A man of experience has truly put it wisely in saying that faith's chain has but three links—Lor-d, help-me.

To be reviled, rejected, and persecuted by men is no token that we are out of line with God. Cain slew Abel because his own deeds were evil and his brother's were righteous.

HOLINESS unto the Lord.

HOLINESS is a life following the consciousness of a definite experience of cleansing from the desire to sin. This experience is distinct from and follows justification and regeneration, and is never realized until the individual has made an unreserved, eternal consecration to God.

Justification is an act of faith on our part, taking hold of God's declaration that our sins are forgiven and that we are pronounced just before Him. Regeneration is a creative act wrought out in the soul by the power of God. Sanctification is also an act of faith on our part, accompanied by a cleansing attendant upon certain conditions which brings the being under the power and control of the Holy Ghost, who comes with a distinct filling and a positive abiding, to remain so long as we believe, even forever—if we doubt not God forever. Glory to His name!

Holiness is a condition attendant upon the gift or baptism of the Holy Ghost, by some termed the experience of sanctification, and is known as The Life More Abundant.

In order to retain this grace and power and life, it must be witnessed to the same as justification and regeneration in order to be regained. Take note of a soul that is never willing to say that he is justified and regenerated, and you will speedily observe that he has no consciousness of a present salvation. (This attesting to may however be abused; and the soul, relying on this, may become as a sounding brass and his testimony as a grating rasp on the ears of sanctified hearers.)

Some claim to have received this grace in their conversion; but when asked to confess with their lips and prove with their life (in public walk or secret chamber) that they are wholly sanctified, they have an uncertain accent and an evasive demeanor.

As far as birth and environment and Adamic nature is concerned, we are altogether begotten in sin; but glory be to God! since Jesus came, who saves his people from their sins and taketh away the sin (unbelief) of the world, it is our privilege to live blameless before Him. Not by calling sin, righteousness, but by being kept by the power of God from the reigning power of sin, the "want to" having been removed.

The reason some people oppose holiness is because they in their lives are unholy and have never consented to live holy. Perhaps no more piercing test can be made than a proof of an unselfish spirit in public life and a purity of thought and act in conjugal relation in private. When ministers of the Gospel and church officials will stand out in public opposition to holiness on these lines, is it not high time that the groves of Baal and the images of Moloch be demolished?

A time is prophesied whereof it is said that "HOLINESS unto the Lord shall be upon the bells of the horses." What will then become of those who oppose holiness as an experience and as a life?

Self is the center of evil and must be denied. Consequently primitive action must be taken at home. The Christ-life will predominate when once the spirit of selfishness is cast out.

Do you think you are humble? The truly humble know and say little about their humility. Consequently he who knows much of his own humility lacks the humbleness of Jesus Christ.
THE FATHERHOOD OF GOD.

FROM THE GERMEN.

Father lead me day by day,
Ever in Thine own sweet way;
Teach me to be pure and true,
Show me what I ought to do.

When in danger, make me brave;
Make me know that Thou canst save;
Keep me safe by Thy dear side,
Let me in Thy love abide.

When I am tempted to do wrong,
Make me steadfast, wise, and strong,
And, when all alone I stand,
Shield me with Thy mighty hand.

May I do the good I know;
Be Thy loveling child below;
Then at last go home to Thee,
Evermore Thy child to be.

—Selected.

Burdens.

Thy burden is God’s gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says, “Cast it on Me, and it shall easy be.”

And those who heed His voice,
Seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.

It is the lonely load
That crushes out the life and light of heaven;
But borne with Him, the soul restored, forgiven,
Sings out through all the days
Her joy and God’s high praise.

—Faith’s Record.

For the Evangelical Visitor.

DAILY EXPERIENCE.

PAPER NUMBER EIGHT—TRIAL.

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.”—Peter 1:7.

Trials may be classed under two heads; viz.: temptation and affliction. “In the world ye shall have tribulation,” says Jesus—Jno. 16:33. The child of God cannot get around it. He may be ever so holy and good, but as long as he is in the world he will have tribulation. There is not a day passes by but what he has had a trial of temptation or affliction to pass through. Many therefore sorrow and some would even dare to complain, because of the adversities they meet with in the way. We will admit with them that “no chastening for the present seemeth to be joyous; nevertheless afterward it yieldeth the peaceable fruits of righteousness.”—Heb. 12:11. And this also we know, “that ALL things work together for good to them that love the Lord, to them who are the called according to his purpose.”—Rom. 8:28.

Our Saviour was tempted in all points like as we, and suffered great afflictions while in the world. There fore, “beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you: but rejoice inasmuch as ye are the partakers of Christ’s sufferings; that when his glory shall be revealed, ye may be glad with exceeding joy.”—Peter 4:12, 13.

Trials are not an indication of a lack of faith, but are rather for a display and strengthening of the genuineness of the same. Because a man is severely tempted, or sick, or afflicted in any other way, does not say that he is unbelieving; for his temptation may be for the increasing of patience, his sickness for the glory of God, or his other afflictions for the proving of the sincerity of his faith and obedience, or for the drawing of him nearer to his God. In some way they all work out for His good and for the glory of God, and thus “yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.”

The devil goes up and down through the world as a roaring lion, seeking whom he may devour.—1 Peter 5:8. He is the greatest adversary man has to contend with. It is his business to deceive and lead astray even the very elect if possible. And if he cannot lead astray, he will do all he can to impede the progress in divine life and work for the Master. But those hindrances are overruled for good, and for the furtherance of the cause of Christ. His killing of the Lord Jesus, resulted in redeeming the world from under his power. His persecution of the early church brought about the preaching of the Word of God everywhere. As a consequence of his imprisoning such as John Bunyan, instead of his preaching to only a few hundreds of his day who were needing the truth, by the accomplishment of his pen he preaches to the millions of the generations of many nations of various languages. And so in ALL things that the child of God endures it results in the peaceable fruits of righteousness.

The world is full of allurements which, if yielded to, will spot the white raiment of the child of God; but if resisted, will result in his name being confessed by Jesus before the Father which is in heaven, and not blotted out of the Book of Life.—Rev. 3:4, 5.

Again, a “man is tempted, when he is drawn away of his own lust.”—Jas. 1:15. Our flesh may prove a snare to us. And unless we are watchful and prayerful, by it we will fall a prey to the adversary. But “blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him.”—Jas. 1:12.

Again he says, “I have chosen thee in the furnace of affliction”—Isa. 48:10. Though the filth of sin has been washed away, he has designed that we should pass through the refining process, that when we have been tried we shall come forth as gold.—Job 23:10. He has also said in Malachi that He, the Messenger of the covenant, shall suddenly come to his temple; ‘and that his angel of the covenant, shall suddenly come to his temple; and that the Lord shall sit as a refiner until “we also shall be as gold and silver.”—Mal. 3:1-3. Though he speaks more especially of Israel, every child of God realizes the same experience, after that the Holy Ghost has taken up his abode in his temple—the body. And as the refiner of gold and silver sits and allows the refining process to continue until in it he sees his image, even so the Spirit of the Lord sits as a refiner until “we also shall bear the image of the heavenly,” that we “might BE FOUND UNTO PRAISE AND HONOR AND GLORY AT THE APPEARING OF JESUS CHRIST.” AMEN.

D. W. ZOOK.

Calcutta, India, 144, Dhurrumtollah st.
THE subject at hand implies at first; a purification of the understanding, for "as a man thinketh in his heart, so is he." There must be no wilful blindness or voluntary prejudice against the truth. The eyes of the understanding must be open, and count all things but loss for the excellency of the knowledge of Jesus Christ our Lord.

Second: It implies purification of purpose. The will is the real faculty, the throne of our being; yet it is weak in that which is good, for it is touched with the blight of depravity like all the other powers of our being are. Self-will often asserts its "power through this medium as a force opposing the divine will. But in the pure heart there is only one single purpose. The soul falls back upon the infinitely perfect and blessed will of God. There is a perpetual choosing for Christ. As a bride chooses only her husband for her lord, so the true Christian, with singleness of heart says, Let thy will and not mine be done.

Third: Purity of imagination. Imagination is a creative power of the heart. The imagination of man's heart is evil without the assisting grace and good spirit of God helping; and without God helping, man is continually haunted with evil desires, unholy imaginations, and pictures of uncleanness and deception, just as serpents creeping and crawling in hidden places leave the venom of their windings in all their secluded chambers. So are the imaginations of man without the spirit of God helping.

Fourth: Purity of affections. The chief affection determines the soul's atmosphere in which it lives. It is the enthronement of God within the heart that gives purity of affection. The soul of man is so supremely bent on having an altar that it will worship something in its heart; and when God entereth upon that altar then all the evil affections of the heart will pass out, and man is regenerated through the stone-printing the affection through the precious blood of Christ.

THE HOLY SPIRIT.

WHO HE IS AND WHAT HE DOES.

(PAPER NUMBER ONE.)

Address delivered by Rev. R. A. Torrey, (Superintendent of the Bible Institute of Chicago, Ill.) at the Northfield Conference.

WE SHALL take up this subject a little differently from the way in which we have approached it on former occasions. We shall consider: The Holy Spirit: first, who He is; second, what He does; third, how to obtain Him in personal experience; fourth, how to retain Him in personal experience.

First of all, who He is. The Holy Spirit is a person. This is brought out all through the Bible, but I give out one verse as emphasizing that thought especially—John 16:13: "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come." Notice the number of times that "He" is used in this verse.

While the pronoun is not found so often in the Greek text, the first "He" is far more emphatic than in the English. The noun translated "Spirit" is neuter, and according to Greek usage the pronoun that refers to it should also be neuter. But the apostle who reports and translates Christ's words from the Aramaic into the Greek was so dominated by the conception of the Holy Spirit as a person, that he overlooked the usage of Greek, and used a masculine pronoun with the neuter noun, thus bringing out the personality of the Holy Spirit in the Greek far more emphatically than it is in the English.

