
H.N. Engle

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EVANGELICAL VISITOR.

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

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

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TRY THE SPIRITS.

WE are living in an age, one
characteristic of which is the
deceptive agencies which are at
work among all classes, but espe­cially
among the believers. The Devil
is trying his best to side-track the
very elect. If he can get the at­tention
of men and women drawn
from Jesus and duty, he has made
a point in military tact which is
rarely regained without some loss
to the individual who has been thus
assailed and beset. But this is,
 alas! to frequently the case. Souls
who have been cleansed by the
blood and have had a foretaste of
the deeper truths and light of hol­iness
will get to seeking for blessings
and manifestations and power as
though their salvation depended on
these. They will look to some one
whom they consider to be a holy
man of God, and before they are
aware they are anywhere but in
the line of duty, seeking for fire or
power or some physical demonstra­tion
which they would not know
what to do with if it were freely im­parted
to them.

Our experience has been, and it
is in line with the Word, that the
Holy Ghost is given to them that
obey Him. We remember distinct­ly
when we insisted that God should
impart to us the power which we
recognized in other souls; but the
conviction came with force that we
should "obey God" and then the
precious promise seemed to stand
out in electric flame, "For as thy
day is so shall thy strength be."
And we have found this to be God's
irrevocable truth every time.

Oh! how selfish we are after all.
The power of God does not neces­sarily
consist in ecstatic visions,
physical demonstrations or thun­dering
voices. We would invite the
pleasure and display of these upon
us to the detriment of God's cause
and to the boldfaced robbing Him
of His glory. When will we be
made to see clearly that to place
our hope and display of these upon
the Lord, than to act prematurely,
before God.

One peculiarity of the Christian
religion is that it is a "religion of
hope." The great mass of humani­ty
is "without hope and without God
in the world." Hopelessness is
written on the countenance of the
masses which crowd the centres of
business and trade. One who passes
obscenely by street corners,
chances through a circle of the gay
and frivolous, or catches a glimpse
of general social life both in high
and low circles, cannot but be im­pressed
with the prominent gaze of
unsatisfaction everywhere to be seen.
Oh that men would see the Christ,
invite Him into their souls, and
have a continual feast on the satis­faction
portion!

Never question a conviction
which seems to be quite clear.
On the other hand, never allow your­self
to be forced into following a
conviction which you are not con­fident
is according to righteousness.
Better do nothing, waiting upon the
Lord, than to act prematurely,
simply for the sake of doing some­thing.

Justification is a state or condi­tion
entered into by faith and in
consequence is momentarily ac­cepted.
One cannot grow into it. Like­wise
with sanctification. We can
grow when once in that state; but it
is impossible to grow into such an
attitude before God.
TELL JESUS.

There are sorrows so deep that the heart
sighs,
Which has shared their bitterness knoweth
this pain;
There are joys so sweet that they cannot be shown
To another than one who has felt their strain.

The world goes by on its careless way;
Little it recks of our bliss or our woe;
But we feel assured, when we kneel to pray,
That the loving heart of the Christ doth know.

Joy is of heaven—He will understand;
He hath our burdens—He will bear;
Our griefs He hath borne to the dreadful end;
'Neath the cross hath fainted on Calvary's road.

Then tell to Him all that the heart may hold
Of rare delight, or of deep despair;
He will never chide thee as overbold,
There's no other so willing thy burden to bear.

—Susan B. Gammons.

For the EVANGELICAL VISITOR.

THE GREAT COMMISSION.

Dear Bro. H. N. Engle:

WHEN the Savior commissioned his apostles "Go ye out," the world was assigned unto them as their field of labor, beginning first at Jerusalem and the descendants of Abraham as their first hearers as the "Lost sheep of the house of Israel." But as Christ came to redeem the whole human family, by the extraordinary vision of Peter in letting down the sheet he had the honor of first introducing the Gospel among the Gentiles; and Paul was afterward called the apostle of the Gentiles.

Had it been agreeable to the Divine arrangement, this mission might have been assigned to angels who by their flight could have spread the "Glad Tidings of Salvation" very soon to the entire world without renumeration. But it pleased God to commit this "treasure of earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. 4:7.

Who can for a moment doubt the divine authority of this commission, when we consider that Christ assumed no civil authority and said, "The foxes have holes and the birds of the air have their nests, but the Son of Man hath not where to lay His head." His disciples had no assurance of any earthly renumeration, but it was said that they should be despised and persecuted and their names cast out for His name's sake, being called the son of Joseph, the carpenter.

More than eighteen hundred years ago this commission was given to a few poor fishermen and tax-gatherers to "go forth and preach His Gospel to every creature" which mandate was obeyed. But they soon fell martyrs to the cause while others assumed the work; and thus the Gospel has been preached to the nations of earth amidst all the per­secutions and counteracting influences that have borne against it.

It has been computed by the noted Albert Barnes that not less than sixty-five million have suffered martyrdom for the cause of Christ since His crucifixion. And if the days of inquisition were to return, there are now millions living who would cheerfully lay down their lives for Him whom they so dearly love and yet have never seen.

Alexander the Great, who had achieved his fame as a warrior, caused the nations of the earth to tremble. But where is the child found to-day that fears the name of Alexander? He is only known now by history, while there are millions throughout Christendom who are praying.

"Fly abroad thou mighty Gospel;
Win and conquer, never cease."

There is no calling so responsible as the call to the ministry. "Son of man, I have set thee a watchman, and if thou warn them not, and they are slain, their blood will require at the watchman's hand."

But in view of the general ranks of the ministry, how painful to see many who are called ambassadors of Christ, and should be as samples of the flock, and are yet heady, high-minded, having a form of Godliness without any appearance of Godliness. And if a stranger were to see them walk our streets with a fashionable moustache, gold watch-chain, and frequently puffing a cigar, he would suppose that sinners will repent and be converted to God under the labors of such whom the Savior denounced as "Blind Leaders," who flutter the people, crying "Peace, peace, where there is no peace."

In considering the deplorable state of the nominal church at this close of the nineteenth century, which by compromise have formed an affinity with the world, is it not time for us to hearken to the voice from heaven, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues?"—Rev. 18:4.

Should not we who see the moral corruption, and feel the burden of souls, at once resolve to return more fully to the "old land marks" of our worthy fathers? There is nothing but the power of the Holy Ghost that will bring us out of the old rut of formalism, and elevate us to a higher phase of Christianity, that we may accomplish the great work assigned unto us by the Great Head of the church. Oh! that we may not be found wanting when "weighed in the balance." Shall we have this power? should be the inquiry of every reader. And the universal answer in every heart should be, "We shall! we shall!" God being our helper. Amen.

Yours for a sanctified church,

JOHN FOHL.

Chambersburg, Pa.

Individuals are largely influenced by what they read and the conversation they hear. It enters into the very life and finds expression. First, in their words; second, in their actions; third, in the very expression of the countenance. How careful then should we be in the selection of literature we read and the company we keep. "Of the abundance of the heart the mouth speaketh."—Rev. J. G. Reed.

"The greatest evil is the present one."
For the Evangelical Visitor.

WAITING UPON THE LORD.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."


THIS is a subject worthy of notice and must be complied with by every true believer. Waiting implies a condition of lack, or that something is not altogether brought about. Hence the apostles were to tarry at Jerusalem until they be endued with power from on high.

Oh! if we had only more "waiting" before the Lord, then there would be some great and marvelous results brought forth. The ten days "waiting" by the apostles was by no means a fixed period of time by which their successors were to be governed; but it is the "TARRY UNTIL."

Oh, I am so glad for this blessed promise! If it were not for this blessed promise, I do not know what would have become of me since God has put the burden of souls upon my heart. Perhaps I would have gone faster than God wanted me to.

That the Lord has called me to a work, I am quite confident; and am determined by the grace of God not to move on this line of work until the Holy Ghost separates me.—Acts 13:2.

Brethren, let us work right in the channel in which the apostles were led by the Holy Ghost.

The apostles were commanded to preach the Gospel first at Jerusalem and then to the other cities; in like manner to the Jew first and then to Gentile.

To me, this goes to show that one has no right to go on Mission abroad before he or she have done their duty or worked up to their privileges in their own locality. Man is inclined as long as he does not come up to the requirements of 1 John 1:7, to choose out an easier way or make a plan of his own.

There may be someone who has a definite calling from God; but his way is not open to fulfill that calling on account of some financial trouble, perhaps not being fully consecrated or not having realized deep down in his soul that real crucifixion to self and has not realized in his inmost being the real, "Baptism of Pentecost," the "Baptism of the Holy Ghost," with all its characteristics, that fills and thrills, that illuminates and penetrates, that flows and glows throughout the entire being of the inner man.

Such a one is, by times, overpowered with the burden of lost souls and realizes that he is not where God would have him be. Oh, how his heart yearns to be right where God wants him or perhaps thinks he ought, at once, leave everything and go right out for souls; but fails to learn that he has not "waited upon the Lord."

Dear reader, have you "waited upon the Lord?" Oh, do not move out before you are endued with power—the power which is the outcome of the Holy Ghost.

Why not take Jesus in simple, childlike faith? and say, "Lord I will tarry until thou sayest go and am willing to do anything and everything for Jesus."

You who are burdened with souls, you who have tasted that the Lord is gracious, you who are justified and sanctified, you are they who shall "wait on the Lord."

Oh, dear reader: do prove this promise. It will secure you the greatest progress in your Christian experience. It will be the turning point for victory in Jesus. I have found it the great sequel to defeat the devil.

Waiting implies readiness; and readiness is brought about by entire obedience, which is the only condition by which we are able to be endued with power from on high or to receive the Baptism of the Holy Ghost. This is plainly declared in Acts 5:32:—"And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

Your Brother in the holy war,

JOSEPH O. LEHMAN.

Harrisburg, Pa.

THE HOLY SPIRIT.

