7-15-1898


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OUR TIMES—OBITUARY, Etc. 279-80

A much abused text are the words of Paul, "I die daily." A careful reading of the context will vindicate the thought that Paul meant to say that daily was he subjected to liability to death for the sake of the cause of the Gospel. Yet we will not contend about the interpretation; only if you do "die daily" don't be all day about it.

REPENTANCE.

REPENTANCE has a prominent place in the economy of grace. It is a forerunner to faith and brings the soul into an attitude where it can hold communion with God. To be impenitent is to be in an attitude, the expression of which is, independence of God. This may not be said in so many words, but the life of the individual cannot but vindicate this fact.

It is well, then, for us to ask, What is repentance? And this is perhaps best answered by first saying what it is not. Repentance is not groaning, weeping, uncoth manifestations, fleshly demonstrations, or unnatural agitations of the body. All these may come, and in many instances do come, in connection with repentance. But none of these things are repentance nor the fruits of it. Some people have the idea that the afore mentioned things are repentance. But they are not and it is a great deception to teach so.

Much depends on teaching; also the temperament of people. "Bowing down all day long because of sin" is no latter day innovation. It is as old as the days of David. We must allow these things. They are often a means to an end. We like to see the penitent cry aloud to God. Yet we should by no means judge or unchristian by these standards. We have seen all these manifestations in persons and yet the fruits of repentance were sadly lacking. Repentance does imply "sorrow for sin," which is most effectually testified to by confessing and forsaking our sin. We would give more for these fruits, pure and simple, than for months or years of weeping and wailing and gnashing of teeth without culminating in the foregoing conditions.

Nevertheless we do like to see a complete melting together. It touches the affections. It appeals to the senses. And we are sensual in the sense of being animal. But let us bear in mind, after all has been said, that "It is not the tears of repentance or prayer, but the blood that atones for the soul,"

And that the appropriation of the same comes through faith in the ransom.

THE CLEANSING BLOOD.—In all our efforts at soul-saving, let us not forget to vindicate the necessity, power and efficacy of the Blood. Men are prone to unfurl a standard of form and creed and ceremony, while the saving power of the Gospel is left out of sight. It is the simplicity of God's plan over which people stumble. Some will stumble along for years by efforts at prayer and penance and even confession. They fail to grasp the truth that if we confess and forsake our sins, the blood does cleanse now. Even such who have been justified and entered the state of consecration are sometimes tempted to doubt the validity of the promise now. Praise the Lord! because He gives the faith to believe that the blood cleanses now.

We are not at all surprised when occasionally a holiness preacher goes off into a fit of self-righteousness. Even Elijah at one time got the idea into his head that there was no one right with God but himself. But God kindly informed him that there were at least six thousand nine hundred and ninety nine in Israel besides himself upon whom He was able to look with at least some degree of favor.
Have read the Bible in so many ways,
So many people in these latter days
I fear there are few who read it right.
And some there are who read it out of spite—
Some read it, as I have often thought,
To make it suit that all important end.
Hence understand but little that they read;
Some read to prove a pre-adopted creed,
Hoping to find some contradictions there!
How David killed a lion and a bear;
One reads with father's specks upon his head,
But to the people of Jerusalem;
Some read it with uncommon care,
To see how long 'twill take to read it
While others read because their neighbors do,
But to the subject pay but little heed;
Another to read and learn and do;
It is one thing to read the Bible through,
Another to read and learn and do;
would say, "I have brought the leaf which belonged to that same book, would you kindly take it?" I would say, "Thank you, thank you."—because the leaf belonged to that same book.

So when you consecrate your life fully to the Lord according to Scripture, not according to your imagination, for real downright consecration, you have no business to consecrate it again. When the Lord shows you something new which you never saw before, say, "Thank you, Lord." When He shows you some new lesson, it belongs to the Lord according to Scripture. For real downright consecration, you have no business to consecrate yourself any more. If you consecrate yourself again, that shows the former consecration wasn't true. Your former consecration wasn't true. Consecration is once and for all. Consecration is once and for all. Now, what are you to consecrate?

Rom. 12:1. "I beseech you, therefore, brethren, by the mercies of God, which is your reasonable service." Yes, that is it. Consecration means putting the whole on the altar. All that you are, all that you have,—you have to consecrate all things to the Lord. All your money! Thousands and thousands of people are fond of their money. Money, money, money, now-a-days! When San Francisco people found a new gold mine somewhere, how the people went flocking to it. They don't care what they do, they care only for money. O, the curse of now-a-days, according to the Scriptures, is the love of money,—the root of all evil! A child of God has no business to worry about money matters,—God will give you just as much as you need. 1 Tim. 6:7,8, "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." There will be food and raiment. That is all you need. You want nothing as long as you live in the world if you have food and clothing. That is what the Lord has given you. I have food and clothing. My wife has food and clothing. My boy has food and clothing. Glory be to God, we lack nothing! As long as the Lord promises food and clothing, that will do.

And now the next point is given in 1 Tim. 6:10,11, "The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee from these things." Flee! You have no business with them! What have you got to do with the money-making business?—With getting money out of the people? Love of money will make you a devil! Judas said his Master for thirty pieces of silver. O, it is the great burden of these days. Many children of God have got into the treacle of money. You know what I mean? When a fly gets into the treacle, it never comes out. It loses all its wings. Your Christian life is paralyzed. Why? Because you have got down into the treacle of the love of money,—many ministers too. The money business is a very great business now. O, may God help you!

This is the secret: you don't give up all that you have. You are crying for many things. You want to leave some money for the future. Where do you find authority to save money for a rainy season? Matt. 6:25,26,28,31,34, B. V., "Therefore I say unto you, be not anxious for your life,"—life, that is the first,—"What ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?"—"Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?"—"And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin."—"Be not therefore anxious for the morrow: for the morrow will be anxious for itself." That is it. Three things there are; first your food, second your raiment, third the morrow; and the Lord gives you two illustrations. Consider the lilies; consider the ravens. Dear people, don't you want to consider the lilies?—God dresses them. Don't you want to consider the ravens?—God feeds them. Are you not better than those things? O, glory be to God, won't He feed you?

You say, "I must have some money. I want to go and insure myself." Shall I give you an Insurance Company in the Bible? Will you insure there? All those who want to have insurance can get it there. Jer. 49:11, "Leave thy fatherless children, and I will preserve them alive; and let thy widows trust in me." "Leave thy fatherless children unto me! If any have children, I will preserve them. Let thy widows trust in me." That is the provision for those who have children and for all those who have lost their husbands. Glory be to God! You want to lay by some money for them? You have no authority for it. I don't believe in such institutions. God does not believe in them. That is the reason you don't come out for the Lord. You are getting in this clay and treacle. That is the reason you are not working. That is the reason you haven't any power. That is the reason the Lord can't use you. You haven't the six wings about you. The seraphim have six wings,—two wings to cover their feet, two wings to cover their faces, and two wings to fly. You have only four wings about you. You know how to cover your feet; you know how to cover your face; but how about the two wings to fly? You haven't got them.

O, my dear brother, my dear sister, come out of these things. Never be anxious about these things, because God knows about them, God will give you ample provision, you will find all you want in Him. Will you do it?

I don't say you should waste your money. I don't say you should throw away your money. Whatever there is remaining you may set aside, but do what God tells you with your money. It may be for
your own family or for others. You must not throw away your money, but do not be anxious to make money. Don't think you must lay away some for the future. That isn't in the Bible. When Christ spoke to the great multitude, He said, “Pick up the fragments.” He did not say to waste them. I believe He meant that they should pick them up and give them to some poor people. If you have any money left, set it aside and do what the Lord tells you with it. 1 Peter 4:10, “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” Don’t be master of your money, be a steward. You know how a steward spends money. When the master says, “John, S20 there,” he gives it. “John, bread and butter for that man,” there he goes with the bread and butter. “John, a plate of soup for that man,” off he goes. So you have to be a steward of your money. Don’t be a master, be a steward. O, glory be to God, it is a great pleasure to be a steward.

When I went to England four years ago, a lady, very devoted to the Lord, filled with the Holy Ghost and with fire, began to write a check. This is the way she began it. She took pen and ink, and the Lord put into her heart, “Put down ten pounds.” and before she touched the ink, the Lord said “one hundred pounds,” and then before she put down the one hundred pounds she wrote it “one thousand pounds.” Praise the Lord, she was quite willing to add the ciphers!

This is the way the Lord proves His children. I tell you, He will test you to see how far you have given yourself, how far you have given your money, and put all on the altar. You talk about your consecration. Rabble! Many peoples’ consecration does not amount to a straw. They think they have consecrated all, but when the Lord puts them to the test they shrink. If you are really consecrated the Lord will test you, and when the test comes you will say, “I didn’t mean that, Lord, when I consecrated my life. I didn’t mean that.” O, may God help you, to consecrate all that you have, your money, your talents, your influence, your voice, your reputation, all that you have. Have you yielded all on the altar as far as you know? Have you done that?

For the Evangelical Visitor.

The Power of the Tongue.

OUT of the abundance of the heart the mouth speaketh.” “Keep thy heart with all diligence, for out of it are the issues of life.” When John the Baptist was asked who he was he said, “I am the voice.”

There is an extreme that some are brought to in trying to be good and holy where there is a slight disregard to the words that have been uttered in the past after a soul has passed along to view a new side of truth. For instance, if a person has been very zealous for a certain doctrine and finds out afterwards that what he advocated was only a portion of the foundation, (See 2 Tim 2:15,19 sec. clause) the utterances may make his life and teaching to be a contradiction.

The whole life of a person, after the soul is fully consecrated to God, is a unit; because the Holy Ghost takes possession and speaks not only the words, but the acts. The words are the only sure index to the life within; for whose outward life appears to be the most holy, sometimes speak words that contradict what they have said before, even while professing much of the grace of God. The reasoning is perhaps much like this: I must make my life holy so that it will speak for God. “By thy words (not works) thou shalt be justified and by thy words thou shalt be condemned.” “If any man offend not in word, the same is a perfect man.”—Jas. 3:2.

