirit which will retain or regain harmony in the midst of the piercing trials and freedom of thought and press, through which the saints are called upon to pass. And perhaps these few broken thoughts, humbly submitted, may lead some to inquire and find out just what their individual and personal attitude is in this matter.

But is it not painful to think how much time and energy has been spent by the Church on the "dress question" in legislating and trying to keep the members within certain bounds, and what unjust sitting in judgment over those who overstepped the marks, while the simple Gospel of Salvation through the blood of Jesus Christ has been only too meagerly proclaimed? May God forgive us, and give more grace and wisdom and love in the future.

The foregoing, which is considerably more lengthy than was anticipated, is by no means given in a spirit of irony or intended to turn any one from the path of righteousness. God forbid! With mailed eye and trembling hand do we record this message bearing upon a topic which confronts us today and which we would gladly forego if that were the divine decree. Yet it seems to us that, on the same questions, many of us need to have the same truths pressed home that were necessary in apostolic days.

Now let us comprehend that although we may do many things for my brother's sake whose conscience is weak, yet I am not to be kept in bondage by another man's conscience. May God give us wisdom and meekness and forbearance to distinguish between the liberty of the Spirit, which gives deliverance from all forms of bondage, and the worldly, disobedient spirit, which refuses to follow the plain way of the Lord, because it is uncongenial to the flesh.

MODEST APPAREL.

IN A RECENT issue we published several articles on "Plain Dress." We also felt led to present a few thoughts on the subject at hand, namely, Why do the Brethren dress plain? This can be answered briefly and correctly: Because the Bible teaches that they should do so. But without any explanation this answer might be taken to mean that the Bible teaches that they should dress in just the particular way that they do, which would be manifestly incorrect.

We do not feel it our province to attempt to answer the question as to why the Brethren wear the particular form of dress that they do, as that would simply be to defend a custom. And that we leave for others who are thereto appointed.

The real question at hand is, "What does the Bible teach on this subject?" This is all very plain when once the heart is open to receive and obey the truth.

What then does the Bible teach? First, there is the general and fundamental who have undertaken it have failed largely in it. The reason is because it has been mainly a work on the outside. Pride is deeply rooted in the heart, and may be there, but many have founded beneath a plain exterior. Get the Lord enthroned within through the Indwelling Holy Ghost, submitting to his teaching in the Word, and the dress question will be quickly settled. Then we will find that the Spirit does not lead people along in restaurants, but that He does take the "love of the world" out of their hearts, and puts in the "love to God" which makes it an easy matter to obey and please Him. And He delivers so effectually from the bondage to men and to forms, and gives such sweet liberty; but no liberty to gratify the flesh.

But we will not expand on this matter, but will continue with what we attempted to turn any one from the path of righteousness. God forbid! With mailed eye and trembling hand do we record this message bearing upon a topic which confronts us today and which we would gladly forego if that were the divine decree. Yet it seems to us that, on the same questions, many of us need to have the same truths pressed home that were necessary in apostolic days.

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EVANGELICAL VISITOR.
NOTICE OF ANNUAL CONFERENCE.
TO BE HELD MAY 18-20, 1898 NEAR GORMLEY, ONTARIO.

FOR THE SATISFACTION OF ALL WHO PURPOSE ATTENDING THE CONFERENCE THIS SPRING, WE MAKE THE FOLLOWING STATEMENTS:

All those coming from the east, south, and west will come to Toronto, to the Union Station, then take the street cars to the C. P. R. crossing, and there change cars for Richmond Hill. The cars will leave the Union Station every four minutes. The crossing is about two miles north from the Union Station on Yonge street.

The trolleys at the crossing will leave for Richmond Hill at 7 a.m., 9:45 a.m., 2:40 p.m., and 5:30 p.m. On Tuesday afternoon, May 17, the company will put special cars on the track from the crossing to Richmond Hill, to accommodate those coming to the Conference. They will also give reduced rates. It is fourteen miles from the crossing to the Hill.