(PAPER NUMBER THREE.)

HOW TO RETAIN HIM IN PERSONAL EXPERIENCE.

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

NOW just a few words as to how to retain the Holy Spirit in personal experience. I do not want to imply that the Spirit of God ever leaves a man. He never does. When a man is born again the Spirit of God comes in to dwell in him, whether he is conscious of it or not. You can grieve the Holy Spirit, but you cannot grieve Him away. But there is such a thing as not enjoying His power, either in your life or in your service. This it brought out very clearly in Paul's second letter to Timothy, first chapter, sixth verse: "Stir up"—literally, "stir into a flame,"—"the gift that is in thee, by the laying on of my hands." There was a day in Timo-thy's experience, when, through Paul's ministry, Timothy had received the baptism with the Holy Ghost. But as time went on the fire burned low, and Paul says, "Stir it up." If you receive the baptism with the Holy Spirit the time will probably come when you will feel almost as cold as you ever did; and you will say, "Well, I wonder if I really was baptized with the Spirit?" My brother, do not doubt it; the fire has gone down, but has not gone out. What you need is simply to stir into a flame the gift of God that is in thee.

How shall we retain the power of the Holy Ghost in personal experience? First, by repeated heilings with the Holy Spirit. In Acts 2:4, "they were all filled with the Holy Ghost," and Peter was one of the company. In Acts 4:8, "Peter was filled with the Holy Ghost," but has not gone out. Three times was Peter filled. God forbid that any of us should go away and think that two months from now you can work in the power of that filling that you receive to-day. A new
filling for each new emergency of Christian service.

Second, by prayer. "When they had prayed, they were filled with the Holy Ghost." If you are going to work for Christ with abiding power, you must lead a life of prayer.

Third, by the study of the Word. There are two passages in the Bible that ought to be read together. Ephesians v. 18,19, R. V. "Be ye filled with the Spirit; speaking one to another in psalms, and hymns, and spiritual songs, singing and making melody with your heart to the Lord," and Colossians 3:16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Do you notice what in one place is definitely said to be the result of being filled with the Spirit, in the other is said to be the result of having the Word of Christ dwelling richly in you? What is the inevitable inference? That a man cannot hope to be filled with the Holy Ghost and stay filled, unless he is full of the Word. If you are to retain the power of the Holy Spirit in personal experience, you have got to study that Book. You can pray all you please, but if you neglect your Bible, you will run empty. That is all there is to it.

Now the fourth and last point in retaining the Holy Spirit—work. In 2 Timothy 4:1,2, Paul says: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the word:"—do the work of an evangelist—"be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

In Acts 1:8, we read: "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses." You get power, and then if you do not witness you will lose it. You get the fire, and if you do not work, the fire will not go out, thank God; but it will burn dim.

Everyone may be filled and filled again. I shall never forget one day, July 8, 1894. It was my privilege that morning to speak in the church, and as I closed I said, "Gentlemen, Mr. Moody has invited us to go up on the hill to-day to definitely wait upon God this afternoon, at three o'clock, for the baptism of the Spirit, and it may be the privilege of every one that is here in coming years to look back and say that 'on the eighth day of July, 1894, I was baptized with the Holy Ghost.' But some of you can't wait for this afternoon at three o'clock. There are three hours between this and that, (It was just about twelve o'clock at the time.) You need not wait; you can go to your room, or under the trees, or anywhere, before God, and you can have this thing settled with God." Three o'clock came, and we gathered up in front of Mr. Moody's mother's house, and walked through the gate. Paul Moody counted us. There were four hundred and seventy-six of us, all men. We went down through the lot, up where the camp is, and we climbed the hill. On the mountain side Mr. Moody called a halt. He said, "Let us sit down here," and we sat down. "Now," Mr. Moody said, "we are going to pray. Has any one anything to say before we pray?" One man and another stood up, quite a company stood up, one after another, and they said: "Mr. Moody, I could not wait till I got out here upon the mountain side. I have been alone with God and I believe I can say I have been baptized with the Holy Ghost." And when those testimonies were over, Mr. Moody said, "Well, now, let us pray." He said further: "I cannot see any reason why we should not ask God just as definitely here as on the day of Pentecost, that the Holy Ghost may fall upon us while we pray. Let us pray." Some of us knelt down, some of us lay on our faces before God, and we began to pray. As we had gone up the mountain side there had been clouds gathering over the mountain, and as we prayed those clouds broke, and the rain drops began to come down through the overhanging pines. But all this week, during the Convention, another cloud had been gathering

over this entire Conference, and as we prayed that cloud broke, too. And literally, the Holy Ghost fell upon us. I believe that all this, week, since last Saturday morning, a great cloud of mercy has been gathering over this place. Why should we not break that cloud to­day, with the concurrence of our prayers?

For the Evangelical Visitor.

GUARDING THE HEART.

W E ARE told in the "Holy Word" that our bodies are temples of the living God, and that in our heart dwells the "Holy Spirit" and are therefore earnestly exhorted "to guard, with jealousness, our heart." The different faculties, tastes, affections, and emotions which dwell within us, make it very important to have guards set around this peculiar house or habitation of the Holy Ghost.

If the converted heart is the dwelling place of the Holy One, then the unconverted heart is the dwelling place of the Evil One, who then is the head of the family, and in every room are more or less sinful appetites, desires and passions. Conversion then will be the cleaning out of this house or heart. The "evil one" who predominates at the head of this family, now is cast out and Jesus Christ is admitted to preside there. Now, if conversion always meant perfect and sinless sanctification, then the heart would not need so much watching.

Experience teaches us, that the quarter in which we are most exposed to danger is within. Christians should always remember that the bitterest enemies are those of their own household, if once admitted. The prophet Jeremiah must have seen that already, for he declared that "The heart is deceitful above all things and desperately wicked; who can know it? I the Lord search the heart, I try the reins even to give every man according to his ways and according to the fruit of his doings."

No true man was ever put down and kept down by external assaults of my kind—not as long as he re-
For the Evangelical Visitor.

"HAVE YE RECEIVED THE HOLY GHOST SINCE YE BELIEVED?"

This morning I feel impressed to come to the dear brethren and sisters of the Visitor with the above question. The necessity and benefit of receiving the Holy Ghost is so important in our life with Christ, that I fear many overlook it and fail to get the necessary help toward a lively life and growth in the Christian life. It is just as impossible for us to make spiritual advancement without Him enthroned within, as it is to grow without the natural life in our bodies.

When Jesus was here He was all sufficient; but when He went away He said that He would send the Holy Ghost or Comforter to them and told them to go to Jerusalem and wait until they were endued with power from on high.

We see by the Word that they were obedient and tarried until He came, and we see too that the power came and equipped them for the work He had for them. Just so it is to-day. We too need this Holy Ghost power to fit us for the work He has for us to do. Not only so, but we have the promise of that power. For He is more willing to give the Holy Spirit to them than parents are to give good gifts to their children.

Those of us who have received Him know what a changed life it is and what power and authority He gives to us. The knowledge of this makes us anxious to tell others and influence them to apply for their inheritance. Don’t let us cavil over its power, and what power and authority He gives to us. The knowledge of this makes us anxious to tell others and influence them to apply for their inheritance. Don’t let us cavil over its power, and what power and authority He gives to us. Don’t let us cavil over it as to how, when, or where we get Him; but let us see to it that we are Father’s children. Then we know we are heirs and have a perfect right to ask and receive Him. By us yielding ourselves entirely to Him in all things, for time and eternity, He can then mould and shape us into the very vessel He desires us to be. Let us then so yield to Him that He may come in and “If ye through the Spirit do mortify the deeds of the body ye shall live.”

We now, in our desire for the gift of the Holy Spirit, begin to hate sin and its consequences and try to get rid of all of its effects. Col. 3:5 tells us the different members that are to be mortified. As we do this, let us keep the promise in view that “If we through the Spirit mortify the deeds of the body we shall live.” So now we believe they die, for the word says so. Then in the 8th verse another list of the deeds of the old man is to be put off, never to be taken on again, as an entirely new robe is to be put on and worn.

In getting rid of the old man with his deeds he often tries to make us trouble and sheds for a little room or attention. It, too, is often painful and we may be inclined to shrink; but the death sentence has been pronounced and he must die. So let us say “Yes” to God’s whole will and reckon ourselves dead indeed to sin and alive to God through Christ Jesus our Lord.—Rom. 6:11. And in the reckoning let us “put on the new man, which, after God, is created in righteousness and true holiness.”

Now that the temple (our body) has been cleansed and renovated and the new occupant moved in, the whole life is changed. Instead of it being a task to do God’s will, we just find a glad response and say with Jesus, “I delight to do thy will oh God.” We love all His will and gladly do it and wish no other way. It really is no effort any more, for we so delight in it that “it really does itself.” No more making crooked paths and walking in them—“But we make straight paths for our feet.”—Heb. 12:13.

We only now have entered into the normal state that God has provided for all who will be wholly His. We find ourselves perfectly adjusted to the new state of things, and whether He calls us into this service or that, all is well. We find ourselves no place so safe and happy as in His perfect order and in the place He has planned for us. We have learned by experience that His way is the best and that we delight in it the most; so we just lay passive in His hands as a vessel cleansed and fit for any use he has for us.

What a blessed state of things these are! Our days are all rest days, for we have entered into the abiding rest and peace with Him—Heb. 4.
We have no need of worry, for He has undertaken for us.

"He says we shall cast all our cares on Him, for He careth for us." That too, "He has borne our griefs and carried our sorrows, that He was wounded for our transgressions and bruised for our iniquities and with His stripes we are healed." He says, Cast them all on me with your sins, I have borne them all; why need you bear them? So we just cast them over on Him; or rather He does it in us; for by nature we are inclined to bear all our burdens ourselves. But in this new life and state of things He does it for us. We only yield to Him and say "Yes, Lord," and He does it all.