It is a good thing for us to keep in mind not only what God has taught us since we first believed in His Son Jesus Christ, but to remember also what we have taught others when speaking to them of Spiritual things. “Let the Word of Christ dwell in you richly in all wisdom.”—Col. 3:16.

W. P. Rollistin.

Yokohama, Japan.
there-by lose sight of the real spiritual life. It has been said that a Christ-like form cannot bring about a Christ-like spirit; but a Christ-like spirit will bring about a Christ-like form. We want the shell with the kernel inside of it. And we must “chew the cud and divide the hoof.”

The adorning of the body is only to please the eye. Hence let not our adorning be such; “but let it be the hidden man of the heart, in that which is not corruptible, even the ornamentation of a meek and quiet spirit, which is in the sight of God of great price.” A meek and quiet spirit is certainly very ornamental to a Christian; and when we have our hearts and lives decorated with these spiritual ornaments there will be no need nor desire for those ornaments which are only for the eye. And why should we spend our “money for that which is not bread, and our labor for that which satisfieth not.” Shall we spend the money and time which the Lord has simply lent unto us, for the pride of life which He so plainly forbids, only to defile the temple of God? Are not our bodies the temple of God? “If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”—1 Cor. 3:18. “In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broidered hair, or gold, or pearls, or costly array, but which become women professing godliness, with good works.”—1 Tim. 2:9,10. “For after this manner in old time the holy woman also, who trusted in God, adorned herself; being in subjection unto their own husbands.”—1 Peter 3:3. “For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father but is of the world.”—1 John 2:16. “Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.”—Titus 2:14. “Ye are the light of the world: a city that is set on a hill cannot be hid.”—Matt. 5:14.

If Christians did not appear different from the vain worldling, their light might possibly be hid. And our light is not to be put under a bushel, but on a candle-stick.

The Lord has said that His people are to be separate, peculiar, and adorned in modest apparel. “And thine ear shall hear a voice behind thee saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left.”

Yours in the narrow way,

Perry Station, Ont.

ANNA M. SIDOR.

For the Evangelical Visitor.

THE LORD OUR HEALER.

“I am the Lord that healeth thee.”—Ex. 15:26.

DEAR readers of the Visitor: I do praise the Lord that He gave me a will to submit my all to Him; to consecrate my soul and body to God.

Since last summer, I have been trusting God for my health and have been remarkably well since, with a few exceptions. Recently I was again put to a test whether my faith were strong enough to trust Him. But praise the Lord! with the encouragement of a sister, I trusted God; and I do thank and praise Him for healing my body again.

“It is so sweet to trust in Jesus, Just to take Him at His word. Just to lean upon His promise, Just to know—Thus saith the Lord.”

Oh I often think of how many times I grieved the Spirit of God by taking medicine! It very often condemned me, but I was not willing to give it up until last summer. I tried all kinds of remedies before I took Jesus. But I do thank Him that He did not take me away without leading me to fully trust Him.

It seems to me we should believe that the Lord has power to heal our bodies as well as our souls. He has all power in heaven and earth. Oh what a wonderful Savior we have! All that we have and are comes from Him alone. In Psalm 103:3 we find this Scripture, “Who forgiveth all thine iniquities, who healeth all thy diseases.” Praise the Lord for such a precious promise! May the Lord help more to see and realize the wonderful power of God in their souls and bodies.

Can we not believe that God is the same yesterday, to-day and forever? He has the same power. Some may say that people are not as good as when Christ was here. [We must keep in mind that it is not of merit, but all of grace.—ED.] But that is no excuse for us, because we have the same privilege as they had; and we have even a better chance. We can read His Word and have His Spirit to guide us into all truth.

When Jesus so patiently endured all the cruel mockings and scourings for us poor mortals here below, it seems to me it is plain that we should be willing to be anything or nothing, just what the Lord would have us be or do. When we are persecuted or made sport of, let us think of the Savior. As Christ was crucified for the sins of the world, so we must crucify our nature with its affections and lusts and be separate. Oh that separation means so much! It does not mean in one thing only, but in all things—talking, laughing, joking, teasing, dressing and everything that is not right in the sight of God.

My prayer is that I may be an instrument in God’s hand to save souls. When we look around and see how many are going downward to ruin and despair, it makes my soul sad, to think that they slight such a friend, such a kind and loving friend.

We have real joy and comfort only when we are saved and walking in all the light of God. Praise the Lord for the glorious light of the Gospel! If we find something in His Word which we do not understand, we can take it to the Lord in prayer. He will hear and answer prayer. I still wish, by the help and grace of God, to become stronger in His service.

“It is such a blessed way, If we trust and obey.”

I know I make mistakes and failures; but the Lord will forgive. Pray for me that I may be kept faithful until Christ shall come.

Amen. Yours for souls,

Martinsburg, Pa.

ANNA J. STONER.
DEAR Brethren and Sisters in the Lord: In the name of Jesus I write to you. I feel to praise God that he has healed me, soul and body. It has been about 14 years since I have been able to walk any distance at all and at times not able to be up an hour in a day. By the help of a wheeling chair and other chairs I was able to get around, sometimes getting out to meeting.

About 4 years ago I read in God’s Word that we should call in the Elders of the church to be anointed; but not having faith in God, I was not healed. During the Conference which was held at Markham this spring I learned to give myself up, body, soul and spirit, and then again felt to be anointed and to trust in the Lord by faith, and now I cannot praise Him enough for what He has done for me.

When I became willing to give myself wholly unto Him, He healed my soul and body. Praise His holy name forever! After I was healed I had to ask Jesus to lead me by the hand. Wherever I went and whatever I did, Jesus was with me all the time. Glory to God for his saving power. I enjoyed ten times more then I ever did in all my life before. Praise His holy name! What sweet peace and joy I do feel in my soul! Saturday and Sunday were the happiest days I ever enjoyed in my life. On Sunday nights I could not sleep; I felt so full of praises to God. Now it seems that I can share with our Saviour in the wilderness when he was tempted forty days. But He was steadfast and unmoved. That is the way I feel at the present time; and by His help and power of the Holy Ghost I mean to stand for Jesus, I want the Lord Jesus to dwell in my heart; but I know that of myself I am nothing. I am not expecting to get to heaven on “flower beds of ease.” I do have to watch and pray continually, I have not a moment to spare for idle talk, joking, or to help the world in their evil way; and I dare not carry any news from one neighbor to another, such as fault-finding and evil-speaking. All such things are an abomination to me, and they must be much more so in the sight of God. How wonderful are the leadings of the Lord!

When I sat down to write, I went to God in prayer, asking him to guide my pen and heart that I might write only such things that would be to his honor and glory! and now I can feel that the Lord has been directing for some purpose, I know not what; but he knows. My heart is filled with love. Praise the Lord, his glory never ends! Praise the Lord, oh my soul! Praise Him for cleansing, healing and sanctifying my soul, body and spirit!

I remain your weak sister until Jesus comes, Ontario.

DEAR Brethren and Sisters in the Lord: I am led to write what God has done for me. It has not been long since I started in this work. The Lord is doing a wonderful work for me since I am obedient to Him. He justified, sanctified and baptized me with the Holy Ghost and Fire. Praise His name forever and ever for what He is doing for me just now! He saves me all the time. Praise His name!

I feel happy in my soul to-day. I prayed the Lord to help me give this testimony and I believe He does. Of myself I can do nothing. The Lord has taken away all doubts, fear of man, anger, love for reputation; but I find that we must watch and pray or the devil will bring them up to us in order to tempt us before we know it.

O, I need the prayers of God’s people so that I may stand against the wiles of the devil. When I became willing to serve God aright, He showed me wonderful things. I had to forsake my schoolmates, quit taking part in their games, and many such things. But I will go through with Jesus at any cost. I would not give up Jesus for all this world. I am so glad that the Lord put this determination in me.

The Lord is my Healer. He heals every time I ask Him in faith believing. I never will get done praising the Lord for calling me when He did. I was only 12 years old when I started.

Your Sister in Christ,

Thomas, Okla.

LIZZIE BOOK.

DEAR Brethren and Sisters in the Lord: I am led to write what God has done for me. It has not been long since I started in this work. The Lord is doing a wonderful work for me since I am obedient to Him. He justified, sanctified and baptized me with the Holy Ghost and Fire.

I remain your weak sister until Jesus comes.

Cristina Stover.

DIVINE FIRE.

THIS is a day of theorizing and adapting truth to our personal condition; we write what we know and feel.

The Scriptures teach that one of the types God uses to reveal Himself to man is that of fire; all others we let alone for the present. The Scriptures also teach that the revealing of fire is on three lines for three purposes, adapted to the three conditions of the race, and that it is the same God in each and all.

As the Gospel of our Lord Jesus Christ is to one a savor of life, and to another a savor of death, 2 Cor. 2:16, so divine fire is to one a lesson of destruction, to another an endorsement and an enswathement of glory, the sweet precious emblem of God’s abiding presence. Let us examine the Word of God concerning these statements.

1st. The divine fire of destruction or the revealing of God to the rebellious and disobedient, in anger. In the case of Sodom, Genesis 19:24-29; of Nadab and Abihu, Leviticus 10:1-2; of complainers, Numbers 11:1-3; of doers of iniquity, Matt. 13:41, 42; of those who do not separate, Mark 9:43-49; of the disobedient, 2 Thess. 1:8, 9; also Heb. 12:29, any of which are sufficient evidence that there is a revealing of divine fire for all the ungodly.