Preparation will be made to take all from Richmond Hill to the place of meeting. Gormley is the nearest post-office to the place of Conference. There will be a daily mail from Gormley to the Conference during its various sessions.

SAMUEL BAKER.

Gormley, Ont.

LOVE-FEASTS.

Ontario.
Markham, York Co. May 21
Black Creek, Welland Co. May 28
Nottawa, Simcoe Co. May 29
Welland, Welland Co. June 4
Howick, Huron Co. June 4
Waterloo, Waterloo Co. June 11

Pennsylvania.
Skippack, B. R. Sta., Graters Ford, June 4-5

Ohio.
Wayne Co. June 4-5

At the Home of Bro. J. H. Smith, near Lawrence, on the P. & Ft. W. R. R. All trains stopping at Lawrence will be met by private conveyance.

Valley Chapel. May 28-29

Indiana.
Elkart Co., Union Township. May 28-29

Kansas.
Brown. April 30 and May 1
Clay County. May 14-15
North Dickinson. May 28-29
South Dickinson. June 4-5

Oklahoma.
County G. August 27-28

New York.
Clarence Center. May 14

Brethren and Sisters going to the Markham love-feast and passing through Buffalo, are invited to attend. Trains leave Tonawanda for the Center at 9 a.m. and 9:25 p.m.

INFORMATION WANTED.

I WOULD be pleased to be informed immediately how many Brethren and Sisters from the east and west expect to go to General Conference, convening at Markham, Ont., on the 18th of May, 1898, via Buffalo, Niagara Falls and Suspension Bridge. I will try to get reduced rates from Suspension Bridge to Toronto as soon as I am informed of the number going. I will endeavor (D. V.) to meet the company at Suspension Bridge on the morning of May 17th and conduct them to the train. Train leaves Suspension Bridge at 9:15 a.m., arriving in Toronto at 11:15 a.m.

D. V. HEISE.

Clarence Center, N. Y.

CHURCH NEWS.

BUFFALO MISSION.

ONCE more I write out a statement of our work in the Mission as to the building of the church, etc. In my last report, April the 1st, I had the amount received correct—$153.25—but in drawing it off from my book I was in a hurry and omitted the $23 from Markham and also the $1.60 from Sister Martin, but it was all correctly balanced up, leaving a balance due Mission of $6.11. I wish to say that there is no blame on the editor for the mistake. I did not take time to look it over after I had written the report.

Since our last report we have the house about ready for plastering and getting the seats in, and wish to say that we are trying to get the Mission hall ready for dedication by May 15th if possible. There will be $200 required yet to complete the building, and I desire to have all debt paid up before the dedication. There are $137 to be paid before May 15th for lumber received for the building. So I would say all that wish to help in the building of the Lord's house in Buffalo, please send, as the Spirit of the Lord directs, before the 15th of May. I am very anxious to have the building completed before council. Wife and I have been laboring hard ever since last November, to get a place to worship in. I do both mason and carpenter work and some times have been left to do it alone. Am pleased for the help received from the Black Creek and Clarence Center districts and hope God will reward them. Would also say there are some who depend on Clarence Center helping this Mission. Indeed Clarence Center does much for the Mission, but it comes on a few brethren. There are several widows with large families to look after and we should not put to much on them.

I hope all will remember that by giving a little they will help in the good work. I am willing to do my part. Some may say that the Brethren are building a home for me. I had a good home before I come here—all completed. But I have come here to work for the Lord, to lift up the fallen, and save souls by the help of the Lord. May He have all the Glory. Amen.

Receipts since March 19, 1898.