But some may say: "Suppose that the Holy Spirit is a person; what is the use of emphasizing it; what difference does it make whether the Holy Spirit is an influence or a person?" It makes all the difference in the world whether our God is a "he" or an "it," a person or a thing. It is also of immeasurable, practical importance. If you think of the Holy Spirit merely as an influence or a power, you will think of something that you are to get hold of and use; if you think of the Holy Spirit as a person, you will think of one who is to get hold of you and use you. If you think of the Holy Spirit as an influence or power, you will be thinking of getting more of the Holy Spirit; if you think of the Holy Spirit as a person, you will think of the Holy Spirit getting more of you.

In the next place, the Holy Spirit is a divine person. This thought, too, permeates the entire Bible, especially the New Testament. One passage emphasizing it is Acts 5:3,4. Peter, in rebuking Ananias, says, "Why hast Satan filled thine heart to lie to the Holy Ghost," and "Thou hast not lied unto men, but unto God." Of course, then, the Holy Ghost is God. Oh, if we could only have that thought take possession of us to-day, that this Holy Spirit, whom we are to know in personal experience, is a person; infinitely wise, infinitely mighty, infinitely loving. Paul brings out the thought of the love of the Spirit in the fifteenth chapter of Romans, thirtieth verse, when he says, "I beseech you by the love of the Spirit," We hear a great deal about the love of the Father and the love of the Son, but how much time have you given to thinking of the love of the Spirit? O friends, we often times think and speak of the Holy Spirit as if there was a certain coyness and shyness about Him; as if He was constantly trying to elude us, and we must put forth some stupendous effort to get hold of and retain Him. What a difference it would make if we could only get the Bible conception of the spirit as a being of infinite love, who, however much we are eager to be filled with Him, is infinitely more eager to fill our hearts and our lives and our service with His presence and with His power. So much as to who the Holy Spirit is.

Second, as to what the Holy Spirit does. Of course we cannot attempt to take up the entire work of the Holy Spirit, even His working in man, beginning with the
work of conviction of sin, and passing on to His regenerating work, etc.

Let us notice two phases of His work to-day.

First: The Holy Spirit reveals Jesus Christ. This is seen in John 16:14: “He shall glorify Me; for He shall receive of mine, and shall show it unto you.” It is the work of the Holy Spirit to reveal Christ, to glorify Him. You will never really know Christ until the Holy Spirit reveals Him to you. Of course the Bible reveals Christ, and if a man studies his Bible he may get a correct intellectual conception of Him, but he will not have a real personal knowledge of Christ. Since I was ten years of age I cannot remember having passed a single day without reading this Book—excepting two weeks when I was too sick—but I did not know Christ. A good deal of that time I was leading a life very far from Christian. Some of that time I was an utter skeptic and agnostic. If you had asked me what the Bible taught about Christ I could have told you. I taught a Sunday School class part of the time, but whatever change it was when the glorious truth got hold of me, that there is a living person to-day who takes what is stated here in the Word of God, and makes it a living thing to us, so that we have not only an intellectually correct conception of Christ, but have a personal knowledge of Him as well. I have known Christ since that; I knew about Christ before. Many people are afraid of emphasizing the doctrine of the Holy Spirit, lest Christ in some way be put in the background. Friends, it is the work of the Holy Spirit to reveal Christ. Christ will never occupy so prominent a position in thought and speech as when you come to know the communion of the Holy Ghost, and the Holy Ghost gives you a personal acquaintance with Jesus Christ.

The second work of the Holy Spirit, and the one we shall emphasize this morning, you will find in Acts 1:8: “Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

It is the work of the Holy Spirit to endue with power for service. This same thing in the fifth verse of the chapter is spoken of as the baptism with the Spirit, and in the fourth verse of the succeeding chapter, as being filled with the Spirit. We are not going to discuss terms. Different phases of thought in connection with this subject are brought out by different expressions. But the essential thought is this: the Holy Spirit endues the Christian with power to witness and work effectively for Christ. Gentlemen, you have heard the Bible taught by gifted men; you have learned about the most effective forms of Christian work; you expect to use your knowledge in work for Christ; but I wish you to say, on the strength of God’s word, that all you have learned, and all the methods that you have studied, and all the resolutions that you have formed, will all come to practically nothing, unless you are definitely endued by the Holy Spirit with power from on high. “Ye shall receive power.” Is not that what we want? We go to our friends and we expect to lead those men to Christ. We think we know just the Scripture to use, and we use it and expect results—and there isn’t any. I came out of college a Christian, but whenever I think of my college life I think, oh, if I had only known Christ and the power of the Holy Spirit, how many of my classmates might have been saved! Gentlemen, we must have power, and thank God we can have power.

This enduement with power is a very definite thing; something distinct from the regenerating work of the Holy Spirit—for this promise was made to men already regenerated—a special work of the Holy Spirit calculated to fit us for the work of bringing others to Christ, and of witnessing for our Master along every line. A man may not know when he was endued with power from on high. I do not know when I was regenerated, though I know I have been. So a man may not know when he was endued with power from on high; but whether you know or not, you may know the fact; unless you know definitely that you have been so endued, I would not stop until I did know it.

For the Evangelical Visitor

WHY NOT NOW?

You expect to go to heaven and so you know you must be a Christian before going there. Why not now?

If you put it off, what right have you to think at some time in the uncertain future you will have plenty of time in which to get ready? Why do you desire to put the matter off? If Christianity is good to die by it ought to be good to live by.

Are you really satisfied and contented with your present ways of living? Are there times in your life when you have doubts as to your present course being the right one? If death should come for you now would you feel ready to meet the grim monster and would you want to stand before your Creator in your present condition?

Better face the fact that you are still unprepared. Think of the opportunities that you have neglected. As they come to mind is it any wonder that they bring pangs of regret?

You have no good reason for further delay, and strive as you will you cannot find an excuse that really satisfies your outraged conscience. God gives you another opportunity now. What will you do with it?

Will you again refuse His friendship? Will you once more say “No” to His offers of mercy? If you do, it may be the last time; for He may take you at your word and accept your excuse and call you into eternity. Then regrets will be of no avail. Your excuses will amount to nothing, and you will look back upon a useless and wasted life.

Why not give up your selfishness and sinfulness? God calls you to turn from evil. Jesus died for you. Died that you might have eternal life. Can it be possible that He died for you in vain?

May God help you realize your need of the Savior. May you heed the warning and this day choose life that you may live.

C. F. LADD.

210 Pacific Ave., Jersey City, N. J.
WHY I AM A CHRISTIAN.  

BY W. H. BERNHARD.  

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DEAR CHRISTIAN READER:—  

I HAVE in my heart a great love for my own people, the Hebrews, because the world owes to the Hebrews more than can ever be expressed. The world received the Bible from the Jews. The patriarchs and all the prophets were Jews, and the Savior Himself was an Israelite. If you were to ask me, Why am I a Christian? my only answer would be, Study the Prophets. I once knew an earnest Hebrew who was inquiring into the way of truth, as it is in Jesus. He gave himself up to an earnest and diligent study of the prophets, and this is the conclusion that he reached: "If Christianity is not of God, if Christ is not the Messiah and Savior of the world, I wonder why the prophets did not warn the Hebrews against it, as they warned the Jews against it, as they were warned by Roman rulers who were persuaded to join in crucifying Him. He was despised and rejected among men, and a man of sorrow. But He never sinned, never broke a law, never was unjust; yet they called Him by the worst names—a demoniac, a deceiver, a friend of publicans and sinners. Why was all this? Listen to the next verse: "Surely He hath borne our griefs and carried our sorrows, yet we did esteem Him smitten by God and afflicted; but He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." How did Isaiah know that? The spirit of God taught Him. Can you point to any man in the history of the human race concerning whom these words would be true—anyone except Jesus of Nazareth? They were written in Hebrew 700 years before He came, and yet there are so many that do not believe that "He bore our sins and carried our sorrows;" that He is the Savior of man. Truly this fifty-third chapter of Isaiah is the gospel in the Old Testament. Again, take Genesis 49:10: "The scepter shall not depart from Judah, nor a law giver from between His feet until Shiloh come; and unto Him shall the gathering of the people be." Shiloh means Messiah. If the Messiah has not come, where is the scepter of Judah or the law giver? Scattered broadcast among the nations, as they are, God has placed them here as a monument to His truth. The German Emperor, Frederick the Great, once asked his chaplain to produce an evidence for the truth of the Bible, and the chaplain's answer simply was: "Your Majesty, look at the Jews." The destruction of the temple, the dispersion of the Jews and their sufferings—all this was predicted by the prophets. If these prophecies are true, why not believe the predictions concerning the Messiah, which says: "The spirit of the Lord God is upon me: because He has anointed me to preach good tidings unto the meek." Again, let us look at the resurrection of Christ. The Jews believe that He was stolen away at night by His disciples, while the soldiers slept. After the body of Christ was laid in the tomb, a stone was rolled within the entrance; the Governor's seal was put upon the stone, the breaking of which seal meant death; a guard of Roman soldiers were placed there to watch His body, and, for sleeping at such a post meant death. Now the question arises: How did they know that His disciples stole the body, if they were all asleep? and could they have slept and none of them be punished, since the law was always very rigidly enforced? Dear reader, the resurrection of Christ was not a speculation or sentiment; it was not an invention by cunning priests, but it was a fact: and upon that fact the Christian has built his hope of eternal life. And if Christ is not risen, we are the worst idolators and the most bitterly imposed upon people. Again, it looks strange that a guard of so many soldiers, heavily armed, could keep a few harmless disciples, without weapons, from stealing the body of their Master. The Jews never denied the preaching of the resurrection of Christ by Peter at the day of Pentecost, and why not convict these soldiers upon their own testimony and punish them according to law? Praise His Holy name! He arose from the dead, and we can worship Him, my dear fellow Christians, as a risen Savior, our Redeemer, and our coming King. Again, we may ask: Where are the sacrifices? The Jew must answer: We have none. The superiority of the gospel dispensation over the old Jewish system is shown by the exalted privilege that belongs to everyone who accepts
Christ. Only the priests were permitted to come into the temple and take part in the services. But in the gospel we all become priests, enjoying the privileges which were forbidden common people. The heart of man becomes the temple of God, each one officiating for himself. We need no one to carry our offerings to God; we can carry them ourselves. Therefore, to-day the Jew must come to God through the atoning blood of Christ, for Christ is all and in all to Jew and Gentile, who have been washed whiter than snow in the blood of the Lamb. Again you may ask a Jew to what tribe he belongs. He cannot tell you his tribal relation. A Jew once, on his dying bed, in one of the hospitals of San Francisco said: "I have searched all the Jewish literature to find traces of the Messiah from the lineage of David beyond Christ." He could find none. He said it was of no use for the Jews to look for a Messiah from the lineage of David beyond Christ. If Christ was the Messiah, he found traces from David till Christ; but beyond Christ all traces were gone. This argument was the means of his conversion. Now let us look to Galatians 3:23-29: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under the schoolmaster: for ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek; there is neither bond nor free, there is neither male nor female for ye are all one in Christ Jesus. And if ye be Christ's, then ye are Abraham's seed and heirs according to the promise." Once I was called to see a poor man who was sick. A little boy, in whose father's home I spent a few days asked me to let him go with me. I told him that he looked black. No, he said, I look clean. To convince him that he was wrong and I was right, I held him before a large mirror, and when he saw himself he said, I am black. Looking in the mirror convinced him that he was black, but it did not wash him clean. It took water, soap, etc., to do this. So with the law: It is a mirror in which God will convict a sinner that he is a sinner, but it will not save him. He must come to Christ for salvation. "For the law was given by Moses, but grace and truth came by Jesus Christ." But above all these arguments, I thank God for the change the Holy Spirit has wrought in my heart. Praise His Holy name! My dear reader, I am not surprised that the Jews are prejudiced against Christianity, because they have suffered such cruel persecutions from so-called Christians. But a better day is dawning for Israel, for we are witnessing some of the fulfillments of prophecy. We read in the thirty-fourth chapter of Ezekiel, "Behold I am against the shepherds and will cause them to cease feeding the flock." The downfall of Rabbinism has already commenced. A French writer, in a remarkable book, "Israel and the Nations," says: "The Talmud is gradually losing its sway. The hour is near when the Gemara will, to most Israelites, have become nothing but an archaeological monument. The number of Jews who have shaken off its yoke is increasing with each generation. One effect of this decline of Talmudic Judaism is that multitudes of Jews who were not accessible to the messenger of Christ are now within reach; but, while the Christian church is neglecting her wonderful opportunity, thousands of these Jews are drifting into infidelity. But still there are many others, thank God, who have already come to the Lamb of God. More are now coming. When the Jews will acknowledge Jesus Christ there will be a power in existence for the conversion of the world which we have not had." When Gentiles go to a distant land or not) always go to church and Sunday School if the church is popular, and, if not, to whatever is going on that is popular. They always give, and tell how much they give. Perhaps you know some of the family.