2nd. The divine fire of purification or the revealing of God to His people for their perfecting, in infinite mercy and love—see Isa. 6:6 and 9:5, Zech. 13:9, Mal. 3:2, 3, Isa. 9:5, 1 Peter, 1:7. The fact of purification by fire is so patent and well understood that it needs no explanation, even the Roman Catholics teach it. We submit one fact however for candid thought and genuine acceptance—as this fire is to purify the believer, when the work is done and he or she is pure, there is no further need or use for the fire that
purifies, and as a result there will be no further manifestation of fire on that line; and for fire to be in the after experience, it must be a fire for another purpose than purifying.

3rd. The divine fire of acceptance or the revealing of God endorsing the act and the person of His child as being in full accord with His will, a sweet emblem of fellowship or oneness, the abiding presence of Himself. In Ex. 3:2 we have the Angel of the Lord (Jesus) in the bush, and yet the bush was not consumed. He appeared in a flame of fire; no purifying, no destroying. In the Lord appearing to Moses on the mount it was by fire; and such was the communion between them that when Moses came down his face shone so that a veil was necessary when he spoke to the people.—Ex. 34:29-35. Akin to this was the face of Stephen, Acts 6:15, and the face of the man Christ Jesus, Matt. 17:2. Oh that the face of every man shone because of oneness, fellowship, communion with God, and that veils were necessary.

In Ex. 40:33 we find the Tabernacle was finished and reared according to the pattern; as a result "the glory and the fire" was on it; see Ex. 40:34-38; and it was always so, see Numbers 9:16. So sure as our temple is "according to the pattern," the glory and the fire will come, God's blessed evidence of acceptance and endorsement, coming not to change in any particular, or to improve by any work, but to reveal His presence as endorsement that it is as He wills it to be; and so long as the temple (our bodies, see 2 Cor. 6:16) is kept in order, so long will the glory and the fire abide.

In 1 Kings 18:24 God answering by fire was the test of endorsement; it was then commonly understood to be the test. So much importance was attached to fire that it became an object of worship. We have a fear that in these days with a few the same sin will be repeated, and that more stress will be given to the fire than to the author of it. When David came before the Lord the answer by divine fire was the test of acceptance, see 1 Chronicles 21:26.

In Ezek. 1:13 we have a sight of "burning coals of fire;" they were "bright, and out of the fire went forth lightning," a forcible illustration of the same truth, the abiding, working force of God's fiery presence in the church.

In Zech. 2:5 the prophet tells us that God will be to the church a "wall of fire round about and the glory in the midst of her."

In Heb. 1:7 of God it is affirmed that He "maketh his ministers a flame of fire."

In all these passages the whole trend of expression is that of acceptance, endorsement, oneness, fellowship. No illusion whatever is made to purifying or destroying. Where fire consumed an offering, the offering was typical of Jesus, and the fire operating on it in no sense shows the destruction of sin in us. There are passages that show the destruction of sin in us by fire, but they are quite distinct from those that teach God's abiding presence in us. One is the instantaneous flash of God's dynamo ending sin in us; the other is the steady, abiding, refulgence of His personal presence. Glory! The fire does not consume the bush. But the bush is where the fire is revealed. Amen.

In Revelations 3:15-16 a church is condemned because they have some fire. To have some fire, or to be lukewarm, is to be on the road to hell; this is an awful truth, especially so as in our midst there are those who brand the advocacy of the being baptized with fire as fanaticism, heresy, new doctrine, etc. Why is this, when it is patent to all who are spiritual that the great sin of the church in the last Laodicean days is lukewarmness—some heat, but not hot?

It is not in our mind or heart to enter into a controversy, but we submit that inasmuch as divine fire is God's way of revealing, and it is His presence with us we need (see Ex. 33:14-16), and as a people there is an evident lack of the divine, the thing to do is to admit the need, quit controversy, exercise humility, confession and faith, and rest "till the fire comes," and we have the abiding presence and glory. Then we will know, and both God and we will be satisfied.—W. H. Kennedy in Wesleyan Methodist.

THE FOUR GREAT DISPENSATIONS.

(1sah 46:9, 10.)

In history we see the fulfillment of prophecy, and the fulfilled, fulfilling prophecies. We see the perpetual and ever lengthening chain, thrilling miracles that perfect the inspiration of the Bible, and illustrate the wisdom and the truthfulness and power of God.

The study of prophecy therefore incites us to admire His wisdom, trust His promises and dread His threats.

Looking backward to the beginning, and forward to the end, we call the intervening space time, and although the history of that space may fill vast volumes, it will be but as a short paragraph compared with the endless annals of eternity—a paragraph however of profound import ever to be remembered by the redeemed in their glorified state, for it will be the history of the work of redemption. Sin and grace are the key words of the work of redemption, so that when past, its history may be summed up in the saying that "Where sin abounded, grace did much more abound."

Along the coast of time one generation after another disappears like wrecks upon the shore; but the Almighty Father who is "from everlasting to everlasting," is able to call them to life again, saying, "Return ye children of men."

The period of time is divided into four dispensations. The Patriarchal, the Mosaical, the Gospel and Millennial.

Two of these are past, the third is present and the fourth is to come. Perhaps it is sufficiently accurate to measure the Patriarchal dispensation as extending from Eden to Sinai, the Mosaic from Sinai to Calvary, the Gospel from Calvary to the second advent of Christ, and the Millennial from the second advent to the eternal state.

Each dispensation is ushered in with great and special miracles. The Patriarchal with the miracles of creation and of Eden.

The Mosaic with the plagues in
Egypt, the overthrow in the Red Sea, the deliverance of Israel, and their settlement in Canaan.

The Gospel in the miracles of Christ and His apostles, and the overthrow of Jewish commonwealth.

The Millennial in the advent of Christ, the resurrection of the just, the destruction of the human government and the establishment of the kingdom of God on the earth, and on the great principles that "if that which was done away was glorious, much more that which remaineth is glorious."

Each dispensation is succeeded by the better until the last, after which comes the perfect and eternal state, where will be neither wars nor rumors of wars, no sin or sorrow, no suffering or death—glorious prospect for the redeemed.—Sel.

**God's Purpose in Our Age.**

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."—Acts 15:14-17.

The order of events in connection with the salvation of men is here plainly set forth; and if all Christians were subject to the Word without any preconceived opinions, or reference to human authority, perhaps it is not going too far to say there would be no serious difference of views with regard to the course and end of the present age.

First, "God at the first did visit the Gentiles, to take out of them a people for His name." It is not said here nor in any other passage of Scripture that it is His purpose to convert all the Gentiles during our dispensation, but the reverse is asserted. He only designs to take out of them a people for His name. In other words, ours is as truly an elective dispensation as was the dispensation that preceded it, only then God chose one nation, and now He chooses some out of all nations for His name. Of course facts accord with His purpose, and hence there is not a county, nor city, nor town, on the face of the earth, in which all the people are Christians. When Jesus was down here, His followers were a "little flock;" now after the lapse of 1850 years they are still a little flock; and it is only by the most cruel racking and distortion of His Word, it can be forced to teach that they will ever be anything but a little flock, becoming smaller and smaller indeed through a mighty apostacy, until He returns in person.

Second, "after this (that is, after the visitation to the Gentiles to take out of them a people for His name, or as our Lord calls it, 'the times of the Gentiles,' (Luke 21:24), or as the Holy Ghost expresses it, 'the fulness of the Gentiles,' (Rom. 11:25), or when the distinctive Church age shall close), I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." God will take His ancient people once more into covenant relation to Himself, and restore Jerusalem to far more than its former renown, according to scores of distinct predictions that cannot be applied to the church, except by the most reckless and dangerous principles of interpretation. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."—Isa. 27:6.

Third, "that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things." At present God is taking out of the Gentiles a people for His name. When the number of His elect is accomplished, Jesus will return in person for the deliverance of the Jews. Then the Spirit will be poured out in irresistible power, and all flesh shall see the salvation of God, (Isa. 32:15, Joel 2:28.) "Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."—Zech. 8:23.---Tract.

**The Precious Blood of Christ.**

(John 1:29; Ex. 12:13.)

The blood of Christ is the only thing we can glory in. The blood of Christ is the sealing mark of God's property. Under His precious blood is the only place of safety, and if our Christian warfare would be one of victory it must come through that blood. God mentioned "blood" 427 times in His Word; so we may see the importance He puts on it.

Let us study a few blood-marks of our redemption. We are told we are redeemed by His blood (Eph. 1:7), "Redemption through His blood."—Col. 1:14. "We have redemption through His blood;" "we have," not "shall have;" but, friends, we have now redemption. This is God's Word to you and me. Oh, let us believe it, trust it, receive it! One who loves us as He does says (1 Pet. 1:18,19), "Redeemed . . . with the precious blood of Christ."

Let us do more—let us now sing praises to that precious blood. When we get into heaven our song will be Rev. 5:9, "Redeemed by Thy blood." I want to learn the sweet song here, for 'tis always new, every time I go over it, it is more precious, so "let the redeemed of the Lord say so."—Psa. 107:2. There is a precious newness about that song, and it brings fresh worship from my heart every time I go over it, "What can wash away my sin? Nothing but the blood of Jesus." Then, too, this precious blood is the ground of our forgiveness.—Heb. 9:22, "Without blood . . . no remission;" Matt. 26:28, "Shed for the remission of sins." Notice it says, "Shed." Friends, the blood of Jesus was poured out; it is not the blood in His veins that saves us. Ah! nay, His precious blood "poured out like water" is the only way you and I can be saved.

Let us come boldly to God under the blood, and having great confidence and joy in Him; but, friends, let us come with all frivolity put away. Our forgiveness is immediate and absolute. God means just what He says when He says, "Having forgiven you all trespasses." Our unbelieving hearts would add to that
Word by inserting “past” before “trespasses.”—Col. 2:13. Now read it and see just what God says. The ground of our justification is through His blood (Rom. 5:9), “Being now justified by His blood.” Then we are given His resurrection as a proof of our justification (Rom. 4:25), “raised for our justification.”

Oh, what a complete salvation is given us through that precious blood! How glad I am that all through eternity I can and will sing, “By Thy Blood.”