DONATIONS
Bro. Peter Rhodes, Clarence Center. $ 2 00
Maria Lewis, Clarence Center. 2 00
Hannah Martin, Clarence Center. 1 00
Catherine Kohl, Grater's Ford, Pa. 2 00
A Sister, Upton, Pa. 5 00
John Rhodes, Clarence Center. 4 00
Susan Rhodes, sen., Clarence Center. 3 00
Susan Eschelman, Clarence Center. 5 00
Black, Creek Collection. 7 00
Fannie Heise, Clarence Center. 1 00
Hattie Herr, Clarence Center. 1 00
M. G. Engle, Holland, Kans. 2 00
A Sister, Cumberland Co., Pa. 1 00
A Sister, Sedgwick, Kans. 2 00
Mary Almost, Springvale, Ont. 1 00
Andrew Holler, Springvale, Ont. 1 00
A Sister, Lancaster, Pa. 1 00
Eliza Herr, Clarence Center. 1 00
Corinna Herr, Clarence Center. 2 00

Total, $ 64 57

EXPENSES
Due Mission from last report. $ 6 11
Lumber, etc. 58 46

Total, $ 64 57

Due Mission. $ 25 07

25 Hawley St., Buffalo, N. Y.

CHICAGO MISSION.

BROS. A. L. Myers and Jacob Thomas from Freeport were with us a few days, stopping over the last Sunday of March and holding several meetings. The workers love to meet. Bro. Myers, as he was the first of our Brethren engaged in permanent mission work in Chicago. Bro. S. H. Zook, with his wife and two children, were with us one week, stopping on their way to Pennsylvania. We had good meetings while they were here. Bro. Zook expects to labor in Mexico the coming year. May the Lord prosper his labors.

Sister Anna Bert is still with us. Easter was an enjoyable time in the Sunday School. We acknowledge a gift of fresh provisions by Sister Rosa Zook.

Financial report for month ending April 16th, is as follows:

Receipts from March 19, 1898.

Due Mission. $ 64 57
EXPENSES.

Balance due Mission .................................................. $25.57
Stationery ................................................................. 80
Oil and coal ............................................................... 2.38
Provisions ................................................................. 16.29
Hall rent ................................................................. 12.00

Total ................................................................. $55.04

CREDITS AND DONATIONS.

Bro. Geiger, Ont. ................................................... $5.00
Jacob Thomsen, Freepost ........................................... 5.00
P. H. Bert, Kansas .................................................... 2.35
Rose Bank S. S., Kansas ............................................... 1.83
Sunday School Mission ................................................ 2.15
Collections ............................................................. 3.49
Hall rent ................................................................. 4.75
S. H. Bert, Kansas ...................................................... 1.80

Total ................................................................. $27.27

Balance due Mission ................................................ 27.77

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

MISSIONARY.

"The field is the world."—Matt. 13:38.
"Go ye into all the world and preach the gospel to every creature."—Mark 16:15.
"For the Son of man is come to save that which was lost."—Matt. 18:11.

FROM AFRICA.
Cape Town, March 15, 1898.

To-day still finds us in Cape Town, notwithstanding we had the time appointed to leave for our field of labor, from which there seems to be no waverings. We cannot but take it as an evidence that the Lord is leading, even though the present appears like "standing still." We feel assured, however, that it is only "to see the salvation of God." The rains have been so very unusual, and in consequence fever has prevailed much more than usual. In view of this we were strongly advised to wait until the rainy season is past, and have the dry season wherein to become acclimated.

We are happy, however, to feel that our time here is not lost. We have not entered into any definite Mission work; yet we are made to realize that even on this line our stay is not fruitless. But our opportunity to improve our undisturbed hours in the study of the language has been very precious, since the better we have the language the greater our opportunities when we are among our people.

We had a pleasant interview with an aged Missionary, who spent forty-two years in the Zulu country, but is now on his way to America. He advises strongly to get the language at once and "not walk on stilts," (as he used the term,) this gives us all the more courage to apply ourselves, in order to make use of the language as early as possible.

We are enjoying our usual health and happiness, still endeavoring to lean on the arm that helped us thus far.