He also tells us how to proceed when tried or tempted. "Count it all joy when ye fall into divers temptations."—Jas. 1:2. What! count it joy? Why that truly is a paradox. Naturally, we sit down and pine and cry and count it all sorrow. But He has changed the order of things. He says, "You begin to count joy when the temptation comes and I will see that it turns into joy." Many say, "I would like to see any one do it!" What will you disbelieve God and limit His power? Don't do it; but get Him to do it for you. We only yield to Him and say "Festus, receive Him! you need Him just as much in your home-life as the minister in the pulpit. Will you receive Him? Have you received Him? Don't be deceived. If you have not the power and peace and joy, then He is not fully enthroned in your life, receive Him, and the fret and worry is gone—a gone with old man—for it is some of his own. The fear and unbelief is gone; the anxiousness is gone; yea, all the belongings of the old man have gone, and instead we have Christ in the Holy Spirit and with Him we have all things richly to enjoy.

"Finally, brethren farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all, Amen.

Oakland, Cal.

Jennie M. Byers.

For the Evangelical Visitor.

ARE WE FAITHFUL?

If we will notice when reading the Gospels, we will see that the promise of reward is, not to the successful, but, to the faithful servant. Are you a faithful servant? Are you faithful in little things? Very often the little things are neglected. They seem so insignificant to us, that we are too apt to slight them. Many desire great things to do. They have no patience with those things which are so often called "of no account."

Nothing is too slight to escape the notice of God. It is really the little things that go to make up our life, and if we neglect them the result is sure to be a wasted life. We shall be held to strict account for all opportunities given us whether they be great or small.

Have you been faithful this day? God has made it possible for us to do many little things this day, and which, if done, added to the happiness of those about us. Have you discharged these minor matters faithfully? Review the day. What do you see? A mass of neglected opportunities? Faithfulness or unfaithfulness?

Our friends may know little or nothing about how we have discharged our duties. It matters not so much what they know or what they think of us as what God knows and thinks. If we would but realize that God sees and knows all, even our inmost thoughts.

How ashamed we would be to meet our family and friends if they knew as much about us as God knows. We strive to hide our evil habits from those we love, too often forgetting that we can hide nothing from our Creator.

Faithfulness for a little time is not sufficient. We must be faithful unto death,—faithful at all times. Are you faithful in your reading of the Bible? or do you put self first and God last? Is it not better to let friends wait while we read a message from God? We need to hear His voice continually. If we would but listen to Him more and the human voice less, there would be fewer troubled hearts, fewer seared consciences.

Let temporal things wait. There is too much of the world in much of our so-called modern Christianity. We are drifting away from God. We are safe only when we are anchored to the Rock, Christ Jesus. It is only in its shadow that we are out of danger from the storms of sin.

God grant that you may faithfully and earnestly seek that harbor. Be faithful in few things and you shall be made ruler over many.

C. F. Ladd.

210 Pacific Ave., Jersey City, N. J.
For the Evangelical Visitor.

That Filthy Weed!

"Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not?"—Isa. 55:2.

There always have been, since the pitiful fall of man, and no doubt there always will be, until righteousness shall reign supreme on the earth, some who will, against common sense, good judgment, and better light, endeavor to justify themselves in the use of that most abominable of weeds—tobacco. How few one can find these days who do not choose to make of themselves either a walking expectorant of consummate filthiness, or a human smoke-house, making a chimney of their nose! Many choose to make of themselves a combination expectorant and smoke-house, going everywhere to pollute our pure air with their fumigations, defiling the earth and objects upon it with the virus of their filthy mouths, and making clean, decent people nearly or altogether sick by the indulgence of one of the most detestable of habits the devil ever invented for the curse of mankind. While we have charity and pity for all whose feet have been fettered and whose hands have been shackled by this Tyrant of consummate uncleanness, we cannot express in words our utter disgust for this vilest of all idols, and deem it the best way for showing our love for his victims by crying out against this hell-born vice and pointing them to not only the remedy, but to the cure—Christ Jesus. We submit for candid consideration what appear to us to be incontrovertible facts, hoping that they will be weighed for the truth there may be in them, and with no reference to the servent who pens them for contemplations.

Physicians agree that tobacco is absolutely not a food, but a poison of a negative or detracting nature, since it deadens and paralyzes the nervous system. It also weakens the muscles of the vital organs, causing heart-failure, stomach diseases, and a host of other maladies resultant upon the inability of the vital organs to perform their several functions as God designed. Worse still, tobacco, the active agent of which is nicotine itself so subtle that but one drop of it, the extract of a common chew, if placed upon the tongue of a cat or dog will inevitably cause death of convulsions, is a producer and stimulator of lust, which is perverted animal passion.

Directly and indirectly may many of the untimely and undesired births of children be traced to the gratification of a lust fired and stimulated beyond all possible control by this virus of the pit—nicotine. Time and space will not here permit us to speak of the many other withering, blighting, soul-destroying effects of this curse.

Notwithstanding these and hundreds of kindred facts concerning tobacco, there are men who assume the position of teachers, pastors, or shepherds, but who smooth these things over and as the "weeping prophet" exclaims: "For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they committed abomination? Nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall, at the time that I visit them they shall be cast down, saith the Lord."—Jer. 6:13-15. It is a deplorable fact that, in this enlightened, Christian (?) nation of ours, men bearing titles as high as "D. D." (thank God, divinity needs no doctoring!) will dare in their latter-day apostacy and recklessness, to bear upon their lips the divine message of the Gospel, while their throat is a veritable open sepulcher, and their entire being saturated with the defilement of hell-venom. So, in these days, it is common to find these uninviting specimens of humanity bearing perverted titles and filling Gospel positions, in spite of God’s command: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord."—Isa. 52:11.

Unquestionably, tobacco defiles the body, and since our bodies are to be the temple of the living God, every man or woman, boy or girl, who in this or any other way defiles the body or temple brings upon the individual the anathema of the Almighty. "If any man defile the temple of God, him will God destroy."—1 Cor. 3:17.

The question may be asked, Can one be a Christian and use tobacco? Indeed, he may be what popularly passes as a Christian, but it is plainly evident that he cannot be a clean, pure child of God. "What agreement hath the temple of God with idols?" queries the chief apostle. Beyond controversy, tobacco is an idol and rest assured that as long as we cling to any idol, however small it may seem, we do so to the exclusion of Christ. If Christ be not in us, we have either never known Him or else we are reprobates (see 2 Cor. 13:5). Jesus’ driving the desecrators from the temple in Jerusalem was an apt figure of how He will enter the temple of our body and bid "Break down every idol, Cast out every foe."

If but suffered to have right-of-way. The apostle whom Jesus loved writes: "If we walk in the light as He is in the light, "*the blood of Jesus Christ His Son cleanseth us."—1 Jno. 1:7. While we do not say that one cannot become justified, that is, saved while addicted to the use of tobacco, that depends upon the measure of light he has upon it, we do declare upon the authority of God’s Word that, before such an one can think to reckon himself holy in the sight of God, he must of necessity become cleansed up from the abomination. Thank God the filthy tobacco-devil, must vacate, as well as the carnality-devil or the lust-devil, before the Holy Spirit will come in Pentecostal baptism to a soul. Who ever saw a Spirit filled man or woman who was at the time a tobacco user? We are sure we never did, and we question the probability of any one else having done so. The reason is obvious. The Holy Spirit will not take possession of a defiled temple. Jesus testified to, and of, the disciples before Pentecost, "Now ye are clean." We may have seen
some who claimed to be filled with the Holy Ghost, but did the “signs” follow? did the “fruits” declare the tree a good one? Presumptuous sinners are not yet all dead, by any means, and there are many who “draw nigh with their lips,” while their hearts are far from God. Let not one presume to remain justified and still persist in the use of the detestable weed. To remain justified means nothing less than to walk in the light, the which, if we do, we will most certainly be cleansed from “all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” To refuse to walk in the light is to become a backslider and fall from grace, eventually to land in the pit, where all worshippers of the weed, together with the devotees of lust, pride, and fashion send up their eternal but fruitless cries and gnashings from amidst the endless burnings.

While men seek and partially succeed, to justify themselves in their own minds and in the sight of their fellows, God looketh upon the heart and judges righteously.

Thank God, when righteousness shall cover the earth as the waters do the great deep, and Jesus will reign supreme over all the redeemed earth; when this shall no longer bring forth tobacco nor other accursed weeds; and when the righteous shall shine forth as the sun; all the tobacco-devils, and the whisky-devils, and the unclean devils of every sort shall be locked up in the pit without bottom and men will see pure sights, breathe pure air, and live clean lives. God speed the day when men that name the name of Christ will depart from this and all other iniquities; when justification will be understood to mean being cleansed up by the washing of regeneration from all filthiness and idolatry, and living without sin; and when sanctification shall be understood to mean being made holy, through and through, and filled with the endowment of power, even the Holy Ghost.

Your fellow-soldier in the campaign against sin and the works of the devil in every form,

J. EBER ZOOK.

No certain residing place.

For the Evangelical Visitor.

JOY.

DEAR readers of the Visitor— My heart is so full of joy that I must tell it out to some one. It seems we can never express the depth of joy we receive if we are obedient to God’s Word. When we think of a lost and undone world we must say with the poet:

“Oh to have no Christ, no Savior,
How dark this world must be.”

Since I came home I feel as though this is not my stopping place; for the precious souls are continually pressing me down so that I must say, “Joy mingled with sorrow.”

How can we refrain from giving dear souls the light after Jesus having done so much for us? When I think upon the past, what God has done for us, I must often say, What a wonderful Savior! This morning, as I heard the thunderings, there seemed to leap forth words of praise, that we can even hear His voice in the thunder; and surely One that has power to make the noise of thunder can hear His children when they pray. And He also has power to cleanse and keep from sin.