What peace this blood does give! When we look to Him (Col. 1:20), “Having made (past tense again) peace through the blood of His cross.” I do so praise the dear Lord because I do not have to make my peace with God; it is already made. My part is simply to accept the peace offering there is perfect peace between God and me, for God “is well pleased” with His Son’s work. How absurd it is for people even to think they could make peace with God. Why, what have we to offer God? Sins, nothing but sins! God will not look on sin, for He is of purer eyes than to behold evil: and cannot look on iniquity.”—Rom. 5:1. Do you see? “We have peace with God.” Yes, now have peace. Oh, precious blood of Christ, such peace as it gives! Do you have this peace?

Do you know this blood was shed for you? Do you believe God so loved you, He gave His only begotten Son, that if you believe on Him you shall not perish, but have eternal life? If you believe this you will not perish, but have eternal life. If you believe this you have peace with God. Why, if you’ll listen but a moment, He will say, “Made nigh by the blood of Christ;” “the blood of Jesus Christ His Son cleanseth us from all sin.” “Loved us, loved us, and washed us from our sins in His own blood.” And notice, friends, it is for people even to think they could make peace with God. Why, if you’ll listen but a moment, He will say unto Him, “What are these wounds between Thy arms?” Yes, friends, the dear Lord will always bear on His blessed body the wounds it took to redeem me. I want to leave one little message with you. “And the blood of Jesus Christ His Son cleanseth us from all sin.”—R. T. Steele.

**SONG.**

**SINGING** is a poem expressed with musical modulations of the voice. It is an important part of worship. After the institution of the communion of the bread and wine, Christ and His apostles sung a hymn. Matt. 26:30. “And when they had sung an hymn they went out into the Mount of Olives.” Also in Ephesians 5:19, and Colossians 3:16, we read of the employment of psalms and hymns and spiritual songs, the former telling us to sing, making melody in our hearts to the Lord; the latter tells us to sing with grace in our hearts unto the Lord. These quotations show conclusively that singing is a serious matter of devotion and is a solemn part of worship. All the children of God should engage in this service, whether they have trained voices or untrained. It does not require a trained voice to pray acceptably; song is worship as much as prayer. Indeed in song there is much of prayer, and as we sing with the Spirit and with the understanding, we should observe the song and its sentiment. Some portions of song are prayers, other parts are praise or consecration, which we should carefully note and put upon our hearts and place in the understanding. Have a good leader to start the song at the right pitch and “let all the people sing.” Some churches have wholly perverted sacred song, till it has dwindled to be the merest scratching of the itching ears of the world; they have degraded it from worship to an operatic performance, that grieves spiritual men. When George Muller of the Bristol Orphanage, England, was in this country he visited San Francisco. The choir of a popular church spent about two weeks drilling preparatory to his coming, so as to show off well in song to the congregation that should gather. When they were in their place all ready to sing, George Muller arose and said: “The congregation will sing without musical accompaniment, I need thee every hour.” He started the song with expressive devotional interest, the congregation struck in, and with weeping and deep devotion the song was sung, but “without musical accompaniment” cut off the choir’s display and turned the song to its legitimate purpose. It is astounding fact that the songs of most modern choirs are not counted perfectly artistic and accomplished until their utterance gives out nothing but the tune and conceals or drowns the words and suppresses the sense. We have heard Sankey sing, and he threw out the words with distinctness and rendering the meaning plain by his wonderful expression of the sentiment. This edifies. But to hear a choir run up into unnatural sounds and alternately squeal and squeal to show themselves would lead a spiritual man to prefer the filing of a saw at a sawmill. Where these operatic methods of song are in use spirituality takes wing to get away to the humble, revivals become mechanical, not spiritual, and the church suffers loss of life and power. Nor is this a matter depending on the taste of well-bred persons. Spurgeon, with a large influential church, where Queen Victoria loved to go, had congregational singing in the Metropolitan tabernacle, and it was so conducted as to be incomparably ahead of any choir on earth. We should sing for God, and never prostitute our voices to entertain and please the world. We recently heard the Evangelist Osburn sing in
with Matthew and read the whole
through to Malachi, and I began
Genesis and read the Old Testament
time and a little in the Old Testa­
tment another time, but I never read
little in the New Testament at one
here and there a psalm. I read a
out here and there a chapter and
what I mean by meditation on the
How does it improve me? This is
struct me? How does it warn me?
my own heart and circumstances. I
to think about it, to apply it to my
the Word of God, but I have sought
surrendered to God.
first three years and a half I picked
Scriptures consecutively. For the
Word of God.
TAKES everybody to know
everything, and a little question­
ing reveals a vast amount of igno­
ance in those who think themselves
very wise. A French writer tells
the following story:
A young man from the provinces,
who was sent to Paris to finish his
education, had the misfortune of
getting into bad company. He
went so far as to wish and finally to
say, “There is no God—God is only
a word.” After staying several
years at the capital the young man
returned to his family. One day he
was invited to a respectable house,
where there was a numerous com­
pany. While all were entertaining
themselves with news, pleasure and
business, two girls, aged respectively
12 and 13 years, were seated in a
bay window reading together. The
young man approached them and
asked: “What beautiful romance
are you reading so attentively,
young ladies?”
“We are reading no romance, sir;
we are reading the history of God’s
chosen people.”
“Do you believe, then, that there is a
God?”
Astonished at such a question,
the girls looked at each other, the
blood mounting to their cheeks.
“And you, sir, do not believe it?”
“Once I believed it; but after liv­ing
in Paris and studying philoso­
phy, mathematics and politics, I am
convinced that God is an empty
word.”
“I, sir, was never in Paris. I
have never studied philosophy nor
any of those beautiful things you
know. I only know my catechism,
but since you are so learned, and
say there is no God, you can easily
tell me whence the egg comes?”
“A funny question, truly. The
egg comes from the hen.”
“Which of them existed first—the
egg or the hen?”
“I really don’t know what you in­
tend with this question and your
hen; but that which existed first
was the hen.”
“There is a hen, then, which did
not come from the egg?”
“Beg your pardon, miss; I did
not take notice of your question. I
should have said that the egg ex­
isted first.”
“There is, then, an egg that did
not come from a hen?”
“O, if you—beg pardon—that is
you see—”
“I see, sir, that you do not know
whether the egg existed before the
hen or the hen before the egg.”
“Well, then, I say the hen.”
“Very well, there is a hen which
did not come from an egg. Tell
me, now, who made this first hen,
from which all other hens and eggs
came?”
“With your hens and your eggs,
.it seems to me you make me for a
poultry dealer.”
“By no means, sir. I only ask
you to tell me whence the mother of
all hens and eggs came.”
“But for what object?”
“Well, since you do not know,
you will permit me to tell you. He
who created the first hen, or as you
would rather have it, the first egg,
is the same who created the world;
and this being we call God. You,
who cannot explain the existence of
a hen or an egg without God, still maintain the existence of this world without God."—Selected.

THE IDEAL CHURCH.

THIS is a question on which the professed Christian world widely differs. Some say it is our church because we have the right name, but that is not God's ideal of His Pentecostal church.

God looked down through the awful darkness and saw the terrible woe wrought by the devil over our fore-parents in the garden. God was not willing that he should have the victory and sweep the whole human race into hell, so God sent His only Son into the world, that He through death might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works.—Titus 2:14. So you see we must be redeemed from all iniquity and purified.

Every true man has his idea of what the woman must be, that is, to be his companion through life. He must feel that she is worthy of entering into the secrets of his life, to share the sorrows as well as the joys. So the Holy Ghost is in the world to-day, seeking out the bride, the Lamb's wife, which this spotless Christ shall have for His companion through eternity. As the wife enters into the secret of her husband's life, so we must be so pure that we can enter into the secrets of the life of Christ. Think of the wonderful things he has done for His church. Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having a spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. 5:25-27.

What is the "Ideal Church" composed of? It is composed of regenerated souls not as the world terms regeneration, but as the Scripture teaches it. Regeneration is an experience. When a soul is regenerated he knows it; the preacher does not have to tell him about it. It means more than joining a church, or being baptized. If we had more people that were spiritually regenerated in our churches to-day, we would have more candidates for the baptism of the Holy Ghost.

It is a clean church; nothing unclean gets in; God's "Ideal Church," and "A highway shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it." The "Ideal Church" is on the highway, so if we are in the "Ideal Church," we must be clean, "be ye clean that bear the vessels of the Lord."—Isa. 52:11. So you see we must be clean in order to please God, for, "ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God and they shall be my people."—2 Cor. 6:16; thank God it cleanses us inside and out. When we get on the highway, and in the way, we are in God's church. No vulture's eye has ever seen the highway; a vulture is a buzzard, and where you see a buzzard soaring around, you may know there is something dead not far off. Thank God that there is nothing dead in God's church.

It is a powerful church; "but ye shall receive power, after that the Holy Ghost is come upon you."—Acts 1:8. Real Holy Ghost power is the secret of success; no church or people can be successful in winning souls without it; they may run very well for a while, but when the light shines on them for this power, they must obey or go down. There are many people and churches who are going through this world dragging their lives out, without this power. Oh, for a baptism of love to go through the churches to wipe out sectarian principles and jealousy, and get the people ready for the coming of our Lord.—C. W. Atkinson in the Gospel Banner.

The time to consecrate your purse is when you have a little one. If you wait till it is big and fat you will never do it. And if you fail to consecrate that, you will miss one of the richest "blessings of your life. The man or woman who has learned to give has entered upon a path of ever widening pleasure.—Dr. A. W. Spooner.

PLAYING HOLINESS.

The doctrine of holiness is being promulgated more or less through the length and breadth of this favored land. God hath set His apostles, prophets, teachers, evangelist and pastors in His church through whom He is accomplishing the perfecting of the saints in this experience. Some are widely known, but many who are unheralded and little known, are true Bible holiness preachers, through whom our Master is accomplishing a thorough and substantial work.