We still crave an interest in your prayers.

For the Evangelical Visitor.

A VOICE FROM INDIA.

Dear ones in Jesus—"Lord thou wilt ordain peace for us; for thou hast wrought all our works for us," Isa. 26:12.

Our hearts are filled with praise and gratitude to God for the wonderful things he has been doing for us since our last writing from the city of Hong Kong. Feeling that our work was finished in China, we took ship for this place Feb. 3rd. In answer to prayer we had the most delightful voyage we ever had. The sea was smooth nearly all the way, so that we had but very little sea-sickness and could read and study the Word as we could not do on any previous voyage. As we neared the equator we rejoiced in the fact that the Lord was fulfilling Ps. 121:5,6 in our behalf.

There were on board about 300 Chinese passengers bound for Singapore and Penang, to whom were given tracts and Scripture portions. A number of Indians were also on board that had been employed in the English army and were now on their way back to their native country. But a few were able to speak the English language. At Singapore and Penang this number was increased to about 300. As we went about among these passengers we were enabled to understand a little about Indian life. And as we neared our destination we felt the responsibility of souls resting upon us as never before in our lives. We also felt our need of humiliation, that God might be able to use us in the salvation of precious souls. And since we have been here He has been answering our prayers on this line. What joy true humility brings to the soul!

As we passed up the Hugh river (a delta of the great Ganges) we passed a number of places where ships had gone down that were run on to the quick-sand by drunken pilots or careless officers of the ship. As we pass up the river of time let us see to it that we have on board the proper pilot—(the Holy Ghost,) lest we are likewise stranded on the quick sands of sin. Amen.

When we arrived at this city, our dear Bro. Lee, the brother who had invited us to their home till we found out the will of the Lord concerning us, was waiting for our arrival. He conducted us to their home where we received a hearty welcome. They have offered us a home at a very cheap price till we have learned the language sufficiently to begin work among the natives in their own tongue. We find excellent opportunities for learning the language that we would not find elsewhere. They are Holy Ghost Methodist workers and are carrying on a home for child-widows and famine orphans on the faith line. They have had much experience in the Lord's work in this country and are able to give us many valuable instructions.

We find many opportunities for work, while we are studying the language. We are taking up the language of this district, Bengal, in the name of the Lord. There are 15,000 Bengali students that are attending English colleges and can read English literature, besides many other thousands of Europeans, Eurasians and natives that speak the English language. There is plenty to do on every hand.

A few days ago we visited a Hindoo temple. The first sight that greeted our eyes was a lot of men lying on the ground in the hot sun, beating themselves and torturing their bodies and calling upon their god, thinking that in this way they were able to make themselves holy. Because of their holiness, people were contributing money to them. A little farther on we saw priests lying in ashes with scarcely any clothing upon them. One place of worship was where they offered their sacrifices of goats and cattle before the idols. All the different places of worship were hideous sights of filth. Very near to these sights was the fire god, where they cremated the bodies of the dead. One body was burning and two others were awaiting the arrival of the elder son to put them into the ditch, lay the wood upon them and set them on fire. Our hearts were filled with sadness while gazing upon these scenes of heathenism. Oh! I cannot understand how that Christians can be so unconcerned about these poor, benighted people.

The other day a native funeral passed our house, and as they went along the street the hired mourners were calling out, "Aah! Aah!"—i.e. god, god, calling upon God to take the soul of the departed.

Wherever we go we see about us sin, sin, sin. But the worst part about it is that it is dragging souls down to Christless graves by the millions.

"Behold the hands stretched out for aid, Diseased by sin and sin and sin dismayed! O will you to their rescue go."—D. W. ZOOK.

Caleutta, India, 144, Dhurrumtollah st.
OE YOUTH.

Character is more than reputation.

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

ARISE.

You can rise with God's assistance,
You can leave the past behind;
Every time you make resistance
Stronger grow your heart and mind.