I often wonder, do we think of it as much as we should, what a great God we are worshipping and what He is able to do for us? Oh! the confidence He can give instead of doubt if we get to the place that we can say our heart condemns us not.

Dear readers, let us be continually reaching for higher and greater attainments that have not yet been reached; and the lower down we get and the more we see our utter nothingness and that all we are is but a handful of dust, the quicker will we reach these higher joys. Oh for more and more of that “Life More Abundant” of which V. D. David speaks!

Truly that life is a glorious one; but it requires a death on our part—death to the world and a full consecration of ourselves to God. We dare not hold back one item, and if we are willing to make a complete sacrifice we will never fall short of receiving the baptism of the Holy Ghost and Fire. We need it to be true to God. We have many times thanked Him for the experience, for it keeps us so sweet in Jesus, fearless and contented in whatsoever state we are—if we have a well filled table, or nothing but bread and water. Yes, and if we have not even that, we can feast upon the Word of God and our soul will delight itself in fatness. When we look back and think of the day we had nothing for dinner, and how precious the Word of God was to us at that time, we feel like praising God, that we could feel the importance of that Scripture, “Let thy soul delight itself in fatness.” And we could speak of many little things that were a help to us in learning more about Jesus and setting our confidence in God. Oh that precious life that is hid with Christ in God! No wonder the sinner cannot see our enjoyment; for it is hidden in God. “Ye are dead and your life is hid with Christ in God. When Christ who is our life will appear, then shall ye also appear with Him in Glory.” “As He is, so shall we be.” Blessed thought! to be like Jesus. There is a stage of perfection to be reached in this life; but after this “to appear like Jesus” seems to illuminate our very heart when we meditate over the wonderful works and plans of God for the human family; and we often feel so unworthy.

Dear readers: we feel that we cannot begin to express what God has placed in the depth of our heart, and we do feel that we want the prayers of all of God’s people, that we may continually sit at the feet of Jesus and be found saying,

“Bless me, oh my Savior bless me...
As I sit low at Thy feet.
Oh look down in love upon me.
Let me see Thy face so sweet.
Give me, Lord, the mind of Jesus,
Keep me holy as He is.
May I prove I’ve been with Jesus,
Who is all my righteousness.”

Your sister in Christ,

MARY ANN STAUFFER.

Hope, Kans.

“It is as the soul ceases from its own efforts, and rests in Him who has finished all for us, and will finish all in us, as the soul yields itself in the quiet confidence of true faith to rest in God, that it will know what true holiness is.”

—-
For the Evangelical Visitor.

A TESTIMONY.

TO the dear readers of the Visitor:

Since I have made a start for the Kingdom, and read the experi­ences of others, I find that it does ones soul so much good to mingle
and co-mingle together. It truly
ences of others, I find that it does
give us life here, and hope for the
should let my spirit be heard from.
ready in heavenly places.
permits one to sit together here al­

wonderfully God doeth save and
It may do others good to learn how

time is here at the longest. I have
gone to their long home. Sooner
lived out my time upon earth; but
when I think of them, they are
earth and be no more here. Will I
or later it will be my turn to leave
then have sown any good seed of

ness? Oh 'tis sweet here already.
I been about my Father's business
her talent here in preparation to
Who would not want to use his or
of Christ and have much to learn;
meet God?
ere it was to late, and that my desire
has given me a desire to seek him
but thanks be to my Maker! He
does for us—both spiritual and
temporal. I can truly' say that I
learned of that far more eternal and
encourages us to bear up with our
exceeding weight of glory which
him on high ; but would I never have
how He upholds the poor and sets
him on high; but would I never have
been afflicted, I might never have
learned of that far more eternal and
exceeding weight of glory which
encourages us to bear up with our
light afflictions here for a moment.

The older I get, the more I am
learning of His Spirit. While I
was reading dear Bro. J. H. Myers'
article, I was made to think of how
he pursuaded me to read the New
Testament through for twenty-five
cents. But thanks be to God! I
have taken more than the New Test­
ament and have read for much less
than that yet, namely, because of
said that I did not want gold ones; for I always thought it did not become children of God to wear gold. But when they came they were gold and then I began to reason thus: ‘I do not wear them for pride.’ I know I did not, for I often felt ashamed with them. Then I would take my Bible and read how women should adorn themselves, not with braided hair or gold or pearls or costly array.—Read 1 Tim. 2:9. Then I would reason thus again: ‘Well that means gold that is worn for gratification.’ But God knew I did not wear it for that.

My earnest prayer was that He should let me see it in His light. Then one day a sister brought me a message. I believe she was sent of God and I received it as such. She told me that I had lost my influence with children simply by the wearing of gold. Then my heart began to burn within me. I could see clearly where I had been standing. Oh! do not let us be afraid to carry a message. That message brought joy unspeakable to my soul! You may wonder why? It opened the way for the Baptism of Fire. It has been prophesied in Malachi 3:3, “He shall sit as a refiner and a purifier of silver: and shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Again we read in 1 Cor. 3:15, “If any man’s works shall be burned he shall suffer loss: but he himself shall be saved; yet as by fire.” Blessed be the name of such a Savior that has come to baptize with the Holy Ghost and with Fire! Oh how forceful it came to me how careful I should be as to what or how I build on this foundation, which is Christ Jesus! I no more want to do thus or so; but, “Thus saith the Lord.”

This I had written last fall for the Visitor and could not see through it all until the Lord sent our dear Bro. Samuel Zook here from Kansas. He unraveled the Word of God so that it brought hallelujah in my soul. Now what I have written I have written. The Word teaches, “Quench not the Spirit, the holy one of God.” Your sister in Christ.

AMANDA HILLER.

Morrison, Ill.

I DESIRE to tell a little of how God is leading me. I must come as I am. It means much to become honest between ourself and God. As long as we care what the people say, we can not do this. I tried to work my salvation between me and God; but I could not get one step further until I became willing to confess my faults and begin just where God began.

It is some years since I started out in the Lord’s service, but my heart was made to feel sad recently over the condition of my heart. I can truly say that the Lord has shown me everything I did in my life. He has also shown me that I have been living a very selfish life and that I have not put my talents to usury. It is not so much the things which I have done as the things I have left undone that condemn me.

Oh! I see the true child of God has no time for idle scorning, no time to talk about other’s faults, and no time to ask why I must do thus or so when my sisters need not do it.

My prayer to God is that if I do not see myself a right yet, that He may show me just what I am and not let Satan have the least or smallest of my sins hidden. Satan tempts me in many ways, but of late I found God’s grace able to withstand the temptations. I cannot do it, but God can for me.

Oh, I see danger on every side; but I must look to Jesus alone. There are no friend’s to help me, none that can help, none but Jesus. But He has power to save and that to the uttermost. Praise God that He sent me the light which he did! I am but a beginner in the work, and, as it is Jesus alone that must do the work, I need much wisdom and grace from God that I may let my light shine and not put it under the bushel.

I see work everywhere and yet I had been sitting on the stool of ease. Woe unto those that are at ease in Zion! Will you pray that God may keep your unworthy sister steadfast?

MARRY F. WENGER.

Shippensburg, Pa.
we never had. We will cite a few passages of Scripture on this point:

I Cor. 3:1-3: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal and walk as men?"

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."

John 17:17: "Sanctify them through thy truth; thy word is truth." These passages refer to persons who were regenerated but not wholly sanctified.

Sanctification, in its fulness, is the completion of a process begun in regeneration and may be completed as soon as a clear knowledge of its necessity is obtained and a perfect consecration effected. The following Scriptures bear testimony to this completion.

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."

I John 1:7: "But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

I Thess. 5:23: "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

This passage in the German version reads instead of wholly, through and through, having an emphatic repetition.

Eph. 1:13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed ye were sealed with that Holy Spirit of promise."

Acts 2:4: "And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance."

Paul, Peter, John, Stephen, Zacharias, Elizabeth, etc., were all filled with the Holy Ghost."

PARTY FENCES AT THE DAY OF JUDGMENT.

"Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you?"—I Cor. 1:12,13.

WHEN Luther was on his way out of Wittenberg the people cried: "Luther for ever!" but he rebuked them saying: "No, Christ and His Word for ever!" Mere party zeal and denominational prejudice received a similar reproof in the reply given by a Christian to a skeptic, who said: "What will become of all your sects at the day of Judgment?" The response was: "God will say to one, 'What are you?' 'Oh, I am a Presbyterian.' Then sit you there! To another, 'What are you?' 'I am an Independent.' Sit you there! Another will be asked, 'What are you?' 'I am a Christian,' and the commission from God will be this: 'You walk about heaven in any place you please.'"

In the text we have, perhaps, the first sprout of sectarianism, and all along down the line of time it has manifested itself, until it has become a noxious weed, most damaging to godliness, and a hindrance to the oneness that Jesus prayed might exist among His people.

What a sad opposition to the mind and will of God, in His mind and purpose as to the unity of His people, is the divided state of the Church Militant. Now it is not Paulites or Apollosites, but on every hand we may find people glorying in their ism, instead of exalting Christ as the only Head of the church and the one center of gathering.

A time is coming when all party fences will be thrown down, when all sectarian preference will amount to nothing, and when identification with Jesus and the name written in the Lamb's Book of Life will be the one thing of importance. Jesus prayed: "Father, keep through Thine own name those whom Thou hast given me, that they may be one, as WE ARE."—John 17:11.

The broken up and contentious state of the civil church is a cause of grief and perplexity, but the written Word of God comes as oil upon the troubled waters. It recognizes no sect, speaking only of "The general assembly and church of the firstborn, which are written in heaven."—Heb. 12:23.

This embraces every child of God, regardless of party walls. "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness, is accepted with him."—Acts 10:34-35.—A. H. Gottschall, in The Manna.

IS IT WRONG TO ATTEND THE DANCING SCHOOL?