I have seen young men and girls dress to the top notch, going to church, to the dance, theater, cotillion parties, and such places where fancy led, while their poor parents, dressed in rags and broken down by hard work, had to remain at home. But where's the harm? Some say I
have a right to dress as I please as long as I pay for it. I grant that privilege; but I would much rather dress to please God than man. Who have you ever seen that dressed after the latest fashion and then shut themselves up in a closet with the Lord? Nay; but they shut God out and the world in.

But where's the harm? Did not Jesus say, "The Spirit of the Lord is upon me; because He hath anointed me to preach the Gospel to the (rich?) poor?" A preacher told me not long ago that he dressed well so he could go among the upper class and preach. How degraded must they be who look to a preacher's dress and won't heed his words. These words appear in Revelations 17:5 in large letters so that he that runneth may read. Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth. Please read 4th verse and see how she dressed. Some one will say, Are we harlots then? No; only the mother of harlots and abominations. This is speaking spiritually. But let a church follow the fashions, and her sons will be whoremongers and her daughters harlots. We cannot satisfy the lusts of men and women and please God.

My wife and | and women
| and
and view | in our beh-
| left
| enal that we may be able to do what
| our duty toward God. It is our
| that the Lord may put it in to the heart of the Brethren to come this way and hold a meeting for us. We can see the need. God alone knows what is best.

Yours for a pure Gospel.

PERRY T. ALEXANDER.

N. Enid, Oklahoma.

"They tell us we must work to get power; that the blacksmith's muscles develop by work. Suppose he did not eat, how long would he have power? But it is not working, nor eating, that brings spiritual power; you may do all, do both, and be weak. But ye shall receive power after that the Holy Ghost has come upon you. He is power. Not you or your doings, but He and His abiding. He is power."

"God will not go where his humblest child is not welcome."
For the Evangelical Visitor.

GOD'S CALLINGS.

HOW HE HAS LED ME.

TO THE dear readers: I am impressed to unburden my heart through the columns of the Visitor. I had written out my early Christian experience in the second issue of its publication.

I am glad I can say, to the glory of God, that I was gloriously saved and sanctified, having received the indwelling comforter in my heart, who has been my leader and guide ever since I accepted Him. God put an eternal "Yes" in my heart at that time which has enabled me to say "Amen" to the will of God ever since, although that was over twenty-seven years ago.

We have undergone severe testings and sometimes would feel to question God, Why is it so? but before the test was through we could say, Amen, Lord; thy will be done. In it all we could see and learn this sweet lesson—"That all things work together for good to those that love God." 

In looking over my Christian life, it has been a chequered scene; not a dream but a blessed reality. In looking at the human side I can see great imperfections and oftentimes I must marvel that God desires to use such a weak instrument as I am to His glory. "I am weakness full of weakness," but I do bless God that we let the Lord have His way in our hearts, He will cleanse and fill us and use us. Glory to His name!

My husband said he is going to stay at home and mind his own business like other people.

But, dear ones, through this we went through the saddest experience of our lives. May the Lord deliver us from ever rebelling again. Let come what will, we must obey God, let people say or think what they will.

It was at the close of our last season in that work that the Lord demanded of me to consecrate our four sons to Him to go to heathen lands. This was very definite. The question was asked me plainly while upon my knees in secret prayer: "If God wants your four sons in heathen lands, are you willing?" I knew the voice. If man had asked me that question I would have said no. But I soon answered, Yes Lord, if you can make men of God of them, such as you can use, you may have every one of them.

In my early consecration the Lord demanded of me to bear children and raise them for Him. Before that, my object was to raise them up to be honored of men. I praise the Lord that I did all I could to instil into their hearts the true principles of the doctrine of Christ. I am glad to-day that I did, and that God has taken care of the seed sown so that it is bearing precious fruit and that He is calling them one after another into His vineyard to work for Him. The call did not only come to our children, but to us also, to consecrate all our time to Him.

When my husband first unburdened his heart to me on this line I looked upon it as an impossibility. We said nothing to any one. He told me at that time that it was made plain to him how we could get free; but I looked upon it, as I said before, as being an impossibility. Yet it was marvellous indeed how it all came about without our mentioning it to any one or touching it with one of our fingers. When it was all settled and arrangements made, I said that I'll have to pray a great deal over this yet before I can leave all. Dear one, this means more than we can conceive, when it comes to a test in a practical sense. I am sure that in a spiritual sense I had forsaken all.

I turned my back to everything when I started out to follow Jesus, and have never looked back to any thing I left behind; but when it comes to us in a practical sense to forsake home and dear children, this requires a real death; and I know that I died to my family just as really as if I were going to leave this world. No one knows, only those who have gone through a like experience. I could not doubt but that God was leading—the evidences were unmistakable. The dear Lord had been preparing me for this in a wonderful way, but I did not know it. The real Christ-life was held up before me in a wonderful way. I was shown how the Son of God forsook all the glory He had with the Father for our sakes, and wandered up and down as the poorest of men, despised and rejected even by His own brethren, the Jews, they being His principal accusers, without a pillow on which to lay His holy head.

The question would frequently come, what are we willing to sacrifice for His sake and the sake of souls? Many times I was led to speak of this in our home community, but thought it was for some one else. When the time came for us to take the decision, we were happy Christian who was just as happy as when we were engaged in the Tabernacle work expanded to a Tabernacle work under the Tabernacle's most wonderful of my life. In giving up to go out into the Tabernacle. Work was a test of my consecration; but, as I said before, God had put an eternal "Yes" in my heart. My only desire was to know what is the will of God; then I would submit. Although it was by appointment of the church and not by our own choice or leadings, yet I believe it was of the Lord; because He did wonderfully bless me in that work. But at the end of the second season that we had been out, through the discouragements coming from a place where we should have received encouragement. (How sad it is that those profess to be the children of God, allow themselves to be used by Satan as his messengers and thus hinder those who are willing to be used,) a spirit of rebelliousness crept into my heart. I said to the sisters who were with us, I am not going out into this work any more; I am going to stay at home and take care of my children.

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The question would frequently come, what are we willing to sacrifice for His sake and the sake of souls? Many times I was led to speak of this in our home community, but thought it was for some one else. When the time came for us to
leave home, I found that the view which the Holy Spirit had given me of the real Christ life had made me loose from the things of this world, so that I could cast off the home as an old garment. It seemed as nothing to me.

But the children—ah this is where the real death struggle came in! I thought at one time I had victory; yet it seemed that it was not perfect I had no joy to think of going out into the work. I had no pleasure in getting ready. Every imaginable thing that ever could happen to the children loomed up before me in getting ready. Every imagination thing at one time I had victory; I had no joy to think of going out to give everything into God's hands. Glory to the Lord, I arose and went into the kitchen where our daughter was cooking breakfast. As I walked over the floor I said with all my heart, Bless the Lord! She said, Mamma, you seem to be happy this morning. I said, I am; the Lord has given me of that faith which removes mountains, even if it isn't larger than a grain of mustard seed, it has removed this dreadful mountain that was before me.