Firmly stand against temp ation,
Do not leave your soul to sink.
You can rise from degradation,
You can free yourself from drink.

—Sacred Heart Review.

IMPORTANCE OF A PURE BOYHOOD.

PURITY is one of the essentials to life.
Pure air, pure food, and pure medicines are needed for the body.

Pure reading, pure thinking, and pure acting are quite as needful to the boy life as to produce a strong, well-rounded, and effective manhood. It is a notable fact that the world's greatest men were once the world's cleanest and purest boys.

Young Moody was a country boy who came to Boston to make his way. He had been well brought up at home and did not depart from his training. It is doubtful whether he had a single bad habit to give up at his conversion. It is very seldom that a man who has been a wicked debauchee before his conversion attains to any great eminence or usefulness. I know this is contrary to the usual opinion, but unfortunately I think the usual opinion has but little evidence in its favor. Read the boy life of Washington, Lincoln, Grant, and Garfield of our country, and of the grand old man, Gladstone, of England, for proof.

The heroes of the Bible were not men who wasted youth in drunkenness and lust and then turned to God. Almost without exception they appear to have led clean, wholesome and self-respecting lives from their youth up. The sins of Paul were not vicious, outbreaeking sins, but simply conceit and pride of position and of his opinions. There is something about drunkenness and lust that eats out the very vitals of character. Burns had it about right in his thought when he said, "It hardens a' within and petrifys the feeling."

The men who have wrought most mightily for God and the race, and whose names stand highest on the scroll of honor have been sound men, not the eaten out hulks of manhood. Let our boys keep themselves pure and clean.—J. F. Stewart, in Religious Telescope.

THE BOY ON THE FARM.

WHAT CHARLES DUDLEY WARNER HAS TO SAY OF HIM.

It is my impression, says Mr. Charles Dudley Warner, "that a farm without a boy would soon come to grief. What a boy does is the life of the farm. He is the factotum always in demand, and always expected to do the thousand and one things that nobody else would do. Upon him fall the odds and ends, the most difficult things. After everybody else is though he is to finish up. His work is like a woman's—perpetual waiting on others. Everybody knows how much easier it is to cook a good meal than to wash the dishes afterward. Consider what a boy on a farm is required to do—things that must be done, or life would actually step. It is understood, in the first place, that he is to do all the errands, to go to the store, to the post office, and to carry all sorts of messages. If he had as many legs as a centipede, they would tire before night. He is the one who spreads the grass as the men cut it; he stows it away in the barn; he rides horses to cultivate the corn up and down the hot, weary rows; he brings wood and water and splits kindling; he gets up the horse and turns out the horse. Whether he is in the house or out of it there is always something to do. Just before school in the winter he shovels paths; and in the summer he turns the grindstone. And yet, with his mind schemes of what he would like to do, and his hands full of occupation, he is an idle boy who has nothing to busy himself with schools and chores, yet there is the secret of what he, as an heir, ever amounted to anything in the world, or was of much use as a man, who did not enjoy the advantage of liberal education in the way of chores.—National Educator.

DIG FOR YOURSELF.

Nothing better could happen to the young man who has the right kind of grit than to be thrown on the world and his own resources. A well-to-do judge once gave his son a thousand dollars, and told him to go to college and graduate. The son returned at the end of the first year, his money all gone, and with several extravagant habits; at the close of the vacation the judge said to his son, "Well, William, are you going to college this year?" "I have no money, father." "But I gave you a thousand dollars to graduate on." "It is all gone, father." "Very well, my son; it is all I could give you; you can't stay here; you must now pay your own way in the world." A new light broke upon the vision of the young man. He accommodated himself to the situation, again left home, made his way through college, graduated at the head of his class, studied law, became Governor of the state of New York, entered the Cabinet of the President of the United States, and has made a record that will not soon die, for he was none other than William H. Seward.—Christian Work.