We know a superintendent of a Sunday School who has his boy take lessons in dancing. It is well known that multitudes in the churches think the same course to be a wise one. But how many of these Christian parents have any knowledge of the dance as it exists today? If they knew but one-tenth of the evil that takes place in and results from the dance halls and even private parlor dances, we feel sure that they would at once take their children from so great danger.

What can be the object of this Sunday School superintendent, but that his boy may learn to do as the world does, to mingle more gracelessly in its society, to spend his evenings in that which they think is the queen of worldly amusements. If this be his object, how can it be reconciled with the admonitions: "Be not conformed to this world," Rom. 12:2; "If any man love the world, the love of the Father is not in him," I John 2:15; "A friend of the world is the enemy of God," James 4:4.

The Bible clearly indicates that there is to be a dividing line between the world and the disciple of Christ. On which side is the dance?

Are the low cut dresses, bare arms and tightly clinging gowns befitting the modesty of one professing to be clothed in Christ's robe of righteousness? Can the giddy music, the
overheated room, the early morning hour and the embrace of the opposite sex tend to purity of thought? Is the position assumed in the waltz tolerated in any other place? In a word is it not all tending to temptation, if not actual sin, and how can a Christian pray "Lead us not into temptation" and then allow his children to go into the most captivating temptation ever invented?

Great as is this evil, there seems to be almost no voice to speak out and warn against its bold effrontery. The dancing school is not only tolerated but it is supported by a large portion of the church, while in many places Christian people open their parlors for private dances. I know of an Academy for young ladies, members of whose board of directors, are among the foremost Congregational ministers of Massachusetts, that allows the girls to have weekly dances among themselves. Though they come from Christian homes, and may have been taught by watchful parents, to look upon dancing as a sin of worldliness, yet in this seminary, which is one of our very best, they have every encouragement and means to learn to dance. This season there was only one student who had the courage to refuse. Another student declined to dance for some time, knowing that her mother had been opposed to it when living, but finally yielded to the solicitation of the other girls.

In answer to the question so commonly asked, "What harm can there be in parlor and boarding school dancing?" we will give the words of Mr. T. A. Faulkner, ex-dancing master, ex-champion dancer, and ex-president of Dancing Masters' Association of the Pacific Coast: "In these places," he says, "are taught the rudiments of an education which may make them graduates of the saloon or the brothel.

"I do not say that it always does, but I do say it often does.

"I only wish that certain parents who think they are restricting their children to 'parlor dancing at home only,' could have seen, as I did, their girls, some of them but twelve or fourteen years of age, dancing in a public saloon, where so much beer had been spilt on the floor that the women had to hold their dresses up to keep them from getting soiled and wet as they danced.

"This is usually the result of teaching the child to dance and then to restrict it to home dancing. If they once become fascinated with it they must and will, by some means, fair or foul, have more of it than their homes afford.

"The safe side is the best side. Keep them from taking the first step to ruin, and they can never take the last."

It is a sad commentary on the dancing school that dancing masters find it necessary to close their schools for a season, lest the young ladies who have been ruined bring the school into disgrace, as is shown by Mr. Faulkner in the following incident: "I met on the train while leaving town one day, a young woman, who, a few months before, had been a member of my select dancing academy. She had been ruined there and was one of the discarded ones when the school was closed for a few weeks, as all dancing schools have to be every little while, to get rid of those girls who have met with a fate similar to hers.

"I entered into conversation with her and found she could no longer endure being shunned and slighted by all her old campions, and was running away from home. I knew that her parents would be heartbroken, and that she, without the protection of a home, would soon sink into utter abandonment, and I tried every persuasion to induce her to return to the home she was leaving. I—who was still teaching the very thing which had been her ruin, now that self-respect and all that made life worth living, was lost to her forever—I tried to save her from further degradation.

"After I had argued for some time with her she turned fiercely upon me, her once beautiful eyes now filled with a desperation born of despair, and said, with a look and tone of reproach which I shall never forget: 'Mr. Faulkner, when you will close your dancing schools and stop this business, which is sending so many girls by swift stages on a straight road to hell, then, sir, and not till then, will I think of reform.'"

The dancing master was stirred by her words. He renounced the business and is to-day a devoted follower of the Lord Jesus Christ.

The case of this young woman is not one of a few, but of many. It is the story of three-fourths of the harlots in our cities. Mission workers who have taken statistics among fallen women tell us that seventy-five per cent ascribe the first cause of their downfall to dancing. Professor La Floris says: "I can safely say that three-fourths of these women (2500 abandoned women in San Francisco) were led to their downfall through the influence of dancing."

A chief of police of New York City has said that three-fourths of the women and girls who are living lives of immorality, have been led from the path of virtue through the dance.

My only object in writing on the unpopular side of a popular subject is that Christian parents may be aroused to the danger their children are in, if they dance; and that these parents who are debating the question of sending their children to dancing schools, may have a few reasons why it is not a wise thing to do.

A friend told me that his wife took in their home a young girl with an illegitimate child, who one day said to his wife: "Mrs. do not ever allow your daughters to attend a dancing school. When my father sent me to the dancing school he started me on the way to hell."—Eben Bumslead.

Health is what we need in the physical realm. And how do we find health? Is it not by following certain well-defined lines regarding clothing, food, drink, and exercise, along which we observe that people are made healthy? Likewise with spiritual health, or holiness. How are people then made holy? By inquiry you will find, as John Wesley did, that it is by a second distinct work of grace—"the second blessing, properly so called"—a crisis in which the Holy Ghost, in answer to entire abandonment to the will of God, cleanses the soul from all sin, and makes it His dwelling-place henceforth.—Ex.
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.

HEALTH HINTS.

Keep the abdomen warmly clad.

Never sit on a stone or damp grass.

Change wet shoes and stockings without delay.

A simple hygienic fact for many people yet to learn is, that the skin of a fruit is no part of the fruit itself, dextically considered. The bloom of the peach is a luxuriant growth of microbes, and unwashed grapes, eaten skin and all, will show 500,000 microbes for each fluid ounce of stomach fluid. These facts are proof positive of the necessity for thoroughly washing all raw fruit before it is eaten.

The nape of the neck, the lower part of the back of the head, the front of the abdomen and the shins are the chief regions of the body susceptible to cold. A chill, however, may be carried to the nervous system from other parts.

It is not generally known that roasted coffee acts as a valuable disinfectant. The best mode is to dry the raw bean, pound it in a mortar and then roast the powder on a moderately heated plate until it is of a dark brown tint. Sprinkle it in sinks or expose it on a plate in any room to be purified.—Green's Fruit Grower.

THE HEALTH VALUE OF A BEARD.

Many people," says Pearson's Weekly, "are not aware of the benefit, from a health point, derived from wearing beards. They are better respirators than science could ever make. The hair of the mustache not only absorbs the moisture and miasmal fogs, but it strains of a palace."—Psalm 144:12.

LEMONS IN SUMMER.

While you are giving people simple rules for preserving their health, why don't you tell them about the use of lemons? an intelligent professional man asked me the other day. He went on to say that he had long been troubled with an inactive liver, which gave him a world of pain and trouble, until recently he was advised by a friend to take a glass of hot water with the juice of half a lemon squeezed into it, but no sugar, night and morning, and see what the effect would be. He tried it, and found himself better almost immediately. His daily aches, which medicine had failed to cure, left him, his appetite improved, and he gained several pounds in weight within a few weeks. After a while he omitted the lemon drink, either at night or in the morning, and now at times does without either of them.

"I am satisfied from experience," said he, "that there is no better medicine for persons who are troubled with bilious and liver complaints than the simple remedy I have given, which is far more efficacious than quinine or any other drug, while it is devoid of their injurious consequences. It excites the liver, stimulates the digestive organs and tones up the system generally. It is not unpleasant to take, either; indeed, one soon gets to liking it.——Central Christian Advocate.

SLEEP, NATURE'S MEDICINE.

Menander said, that all diseases were curable by sleep—a broad statement, in which, nevertheless, there may be something that is true, for good sleepers are ever, as I think, the most curable patients and I would always rather hear a sick person had slept, than had taken regularly the prescribed medicine during sleeping-hours.—Sir Benj. Richardson.

The marked immunity from disease of the Jews is noted. It has continued even to the present day, as evinced by the extremely low mortality. This condition of affairs is attributed to the rigid enforcement of the laws of health prescribed by the Hebraic law, and also to the racial sobriety, producing a sturdy constitution, capable of resisting disease to a considerable degree.—Sol.

ENANDER said, that all diseases were curable by sleep—abroad state­ment. The occasion when that quality was strikingly revealed was in his announcement as to mothers who were in the audience with babies. Instead of making these women uncomfortable by singling them out for criticism or unkindly animadversion, he said: "I am glad to see mothers with little babies here. If we can get the mothers of America we will capture the homes of the country. I would sooner shut out the old bachelors from my congregations than to exclude mothers. But I have a request to make of these mothers who are here to-day with little ones in their arms. If you will relocate yourselves so as to get near the doors, then in case the babies get restless or become noisy you can step out into the corridor, quiet them, and then speedily return. If you do this no one will be disturbed, and you yourselves will not be much hindered in the enjoyment of the meeting." Again, just before the sermon, an usher, in trying to seat the people, asked three boys occupying seats in the front row to move to another part of the house. "Stop there," called out Mr. Moody, "let the boys stay where they are. When boys come early and keep their seats, and behave quietly as these lads have done, they must not be disturbed. I have something to say to those boys by and by."——Central Christian Advocate.

THE HEALTH VALUE OF A BEARD.

Many people," says Pearson's Weekly, "are not aware of the benefit, from a health point, derived from wearing beards. They are better respirators than science could ever make. The hair of the mustache not only absorbs the moisture and miasmal fogs, but it strains of a palace."—Psalm 144:12.

LEMONS IN SUMMER.