The dear Lord gave me that living, overcoming faith. Glory to his name! "Faith is the victory that overcomes the world." I did not realize at that time what a preparation the Lord gave me there. When we were assailed with many things—misrepresentations, gain-sayings, discouragements of almost every name and nature, our names being cast out as evil—we realized that we had on the armour. Glory to Jesus! We also realized the blessedness of being reviled and persecuted for his name's sake. I can say that the past two years were the two most blessed years of my life. I have been able to trust God as never before. I am able to leave all with the Lord. The Lord has wonderfully cared for us and supplied all our need without our soliciting anything. We have realized the same in going out on the faith line as the apostles did when He sent them out without purse or scrip. When they returned, he asked them, Had ye any lack? and they said, Nay Lord. Neither had we. We say this to the honor and glory of God, showing that His words are true.

I am glad I have learned to sing this song: "I do not ask for earthly store beyond a day's supply." My whole desire is to be used of God to his glory and the salvation of souls. We have our tests, especially since we have sold out all and have not even a pillow we call our own. Not of necessity but in humble obedience to the will of God. The devil would have me look back to the home. I had to think of Lot's wife this morning in a way I never did before. It was revealed to me that it was not her earthly possessions she looked back to, but she had dear children there. The past few days have been real tests to me. Satan tried to bring before me the enjoyment I might have with my family instead of going as we do from place to place. But this morning it came to me, "Remember Lot's wife."

Will you earnestly pray for us that we may continually hide away in the Rock and not look back to even the dearest thing we have on earth.

Yours for souls and the coming Kingdom.

MARY ZOOK.

THE LORD'S DAY NOT THE SABBATH.

"Let no man, therefore, judge you, in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath days which are a shadow of things to come; but the body is of Christ."—Col. 2:16, 17.

 HERE is a statement too precise and comprehensive to admit of a doubt, that the Sabbath of the Ten Commandments is included in the things which are called "a shadow of things to come." They are a shadow of Christ, but only a shadow, which loses its value and power when the body itself is met. And, while cherished and sacredly observed in the time of shadows, these things would become a fatal snare if they drew us back from the body, which has come.

The usual form of question is: "Which Day, the Seventh or the First Day of the Week, should be observed by the Christian as the Sabbath of the Commandment?" The emphatic answer should be: "Neither." This text forbids the Christian to perpetuate the shadow, either upon its old day or upon a new day. It would be going back from Christ and His Spirit. "Sabbath days" includes a first day, as well as a seventh-day Sabbath. The fact of it is, if we are under the Sabbath-commandment of the Decalogue at all, there is no possible escape from keeping the seventh day. There is not a letter in Scripture, Old or New Testament, to show a transfer of Sabbath from the seventh to the first day. There is both Old and New Testament testimony for an observance after Christ
of the first day, but not as the Sabbath of the Law. And the reason so many Christians are being Judaized as proselytes of the seventh day, is because they have stood under law already as to the first day, and, standing there, a very little teaching serves to show them, that the Law requires Sabbath on the seventh day, and nothing in the Word authorizes a change.

The root of the mistake, so common, of confounding the Lord's Day with the Sabbath of the Law, lies in a failure to distinguish between the covenants with Israel and with the church. Israel's destiny and glory are earthly, ours heavenly. Israel is now and ever will be the people of God's earthly election. The covenant made with Israel to this effect has never been revoked or transferred, although Israelitish history is temporarily suspended. And as the covenant with Israel stands secure, the signs and seals thereof remain for Israel alone.

The first of these covenant-signs is circumcision. "And God said unto Abraham, Thou shalt keep My covenant, therefore, thou and thy seed after thee in all their generations. This is My covenant, which ye shall keep, between Me and you, and thy seed after thee: Every man-child among you shall be circumcised. And My covenant shall be in your flesh for an everlasting covenant."—Gen. 17:9,10,13. It is perfectly plain, that this is a perpetual sign, sacred and blessed to Israel as a seal of national distinction and calling. It is practised by them to this day, and belongs to no other people. But as a condition of Christianity it would be evil in the extreme. Zealous efforts were made by Judaizers, to oblige Gentile converts to be circumcised according to Moses as a Gospel-law. The great Jerusalem-council deliberated upon this question, and lifted the Gospel, whether for Jew or Gentile, entirely out of the hands of Mosaic legalism. And the Apostle Paul writes most vigorously to the Galatians (5:2-4,6), that to be circumcised, as a Gospel-requirement, would render Christ profitless and of no effect unto them, and make them debtors to do the whole Law, and would be, in fine, a complete fall from grace. Many now assume to perpetuate circumsi-

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The second great Israelite covenant-sign, never yet revoked, never changed as to the day, and never transferred from Israel to others, is the Sabbath of the seventh day of the week. It was not only a part of the law given on Sinai; but it was a covenant sign for Israel, as exclusive as circumcision.

In Exodus 31:12-17, it is presented as a perpetual sign of an irrevocable covenant with Israel: "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between me and you, throughout your generations. Ye shall keep the Sabbath, to observe the Sabbath, to remember the Sabbath. Six days shalt thou labour, and do all thy work: But the seventh day is a Sabbath unto the Lord: whosoever doeth any work thereon, that soul shall be cut off from among his people. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever."

Now, while irrevocably ordained for Israel in his national and earthly capacity, and while any one can, at his own option, keep Sabbath on the seventh day, it is just as plainly disallowed as circumcision as a condition of Christian obedience.

In Acts 15:28,29, the decision of the Jerusalem Council is given as to the "necessary things" for the Gentile Christians to observe in connection with the Jewish economy (and these principally as matters of expediency where Gentile and Jewish Christians are thrown together), and no hint is given of Sabbath requirement. Again, in Romans 14:5-13, the Apostle Paul treats of the disagreement among Christians of different classes in regard to the observance of one day above another, probably referring to the difference between Jewish and Gentile Christians as to the Sabbath-observance, and expressly settles it, that there is no law in the case, and neither should judge the other; but, "Let every man be persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."

And nothing could be clearer and more monitory to us on this subject than Gal. 4:9-11: "But now after ye have known God, or rather, are know of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

But, finally, our text (Col. 2:16,17) is as explicit as language can make it, that we are not in Christ subject to the Sabbath of the seventh day; which are a shadow of things to come; but the body is of Christ.

It is often asked, why the early Christians observed the seventh day in a holy way so long. It was because the early church was for several years exclusively composed of Jews, and they could observe Sabbath on national grounds in deference to their brethren after the flesh. Then, great changes work out slowly, and memory would cling, tenderly and innocently, to the old-time custom of Mosaic Sabbath-rest. But there really seems to be no clear evidence of such continuance of Sabbath observance by the early church, where they were apart from the synagogue and the Jewish community.

Now the supreme question will be raised: "Why are we released from the fourth commandment of the Decalogue, and not from all the rest?" This brings us to the vital point of the Gospel of grace: We are dis-
charged from the whole Decalogue under Christ. It is not merely ceremonial regulation that found their end in Christ, but all law. The testimony of the New Testament is vividly clear and very copious to this effect. Take Gal. 4:21-25: “Tell me, ye that desire to be under the Law? For it is written that Abraham had two sons, the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the flesh; but he of the free woman was born by promise. Which things are an allegory; for these are the two covenants: the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.”

Now the question is: Which covenant are we under in Christ? “The Law came by Moses”; not by Christ. He came under Law and fulfilled its righteousness in His life and its penalty upon sinners in His death; but He did not then put us back again under Law, but gave us His Spirit from heaven—the Comforter, not the Lawyer. But that covenant from Mount Sinai was just these Ten Commandments: and they do not set us free, but gender bondage. Hence, to keep a Sabbath of law, whether on the first day or the seventh day of the week, is to come into sure bondage ourselves, and to make us lawyers to others.

We seem easily to forget the object and effect of law. We are needing life and righteousness and liberty. Shall we find these by the Law? “If there had been a law which could have given life, verily that which could have given life, verily the promise of none was fulfilled; the Promised One, the Christ, who could have given life, was not merely passing over the earth to effect a promise of life, but He did not then put us back under Law, death will come into our souls again; for we are become fallen from grace. The Law was wholly out of office, under grace. They are opposite and contrary; the one requiring of our flesh that which the flesh has never fulfilled; the Spirit through faith, the righteousness of God, which not even a perfect keeping of Law could produce. Law and faith are contrary; so that for a believer to exercise law-sight is to put out faith-sight. The Law is not of faith” (Gal. 3:13), and, “A little leaven leaveneth the whole lump.”—5:9. They which are of the Law make faith “void, and the promise of none effect.”—Rom. 4:14.

Furthermore, Law was not original and prior to the promise of the Spirit: “And this I say, that the covenant, that was confirmed before God in Christ, the Law, was not added because of transgression, till the Seed should come to Whom the promises were made.”—Gal. 3:17-19. Hence, Christ is anterior to Law, and therefore to the Sabbath; and therefore He declared Himself to be Lord of the Sabbath, and we are lords of it in Him, and not subjects of it.

(TO BE CONTINUED.)

“Sin makes a man contemptible in life and miserable in death. Is it not strange, then, that men should love it?”

1. — THE WORD OF GOD TEACHES HOLLINESS, OR SANCTIFICATION.

FIRST it is promised, Isa. 35:8-10: “And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those; the wayfaring men though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Zachariah 14:20-21: “In that day shall there be upon the bells of the horses holiness unto the Lord; and the pots in the Lord’s house shall be like the bowls before the altar. Yea, every pot in Jerusalem and Judah shall be holiness unto the Lord of hosts, and all they that sacrifice shall come and take of them, and seethe therein, and in that day there shall be no more the Canaanite in the house of the Lord of hosts.”

This blessing was promised under the Old Testament covenant.

Gen. 17:1-2: The Lord appeared unto Abram, and said unto him, “I am the Almighty God, walk before me and be thou perfect and I will make my covenant between me and thee.”