But there is another class of holiness evangelists, of a lighter calibre in their spiritual instruction and attainments, who, while holding the theory more or less closely to the plumbline, are shrinking from holding the life and experience to the plummet of full salvation. As a consequence, a compromise is presented as holiness and many are ready to accept it. Some because it is the best they know; others because they will not pay the price demanded for a thorough deliverance from inbred sin, thus stifling the movements of the Holy Spirit. These latter, alas! are succeeding in believing a lie, but the former are unsatisfied, and hunger for genuine righteousness.

The doctrine of holiness is taught and believed and an experience sought through a channel in which the crucifixion of the old man is avoided and real soul travail is dispensed with. The sacrifice without blemish (entire presentation) is withheld, and God, who answers by fire, is not reached. There still remains in the poor soul an unsatisfied longing for the baptism of the Holy Ghost and fire, and under their false guides they go on seeking they hardly know what, seeking first this and then that will-o-the-wisp experience subsequent to entire sanctification.

As a consequence, there are thousands of precious souls who have been led into a profession of sanctification, who are now crying out for the real glorious pentecostal baptism, but hindered from entering therein by their false shepherds. They have made profession of the
blessing, are thus prevented from going back and doing their first work over again, and are really in a harder place to reach with the genuine, old-time, primitive power of the apostolic, martyr days, than those who never have heard of holiness. In plain terms, a vast number of people are playing holiness. Some leading charactertisics of this popular, compromise holiness, as seen in public gatherings seem to be:—

A noticeable lack of confession of inbred sin, in its awful hideousness, when at the altar seeking sanctification.

A lack of teaching of the absolute necessity of the entire surrender of every thing and everybody, including self.

A testimony of receiving the experience by faith without receiving the witness for days, weeks, months or years afterwards.

A constant seeking after another epochal experience.

A lack of freedom and power in prayer and testimony and praise expressions.

A lack of oneness with God’s truly sanctified ones, of whatever name, degree, race, or color.

Retention of old fellowships, ungodly pastors, worldly conformity, affiliations — in other words, disobedience to the command to put off the old man with all his deeds. Brethren, we are in a real battle, there is here no child’s play. Let us push the battle with the watchword, “No Compromise,” regardless of what the consequences to ourselves may be, “looking unto Jesus, the author and finisher of our faith.” — J. C. Bowes in The Vanguard.

FAMILIARITY WITH THE BIBLE.

The late Dr. S. F. Smith, at one time in his early life professor in Colby University, showed himself equal to the occasion. The president of the college was accustomed to conduct each morning the chapel worship, but, being ill for several days, he requested Dr. Smith to lead the service. The students, not knowing his great memory for exact Biblical history, thought they would have a little fun at the expense of the youthful professor, and spirited the Bible away from the chapel pulpit. Dr. Smith took in the situation, and, losing no time in looking for the hidden book, repeated from memory an entire chapter. The next day, the Bible still not appearing, the doctor repeated another chapter from memory. On the third morning, there being no Bible on the desk, he repeated a longer chapter, without apparently noticing the absence of the book. On the fourth morning, the Bible still in its hiding-place, the professor thought he would be even with the boys, and repeated entirely from memory seventy-one verses from one of the longest chapters in the gospel of Luke. He spoke with great deliberation, taking very much more time than was usually allotted to Bible-reading. The students found that Dr. Smith was too much for them and suspended further operations. Not a word was said, but the Bible reappeared next day on the desk. — The Evangelist.

HIGHER CRITICISM.

CANDIDLY, there are two kinds of higher criticism. The first is honorable; it is a careful collation of the manuscripts, the ascertainment of their history, the evidence supporting the text received, where slight variations in readings may occasionally occur, the authorship of the books and an honest, critical investigation of these subjects, for the ascertainment of the facts. This is rational, commendable and intelligent.

The second is what goes under the name of higher criticism in our times. This sort of higher criticism is performed by clerical duds and theological acrobats, who have graduated from the schools and are omniscient, in their own estimation they know everything, they are ready to pronounce their judgment on the Lord’s ways and Words. They have overlooked the Word that says, “The foolishness of God is wiser than men, and the weakness of God is stronger than men.” They conceive that it is the reverse, and that they are highly capable of passing judgment on God’s wisest utterances. From their standpoint, no revelation was needed, they could have discovered all truth with their unequal wisdom; and when a revelation comes they must examine it and see that it is stamped with their royal seal. Really they think the Lord should have submitted revelation to them for revision and correction, before it went out, but that not having done so, it is their right still to amend, correct and improve wherever the Lord made a mistake.

—Ex.

DON’T FEEL LIKE ASKING HIM.

The real reason why persons do not forsake sin is, they do not really want to. They are not quite willing to give up every idol, to cut off the right hand and pluck out the right eye. They do not honestly ask the Lord to help them, because they are not quite ready to be helped. They do not pray for deliverance, because they are not fully ready.

Miss Helen Jackson tells the following story of her temperance work among the Southern freedwomen:

“A colored sister in the church, one who helped me a great deal last year, was greatly addicted to wine; and was, moreover, a woman of much influence in the church, many members of which were very intermperate. A few days ago I went to her house and read the Bible to her. She told me she did not drink wine any more. She said, ‘I thought I could do without it, but I axed de Lord to make me stop, and I just worried Him until He did. Then I drinked beer in de place of wine; but I didn’t want to, and I studied ’bout dat a heap, and I knewed if I axed de Lord, He would make me stop. So I did ax Him, and I stopped drinkin’ de beer.’ ‘Now,’ she says, ‘dere’s one ting more, dat’s axing Him as I did afore.’” — The Common People.
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.

SMILE WHENEVER YOU CAN.

When things don’t go to suit you,
And the world seems upside down,
Don’t waste your time in fretting,
But drive away that frown;
Since life is oft perplexing,
’Tis much the wisest plan
To bear all trials bravely,
And smile wherever you can.

Why should you dread to-morrow
And thus despise to-day?
For when you borrow trouble
You always have to pay.

It is a good, old maxim,
Which should be often preached:
“Don’t cross the stream before you
Until the stream is reached.”

You might be spared much sighing
If you would keep in mind
The thought that good and evil
Are always here combined.

There must be something wanting,
And though you roll in wealth,
You may miss from your basket
That precious jewel—health.

And though you’re strong and sturdy,
You may have an empty purse,
(And earth has many trials,
Which I consider worse):
But whether joy or sorrow
Fill up your mortal span,
’Twill make your pathway brighter
To smile whenever you can.

—American.

TRUTHS TOLD IN A FEW WORDS.

A CHILD’S respect for its parents is not secured by overleniency any more than by overseverity.

The discreet finery of a daughter should never constitute a mother’s wardrobe. No one feels especially dignified in the presence of one whose clothes she is wearing, and a mother should at all times preserve her dignity before her children. The mother who never loses her queenliness will never lose her crown.

Parents generally receive that measure of filial respect they deserve—not always, perhaps, but very generally. — Ladies’ Home Journal.

LEARNING TO BREATHE.

DON’T FORGET

THAT anxiety is easier to bear than sorrow.
That talent is sometimes hid in napkins, audacity never.
That good brains are often kept in a poor-looking vessel.
That the time to bury a hatched is before blood is found upon it.
That mistakes are often bought at a big price and sold at a small one.
That if it were not for emergencies but little progress would be made in the world.

That it is often better to go a good ways round than to take a short cut across lots.
That the statement so often made in print that “rest makes rust,” is the veriest rot.

That tears shed upon a coffin will not blot out the stains that may have been cast in life upon the stilled heart within it.

That a man may set up a carriage only to find less of enjoyment in it than he has in holding the ribbons from “his one-hoss shay.”

That if we do more for others while we may, we should have less regrets when too late, that more had not been done when “it might have been.” —Good Housekeeping.

LESSONS IN LUST.

A ST. LOUIS pastor, commenting on this subject, has the following to say in The Vanguard:

Careful parents defend their homes against vile papers and pictures, obscene books and all sorts of printed poison. They can exclude from those sacred precincts all that is openly corrupting to the imaginations of the young, that which defileth the souls of their offspring. But when their children press out upon the streets they are likely to be brought face to face with loathsome life-sized pictures of lust. Respectable people can possibly keep their sons and daughters from the low down theaters and vaudeville dens of our cities, but the most vilely suggestive scenes in the most vulgar performances in those resorts, are posted upon the sign boards for inspection and to invite the gaze of the youth at almost every turn.

This display of nudeness has become an intolerable nuisance that should be suppressed by law. These disgusting and indecent advertisements are the dodge of the devil by which all classes are compelled, more or less, to contemplate such soul-polluting filthiness. No one can be forced to purchase impure prints or to patronize the plays that portray the lowest passions, and bestow the beholders, but all are compelled to use the public streets, part of the time, and the youth are there especially exposed to the snares set for souls. There the devil dogs their footsteps and tempts them by parading such lust-provoking scenes on every side. The ghouls who prowl for the ruin of the innocent, should, at least, be compelled to keep their leechery off the street and their abominable exhibitions should be scrubbed off the bulletin board by the iron hand of the law.

RIGHTS OF THE BABY.

HE HAS a right to be “well born.” He has a right to healthful blood and clear brains—not those impoverished and befogged by dissipation, narcotics, and alcohol. He has a right to a happy, healthy mother—one not exhausted by overwork. He has a right to her first care and thought. He has a right to be kept sweet and clean, that he be not repellent to those about him. He has a right to be “mothered” every day of his little life, not turned over to the mercies of the average ignorant hired nurse. He has a right to wise discipline, since, if undisciplined and uncontrolled in his infancy and childhood, his future may be hampered by faults his mother should have corrected. He has a right to a good general education, that life’s best gifts may be fully appreciated.—Ex.

BITTER WORDS.

A SINGLE bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile of sunshine may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty; so kind words and gentle acts, and sweet dispositions make glad the sacred spot, called home. No matter how humble the abode, if it be sweetened with kindness and smiles, the heart will turn lovingly towards it from all the tumult of the world; and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.—Great Thoughts.