While you are giving people simple rules for preserving their health, why don't you tell them about the use of lemons? an intelligent professional man asked me the other day. He went on to say that he had long been troubled with an inactive liver, which gave him a world of pain and trouble, until recently he was advised by a friend to take a glass of hot water with the juice of half a lemon squeezed into it, but no sugar, night and morning, and see what the effect would be. He tried it, and found himself better almost immediately. His daily aches, which medicine had failed to cure, left him, his appetite improved, and he gained several pounds in weight within a few weeks. After a while he omitted the lemon drink, either at night or in the morning, and now at times does without either of them.

"I am satisfied from experience," said he, "that there is no better medicine for persons who are troubled with bilious and liver complaints than the simple remedy I have given, which is far more efficacious than quinine or any other drug, while it is devoid of their injurious consequences. It excites the liver, stimulates the digestive organs and tones up the system generally. It is not unpleasant to take, either; indeed, one soon gets to liking it.——Central Christian Advocate.

SLEEP, NATURE'S MEDICINE.

Menander said, that all diseases were curable by sleep—a broad statement, in which, nevertheless, there may be something that is true, for good sleepers are ever, as I think, the most curable patients and I would always rather hear a sick person had slept, than had taken regularly the prescribed medicine during sleeping-hours.—Sir Benj. Richardson.

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EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the Brethren in Christ.
Subscription, $1.00 per year; six months, 50c. advance.
Should be addressed to the Editor.
H. N. Engle, Abilene, Kas.; H. N. Engle, Editor.

PUBLISHERS' NOTICE.

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

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

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to H. N. Engle, Abilene, Kansas.

Abilene, Kansas, June 15, 1898.

ADDRESSES OF MISSIONARIES.
Eld. Jesse Engle.
Mrs. Elizabeth Engle.
H. Frances Davidson.
Alice Heise.

Bulawayo, Mashonaland, South Africa.

Miss Barbara Hersey, Johannesburg, South Africa.

D. W. Zook, No. 144 Dhumratollah St., Cuttack, India. Care of D. H. Low.

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

Miss Hettie L. Fernbaugh, Fez for Megguzin, Morocco, N. W. Africa.

FOREIGN MISSION FUND.

No. 44 .......................................................... 8 50
No. 45 .......................................................... 2 10
No. 46 .......................................................... 2 10
No. 47 .......................................................... 2 10
No. 48 .......................................................... 2 10
No. 49 .......................................................... 2 10

We call special attention to a Notice in another column.

We call special attention to the chapter of the series on "Sanctification" in this issue.

According to a recent issue of the Mount Joy Herald, the Brethren of the Mastersonville (Pa.) church, on May 29th in special service, received into fellowship twenty-four converts.

In response to a request some time ago for reading matter on the "Practice of Dancing," we insert a timely Selection in this issue. Read it. It is practical rather than theoretical, and also uncontroversial.

A worker in foreign fields writes: O how important it is to be cut loose from everything here on earth for the action of the Spirit, which does require a cutting loose. Thousands of good-meaning Christians seem to have no idea of what it means—especially when it comes to self. I long for the utmost emptiness and a perfect filling.

Obituary notices are always in order. Sometimes we would wish to receive notices of deaths which for some reason are not reported. On the other hand we occasionally receive several notices of one person's decease. Of course we are inclined to use the shortest, or extract only what may be of general interest.

We take this means of expressing our deep humiliation and gratitude to God for the action through Conference relating to the fifth item under the report of Board of Publication as it appears in the Minutes of General Conference. It is just like our Father's doings but more than our faith took hold of this score. God shall have the glory. Amen.

Bro. Noah Zook and wife left Abilene on the 10th inst., for Clay county, Kas., where they will spend some time. Thence, If God wills, they will go to Brown county and later to Omaha, Nebr., purposefully to spend some time in Gospel work at that place during the Expedition. We are sure that a great field is there and pray God that a door for effectual work may indeed be opened to them. Friends desiring to correspond with them will continue to address them at Abilene, Kas. until otherwise directed.

A correspondent asks, "Where do the following scriptures apply: to the Gospel or to the Millennial Age?—Isa. 35:8; Rev. 22:17." In a strict sense we would have to say that we do not know. We are, however, frank enough to give our candid convictions that in the broad sense of these texts they certainly do not be-

long to the Gospel Dispensation, as is frequently taught. God has yet better things in store for the nations under the rule of the Son of David than what has been manifest under the Gospel. We believe the promise made and renewed, namely, that in Abraham's seed (Christ) shall all the nations of the earth be blest.

Bro. Eber and Sister Amanda Zook, who have set their faces to India as ambassadors of the Gospel, have been spending some time in Dickinson county, having been present at the feasts and also holding a number of special missionary meetings. This is supposed to be their farewell to home, native land, and many of their friends. We are glad for the zeal and longing desire of their hearts to "Go." We are also glad that their faith has been honored by liberal contributions, and are sure that the servants and handmaids of the Lord will continue to heed the voice.

A brief sketch of the love-feasts at Bethel and Belle Springs, of this county, will be found in Bro. Noah Zook's report of this issue. We were permitted to take part in the meeting at Bethel, much to our encouragement. We are glad for a portion of the charity which is not easily provoked and for a spirit which helps us prove all things and hold fast that which is good. We are glad also for the marvelous things which the Lord has wrought amongst our people in recent years and pray that He may continue the work, eliminating all fleshly energy and sinking us yet more into the independence, permanence and purity of God.

A recent issue of The Independent may well be called the "African Number." It contains a number of essays from able writers touching on almost every phase of African progress and history. To any one interested in the up-to-date movements in the Dark continent it certainly is a rare treat. What adds to the value of the issue is the fact that with every copy was sent an up-to-date map of the continent, 15 by 20 inches, showing all the recent political and colonial bearings. We prize this as a valuable acquisition for general information and future reference. Our interest in seeing the Gospel carried to the heathen will frequently call our attention to this map. These up-to-date characteristics is what helps raise the Independent to its present standing in the newspaper world.

CHRISTIAN LIBERTY.—On this subject we call from our brethren what to some may seem rather "progressive." We believe however that the charity which thinketh no evil will be able to
comprehend the real truth of God as placing us where we can say with all humility that we are in bondage to no man. This must take in ecclesiastical rule. But this must not be misconstrued to mean a liberty to sin or reveling in selfishness and lust. It will clean us up to a standard where the very power of God will be displayed in our life, such as cannot be gainsaid nor resisted. Our selfishness and lust. It will clean us up to a standard where the very power of God will be displayed in our life, such as cannot be gainsaid nor resisted. Our

**WORK OF CONFERENCE.**

A COPY of Minutes of General Conference has reached us and we are led to make the following notes: The Brotherhood was represented by delegates from Pa., Ohio, Ill., Ind., Kans., and Ontario. Vacancies in the various Boards were filled as follows: General Board of F. M., Ames H. Engle of Mount Joy, Pa.; Board of Publication, S. E. Brehm of Hummelstown, Pa., A. M. Engle of Little York, Ohio; J. N. Engle of Donegal, Pa.; The Operating Board for Foreign Missions continues as before, Elders Baker, Davidson, and Zook constituting that Board. A revision of all previous Minutes of Conference will be made and presented at next Annual Conference for approval, to be issued later in book form. The work of carefully revising and publishing a Church Directory (without the Almanac) for the current year, with such added matter as may be useful, instructive and of general interest, was committed to Elder Davidson of Clayton, Ohio. The Foreign Mission Board reported favorably financially; also, there are added during the year to the band of workers; Sister Barbara Hershey, Bro. Geo. C. and Sister Sarah Cress. Sister Nancy A. Shirk of Chicago was recognized as a traveling missionary. The questions of establishing Divine Healing and Missionary Training Homes were postponed indefinitely. The American Mission Funds were reported favorably with a surplus. As has been stated in a former notice, the **Evangelical Visitor** will remain at Abilene under the present charge and will be continued in its present form another year. Bro. H. L. Shirk has been honorably discharged by his masters in the Chicago Mission by his own request and Bro. B. L. Brubaker will take charge of the work for the time being. Bro. J. R. Zook remains in charge of the Des Moines Mission. Bro. J. W. Hoover’s verbal report of the Buffalo Mission was adopted. Annual Conference for 1899 will be held in Lancaster county Pa. Elder M. Oberholtzer, Mod.; Geo. Detwiler, Secy.

**NOTICE.**

THOSE desiring to send offerings for the purpose of aiding the Chicago Mission will please take notice of the change made at General Conference relative to the workers. All monies intended for this purpose should be sent to Bro. B. L. Brubaker, 621 Peoria st., Chicago, Ill., instead of H. L. Shirk as formerly. This is of special importance in order to avoid any confusion and delay in getting these offerings to their intended destination.

**REGRETS.**

IN VIEW of the disappointment to many of the Brethren on Monday morning previous to General Conference in not having conveyance on the electric line between Toronto and Richmond Hill, the manager of the road writes to Bro. Williams, who had made the arrangements with him, as follows: Dear Sir, I regret exceedingly that the company were unable to have their cars at Richmond Hill Monday morning at five o’clock as you had arranged for on Friday previous.
LOVE SERVICE.

The question comes to me, Why do I love the Savior? My answer is, "Because He first loved me."

Dear reader: do we realize that we all have a mission while here on earth, and how easily it is performed if we do it out of love? We frequently hear people say that it is their duty to do thus or so. I find the work I am engaged in to be mission work indeed, namely, going around, visiting the poor and poverty stricken. The Word teaches us that if we do it "to the least of these my brethren ye do it unto me."

Our meetings at the Mission are very well attended, not only in number, but we feel His Spirit is present. We feel to rejoice that our labor has not been in vain. A few have enlisted in the army for Jesus who are very near and dear to us by the ties or nature. Bro. Stover's wife and daughter have expressed their desire of laying up their "treasures in heaven where rust and moth doth not corrupt and where thieves do not break through and steal."