This covenant was with Abraham and his seed forever. Now, as God on entering into covenant, commanded him to walk before him and be perfect, the covenant itself must have secured the blessing of a perfect state of all such as take hold upon it by faith to the extent of its provisions. In perfect accordance with this view of the covenant, do we find the gracious promises of God.

Deut. 30:6: “And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.”

This clearly includes what is called being made perfect in love.

I John 1:8-9: “If we say that we have no sin, we deceive ourselves
and the truth is not in us. If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness."

Second: It is commanded, Lev. 20:7: Sanctify yourselves therefore and be ye holy, for I am the Lord your God. Matt. 5:48: "Be ye therefore perfect even as your Father in heaven is perfect."

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

Heb. 6:1: "Let us go on to perfection."

I Peter, 1:15-16: "But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written: Be ye holy for I am holy."

Third: Saints declared to be sanctified.

Acts 20:32: "And now, brethren, I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

Acts 26:18: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Heb. 3:1: "Wherefore holy brethren, partakers of the heavenly calling, etc."

I Cor. 3:17: If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

The Apostle Paul sets forth the church in comparison to the natural body. We fear many have not the comprehension of this, and some seemingly are inclined to think that the body is all hands. Let not the hand say to the foot, I have no need of you; nor the foot to the hand. I have no need of you. He, the great Head, places all the members as it pleaseth Him — not as it pleases man. — M. Z.

"Sin would never hurt anyone if it couldn't look little and harmless at first."

AROUND the doorway a vine is sculptured, with the trailing branches and pendant grapes, and entwined among the foliage these words appear: "Abide in me, and I in you." (John 15:4) The Holy Spirit never reveals Himself. Those who have most of His grace "wist it not." His chosen work is to reveal the Lord. We are not conscious of the Spirit, but of Him who is the Alpha and Omega of our life.

Christ's loneliness fills the soul where the Spirit is in full possession, as the odor of the ointment filled the house at Bethany.

Our Lord is with us all the days; but often our eyes are holden, that we do not know Him, and if for a radiant moment we discern Him, He vanishes from our sight. There is an experience in which we do not only believe that He is near, but we perceive His presence by the instinct of the heart. He becomes a living, bright reality, sitting at our heart, walking beside us through the crowded streets, sailing with us across the stormy lake, standing beside graves that hold our dead, sharing our crosses and our burdens, turning the water of common joys into the wine of holy sacraments.

Then the believer leans hard on the ever-present Lord, drawing on His fullness, appropriating His unsearchable riches, claiming from Him grace to turn every temptation into means of increasing likeness to Himself. And if the branch abide constantly in the Vine, it cannot help bearing fruit; nay, the difficulty would be to keep the fruit back. We have to do with the death and not with the life part of our experience. — Rom. 8:13. The oftener we sow ourselves in cloths of daily self-denial, falling into the furrows to die, the more fruit we bear. It is by always bearing about in the body the dying of the Lord Jesus that the life of Jesus is made manifest in our mortal flesh. Prune off every bud on the old stock, and all the energy will pass up to the rare flowers and fruits gathered there by heaven. — Rev. F. B. Meyer.

IN ITALY, that land of many popes but few Bibles, a good old Catholic husband was persuaded by a Missionary to take a Bible to his home and read it. It was stumbling work at first, and the food had little relish to the old man's taste, but by-and-by "his eyes were opened," and he began to read with interest. Night after night he read to the wife as they both sat by the hearth and all through the day as he tilled his field, the truth battled in his head. Two weeks went by, and then one night the old man stopped long before he was wont and, closing the book, exclaimed: "Wife, if this book is true, we are WRONG!"

He could read no more that night, and it cost him no little effort to go back to the book when the next darkness had come. But to the book he went, and night after night read on. Then one night he closed it again, and there was a cloud on his face and a note of fear in his voice as he said: "Wife, if this book is true we are LOST!"

The man's soul was hungry now; henceforth he had something to read for, and eagerly he went to the book each night. God was at work in his soul; but as often he hurried not at the task. With his soul in his eyes the man read on, his wife as full of yearning as himself for the food from above. Then one night the truth rushed in with a flood, and with a cry of joy the man exclaimed: "Wife; if this book is true, WE MAY BE SAVED!"

The book was true and they were saved. A few more weeks of reading and many hours of glad listening to the instructions and exhortations of the colporteur, and they strode away from the church of their fathers and its images and united with the little band at work to spread the Free Christian Church of Italy. I wonder how many of us in this land of many Bibles read them to as much profit as these two saints of our own time. — Rev. Geo. T. Lemmon, in Epworth Herald.

"Whatever it may be that steals the mind from God will eventually steal the soul from heaven."
Health and Home.

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

Learn to Give.

Learn to give, and thou shalt bind
Countless treasures to thy breast;
Learn to love, and thou shalt find
Only those who love are blest.

Learn to give, and thou shalt know
They the poorest are who hoard,
Learn to love, thy love shall flow
Deeper for the wealth outpoured.

Learn to give, and learn to love;
Only thus thy life can be
Foretaste of the life above,
Tinged with immortality.

Give, for God to thee hath given;
Love, for He by love is known;
Child of God and heir of heaven,
Let thy parentage be shown.

Selected.

Importance of Regular Living.

A question has lately risen as to
the increase or the reverse in nervous diseases, some arguing that the cause of the supposed increase in such nervous diseases lies in the increased demand made by the conditions of modern life upon the brain. It is quite true that the conditions of life are very different nowadays to what they were a few years ago. We now live in a high-pressure age, and in one of keen competition, when the brain is always working and there is constant tension. Such conditions will be perfectly obvious to all, and are unfavorable to a diminution of nervous diseases, but rather the reverse. At the same time, it cannot be denied that regularity does not prevent man from becoming a mere machine, but variety should not interfere with those regular habits of life which are necessary to the maintenance of health.—New York Ledger.

Truth-Telling in childhood.

Children will probably tell the truth if they are surrounded by an atmosphere of perfect sincerity. But we must discriminate between falsehood and a vivid fancy or fervent imagination in a small child.

Said a wee maiden of three the other day, "I was walking along the garden and I met a wolf, and the wolf wanted to eat up my dolly, but I frightened him away." The little one has heard fairy stories and has mixed them up with the daily occupations of her life.

If a timid child be treated with severity, he may be alarmed and thus led to violate the truth.

If promises made a child broken, he will learn to set a light value on the plighted word.

If the habit of the elders is to prevaricate, to evade, or to exaggerate, the child will learn this in some measure. The only way to teach a child absolute truth is to be always, and everywhere, and continually truthful when with the child.

Unidentified.

Water Beneficial in Typhoid Fever.

The Bacteriological Review commends the practice of water drinking in typhoid fever, the importance of subjecting the tissues to an internal bath by regular drinking. It adds to the action of the liver, the kidneys and the skin, and, by promoting evaporation from the skin, it lowers the temperature.—N. Y. Obs.

A Little Child Shall Lead Them.

A little girl said: "Mamma are you a Christian?" "No Fanny, I am not," replied the mother. Fanny turned and went away saying, "Well, if mamma isn't a Christian, I don't want to be one." Her mother was shocked. But she felt so ashamed of herself that she prayed and soon gave herself up to Christ. The words of that little child, "Mamma, are you a Christian?" ought to lead any father and mother to give themselves to Jesus; for their children want to be Christians, too.—Sel.

Be Content.

It is said that John Jacob Astor once replied to an inquisitive man who asked him how much money he had, "Just enough, sir, so that I can eat one dinner a day!" How much wealth would a man need to enable him to eat two? If we are sometimes tempted to envy the very wealthy, let us reflect that in all essential particulars we are quite as well off as they. The colors that dye the sky at sunset or paint the leaves of the forest in autumn, are no lovelier to them than to us; sleep is as sweet and restful, and activity as joyful, to us as to them; if we miss certain advantages, so also we escape the cares and squalor, of wealth: "A man's life consisteth not in the abundance of the things which he possesseth."

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Abilene, Kansas, May 15, 1898.

ADDRESS OF MISSIONARIES.

Eld. Jesse Engle
Mrs. Elizabeth Engle
H. Frances Davidson
Miss Mattie Zook
Miss Mattie Zook
Miss Lillian Zook
Alice Heise
Barbara Hershey

D. W. Zook, No. 144 Dharramutlallah St., Calcutta, India. Care of D. H. Lee.
J. L. Long, 48 C. Biff, Yokohama, Japan.

FOREIGN MISSION FUND.

No. 24.................. 8 5 00
No. 25.................. 11 00
No. 26.................. 55 61

BENEVOLENT FUND.

Upton, Pa.......................... 85 06
Des Moines, Iowa.................. 1 00
Lancaster, Pa...................... 2 00

Please notice the change of address of the South African Missionaries, from Cape Town as formerly, to Bulawayo, S.A.

On the 9th inst Sister Mattie, wife of J. M. Engle of Acme, Kansas, was returned to mother earth. A notice will appear later.

The essay under "Why I am a Christian" is printed in this issue by permission of the author. The same can be had in pamphlet form.

Someone has asked for correspondence through the columns of the Visitor on "The Evil effects attending the Ballroom and the Dance." Who will respond in meekness and fear, showing love for the sinner and yet denouncing sin?

In response to a request in April 15 issue, the following members of the General Board on Foreign Missions report their purpose (D. V.) to be present at General Conference: John Wildfong, Missioner, Ont.; Peter M. Climenhaga, Stevensville, Ont.

We have on hand a number of articles intended to refute "Sanctification as a definite work of grace," by some called a "second work." We choose to withhold these for the present and submit in a series of articles the chapter under "Sanctification" in a booklet known as "Church Government."

It is in response to a definite wish of our heart that a fine outline map of South Africa has been sent us. It will be a satisfaction indeed in getting the location of our workers there, with their surroundings, well fixed in our mind. You are welcome to a glimpse at it, now in our office.