The People’s Health Journal advises that children be trained to eat slowly, no matter how hungry or what important business is pressing. Much safer a little food well ground than a hearty meal swallowed in haste. Cold food is even more difficult to digest than hot. If taken too rapidly, the normal temperature of the stomach is about ninety-eight degrees. Food has to be raised to that temperature before digestion can take place.
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.
Sample Copies Free.

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

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

Have you noticed recently just how your label reads? It shows the date to which your credit extends.

We have on hand a number of Experiences and Testimonies which may appear latter. These are interesting and entertaining to one class of our readers, but we have others who look for well digested articles with practical teaching and advanced thought. We are living in "our own time" and are making our own history. Articles are needed such as deal with practical Christianity and holy living; also such matter as deals with thoughts bearing on subjects which pertain to our position in the plan of the ages and especially the time of transition upon which we have without a doubt already entered.

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

To Correspondents:—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

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

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

An Address to the paper office at Abilene, Kansas.

Abilene, Kansas, July 15, 1898.

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

Bulawayo, Matabeleland,
South Africa.

Miss Barbara Hertz, Johannesburg, South Africa.


J. L. Long, 46 G. Blvd., Yokohama, Japan.

Miss Edith E. Fernbaugh, Faz for Moquinez, Morocco, N. W. Africa.

FOREIGN MISSION FUND.
No. 51. 81 00
No. 52. 2 00

SOUTH AFRICAN MISSION.—In absence of regular reports from Africa for this issue, we call from a private letter a bit of information. A letter dated June 4, states that a second trip to the Matopas proved a success in securing a permanent location. They were favored by getting a considerable grant of land from the English Charter Company. It lies in a small valley, well watered by a constant supply of living water, which is a rare thing in South Africa. The purpose was to move their effects from Bulawayo—a distance of 30 miles and 10 miles from Ft. Usher—the following week to take up their abode in isolation from civilization, among about three or four thousand natives residing within a radius of six miles from the station. We pray that God may bless the humble efforts at "naming the name of Christ where it has never been known" and that the "glad tidings of the kingdom" may yet make glad many souls and bring the joy of salvation into many dark hearts by liberating them from the thralldom of sin and its attending curses. We are scarcely able to enter into the isolations, disadvantages, and privations with which the spirits of our workers—who are one with us—are forced to cope. We can only hope, and do believe, that God gives them goodness with contentment, and that they may never for a moment give way to doubt and despondency, which are from the Adversary of all good and who would hold the curse in sway as long and as far as possible. But, Glory to God, we comprehend that that proclamation for earth's jubilee is already being issued, and that in a very few
years the gross darkness which covers the earth will give way to the power of the Son of David and the swaying of the sceptre of the Prince of Peace.

COMMUNICATING WITH DEVILS.—Spiritualism is without doubt one of the latter-day delusions against which the Apostle Paul gives warning.—1 Tim. 4:3-5. It is a system under diabolic control which should be unmasked and branded with the devilish power which is behind it all. One of the great mistakes, however, which Christians make in dealing with this special token of the “inter-twins” is to make the assertion that all spiritualism is fraudulent; that there are no spirits at all who communicate with men; and that the whole thing is a trick of designing mediums or of people whose mental hallucinations amount to sheer insanity. These assertions are always made, however, by persons who are ignorant on the subject, and who never have investigated the matter at any sufficient length or depth to find out its diabolical reality. The subject of “spirit intelligence” and “spirit communication” is one much enveloped in mystery because of the perversion in teaching which has clouded the minds of men and made drunken the nations of earth in consequence of the contents of Babylon’s (Rome’s) winecup. If Christendom had an intelligent conception of the nature, time, and purpose of resurrection life in God’s economy of grace, it would be an impossibility to palm off on men the intricate manifestations of devils—as they appear in the various seances—for the appearance of and communications from the dead; and as soon as we get a right conception of the above doctrines, spiritualism will have received its death blow. In short it is with devils—who have knowledge and power to personify (limited, however)—and not with the spirits of departed friends that spiritualism communicates. But we see the light of a better day dawning, when many of the even now crumbling creeds will give way, when men and women will be led to the consciousness of the fact that much of what is believed and pulsed off under the brand of Christian faith is simply a legacy of human belief, and that the Sure Word of Prophecy has indeed been too meagerly sought after. We must be made to see and the human race will be obliged to see, at the proper time in God’s plan, that what God says and does is the agency and power which destroys the works and confounds the intricacies of the Devil.

FIERY EXPERIENCES.—In this issue we present a Selection under “Divine Fire” by W. H. Kennedy in the Wesleyan Methodist Missionary Review. In a general way we think the writer is in harmony with the Word—perhaps a few technicalities of terms excepted. We believe in “Divine Fire” and also in the various manners and purposes of its manifestation. We are sure, however, that this matter of “Fire Baptist” is being carried to a fanatical extreme. That He will “baptize us with fire” is Bible; and the individual who tries to make void this Word, only proves that the fire has not yet perfected its work in and with him. But it may be asked, Wherein, then, is the “extreme fanaticism?” We answer that it lies in the setting up of an experience before facts and faith. Fire baptism is nowhere in the Word defined to be a burning sensuation in the system, or the seeing, literally, of a white, fiery flame; and, yet more, this distinct and apart from the baptism of the Holy Ghost. That individuals have had these manifestations and demonstrations in the flesh, we have no reason to doubt. We cannot doubt the veracity of such with whom we have associated. But when it goes to insisting, as some do, that individuals shall seek after these manifestations and that such a sensation only is the baptism of fire referred to in the Gospels, we feel to take our place definitely as against a movement which will lead into the most dire fanaticism. No teacher is so perverted as to lead his followers into the destructive path of electricism, which is the agency and power which destroys the works and confounds the intricacies of the Devil.

Financial report for month of June:

<table>
<thead>
<tr>
<th>LOCAL MISSIONS</th>
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<tr>
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<tr>
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EXPENSES:

<table>
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<tbody>
<tr>
<td>Financial report for month of June:</td>
<td>$56 86</td>
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<tr>
<td>EXPENSES:</td>
<td></td>
</tr>
<tr>
<td>Shoes</td>
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<tr>
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<tr>
<td>Repairing Mission</td>
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<tr>
<td>Other expenses</td>
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</tr>
<tr>
<td>Total</td>
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PHILADELPHIA MISSION.

Belief and Sewing School Department.

The report for the month of June is as follows:

<table>
<thead>
<tr>
<th>DONATIONS</th>
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<td>Sisters Frey and Minter, Kas.</td>
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<tr>
<td>Glendale, Arizona S. S.</td>
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<td>Emma Cassel, Ohio</td>
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EXPENSES:

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<td>Dry goods</td>
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<tr>
<td>Groceries</td>
<td>1 48</td>
</tr>
<tr>
<td>Total</td>
<td>$ 7 18</td>
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</tbody>
</table>

Since Sister Bert is much pressed with work, she has asked me to write the report of her work. I have been here during the past month and have been much impressed with the work that is being done and yet remains to be done at this place. Bro. and Sister Shirk left on July 5th for their home. We are glad that though some may leave us, God still remains to care for his work. We are con-
EVANGELICAL VISITOR.

Several months ago his dear companion began to publicly confess her Lord and Savior. While she had for years been serving, as a Martha, we believe that she has, with a Miriam, stood and kept watch upon the river bank. We pray that she may end her day as Deborah, a mother in Israel. In her we have a faithful worker, principally in watching the needs of the poor.

Bro. Stover's two sons and daughter are teachers, Sister Mary Stover, of whom the VisIron has heard, and my wife teach the infant class, number from 30 to 40 in attendance. Mrs. Stinson, a member of the Methodist church, by name but in the spirit a sister of ours, is also among our most successful teachers.

While the Mission has been confronted by many disadvantages, the greatest need being in the number of helpers, we have lately added two more to our number in the persons of Bro. Joseph Leaman, and Sister Lydia Hunburger from Canada. The unity thus far has been pleasant among the workers. My labor in connection with conducting the Sunday School; consists of Bible study. We hope God will speed the day, when the Philadelphia Mission will have a sufficiency of workers, not only in number, but the most important thing is such that are efficient. We need such who will work outside of issues and dogmas long since dead; workers with living and progressive thought. We must take a step forward. Let us take our places in the field where the harvesters are bending to the ripened grain. Let us take our places at the alter where hymns are chanted and prayers offered. Let us work for humanity. Let us bring our thoughts, our talents, our morality, our strength, our love, our heroism, our money, and lay up treasure for ourselves and others, such as is incorruptible. Let us make religion practical and carry it into the great fields of life and activity where sin is supreme. We must do something more then continually turn over our experience, and talk about the saving of souls and than stop by expressions of concern. The sinner must feel that he is in the grasp of powerful truths, the inspiration of lofty motives, and see that the pupil learns. The only organized body at this place is the Sunday-school. We all recognize Bro. Stover as the leader of the Mission. He, through his incessant and unselfish labor for good, has found favor with God. The efforts have been blessed and we must believe that God will continue the increase. Bro. Stover labored for several years, with God as his only helper.

EMMA MARTIN.
Englewood, Ill., 6001 Peoria St.

ORELAND MISSION, MICH.

To the Editor and Readers of the VisIron:—We held our Love-feast at the Mission church on the 18th and 19th of June. Truly we had a good meeting. The Brethren and Sisters were greatly encouraged to go forward in the service of the Master. Ministers present were Elder Clark, Bro. Baker and Bro. Disson of Nottawa, Ont.; also Bro. B. Stump of Gravelton, Ind. The Brethren came in love and meekness, and the Word was spoken in the Spirit and with power. May the Lord reward them for their labor of love.