POOR GIRLS.

The poorest girls in the world are those not taught to work. There are thousands of them. Rich parents have petted them, and they have been taught to despise labor and depend upon others for a living, and are perfectly helpless. The most forlorn women belong to this class. It is the duty of parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it. Every daughter should be taught to earn her own living. The rich as well as the poor require this training. The wheel of fortune rolls swiftly around—the rich are likely to become poor, and the poor rich. Skill added to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do parents must educate their daughters to work; no reform is more imperative than this.—Selected.

SOUND ADVICE.

Be more disinterested than society requires you to be. Be more virtuous than the laws require you to be. Do not hesitate to risk yourself. Do not shrink from defending on principle. It will require you to be more disinterested than society allows. In the case of Mary of Bethany, and held by others to be disinterested, it was shown that she was the one who spread the grass as the men cut it; she stows it away in the barn; she rides horses to cultivate the corn up and down the hot, weary rows; she brings wood and water and splits kindling; she gets up the horse and turns out the horse. Whether he is in the house or out of it there is always something to do. Just before school in the winter he shovels paths; and in the summer he turns the grindstone. And yet, with his mind schemes of what he would like to do, and his hands full of occupation, he is an idle boy who has nothing to busy himself with schools and chores, yet there is the secret of what he, as an heir, ever amounted to anything in the world, or was of much use as a man, who did not enjoy the advantage of liberal education in the way of chores.—National Educator.

"It is not enough to pull the weeds from the garden; the plants themselves must be cultivated and cared for. We must root out the bad habits from our lives, but we must also strengthen the good ones by constantly practicing them."
Evangelical Visitor.

Our Times.

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

The Present Crisis.

As we go to press, our country seems to be on the verge of being plunged into war with Spain. Guns have already been fired and ships captured and the patriotism seems everywhere to be stirred. What the outcome will be can only be conjectured. We find in all such crises that there are the pessimistic and optimistic elements. As for ourselves, we are hopeful in the midst of our pessimism. We look at these national conflicts as only forerunners of general changes which must take place in the end of the Gospel Age. That we are in portentious times, no thinking mind will call in question;—times such as the world has never seen. Nothing will surprise us, as being the outcome of the present initiatory step, in way of national alliances, political, social, and religious conflicts, or even local persecution of the saints. The intrigue with which state and church are co-operating, and the movements which are on foot to effect church union are irrepressible factors in the coming conflict which will mark a crisis in the age. These pending scenes will come: they are destined to come as object lessons, teaching that all these are not the basis of Millennial glory. In the midst of all this commotion and agitation we have the promise that if our mind is staid on God we shall be kept in perfect peace. The test may yet come to us to prove whether indeed we are pilgrims and strangers; whether we are simply stewards of what God has entrusted to us; and whether our citizenship is in heaven.

The Outcomes of Ignorance and Superstition Even to-day:—In a Roman Catholic church in Pueblo, Mexico, there was recently posted the following notice, which was seen and read by Rev. Francis S. Benton, a Protestant Missionary, who sent a transcript of the same to the Christian Endevor World:—"Raffle for souls. At the last raffle for souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of Purgatory:—"Ticket 841. The soul of the lawyer, James Vasquey, is released from Purgatory and ushered into heavenly joys. Ticket 41. The soul of Madame Calderon is made happy forever. Ticket 762. The soul of the aged widow, Francisca de Parras, is forever released from the flames of Purgatory. Another raffle for souls will be held at this same blessed church on January 1st, at which four bleeding and tortured souls will be released from Purgatory to Heaven, according to the four highest tickets in this most holy lottery. Will you, for the poor sum of one dollar, leave your loved ones to burn in Purgatory for ages?" This is Romanism at home," where her true nature is most clearly seen. What the Roman religion is in Mexico, and in South America, that it is in its real nature here in the United States. Of this there can be no question whatever. And it is evident that it is the same now as it was when the Monk Tetzel went through Germany peddling his "indulgences," which roused the indignation of Luther and started him upon the work of the Reformation.—American Sentinel.