A correspondent incidentally drops the following: I must tell you that we are so glad that Bro. and Sister (Noah and Mary) Zook were here last winter, because they gave us the truth and did not cover up sin, as was reported. Instead, they uncovered sin as was never done before in our vicinity. They may go on in their mission of love.

A subscriber in renewing says: The Visitor has been greatly appreciated. I believe it is doing good. I used to store them away, but the Lord showed me how selfish I had been and now I hand them out to others, especially to such who do not enjoy the privilege we do in having the Truth preached to us.

Again, we turn to mother earth. A notice will be when we shall place our Gospel, and the perfect liberty to which the latter sets us from all bondage.

Since frequent inquiry has been made as to the safest and most convenient way of sending small amounts of money to individuals in foreign countries, we would say that by Post Office Money Order is by far the most convenient way and we are informed is as safe as any. Sometimes persons might feel to send an individual offering to friends or mission-workers in foreign lands. This may not be amiss; it might even be encouraged, because they undoubtedly feel conscientious about abusing their access to the General Fund.

We are sure such personal gifts would be gratefully appreciated on the part of the workers.

The following in a private letter from the workers in South Africa will indicate to a certain extent a measure of both their privations and progression.—There has been much fine fruit and vegetables, so fine that we could not afford to buy some of it. Peaches, apples and possibly some pears, 3 d. (6 cts.); and we saw them ask"as high as 4 s. (96 cts.) each for melons. But man liveth not by fruit and melons alone, but by every word that proceedeth forth from the God, or Tzo. So we must not gorge ourselves with perishable "ukudhla," but hunger and thirst after the "izinkwa" and "amanzwi" of life, and "izihamba" worthy of the vocation where with we are called. Then shall we "ufakazi" for Christ our "Nkosi." Then shall we be the heirs of "Umbuso nchulu," and how "busiswe" it will be when we shall place our "izinyawo," on the shores of immortality.

To His Name.—We live in the appreciation of the sureness of God's promises. We have real tests of our faith. Sometimes the sack of meal and flour runs low indeed, but He knows just when to send a new supply—sometimes we know from what source and sometimes not. Well praise God! we give Him all the glory and say that it "comes from above and is better than the thoughts of men."
is rich in houses and lands; in gold and silver and cattle; he also owns the grain and the meal. Hallelujah to His name!

**ANNUAL CONFERENCE** will convene before another issue of the Visitor goes forth. The purpose of these annual gatherings is to consider matters of business, questions of perplexity, and to effect a more perfect unity for the carrying out of the great commission given to the believers by our Lord. The outcome has uniformly been to test the unfeigned love and perfect harmony which exists, or to expose that which does not exist, among the people of which this body is supposed to be a representation. It is seldom but what questions come up at such meetings which are of grave import and eternal moment—questions upon the nature of which attending decisions hang unchangingly. On such occasions much depends upon the degree to which the unselfish love and the humbleness of Jesus possesses the communicants. One lesson of blessedness to have learned on such occasions is that God controls things and that He can govern and direct his affairs independent of our individual aid if He so chooses. May each one of us—whether present or absent—he be found in a waiting attitude before God.

**INDIVIDUALISM.**

This term is frequently used to indicate ones “extreme selfishness,” although it is used also to imply “individuality” or “personality.” It is in this latter sense that we choose to use it.

It is marvelous how individuality in persons unconsciously being destroyed. We fear freedom of thought and action. In man as we fear some dread catastrophe and shrink from it as we would from an epidemic. This condition of things is, however, not without cause. It is freedom of thought and restrained mental exercise which has permitted men to denounce the Bible as not being God’s revelation to man, to deny the fall of our race in Adam, and completely vacate the necessity of a ransom and an atonement to bring mankind back into prime evil relationship with his Creator.

Nevertheless, these are no reasons why man’s individuality should be taken from him. It is only a proof that man is fallen and depraved. Our personality will play a prominent part in our account before God. Although we are responsible to every son and daughter of Adam with whom we come in contact, yet we are particularly responsible to God as individuals.

The carnal mind of the natural man leads away from God’s plan of redemption. He has not the Creator’s mind, hence cannot think His thoughts nor enter the realm of His dictate, God is giving to the world at large an object lesson of marked vividness on the depravity of the carnal mind. (The wise shall understand). Even this does not justify us in placing restraint upon or harassing the freedom of mind or thought of a single soul. We need impress men’s minds that spiritual things must be spiritually discerned.

Few persons comprehend how the nominal Christian world to-day lies in bondage to mental restraint and under the consequent destruction of Individualism. It seems to be a marvel to the thoughtful in pulpit and pew, how the clergy in high church circles of our land are drifting from orthodoxy? But a question which will go a great way towards answering the preceding one is, What is orthodoxy? Is it to be measured by Papal creeds and forms and beliefs which hang over Protestantism to-day? Is it either limited within or contracted to the margin of the Westminster Confession of Faith? Must it be held in obedience to some modern Creed or Church Discipline?

The race for men who occupy the highest pulpit of the land advocating “Agnosticism in Heaven” is not because their reason runs up against the Bible, but because they have been entrenched from their youth by creed and form and ceremony. It is no wonder that nominal Christendom is crying out for a new Bible. It is not a new Bible that is needed. It is Regenerated Individualism with a total release from creeds and confessions and the removal of the mental bondage which Papal superstition and intrigue has handed down as a heritage to the world, the reforming of which the Reformation failed to effect. Then we shall have an Individualism, enshrined in the old book, which is fraught with an unselfish love to God and man, and which comprehends the harmony which exists all along the Divine Plan of the Ages as so elaborately outlined from Genesis to Revelations, and is being so graciously dispersed through out the whole world in these closing years of the Gospel Dispensation.

**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 announcements: All those coming from the east, north, 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 Young street.

The trolleys at the crossing will leave for Richmond Hill at 7 a.m., 9:15 a.m., 2:45 p.m., and 5:00 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 postoffice to the place of Conference. There will be a daily mail from Gormley to the Conference meeting during its various sessions.”

**SAMUEL BAKER.**

Gormley, Ont.

**CHURCH NEWS.**

**LOCAL CHURCH NEWS.**

**PHILADELPHIA MISSION.**

**CREDITS AND DONATIONS.**

Balance on hand from last report... $76.44

Sedgewick, Kas. 2.00

Grater’s Ford, Pa. 1.00

Elizabethtown, Pa. 100

Florin, Pa. 1.00

Manor District. 2.00

Philadelphia, Pa. 6.00

Elizabethtown, Pa. 1.00

Florin, Pa. 1.00

Love feast donations 10.54

Total, - $101.98

**EXPENSES.**

Love feast expenses $14.04

Provisions 15.90

Rent 6.00

Shoes 12.50

Clothing 4.90

Other expenses 2.40

Total, - $55.74

**PETER STOVER.**

Philadelphia, Pa., 3123 North 2nd St.

**CHICAGO MISSION.**

Relief and Sewing School Department.

Report for month of April is as follows:

**DONATIONS.**

Sister Grove, Caldwell, Kas. $3.60

**EXPENSES.**

Groceries $2.65

Necessaries for Sick 5.20

Dry Goods 3.55

Total, - $11.40

**SARAH BEIT.**

Englewood, Ill., 6001 Pears St.
LOVE-FEASTS.

Markham, York Co. . . . . May 21
Black Creek, Welland Co. . . . . May 28
Nottawa, Simcoe Co. . . . . May 28
Wainfleet, Welland Co. June 4
Howick, Haroon Co. . . . . June 4
Waterloo, Waterloo Co. . . . . June 11

PENNSYLVANIA.

Mechanicsburg, Camb., Co. . . . . . May 28-29
At the Home of Bro Henry Baum, Dauphin Co., R. R. Station, Swatara . . . . June 1-2
Skippack; R. R. Sta., Grater's Ford, June 4-6
Breckbill's M. H., Colbertson, Pa. May 26-27

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.

Pleasant Grove, Ashland and Richland Dist. May 28-29
Valley Chapel May 28-29

INDIANA.

Elkart Co., Union Township May 28-29
Ullinco.
Franklin Church, Whitside Co. . . . May 28-29
Kanasa.
North Dickinson May 28-29
South Dickinson June 4-5

OKLAHOMA.

County G. Aug. 37-28

FROM THE FIELD.

ON OUR MISSION.

Grace be to you and peace from God our Father and from the Lord Jesus Christ.——2 Cor. 1:2.

The above is our salutation to all the dear readers of the Visvorn, that silent medium of communicating with the dear people of the Visvorn, that silent medium which comforts so many of God's little ones, not only in our home land, but also in heathen lands. God bless the Visvorn and keep its columns clean from anything that does not savour of true holiness.

Since we have last communicated with you we have been busy about our Father's business. We are glad the Lord has given us golden grain to sow which by the help of God we endeavor to sow with liberal hand. We are quite sure that not all will fail by the wayside to be devoured by the fowls of the air, many of which are unclean. The meeting referred to in our last report in Lincoln county, was continued up to the eve of the 17th of April. The attendance was good most of the time, though we cannot speak of much visible results.

On Saturday the 9th of April my wife and I went to Rook's county to attend the regular appointment there. On Sun-

day the 10th we had a blessed Easter service with the dear people of the vicinity. Had interesting services also on Sunday eve. On Monday we attended the funeral of Sister Fike, whose obituary appeared in the columns of the Visvorn. On Monday we held an other service to an attentive little audience.

Sister Fike was a bright shining light, and will be much missed in the community.

On the 12th, we returned again to Lincoln county, and on the eve of the 18th we opened a meeting in the Baptist church at Beverly. We found little opening to labor here; so we gave them a few plain sermons to deliver our souls from the blood of the people and left them on the 22 for McPherson, Kans., where were cordially received by Bro. and Sis. Joseph Breckenmen, whose wife was sick. She was suffering very much, night and day. On Saturday eve she requested the laying on of hands and prayer for healing according to Mark 16:18. We simply obeyed Jesus' command and the Lord honored the work by giving her a good night's rest and healing her so that all next day she did not cough. We testify to these things to the glory of God and to encourage other of God's children, who are suffering, to take the Lord for their Healer. He says 'I am the Lord that healeth thee.' Truly there is a God in Israel who heareth his children when they cry unto him and delivereth them out of all their troubles. God is greatly dishonored by the unbelief of many of his children.