If we take Jesus for our guide, we realize that all things work together for good to them that love the Lord. The Lord appointed it so (we acknowledge His providence) that Bro. Stover is now a night-watchman now. He has a day job; therefore, he is privileged to be with us in the evenings in our meetings. We certainly feel that the Lord is with us in the work. Let us be obedient. I find the greatest blessing is in performing the little things in order that we may be found ready when He comes. Pray for us.

Mary K. Stover.
3512 Phillip St., Philadelphia, Pa.

OHIO MISSION.

Relief and Sewing School Department.

Report for the month of May is as follows:

DONATIONS.

Brother Franklin. $1.00
Silverdale, S. S., Pa. 14.65
Elizabeth Myers, Upton. 2.00
A Sister, in His name. 1.00

Total. $18.65

EXPENSES.

Burial expenses. $8.00
Clothing. 2.00
Other necessaries. 1.10

Total. $17.10

Sarah Birt.
Englewood, Ill., 6001 Pearsin St.

BUFFALO MISSION.

Through the kind providence of our Heavenly Father we are once more permitted to state a report of the work at this place. Am pleased to say that we had an enjoyable time at the dedication of the house of the Lord on the 15th of May. Elder Henry Davidson of Clayton, Ohio, was with us and held three meetings, which were much appreciated, the Lord also being with us.

Bro. Davidson preached to a crowded house. Text, "My house shall be called of all nations the house of prayer."—Mark 11:17. The Bro. spoke with the Spirit and power, setting forth what the house of the Lord should be used for and also spoke against the evils that are in some of the churches at present. Some of the congregation was moved to tears. May God ever rule His work and workers at this place and keep us pure and holy is my prayer.

At the close of the meeting there was an invitation given for those who desired prayer. Several rose, which was indeed encouraging to all.

We were pleased to have so many of the dear Brethren and Sisters from different parts of the Brotherhood with us. The ministerial staff was well represented. Bro. Wingert of Ohio, and Engle and wife of Pa.; also Bro. J. Myers and wife of Pa.; Bro. Steckley of Kans. and Heisey of Pa., with others whose names I failed to get. Sister Zercher and Maud L. Johnson, and several ministers and Brethren from Black Creek, Clarence Center and Markham, Ont. The report of the expenses and receipts was read and approved with the suggestion that it be called "Brethren in Christ Chapel of Buffalo," as a name to be recognized from the other churches in Buffalo. May God have all the glory.

I also feel thankful for the gifts and donations by the Brethren and others who gave to the chapel building. We have it about completed and very nearly all paid. There is still some back, but I trust God will see to that and it will be all paid off soon. What is yet back I am responsible for. I feel thankful to God for his kind care over us in providing good health to both wife and I during the exposure in repairing the house in which we lived and also in building the new one. I hope all those that assisted will be rewarded. We did appreciate the assistance of the Brethren who came and helped and worked in the work. Would say also that we tender our special thanks to those Baker boys of Stevesville, Ont.—teachers, who came and worked so faithfully during holidays. May God bless them and may He lead them out to a higher calling is my prayer. Also one young man from Clarence Center, who took part in the work.

I hope that much good will be done in saving souls in this Mission as well as all others. We have meetings every Sunday at 3 p.m. and Sunday School at 2 p.m. We also expect to have sewing School and prayer meeting during the week.

Shall we say that the Lord leads workers to Buffalo, let the Spirit of God direct. Pray also for me that I may be used in His hand and not shun to declare the whole truth as it is in Jesus.

Our financial report from April 17th to June 1st, is as follows:

EXPENSES.

All material and back indebtedness, $30 and living expense to June 1, '98. $283.10
Receipts from all sources $212.48
Due Mission $40.62

25 Hawley St., Buffalo, N. Y.

J. W. HooVER.

[Note.—A lengthy itemized report is withheld. We are sure all offerings have been given as to the Lord and in perfect confidence to the Bre. in charge.—Ed.]

FROM THE FIELD.

ON OUR MISSION.

I WILL love thee O Lord, my strength.

The Lord is my Rock and my Fortress, and my Deliverer; my God, my Strength in whom I will trust. My buckler and the horn of my salvation, and my high tower, I will call upon the Lord who is worthy to be praised: so shall I be saved from mine enemies.—Ps. 18:1-3.

Since our last communication we have been busy in the Lord's work. On Saturday and Sunday evening, May the 7th and 8th, we held forth the Word of Life to the dear people of the Evangelical church of Newton, Kans., where we enjoyed ourselves with the saints.

After this we returned again to the Brethren near Sedgwick, where we had left the Missionaries to labor over Sunday. On May 11th, we were conveyed by Bro. J. H. Eshelman to the Mennonite Brethren of near Newton. We held five meetings there and found blessed fellowship with the Brethren of the Mennonite and Amish church. The Lord has done wonderful things for these dear people in the last few years. Many of them are now in full salvation. Many of them have the Missionary fire burning in their souls, which resulted in a free will offering to the outgoing Missionaries of over $20.00. No where were we more warmly received in the past two
years than with these dear people. May the dear Lord continue to shower divine blessings upon them is our earnest prayer for Jesus sake. Amen!

Our next stopping place was Peabody, where we were made welcome by the few dear Brethren and Sisters of that vicinity. We held some meetings in the Mennonite church, profitably, we hope, to all who met with us. On account of rain the work was some what hindered.

On Thursday, May 19, we attended a large meeting among the Ebenfeldt (Russian Mennonites). This was an all day meeting held in a large Tabernacle. The afternoon services were wholly Missionary. We enjoyed the society of these dear people very much and were made welcome; also were requested to take part in the afternoon services, speaking to the people. These people are waking up to see the great need of giving the Gospel to a lost world. They have a few Missionaries among the Indians of Oklahoma, and expect soon to send Missionaries to India. May the dear Lord bless their labors for the salvation of many of the lost of earth, is our prayer.

Our next stop was at the Hillsboro Orphans Home; but on account of rain no one came to the services except the inmates of the Home. We hope this institution, with its large, commodious building, may give a home to many of the homeless and friendless orphans of our land. May Heaven's blessing rest upon all the way through from Saturday morning until Sunday about 4 p.m. On Thursday, ten souls were buried by Baptism. The ordinances of God's house were participated in by possibly about three hundred souls. On Sunday morning the services began as early as six o'clock and continued until after 12 m., without any interruption. The display of the power of God was such that the ministers could not preach. Eight in number of the Mennonites and Amish people came to the altar Sunday morning for full consecration and for the deeper things of God. There was real soul stirring-testimonies were given. No doubt with many there was a real heart searching time.

Another feature of both these Love Feasts is the Missionary spirit that prevailed. Freewill offerings were given at Bethel to Bro. D. W. Zook and wife, now in Calcutta, India, of over thirty dollars, and at Belle Springs an offering to Bro. J. T. Long, now in Yokohama, Japan, of thirty-five dollars; also offerings to Bro. Eber Zook and wife, outgoing Missionaries to India, of over fifty dollars. The dear people are getting their eyes open to the great need of giving the Gospel to the lost of earth. This will no doubt be fruitful to their account according to Phil. 4:17.

We desire to make a note of these things to the glory of God. We have good reasons to believe that we are in the latter days and that this call to the church is to "prepare the Bride for the coming of the Bridegroom." Paul says, "That He might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

Yours in the hope of his coming,

NOAH AND MARY ZOOK.

Abilene Kans., June 6, 1898.
stating also that persons who observe the
hygienic laws, generally enjoyed health.
But while the above was considered the
main cause, never the less that the Lord
was having other lessons for us to learn,
as well as other blessings to reap.
While the Spirit did not lead us out
into definite work, we were nevertheless
in constant employ, and found various
opportunities to do work for the Master;
chiefly, however, in the study of the lan-
guage. While we cannot boast of great
success, we are very thankful that we
can read fairly well, and understand con-
siderable. We have also had the comfort
of meeting with many more Christian
people than we dared believe when first
arriving here, some of whom are souls of
deep spiritual experience, the benefit of
whose prayers and sympathies, as well as
their kindly advice in connection with
our work, we have enjoyed; as also some
of their bounties. Especially has our
kind hostess, Mrs. Lewis, been very gen-
erous to us in that she has donated half
of the rent (amounting to forty dollars)
and in addition given us a fine tent, as
good as new, with double roof and all
necessary equipments. And what makes
these donations doubly precious to us is,
that they were not given in the usual
spirit of Christian giving, but actuated
by a definite interest in, and sympathy
with, our especial work among the heath­
ens.

Among the Wesleyan operations in Africa. At the close followed
Charles Pumula, a very noted native minis-
ter, who, twenty-five or thirty years ago
was Bishop Taylor's interpreter and who
himself was the instrument of hundreds
of conversions among the natives.

After congratulating the Methodist
church for receiving the natives without
making any racial distinction, he said
that he was not black (although he glis-
tened similar to a polished stove), but
that he only lived in a black hut, and
that he was really white—made so by the
blood of the Lamb—Jesus living in his
heart. He stated also that at the pres­
tent time there were eighteen hundred
native members in this body.

The above are some of the benefits
realized by our delay here, which have
been very encouraging to us. Time will
not permit to express the mission
thoughts which press upon our mind
at this time. The Lord willing, we shall
leave Cape Town by Friday, the 29th, at
10 o'clock P. M., for Bulawayo, a journey
of five days.

We feel sorry to see Sister Barbara
Hershey leave our company and go to
Johannesburg; but as she feels a call to
that place, which by connecting circum­
cstances proves to be of the Lord, we say,
"the Lord's will be done." We all feel
sorry, since the bonds of love have strongly
bound us together, but hope her call will
prove but a temporary one, and will join
our company again after we are located.
She will be kindly received by Brother
and Sister Worcester, who at the present
time are engaged in mission work at that
place. May many souls be given them.