We expect Bro. B. Stump and wife of Gravelton, Ind., to assist, in conducting a series of meetings in the Mission church, commencing about December 1st, no preventing providence. Would also request the prayers of the church at large in behalf of the work here. If at any time any of the ministering Brethren would favor us with a call they would receive a cordial welcome.

I, myself, feel much encouraged in the service of the Lord and can say I am thankful for deliverance from sin. Praise the Lord!

GEORGE KINLEY.

THE WORK IN PHILADELPHIA.

Dear Editor: We again send our best wishes and express our kindly feelings to you and all the friends and brethren. Hoping that our ties, both spiritual and natural, may continue until time will know us no more.

The motive that prompts this letter to the readers of the VisIron, is in reply to the questions asked, Who are your workers? and, what are you doing at the Mission? While the mention of our own labors to me has a hollow ring, it may be of interest to inquiring friends.

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known to Him; and now the Holy Ghost directs us to His Word. If we want to learn we can be taught. If we do not want to learn we cannot be taught. There is something to do on our part. May the teacher find an earnest learner to receive the engrafted Word which is able to make us wise unto salvation. I believe it will be a success in the near future by earnest prayer. There is something to do on our part. Let the Macedonian cry be heard, and may it also be responded to.

Our future address will be Shannon, Ill.

ON OUR MISSION.

GOD is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth be removed and though the mountains shake with the swelling thereof. —Psa. 46:1-3.

We left Abilene June 10 for Clay Center where we joined with the Brethren of Clay county in the worship of the living God. Praise His name that He has revealed Himself so we do not worship Him ignorantly as the Athenian heathen in Paul's day.

Here, as in many other places, we found some hungry souls who are hungering for the life more abundant which Jesus came to give to the saints. But alas! with some the interest is at quite a low ebb, while a number of the young people have gone back to the world to enjoy the onions and leeks which will however leave them in a morbid and disagreeable state. May the dear Lord wake up Zion in these parts that she may arise and shine until the lives of holy men and women may live conviction on the hearts of the unsaved, for Jesus' sake. Amen.

Leaving Clay Center on the 17th, we came to Morrill, Brown county, where we met Bro. Henson of Oklahoma City, holding a meeting in the Brethren's M. H. The meeting was of a fair attendance and interest, considering the busy time. The church in that vicinity has been in a small or obscure way. There are many chosen and anointed ones who are waiting for the Lord to break through and to make the work of the Master's hands known to them. We hope the good work may be continued.

The work during this meeting was going deep with a number of the dear ones. As the light came in, some very deep and humiliating confessions were made. We are glad to note that upon confession and forsaking we have the promise of pardon. Sin of every nature was fairly dealt with, cold professors and backsliders felt the power as the Holy Ghost backed up the truth, bringing them upon their faces before God in deep humiliation. Numbers testified to definite help, and we pray that the good work may go on until every formal professor and backslider may enjoy all the fulness of God.

We enjoyed the fellowship of the saints while there and were helped on our way in the work of the Lord by liberal free-will offerings. The Lord will bless this to be fruit to their account. May the dear Lord, the Great Shepherd of the sheep, raise up a real Holy Ghost shepherd to feed the flock of God 'in that vicinity, is our prayer for Jesus' sake. Amen.

Leaving Hamlin on the 24th for Tabor, Iowa, we had to lay over in St. Joe from 5 to 11:30 P. M. We attended a tabernacle meeting held by the Salvation Army and had the privilege to testify and preach the Word.

On the way to the depot we were overtaken by quite a heavy thunder shower. For nearly one hour we were left in the dark in a crowded street car, the power having been turned off on account of the electricity in the air. This gave us an opportunity to sing a few Gospel songs and also to speak to the people, who, no doubt had all been out pleasure seeking. The Lord gave Sister Zook a special message and helped her deliver her soul of that people whom we may never meet again in this world.

Soon after the message was given, the storm abated and the light and power came; so we arrived at the depot in time to take our train, and went on our way rejoicing. Praise the Lord!

We arrived at McPaul on Saturday morning at 4:30 A.M., where we were met by some of the dear ones of the Faith Home and were conveyed by them to the Home, a distance of 12 miles. We were cordially received by the dear saints of the Missionary Training Home.

There are now eleven outgoing Missionaries in the Home; four of them are married, the others unmarried. Two have faces set for India, one for Japan, and the others to Africa. The India Missionaries (D. V.) go probably by September and the African workers by next spring.

These young people have consecrated their lives for the spread of the Gospel among the lost of earth. Our prayer is that they may be spared to do the work the Master has for them to do, and that they may have many souls for their hire. It means much to give up home and loved ones and face the battle in heathen lands. Will not all the dear saints hold them up in the arms of prayer, for they need your prayers and sympathies.

Six of these prospective workers are now studying the Zulu language, so that when they get to the Zulu land they will at least know something about the language of those poor heathens. They are making fair progress in their studies.

There is also in connection with the Training Home an Orphanage with about fifteen or more children, now under the supervision of Bro. Jacob M. Zook and wife. This, as well as the Training Home, is carried on after the faith line, making their requests known unto God when they are in need of supplies. Should any of the readers of this be impressed to lend a helping hand they may rest assured that the institution is worthy of support. These children are under strict religious training, and it is hoped will make useful men and women, if the Lord delays his coming.

We had the privilege of meeting Rev. A. S. Orne and wife here at the Home. They have traveled in sixteen states with a Gospel wagon, during the past two years. They are on the faith line and no doubt are doing a good work. On Saturday eve we joined them in a street meeting in Tabor. The people stayed to hear the truth for more than two hours. Sunday and Sunday eve were profitably spent in service at the Home. In the eve Rev. Orne preached a blessed practical sermon on 2nd Chron. 29.

We rejoice to know that the Lord has many chosen and appointed ones who are willing to be anything or nothing so that they may be used of God even if it is in a small or obscure way. There are four things which God has chosen—the weak things, the foolish things, and base things, and the things which are not—to bring to nought the wisdom of this world. Praise the Lord for ever and ever! Amen!

On July 2nd we went about eight miles to a Tabernacle meeting which was a blessed time in the Lord for the children of God. It had been announced as a Fourth of July meeting and continued up to the night of the 4th. We met many blessed saints with whom we had blessed fellowship. There was an all-day meeting on the 3rd, and also on the 4th. This was the third time in our life that we helped to celebrate the anniversary of the Independence of America to the glory of God. In the years of 1893-4 we held celebrations on the 4th to the glory of God while engaged in Tabernacle work in Clay Center, Kas. We find this a grand way to spend the 4th.

Oh that our American people would celebrate the day on this wise! How much more God would be glorified than by what is done. It is said that five million dollars worth of powder is blown away
annually at these celebrations. We praise the Lord for a land of liberty where we may choose for ourselves whether we will celebrate as the world does or whether we render unto the God of the universe praise and adoration such as becomes a nation that bears the name of Christian.

At these convocations held, every one had the liberty to exercise as they were led by the Holy Ghost. Many grand and ringing testimonies were given and some very searching truths of the Gospel were heralded forth by the heralds of the cross. Sin and Iniquity was fairly dealt with by giving it the right name. Glory to God!

We, in company with the four Missionaries of our own family, left the meeting on the 4th, about 3 p.m. The congregations sang, “God be with you,” etc., and other appropriate songs while we six stood and the many dear ones with whom these outgoing Missionaries will likely not meet again on the shores of time came and bade them a last farewell. Many, like when Paul left the disciples, fell upon their necks and wept while shouts of victory rent the air. It was indeed a very affecting scene and had the effect of bringing two souls to the altar to seek Jesus. Thus passed into history one of those meetings, the result of which can only be known in Eternity and which are a green spot in our memories.

The meetings were under the supervision of Elder Geo. Weaver, the President of the Faith House. He is a dear man of God and a man of great faith; also a dear Father in Israel. Oh that we had many more such. May he be spared to long usefulness, is our prayer for him. The vision of Elder Geo. Weaver, the President of the Faith House. He is a dear man of God and a man of great faith; also a dear Father in Israel. Oh that we had many more such. May he be spared to long usefulness, is our prayer for him.

As we go hence, we expect to hold up the standard of pure and holy living before the people, the Lord being our helper. Bro. and Sister Cress will go to Omaha for a time to labor for souls there, while we, in company with Bro. Eber and wife will go Eastward, stopping a short time at Des. Moines and other points in this state and thence on to Illinois and Eastward through the states, hoping to reach New York possibly by the latter part of September, if the Lord wills.

Jesus said, “As ye go, preach,” which we aim to do as opportunity is presented. Will all who love the Lord and his cause pray that we may be hid away in Him?

Yours and His,
NOAH AND MARY ZOOK.
Tabor, Iowa, July 5th, ’98.

It is not a statement of merely vague fancy that humility and simplicity are vital parts of Christianity.

<table>
<thead>
<tr>
<th>OUR YOUTH.</th>
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<tbody>
<tr>
<td>CHARACTER IS MORE THAN REPUTATION.</td>
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<tr>
<td>&quot;But the path of the just is as the shining light, that shineth more and more unto the perfect day.&quot;—Prov. 4:18.</td>
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</tbody>
</table>

WILL IT BE YOU?

The shoulders of youth, brave, honest and true,
Some one will be standing by name's open gate;
I wonder, my boys—will it be one of you?
The President's chair of a great railroad town
Is empty to-day, for death claimed its due,
The directors are choosing a man for his place.
I wonder, my boys—will it be one of you?

A pulpit is waiting for some one to fill;
Of eloquent men there are only a few;
The man who can fill it must have power to thrill;
The best will be chosen—will it be one of you?
The great men about us will pass to their rest,
Their places be filled by the boys who pursue
The search for the highest, the noblest, the best;
I wonder who'll find them?—I hope 'twill be you.

GOOD ADVICE TO BOYS.

YOU are learning a trade. That is a good thing to have. It is better than gold. Brings always a premium. But to bring a premium, the trade must be perfect—no silver plated affair. When you go to learn a trade, do so with determination to win. Make up your mind what you will be, and be it. Determine in your own mind to be a good workman.