On Sunday morning we went to German Baptist meeting in the college chapel, where we heard a young minister preach from Col. 1:29-27. At 3 p.m., we met with a few Free Methodist brethren, where we found sweet fellowship in the Spirit. We also joined them in an evening service and had liberty to speak the word to all present. We admire the simplicity of these dear brethren and pray that they may always be kept humble.

On Monday the 25th we came to Galva, where the Brethren had arranged for a week's meeting in the Presbyterian church. These meetings were fairly attended. On Thursday eve it was announced as a Missionary meeting. The outgoing Missionaries did the speaking, showing the great need of giving the Gospel to the Heathen, which resulted in a free-will offering to carry them to heathen lands.

The subject for Friday night was to be a "coming of the Lord," but owing to powerful rain there was no meeting. On Saturday we came to Sedgewick, Kans., per arrangement, where we hoped to spend a week in holding meetings in the Brethren's M. H. But we find again that man proposes but God disposes; and on account of the immense rains we have not been permitted to hold any meetings up to time of writing, save one afternoon prayer meeting. We want to say that we find the little band of brethren and sisters here in real good spirits, serving the Lord. They have been having a Wednesday afternoon prayer meeting which has been kept up with great interest. Others, who are not members of the Brotherhood, have open doors for these prayer-meetings and we find deep interest manifested by earnest inquiring souls, after the deeper things of God. Our prayer is that they may find the old paths and walk in them and find rest unto their souls, according to Jer. 6:16. But the people of that day said, We will not walk therein.

It is so today with many who have a desire to be blessed in their souls. They are not willing to pay the price and therefore are without the joys of salvation. We are living in perilous times; and knowing the time, it is high time to awake out of sleep.

Will you pray that we may be awake to cry aloud and not spare. Yours in the blessed hope.

Noah and Mary Zook.

Sedgwick, Kans., May 5, 1898.

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 28, 1898.

Of late we have had little to report since no changes of any material importance have taken place. We are however glad and thankful that we can again report the usual spiritual blessings, as also the enjoyment of health—a blessing to us much appreciated, nor do we mean to ever forget what the Lord has done and is still doing for us. Glory be to His name.

The time has however come when we are arranging to leave Cape Town. Our goods not carried on our tickets, such as groceries and household goods, a supply of which is needed in our new field, will be shipped the latter part of this week or the beginning of next, some time in advance of our leaving, as it will require longer time for the goods train to go the distance and it is considered important.
that they should be there on our arrival.

We are glad also to believe that the Lord has not left others without a blessing for our having been here. It has been our privilege to sow an occasional handful of the good seed of the Word. Also to gather for ourselves some of the crumbs from the Master's table.

The sisters also found opportunity to be Tabithas, or even Martha's, in caring for needy infants and sick persons, to whom no doubt they have not only ministered in temporal things, but by kind words and fervent prayers have also ministered to their spiritual needs.

Then too we are not forgetful of the benefits we have derived in the Zulu language by the assistance of a kind Christian Zulu Teacher, together with the diligent efforts put forth on our part, under the blessings of the Lord.

So then, unless some unknown cloud is held in reserve for us, we can leave Cape Town as a place of blessings and pleasant recollections, with kind Christian friends to think of, and if desired to correspond with.

We continue to crave an interest in all your prayers, especially so since now we shall go forth into active work. We also draw attention of the readers of the E. V. to the necessity of changing our address from Cape Town to Bulawayo, South Africa. We may also state here, that some letters were formerly addressed to us as American citizens, he asked my prayers for him with as much simplicity as ever any brother did.

FROM OALCUTTA.

CHILD LIFE IN INDIA.

DEAR Young People:—“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” Amen.

I am now in the land to which God has called me, and where my heart has been for so long a time. I do praise the Lord for the privilege of being a missionary for him. Since I have been here, I have seen into and learned a little about India.

Life. I will try, by the help of the Lord, to tell of some of the things I have learned about these poor benighted souls. Their lives without Jesus are very sad.

No costly robe or sick attire,
No jewels now on neck or arms,
No pearls in my dark hair,
Am I allowed to wear.

My bed is on the cold, hard earth,
My food the poorest, least,
No part have I in sacred rites,
No share in marriage feasts.

I can hardly look at the poor little wives, and mothers, and widows, without weeping; and I feel like taking them in my arms and telling them about Jesus. But I dare not touch one of them, for I would break their caste, and thus offend them. And besides, I cannot speak to them in their own language yet. But I believe the Lord is going to help me get the language soon. When I look at them, I think, “Oh, how would I like to see my own dear little sister in such a condition!” I think, “Oh, dear ones, what can we do to put a stop to this awful crime? Let us ask ourselves, and God, what can we do? If you cannot go yourself to tell them about Jesus, and his power to save, you can send of your means to help those who are trying to tell them the story of the cross.

It is said there are 38,000,000 girls in

REV. P. S.—Yesterday I had been to see Mr. Colon Stowe, the American ambassador to Cape Town, with whom I had a brief but very pleasant interview. He has just recently arrived. He will indeed be a credit to his own nation and a benefit and honor to Africa. At the close of our interview with him, after his kind assurance that he would take note of us as American citizens, he asked my prayers for him with as much simplicity as ever any brother did.
India under the age of fifteen; and very few of them know any thing about our blessed Savior. When these poor little girls are married, they are put into houses, walled in, and have iron barred windows, and are never permitted to go out. These places are called zenanas, and there is a great opening for work in these zenanas. They are so glad to have one come and tell them about Jesus. Many of them have been led to Christ. They will often say, “How do you expect us to know any thing about your Jesus, for you do not come very often to tell us?” I expect to go with Sister Lee to-morrow. Pray for the work among the child widows, and in the zenanas. God is opening up doors before me, and I feel like stepping in and doing all I can. But I can see so many places that I cannot fill, that I can only say, “Lord, send more workers.”

There is plenty to do here, and a great need of Holy Ghost workers. Let us all obey God, and fill the little corner he has for us to fill, and if he has one for us to fill in India, let us hasten to it.

“Send on the finest of your flocks, The child that sweetest sings, And ye, who have no child, send gold For missionary wings.”

Yours for the lost of India,
—Katie Zook, in Seat of God.

OUR YOUTH.

CHARACTER IS MORE THAN REPUTATION.

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

ONCE TO DECIDE.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God’s new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right:
And the choice goes by forever, ‘twixt that darkness and that light.

—James Russell Lowell.

BE ON TIME.

THERE are few habits more harmful to one’s self or more annoying to other people than that of being “just a little behind time.” It wastes opportunities, losses friends, spoils the sweetest pleasures, excites ill temper, and is the cause of many an accident. On the other hand, it is worth a great deal to have people say of one, “He can always be trusted to be on time.”—Young People’s Weekly.

SOMETHING TO BEAR IN MIND.

EVERY boy should always bear in mind that he has a name to keep up and a record to keep clean, not alone because it is right to do so, but because he can never tell when someone else may not be looking to him as an example, and may not be tempted to do things unworthy of boys because he does them. There is perhaps just as much evil on the other side of the question—that is, where a young man, (or an old one, for that matter) feels that he is continually an example to others, and lives two different lives, one for the benefit of his friends and the other for himself. The example is of no value itself. It is merely that you, living your daily life, entering into sports and into studies at school, can never tell when your schoolmates, or persons whom perhaps you may never know, may not be imitating your actions, and be accepting them as standards for themselves.

Thus every man and boy and girl is at some time or other, and often frequently, a guide or example for others, and it behooves him or her to bear this in mind from day to day. It should not cause worry; the responsibility of it ought not to weigh any one down; but the idea that you can do whatever enters your head, provided that in your mind you are satisfied that it is right for you, is not always correct.—Harper’s Round Table.

TOBACCO AN ENEMY TO NERVE.

DIO LEWIS, who has given very much time to the study of health, writes: “I asked an old timer who had charge of one of the successful Madison Square Garden pedestrians, how much three cigars a day during the three months of training would probably affect his man.”

“I am sure it would beat him,” was the reply. A long experience has taught the fraternity of trainers that tobacco is an enemy to muscles, and a still greater enemy to nerve, tone, and endurance.

Three cigars a day for three hundred and sixty-five days, at five cents apiece, would make $18.35 a year. To use it for thirty years it would amount to $547.50. Counting the interest on this at six per cent, it would amount to $828.83. Then to this compound interest and we see that tobacco is an enemy from a financial point of view.

This is what it costs one of a family.

Then add to this the amount used by two or three of the boys. The writer is acquainted with just such families. Not a dollar do they own. Some of them are receiving aid from the town and townships, while if they had saved what they spent for the gratification of an acquired appetite, they could own good, comfortable homes. They are now a financial, physical and, I am afraid, moral wreck, bound hand and foot by old King Tobacco.—Selected.

WHICH BOYS!

THERE are three kinds of boys in the world.

First, boys who just take the world as it comes, and never do anything but float with the tide.

Second: Another class of boys who are always sitting around complaining at everybody, thinking the world owes them a living.

Third: The third class are those who thank the Lord for life, are ever on the lookout for helping others and no matter what comes they are found at their post, faithfully doing their best. These boys will write their names in living light to bless humanity. The world is ever ready to honor these kind of boys.

Boys, to which class do you belong?—The Guide.

THE DECAY OF POLITENESS.

THERE is no romance of life so gloriously true as the romance of rural idealism. The dreamer, the idealist, the philosopher, the man of romance, the man of beauty, and the man of intuition, all possess the rural dream. The world is a thing of beauty; since the day of the Garden of Eden the human heart has been wont to believe it. The world is a thing of beauty, and the angels are watching the human heart. The world is a thing of beauty, and the world is a thing of beauty.