Under "Washington Letter" in the Kansas City Catholic appears an expression as to the present restless condition of the nations. We present extracts as follows, without comment: A very important and well known prelate at Rome has lately written a private letter some extracts from which are given by the gentleman to whom it was written. This prelate says: "The peace of Europe is now hanging by a thread. I happen to know that there has been unusual activity of late in all the affiliated revolutionary societies. You must understand that these societies refuse to accept Nihilism, so that while there is activity from the Iberian peninsula to the Asiatic border, the Nihilists are not included in the movement. In Spain both the Republicans and Carlists are organized, with the certainty that in the event of any outbreak the Carlists would have to subordinate themselves to the Republicans. The conditions are different in France. The Dreyfus incident and the persecution of the Jews came from the enemies of the Church and of the Republic which the Church sustains. In Belgium the action of the debauched King and his half drunken announcement—for it amounted to that—of his intention to subordinate Belgium to the military despotism of William the Little, has created a hoopla great secret societies are more active than ever. The German Empire is a seething furnace. There are two elements at work. The one is the vast army of Republicans—men who seek to better the conditions of men, the other is the whispered dissatisfaction of nearly every ruler in the twenty-five states, which with Prussia form the German Empire. These mutterings come from the rulers because they see that the continuance of the militarism of the Empire means, that before very long the people will overthrow the whole structure and take the power into their own hands. Race antagonisms are undermining Austria Hungary. There is a powerful organization in Russia, outside of the Nihilists. Italy is honeycombed with dissatisfaction, and the Hol- lands, notwithstanding their late disaster which they attribute to Germany and Russia, are seething like a gunpowder. All this is known at the Vatican, as it is known nowhere else. His Holiness, the Pope, has been ap-pealed to from more than one quarter, not only for information, but for aid, to prevent the conflagration that is threatening. Of course whatever can be, will be done at the Vatican to preserve the peace of the world. But there is great danger that the outbreak will come. The German is trying to arouse the race passions. The English is trying to show where better conditions can be offered. The French to arouse military enthusiasm. Yet I fear that even the wisdom of Leo, great as it has been shown to be, cannot prevent such a blood letting as will remake the map of Europe. * * *

These are days of great unrest among the nations. The political world, as some have described it, seems like a great volcano, whose muttering can be heard and whose quakings can be felt, and which threatens to burst forth at any moment into devastating eruptions. It is felt generally that a catastrophe is not far distant; and as nearly all international questions assume new international importance, it is feared that the event, whenever it comes, will be of world-wide magnitude. There are few statesmen who feel like saying what countries, in such an event would be left unshaken and what peoples would remain unaffected. Those who know most about national affairs seem to be the most deeply concerned. It has already come to pass that men's hearts are failing them for fear and for looking after those things which are coming on the earth. These are days of great unrest, also, in the professing church of Christ. Great religious systems are being deeply stirred concerning subjects which were supposed to have been forever settled. The questions faced and disposed of by the Reformation are to the front once more, and are being vehemently debated. Within evangelicals who believe in historic creeds have had the secret societies which they attribute to Germany and Russia, and the chief concern of most appears to pass rapidly from the excitement of one meeting to another, rather than to
seek the calmer exercise of holding communion with God, and the quieter life of serving in God's way and place in the power of the spirit. Restlessness seems to preclude almost everything in the religious world, and to those who keep their lonely watch with God through a weary night, like the mourners, appears in these days to be ever rising and falling, or to be tossed to and fro, like the troubled sea. *The Gospel Message.*

It is a sad truth to note, that in these degenerate days the church is becoming more and more a dangerous competitor to the world in the various branches of worldliness. For instance, the rector of St. John Episcopal church in Jersey City has started a dancing class, in a room connected with the church edifice, at prices which completely outbid the "worldly" teachers of the art, and as a result the latter's patronage has fallen off, while the church dancing class is booming. What a spectacle to the world! The church of Christ teaching and indulging in worldliness of the worst character. There are many people who think it all right to engage in this "art" or similar worldly amusements, as long as they are conducted by the church. This is a sad mistake. But there is nothing which human nature appreciates more than the opportunity to do a wrong thing in an eminently respectable manner.—Ex.