Any wishing to correspond with her will
find her full address in the VISITOR.

We are glad to say that the Evangel­i-
tical VISITOR is read with interest by
some of the friends at Cape Town, some
of whom have called for subscriptions.

May the silent messenger be the means
of encouraging and saving many souls.

The health of our company continues
to be all that can be desired, with an ever-
abiding praise in our heart for His con-
tinued goodness towards us. The God
who promises also fulfills. Ever be glory
to His name!

And now as we leave Cape Town, we
leave as debtors, when we consider the
kindness of many who have shown such
Christian courtesy towards us.

From when the mountain side we take
a view over this city, of over fifty thou-
sand inhabitants, including the suburban
towns, and view from the same point her
beautiful city gardens with countless
varieties of trees, flowers, shrubbery,
ferns, etc., with its nameless variety of
plants continually in bloom, surrounded
by evergreen groves ever fresh by the
frostless clime, the thought might arise
that it is a sinless paradise.

But, alas! the curtain needs not be
lifted until the fruits befitting a fallen
race are visible. Especially has the drink
habit such a grasp on many of the people,
and is indulged in such publicity and
freedom as though licensed from the
upper courts. May the Lord stay the
curse.

While the war cry is raging in the
homeland, may great peace reign in your
hearts. May especially the young broth­
eren seriously consider the solemn possi­
bilities—yea, probabilities—before them,
and firmly shelter beneath the Rock of
Salvation.

Yours in hope of the resurrection,
Elder Jesse Engle and Workers.
P. S.—May 3.—Matabele Land. Just
over the line, about one hundred miles
from Bulawayo. Many greetings. Our
company is well and happy. Expect to
reach Bulawayo tonight at 10 o'clock.
Will write as soon as possible after ar-
ival.

Scenes strange and wonderful. Intro-
duction to native life. Feel hopeful as
ever. Weather very congenial. Are gen­
erally congratulated as having chosen
the right family living in general.

Yours in Jesus,
J. E.

OUR YOUTH.

"DOES IT PAY?"

If one poor burdened toiler o'er life's road,
Who meets us by the way,
Goes on less conscious of his galling load,
Then, life, indeed, does pay.

If we can show one troubled heart the gain
That lies away in loss,
Why, then, we too, are paid for all our pain
Of bearing life's hard cross.

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A POLICEMAN'S TESTIMONY.

A NUMBER of young men were one day sitting around the fire in the waiting-room at the Normanton Station of the Midland Railway, England, talking about total abstinence societies. Just then a policeman came in with a prisoner in handcuffs. He listened to the young men's conversation, but did not give any opinion. There was also in the room Mr. McDonald, a minister of the Gospel, who, hearing what the young men were saying, stepped up to the policeman and said:

"Pray, sir, what have you got to say about temperance?"

The policeman replied:

"Why, all I've got to say is that I never took a teetotaler to York Castle (prison) in my life, nor to Wakefield House of Correction either."—Band of Hope Review.

ARMOR-PLATED BOYS.

IT is important in these days that there should be armor-plated boys. A boy needs to be iron-clad on his lips—against the first taste of liquor. His ears—against impure words. His hands—against wrong-doing. His heart—against irreverence and doubt. His feet—against going with bad company. His eyes—against dangerous books and pictures. His pocket—against dishonest money. His tongue—against evil speaking. The Christian armor on her citizens gives more security to the nation than all the armor-plate can on her ships—Christian Guardian.

NO PLACE FOR CIGARETTES.

THE large number of rejections of volunteers has caused much comment in the army medical corps. However, the physicians who have conducted the examinations say that outside the ranks of cigarette smokers there are even fewer rejections than there were in the days of the civil war. Among habitual users of cigarettes the rejections are about 90 per cent. As the saying is true, and we have only to observe things in the common way to be convinced of it.

Some one has said that "there is a sunny side to everything except sin." The saying is true, and we have only to observe things in the common way to be convinced of it. Even sorrow and afflictions have a sunny side, for out of them come the sweetest and brightest blessings that we ever find in this world. We may not always see the sunny side to things, yet it is there, right in the path of duty and right.

The world is full of sunshine, and it will peep through the darkest clouds that at times cover our life-sky. Let us watch for it, just as we do for other precious blessings, and then keep in its pathway of brightness.

By keeping upon the sunny side we see only beauty and brightness, and the shadows cannot touch our lives. More than this, the sunlight itself creeps into our souls, and we may become sun-drenched. A sunny spirit is full of love, sweetness and purity, and is more desirable than great riches. Sorrow cannot chill the pulsing happy inner life that is crowned with God's precious sunlight. Not even for a moment can the soul light be put out from the temple filled with sunshine. So let us all keep upon the sunny side of life, and above all seek to walk in God's sunlight. Then our lives will be bright and true, and will shine out in the world to lead others to the Savior. —Mr. M. A. Holt, in Christian Work.

BE COURTEOUS, BOYS.

I TREAT him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend, who had gone home.

"I often go in there and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"Oh, I don't mind! I don't stay long." "I should call myself a very selfish person if friends came to see me and I should pay no attention to them."

"Then you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that, but his father, who had listened, now spoke:

"A boy or man who measures his treatment of others by their treatment of him has no character of his own. He will never be kind, or generous, or Christian. If he is to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature." And very earnestly the father added:

"Remember this, my boy, you lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self, and no boy can drag you down.—Christian Work.

OUR TIMES.

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

THE GREAT JEWISH MOVEMENT.

THAT the Jews are becoming restless everywhere, and interested in the "Zion" movement cannot now be denied. All over the world these wanderers are getting ready to return to the land of Palestine. There is preparation being made to hold another World Congress of the Jews in Buda. This is what they call the Zion movement. Speak-
ing of this Zion movement the World's says:

This movement among the Jews is the most remarkable thing on the surface of human history to-day. For over eighteen hundred years these tribes of the wandering feet and weary breast have been perfectly isolated. Their dispersion into every quarter of the globe was a merciful provision against their destruction. If massacred in one country they multiplied in another, and so continued in spite of the longest, most cruel, and most unrelenting persecution that has ever been borne by any race of people. Up to till about twenty years ago, the nineteenth century was supposed to have outgrown the Jewish hatred of past ages. Then began the cruelties of Russian persecution, which shocked the sensibilities of the whole civilized world. The Russian Jews appealed to their brethren in Germany and Austria to join in a movement to return to the land of their fathers; but they were repulsed with the statement that Austria and Germany were too enlightened to return to the bloody Middle Ages—Berlin and Vienna were Jerusalem enough for them. In a few years, however, they were awakened from their dream of security and both the Austrian and German Empires became the scene of anti-semitic persecutions. Then it was the turn of the Jews in France to say, "Persecution is indigenous to Monarchies and Empires—but we live in a free and independent Republic—France is our paradise, Paris our Jerusalem, and prosperity our Messiah." Time did not wait long to demonstrate the folly of this delusion. The late Dreyfus trial was but an acute symptom of a condition in France which has been assuring form and consistency for years. A French paper speaks of the Dreyfus case as "a dead dog tossed hither and thither by the surging billows of a great ground-swell, arising no one exactly knows how or whence or why." Indeed, some of the papers of Paris have spoken openly of a "thiefened Bartholomew" in connection with the Jews now as with Protestants in the past. They say that although the Jews constitute only five-hundredth part of the population, yet by fair or foul means they have obtained one-fourth of the personal property of the country—twenty milliards of francs out of about eighty. Jews control the markets, own the executive, the legislature, and the judiciary. The next object of their ambition is the army. Dreyfus was a Jew and an army officer, hence his conviction and imprisonment. So it now comes to this that in England alone, of all the European nations the Jew find an asylum—and that may fall in the near future.

Quite naturally the Jew remembers the promise of a return to the land given to their father Abraham and to his descendants. For the first time in eighteen centuries the whole Jewish race, in every quarter of the globe is moved by one common impulse—some to be seen of men, and their pilgrimages are to a city wherein is corruption unutterable for discussion. The call of this work is to you. The Moslem world is a challenge to your faith. It is the Goliath to your David.—Rev. S. M. Zwemer, of Arabia.

...... A large number of the Dukhobors, who have been suffering such persecution at the hands of the Russian Government, have been trying to secure permission to emigrate to America; but the Russian Government has replied that those who can go who are not at present liable to conscription, or will not be liable within the next three years. They must also give a written statement relinquishing all claims to the land once held by them, or to any other possessions which they may leave behind them. The matter has been referred to the members of the community for final action. It is said that in all probability about 2,000 will emigrate either to Argentina or to the United States.—Independent.

The success of the English on the Nile continues to be a matter of note. The Dervishes continue to be repulsed. Mahmud Pasha has recently been captured, much to the advantage of English power and influence in Southern Egypt.

BERGER-DONER. — Married May 15th, 1898, at the home of the bride's mother, Mr. Samuel Berger to Miss Barbara Doner, both of Pleasant Hill, O., by Rev. Isaac Franz.

LANDIS.—Died, June 2, 1898, at the home of his son, David, in Kansas City, Kansas, Bro. Jacob Landis, aged 72 years, 11 months, and 29 days. Deceased had been on the decline for some years and the immediate cause of his death was general prostration. His wife, Mary Ann, preceded him to the grave about thirteen months ago. Bro. Landis spent a good part of his life in Ohio, some years in Michigan, and about 14 years ago moved to Dickinson county, Kansas, where he resided until the death of his wife. He leaves 8 sons to mourn their loss—2 in Colorado, 2 in Indiana, 1 in Ohio, and Jacob and David of Kansas. His life was such that adorned the profession. His meekness, humility and conscientiousness are worthy to be thought upon. To him death was no terror, passing away in the blessed hope of the resurrection. The remains were brought to Abilene for interment where services were conducted on the 3rd inst., Elder Samuel Zook and Bro. M. Hoffman officiating.