The life of the dreamer, the idealist, the philosopher, the man of romance, the man of beauty, and the man of intuition, is a thing of beauty. The world is a thing of beauty, and the angels are watching the human heart.

It is impossible to win their favor without imitating them and at least simulating an interest in breeding. Every one has known men who passed all their lives for “gentlemen of the old school,” who really began their career as office boys, and had acquired their manners by studying and trying to copy those of their employers. Now the precise opposite of this is the case. Since the possession of large amounts of money has become the test of social leadership, and since it has become possible for large numbers of wholly uneducated people to acquire this open sesame over night by “striking oil,” “a corner,” or a “deal,” the avenues to success are really in the hands of the newly rich, and what do they care or know about manners? They hustled or bragged or lied or cheated their way into wealth, and they, too, in their turn will be imitated. Hence many a young man who would formerly have aimed at making himself polite, now applies rudeness to the same end. It is a far easier method, for a supply of rudeness is given to most people by nature.—New York Press.
THE EVANGELIZATION OF ECUADOR.

Among students of the Word the conviction is becoming quite general to-day, that the conversion of the world does not lie within the bounds of the great commission, nor in God’s purpose in this age; but that it is rather the plan of God that the Gospel should be preached to every creature for a witness, that there may be gathered out of all nations and tribes of earth a people for His name—the church. In pursuance of this latter thought, or rather its perversion, some have taken the ground that all God expects of His servants is to go rapidly from place to place till all have heard at least once the name—the church. In pursuance of this latter, we have not gone too far to the extreme of irresponsibility for results. A study of the commission of the Lord Jesus, together with the practice of the early church, will be helpful in giving the needed light on this subject.

1st. The terms of the commission.

“Preach the Gospel to every creature.”—Mark 16:15.

“Make disciples of all nations * * * teaching them.”—Matt. 28:19, 20, R. V.

“Ye shall be witnesses unto Me * * * unto the uttermost part of the earth.”—Acts 1:8.

From this it is apparent that the work implies the preaching of the Gospel to every creature as a witness, but it is equally clear that if it is the work of God there will be disciples made, and a part of the work of the missionary is the teaching of these. While under the blessing of God this might be done with astonishing rapidity, the accomplishment of the result is not a matter of formal preaching but is dependent on the faithfulness and spiritual power of the missionary. It is not true that anyone is better than no one, but if there is no evidence that God has set His seal upon the proposed missionary, he will not be of any value in the doing of this work.


At the council at Jerusalem it was declared that God was visiting the Gentiles to take out of them a people for His name. This visitation is in the person of His messengers, the missionaries, so we can declare the object of the work in Ecuador to be under God the taking of a people for His name. Not that it is our power nor that it is entirely our responsibility, but if we are God’s chosen instruments, there will be a people called out under our preaching.

We are likely to draw a wrong impression from the rapid movements of the apostle Paul. It seems that the only ground on which we can imitate the movements of this mighty man is that we be partakers of his power, and at least to a large extent see Pauline results to our preaching. Taking the account of his work we see that he accomplished two things wherever he went: the preaching of the Gospel, and the gathering out of a people to witness to the truth of the Gospel after his departure from them.

With this view it is evident that an energy of the flesh and the enthusiasm of a great idea can no more accomplish this work than a man can by his own power regenerate and sanctify a human soul.

Among the many obstacles encountered in this country in carrying out the command of the Savior to give Ecuador the Gospel, two things combine to make it a specially difficult field.

First. The national character of the Catholic religion.

Of all Roman Catholic lands probably none is so imbued with the idea of a national religion as Ecuador. About the last to tolerate the incoming of Protestants—and that by no means with the consent of the majority of the people—they look on the introduction of another worship as a national affront. The greater part of her population is so isolated and shut in that they have little idea of a great world beyond, where there is piety, honesty, and true convictions outside of Catholicism. The terrible dogmas and idolatries of the church are in no way modified by Protestant sentiments around them; the wafer is God and the man that does not bow to it is a blasphemer; Mary is to them a goddess and they do not deny that she is actually worshipped. But worst of all, to them the testimony of the Bible is not considered sufficient, but when a dogma of the church is proven to be contrary to the Scriptures or without Scriptural authority they are inclined to take it as evidence that the Bible is a bad book rather than that the church is wrong.

All the intolerance of the Middle Ages is in the church of Ecuador and every form of opposition known to modern life will be employed, and nothing but the sentiment of the outside world will prevent the tortures of the inquisitional; but with the riot, the boycott, threats, insults, robbery, falsehood, and in a score of other ways they will try to drive all missionaries from the land. Besides what will be done to the missionaries themselves it is already apparent that the people who identify themselves with the truth will be called upon to suffer also. One man in Ambato who has been guilty of no other crime than being kind to the missionaries, has had to seek another house, for his landlord would not have him on the place. What will it mean for those who really believe and confess Jesus openly?

The giving of the Gospel to these people is not the labor of a day but a work of much patience, requiring not only the preaching of the Word, but its practical demonstration in the lives of the missionaries. The Archbishop by his order excommunicating any who visit our home or buy or read the Bible has to a very great extent cut off all investigation. To us this threat appears weak and foolish; but to the people here it means hell and sure and certain to all who fall under its awful force. Yet God has already shown that even this cannot stop some from earnest inquiry for the truth.

Let those who pray for this work, and especially those who expect to give their lives here, get rid of any thought that this system against which God has sent us to testify, is a form of Christianity. It is pantheism, though sufficiently Christianized to deceive many who have not a spiritual eye, and for this reason is the very masterpiece of Satan.

Alongside of this awful work we see the twin evils of Spiritualism and Atheism raising their hideous forms against the truth and capturing those who in breaking away from the bondage of Rome fall victims to any system which would offer them freedom from any responsibility to God. These systems with their subtle philosophies have already sapped from many of the youth of Ecuador the last trace of moral responsibility, and this is where numbers of others are drifting as fast as the silent church of God will let them go, by withholding the Gospel which will give them the true liberty.

Second. The mountainous character of the country and the scattered condition of the people.

The people of Ecuador live on mountain heights, in dense forests, in wildernesses hardly connected with civilization by so much as a footpath. No one knows the population of the Oriente and how many dialects will have to be learned or how many little tribes will have to be searched out before it is evangelized. Add to this that in many parts of the country the roads are made almost impassable for five months of the year by the rains, and also that the people are revolutionary, so that it is not at all sure that the missionary can count on continued favorable political conditions,—and we see that it is not for us to say what it means to evangelize such a land, but to submit to God for any share in this work He may choose to lay upon us.

Over against these difficulties we put our confidence in Him, to whom the power of Ahab and the priests of Baal were nothing when there ascended the quiet and confident prayer of Elijah,—He who could lead Paul and Silas through regions infested with robbers and give success to a spiritual warfare against a foe as subtlety and fanatical as the dark system with which we have to contend.

If the Gospel is ever going to be exalted in this land it must be by means of men who have been humbled and sanctified by the Spirit of God, and are given up to their Lord for suffering and hardship, separation from friends, and even death itself. Writing from
THE NAME OF MELCHIZEDEK FOUND.

Concerning some of the evidence, recently unearthed, in defence of the truthfulness of an important Bible narrative, the Christian Leader says:—"It was only yesterday, in this decade, that the critics laughed out of court Melchizedek, 'King of Salem,' and 'Priest of the most high God.' It was foolish to think of such a character. The critics knew that it was impossible for a man in those early ages or at any time to be both king and priest. So Melchizedek was dismissed as a myth, and the document that contained the reference was branded as a fable. But the old library at Tel el Amarna gave us a letter from one Ebed Tob, a vassal—King of Jerusalem to the Egyptian Pharaoh—in which he seeks special consideration because he has been appointed to the office, not by Pharaoh, but by the 'power of the most high King,' whose temple was at Mt. Moriah. It was not from 'his father or his mother that he inherited his dignity. He was King of Jerusalem because the priest of his God. This exactly fits such a case as Melchizedek's, strangely in the same words disdaining an inheritance, without father and without mother, and claims the priesthood. The latest discovery of archaeology is given us within a few weeks by Sayce, in which he tells us that they have actually found the name of Melchizedek in these Tel el Amarna letters. Thus Melchizedek returns from the shadowy land of myths, and again receives the titles of Abraham

The Interior speaking of the "Science of War" says:—There has never been a time in the history of the world when all that pertains to the science of war was so carefully studied as at present. The inventive genius of civilized countries for years has found its best market in war inventions with the result that preparations for war are now carried on on a scale that is simply stupendous when compared with those of any former period in history. Merely to take one instance for illustration. The British army rifle is composed of 82 parts, and in its production 832 different machines are employed, without considering the direct expenditures of which the different parts are subjected by hand. In fact the preparations for war have now become so elaborate and terrible that by general consent the great nations of Europe seem to have agreed to keep each other from engaging in this method of settling controversies. They are alarmed at the army and navy estimates for the present year in Great Britain, France, Germany and Russia. The ancient Chinese plan of turning somersaults to terrify the enemy was much cheaper, simpler, and apparently as effective.

A railroad from the Atlas Mountains across the Sahara to Lake Tchad is among the latest of French enterprises. It is said that the work is being pushed rapidly, two hundred and fifty miles being already built, reaching the Oasis of Biscara.

Extraordinary recent discoveries are announced from Egypt. It is said that M. Loret, Director-General of the Antiquities Department, has discovered and opened the tomb of Amenophis II, a king of the eighteenth dynasty, who reigned some 1600 years B.C. The mummy of Amenophis is intact, and with it are found the mummmies of Thothimes IV, Amenophis III, Seti Nahit, Sah, Seti II, who succeeded him to have been III, Ptolemy of the Exodus, and Rameses IV, Rameses VI, and Rameses VIII, who reigned between 1600 and 1550 B.C.