A curious experience in education is reported from Mexico, where an American millionaire is starting a small community for his progenitors of an ideal race to be. This theory is not in harmony with the spirit of the people, work by the principle that one man's liberty is judged by another. This theory is not in harmony with the spirit of Christianity.

Though Rome is called "the eternal city," the name by right belongs to the city of Damascus, in Syria, which is the oldest city in the world. As long as man has written records, the name of Damascus has been known.—Ex.

**OUR DEAD.**

**GROFF.—Elmer Groff was born February 4, 1896, died October 3, 1897, aged 1 year, 7 months, and 29 days. Services held at the North Union church, conducted by Bro. John A. Stump, Text, Matt. 18:33.**

**KILLIAN.—Maggie May, daughter of John and Minnie Killian was born January 10, 1897, died December 14, 1897, aged 11 months and 4 days. Services conducted by Bro. John A. Stump at the Union Repton church. Text 1 Pet. 1:24.**

**ENGLE.—Harold M., infant son of Harry S. and Sister Barbara Engle of Aene, Kan., died April 6th, 1898, aged 8 months and 26 days. His remains were pronounced typhoid-pneumonia. Funeral service held on the 8th at Newburn church by the local ministry. The parents have the sympathy of the community in their bereavement.**

**MEREDITH.—William Albert Meredith was born April 2, 1873, died April 22, 1890, near Donne, Kansas, at the age of 27 years, and 20 days. Deceased suffered of liver troubles, having been sick about ten weeks. He leaves a young widow (nee Shank, daughter of Bro. John Shank of Navarre, Kas.) and an infant son; also father, mother and two sisters mourn his loss. Parents and one sister live in Pa. Services held in the Belle Springs church on the 24th, conducted by Bro. J. N. Engle assisted by Eld. J. D. Trostle. Text 1 Peter 1:24. Interment in the adjoining cemetery.**

**WINGERT.—Died, near Ringgold, Md., January 26th, 1898, Sister Mary, daughter of Elder Aaron C. Wingert, aged 74 years, and 7 days. She was the mother of 7 children, two of whom preceded her. A bereaved husband and 5 sons survive her. She was converted in her youth and was a consistent member of the church for about 50 years. She was not afraid to die, and the bereaved family has the bright evidence that she died with a blessed hope. Many near and dear friends are left to mourn their loss. Services held at Ringgold meeting-house by Elder Geo. S. Wingert and home Brethren. Text Rev. 14:12. Interment in adjoining cemetery.**

**FIKE.—Died, April 10, 1898, of drupery, Sister Catherine, wife of Bro. Moses Fike of Rooks county, Kas. aged 62 years, 7 months, and 7 days. The subject of this notice was born in England. At the age of about 17 she was happily converted to God, when she received the evidence of the new birth. In 1854 she, with her parents, came to America and settled in Mich. In 1856 she came to Benton county, Iowa, and was married to James Robinson in 1856, to whom four children were born. Two of which preceded her. She was left a widow in 1868 was married to Moses Fike in 1872, to whom two children were born—Albert and Maria Fike. Her sufferings in her late affliction were severe but she bore them with Christian fortitude and died in the triumphs of faith, choosing for her text 1 Cor. 15:57-58. The funeral services were conducted at her late house by Bro. Noah Zook. A large concourse of people were present. Sister Fike was an exemplary Christian. The husband and surviving children have the sympathies of the community.**