Have pluck and patience. Look out for the interests of your employer—thus you will learn to look out for your own. Do not wait to be told everything. Remember. Act as though you wish to learn. If you have an errand to do, start off like a boy with some life. Look about you. See how the best workman in the shop does, and copy after him. Learn to do things well. Whatever is worth doing at all is worth doing well. Never slight your work. Every job you do is a sign. If you did one in ten minutes, see if you cannot do the next in nine. Too many boys spoil a life-time by not having patience. They work at a trade until they see about one-half of its mysteries and then strike for higher wages. Act as if your own interest and the interest of your employer were the same. Good mechanics are the props of society. They are those who stick to their trades until they learn them. People always speak well of a boy who minds his own business, who is willing to work and who seems disposed to be somebody in time. Learn the whole of your trade.—Michigan Christian Advocate.

WHAT A BOY CAN DO.

These are some things that a Christian boy can do who wants to work for Jesus:

Be frank.

Be polite.

Be prompt.

Be obliging.

Obey his parents.

Keep himself tidy.

Refuse to do wrong.

Never use profanity.

Never learn to smoke.

Be useful about home.

Keep out of bad company.

Never laugh at a coarse joke.

Learn his lessons thoroughly.

Never make unnecessary noise.

Never be disrespectful to old age.

Be kind to his brothers and sisters.

Take the part of those who are ill used.

Never make fun of another because he is poor.

Fail, if he cannot pass his examination honestly.

Never play marbles for “keeps”; it is gambling.

Never tell or listen to a story he would not repeat to his mother.

Try to lead his companions to Jesus by speaking a little word for Him when he can.

Surely the opportunities are thick on every side for a Christian boy to do Christian work.—Religious Telescope.

STRENGTHENING THE MEMORY.

HOW to strengthen the memory is an interesting question. I think the best way is to use it steadily, making it serve you by giving it definite facts and events to carry, as a pack horse might on a journey. There are many phases of the problem, some people finding that they cannot fix dates in their minds, others forgetting the faces and names of friends, and others still having great trouble in committing anything by rote. Devices of rhyme and associations help some persons, and others simply depend on memoranda, and do not tax their memories at all. As a rule, the more we give the memory to do, however, the more quickly and faithfully it will respond to our wishes. In little children memory is very retentive, because their minds are at the stage when impressions are easily

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made; you know the line which says that in childhood our minds are "Wax to receive, and marble to retain." So that we should be very careful indeed about what we say, what we do, and what we teach, where the dear little ones are concerned.

Some girls have a great deal of trouble in remembering the rules of syntax, the Latin conjugations, and the pages of history which the teacher requires to be cited exactly as they are in the book. Try the method of studying aloud. Go away by yourself to commit your lessons to memory, and then, over and over, slowly, carefully, with your mind and attention fixed on what you are doing, read phrases, sentences, and formulas over and over, and by-and-by you will have them by heart. I have often done this when I have wished to learn a hymn or a poem, and I know that hearing what one is studying assists the mere seeing. Then, having other people in the room, talking and laughing, is very distracting to the attention. Try my method, and report results.—Harper's Round Table.

SOME GOOD RULES.

These rules, handed down by somebody's grandmother, are good ones for our boys and girls to remember:

Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this. Speak your words plainly; do not mumble or mutter. If words are worth saying, they are worth pronouncing distinctly and clearly.

Have you something to do that you find hard and would prefer not to do? Then listen to wise old grandmother. Do the hard thing first and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do first the things you don't like to do, and then, with a clear conscience, try the rest.—Phrenological Journal.

PROMOTION.

Boys if you wish promotion when you take up business you will need to let strong drink alone. A drinking young man is not the kind that gets the best positions. Twenty years ago it was often true that a young man who drank beer or wine, or even whisky in moderation, might be advanced to places of greater trust and responsibility. It is not so now. Brainy boys and young men who are teetotalers from principle are plenty enough to get the best positions.—Sel.
line of Irish, Scotch and English kings to the present reigning sovereign.

This may all be lightly passed by as mere fiction; but we can only call the attention of the reader to what we have for a number of years accepted as facts. And we watch the progress of nations and the development of the world's politics distinctly from this standpoint.

Many Bible students read a large part of the prophesies as a dead letter. They do not believe in the fulfillment of the Abrahamic covenant. They cannot comprehend God as being the Lord of Hosts, or that He dictates national bearings and power just as much as in Bible times. We speak and read and figure concerning the four great empires of the world. But what of the fifth—the universal one?

We said sometime ago in these columns that nothing can surprise us in the way of national alliances, international conflicts, etc. We look upon the proposed English-American alliance, not from a worldly, but, strictly from a prophetic point of view and say that it must sooner or later come; it is unavoidable. But you ask, How can a republic and a kingdom fall into and work in harmony? This is no question whatever. The world is making decades of history by the day! Liberty! is the cry of mankind; and it is only protensions of the jubilee which is right at the world's door and which shall last a thousand years. Glory to God!

The kings and potentates of the earth stand by astounded at the fact that a young Republic should boldly step out and wage a war for humanity and liberty, the influence of which must effect the whole world, re-make its map and dictate its commerce, and outline the future policy of Emperors and Czars.

Liberty! is the cry of the oppressed of earth to-day. The Armenian atrocities had never been perpetrated and allowed to go unavenged had they been committed adjacent to the "Liberty-loving Nation" as was Cuba. And the question naturally arises, Is the time is at hand certainly believe so; for and elaborate and world-wide reforms? We certainly believe so; for the time is at hand and the prophetic utterances of Holy Writ must find their fulfillment and culmination in Anglo-Israel predominence. And now that Israel has started on the war-path, the next scene of the world's drama can only be conjectured. It is far from an impossibility that when the present conflict is ended the next step will be to press the demands upon Turkey for satisfaction and heavy damages in lieu of injury done to American Missionaries and the massacres committed upon Christians under their care. These claims had been presented by the U. S. ambassador to Abdul-Hamid and was refused just prior to the present conflict with Spain.

We are informed that upon the refusal of

the Turkish Government to satisfy said claim, Mr. McKinley had his ultimatum ready to place before Turkey, and that it is all ready still. Might it be that under an Anglo-Saxon alliance both England and the United States will present their bills and demand an explanation why Turkey proceeds to slaughter Christians (simply because they are Christians) by the thousands?

Then another problem which confronts the nations to-day and which presses itself upon us from not only a social and political but much more from a prophetic point of view is the Jewish Question. The horrible oppressions and persecutions which this people have been called upon to undergo and pass through are not generally known. Especially is this true under the governments of Europe and North Africa—and the end is not yet. The Jew is yet destined to be "grafted in again" to national favor; and we anticipate this profound event to be brought about under the protection and jealous care of their Anglo-Israel brethren.

These foregoing events may require years for development and fulfillment. On the other hand, let us remember that the world is at present making decades of history in a day. Above all, in the midst of these stirring scenes and portentious and calamitous events, let us look for the presence of the King who shall "sweep the sceptre of the throne of David" and under some system of Theocratic government send forth the Law from Jerusalem and Codes of Righteousness for all the earth from the city of our God which shall yet be enveloped by the Shekinah of peace and glory.

The foregoing will at once be readily recognized as being simply a cradle on line of what would require a small volume to contain the subject matter and present intelligently the thoughts associated there-with to our readers. But we are not on the list of book-makers, of which there is no end. Nevertheless, these things pertain to salvation—not so much to our personal salvation as the predicted salvation of Israel and the carrying forward and perfecting of the plan for the world's redemption.

Some time ago there were reports from Urumia in Persia of a movement to bring the whole of the Nestorian church into connection with the Orthodox church of Russia. Some Russian priests went into Persia, and they had a very large following. Subsequently the movement appeared to collapse, and recent statements from that region imply that there is great disappointment. Just now, however, comes a report from St. Petersburg that a clerical deputation of Nestorians, headed by one of the local bishops, has been sent to St. Petersburg with an appeal, signed, it is said, by 15,000 out of the 65,000 who they claim to represent, for union with the Russian church. A con-

clave of the higher members of the Russian hierarchy and the Russian Synod was assembled. After answering certain formal questions the Nestorian bishop signed the necessary document and the Holy Synod unanimously resolved to "receive the Syrio-Chaldean flock into the fold of the Russian Orthodox church: ... by means of a declaration as to the renouncement of errors." The formal ceremony of union was performed with much pomp on the morning of April 6th in one of the monastery churches. The Nestorian priests repeated the articles of faith and were robed, before the altar, in rich and costly vestments. They then joined in the service of the liturgy together with the high Russian ecclesiastics. It is stated that they will finally renounce their native dress and return to Persia in the regular habit of the Russian monastic clergy. In connection with this movement it is reported that the Holy Synod is organizing a special mission to Urumia for the purpose of establishing schools and churches there, and elsewhere through the mountains as well as among the Nestorians in the vicinity of Mosul. There is very much of interest expressed in the relation of this movement to Russian political influence in the East.

Signor Crispi, the eminent Italian statesman, speaking of the decadence of Spain, says: "The first explanation is the general ignorance which prevails throughout Spain, as well in the upper as among the lower classes. It is the priests, who reign almost as sovereigns everywhere in Spain, who have ruined the country. The Roman Catholic religion is certainly a splendid religion; Christianity has everywhere worked wonders as a strong factor in the world's civilization, but owing to their retrograde spirit and reactionary tendencies, the Roman Catholic clergy have done the Latin races an immense amount of harm." This is the truth in a nutshell. It is not Christianity, as Colonel Ingersoll declares, but the perversion of it by a debauched clergy, that has brought ruin upon Spain.—Sel.

"Jerusalem was supposed by some to have come into existence in comparatively early times, but the Tel-El-Amarna Tablets proved that Jerusalem existed from the very earliest period, and that it was an important city already in the era of the Judges, about 1400 B.C.

MARRIED.