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Experience.
The above term has been greatly abused. We might frequently be surprised if we were thoughtfully to compare terms, as we use them, with Scripture and learn just in what order, or rather disorder, we associate them with the Bible plan of consequence.

Some persons build very much on experience. They tell, write, and seek after experience as though their eternal salvation depended upon that particular thing. To many, indeed, it seems to be the first thing in the plan of salvation. Preachers and teachers will ask, Have you had this, that, or the other experience?

Experience truly has a place in the economy of God's grace, but it is rather the outcome of faith based upon certain well-defined facts, than a forerunner of faith; which indeed would be no faith at all, because it has no facts to rest upon. An experience which preceeds faith is not of consequence.

Much is said now-a-days of "getting down" before God which is a needful forerunner to the faith which takes hold of justification in His sight.

The hireling clergy of to-day is largely compelled to compromise, fearing to "cry aloud and spare not," lest they lose position or salary or fame. They are bound to ignore great existing evils, wink at abuses and errors, and pretend to close their eyes to corruptions which are in outright variance with and antagonistic to principles that are pure and heavenly.

Very important it is indeed that we should be "reckoned dead indeed unto sin," but it is of vital significance that we be "risen with Christ in newness of life." Many professors of Christianity fail to live by the faith of Him who said: "And behold! I am alive forever more."

If the devil should tempt you to look at what God seemingly has failed to do for you, then, just begin to praise Him for what you are sure He has done; and continue to praise, for the devil has an eternal hatred against that kind of ammunition.
IN DISGUISE.

I met Him to-day in the wintry street,
The Christ on the cross who died,
All hungered and cold in the wind and sleet,
With bleeding forehead and hands and feet,
And I blindly thrust Him aside.

Had He only come with the crown of thorns,
Or the nail-prints ruby-red,
Had the palms that pleaded for alms but worn
Their wounds, I had not put by in scorn
His piteous plea for bread.

But idly now and all in vain
I grieve for the grace gone by,
And muse, "Might He only come again
I'd pity His plea, and ease His pain,
And hearken unto His cry."

Nay, nay; for the blind distinguisheth
The King with His robe and crown.
But only the humble eye of faith
Behold eth Jesus of Nazareth
In the beggar's tattered gown.

I saw Him not in the mendicant,
But only the humble eye of faith
That prayer I say in my day of want
Be not in scorn put by.

—C. S. Cope in The Friend.

MEASURED BY THE WORD.

"And he lifted up his eyes on his disciples and said, Blessed be ye poor for yours is the Kingdom of God."—Luke 6:20.

O THE ministry of our blessed Lord there were several occasions in which He repeated His teachings. The Sermon on the Mount, as it is usually called, is one instance of His doing this. He had been traveling through Galilee, teaching in the Synagogues, preaching the Gospel of the Kingdom, and healing all manner of diseases and all manner of sickness among the people. Multitudes were attracted to Him; but as was customary with Him, He withdrew from the multitudes and gathered around Him His disciples and He instructed them in the true principles of the Gospel of the Kingdom of God very different than what His disciple's thoughts had been before.

Prior to that, they thought that the Kingdom would be restored to Israel. That was their constant hope. Even after His death and Resurrection they still hoped for it.—Acts 1:6. Consequently when He taught them His teaching came contrary to their national prejudices and personal anticipations. It was the Kingdom of heaven—a Kingdom not of this world — of which He taught the laws and customs, the spirit and principles, a kingdom which cometh not with observation, a Kingdom that is neither set up or maintained by outward force. If my kingdom were of this world then would my servants fight, that I should not be delivered unto the Gentiles. Therefore He taught them that the poor in Spirit, those who are persecuted for righteousness' sake, theirs is the Kingdom of heaven. It was the exact reverse of that which could bring glory to man; and this wonderful and precious discourse was the first full statement of His great message, His coming Kingdom, and its spiritual and divine teaching. Then He taught them the contrast between that and the traditions of men and between His Kingdom and the old Jewish Law and gave an intense call to the reality and a declaration of the responsibility of such as might enter in at the strait gate and yet fail to enter in—such as might have brought forth good fruit but because the tree remains evil can only be hewn down and cast away—those who might have built upon the Rock, but instead of doing so builded their house upon the sand.

The Jewish people knew and even boasted of the true and holy things contained in the Law of God; and yet as a people they did not even attempt to carry them out. A resemblance of religion, a round of ordinances such as would attract to themselves a credit for piety among these fellow-creatures, this was all they cared for; and God they knew not. But in the Sermon on the Mount the ax was laid unto the root of the trees; and it was said that except their righteousness should exceed that of the Scribes and Pharisees, that which was acknowledged and recognized for piety among them should in no wise bring them into the Kingdom of heaven.

The Sermon on the Mount our Lord made to be His first lesson to His twelve chosen ones. He lifted up His eyes on His disciples and said, Blessed be ye poor, for yours is the Kingdom of God.—Luke 6:20. None but earth's poor, despised, rejected ones can bear the stamp of divine royalty like their Master. In order to ascend they must first descend. They must be content to hunger now. The Christian church as a whole is impatient to find satisfaction now—in their experience, in their work as regards other Christians—they think they must have satisfaction.

The kingliness which can wait God's hour and be content as was Abraham and the holy men of old of whom God was not ashamed to be called their God is what is wanting in the church at the present day. Like little children they clamor for
present joy present honor and they have no idea of hungering and waiting. They think it is the highest form of religion to seek their own joy and selfish satisfaction now. They do not count it blessed, but feel greatly wronged if they even think that they are not well spoken of.

"Blessed are ye when men shall revile and persecute and say all manner of evil against you falsely for my sake." Paul, the Apostle, understood from the very first the true Spirit of the Kingdom of heaven and God blessed Him independent of circumstances. When he suffered, he was in fellowship with Christ (Phil. 3:10); when he rejoiced it was not in his experiences but in the Lord.

"Woe unto you when all men shall speak well of you, for in the same manner did their fathers unto the false prophets." Perhaps there are few things which touch people in general more than the way in which others speak of them. Human nature loves to get credit to itself—loves to be appreciated, well thought and well spoken of. It is only as God becomes a reality to us that we become indifferent to the opinions of men, thought or spoken. It was a tremendous and yet a primary lesson from the Great Master to His early students for the ministry.

The Lord then takes up His teachings of the kingly nature in relation to our enemies. "But I say unto you which hear these sayings of mine and do them." So now this special message is to those that hear. "Love your enemies, do good to them that hate you, bless them that curse you and pray for them that despitefully use you." This was strong diet under the old law where impartial justice was the rule. But this word from the Master was something beyond justice. It was sacrifice; and that for the innocent—for those that are in the right. All the sense of justice in our nature rebels against such teaching until the lesson of the cross is learned. This settles everything. Human nature must bow before the divine, and the laws of the Kingdom must prevail. And thus He set it forth:

To him that smiteth thee on the one cheek offer the other also. Do not resist; do not think of what is due to you. Christ was as a lamb led to the slaughter. If we would be more than conquerors we must also be esteemed as "sheep for slaughter" and "as ye would that men should do to you ye also to them likewise" quite independently of how they treat you. This is divine. Christ came to teach newness of life—a divine life lived in men and women conformed to the image of the only begotten of the Father. He would have the most absolute contrast between His disciples and others. If any man be in Christ he is a new creature. A new creation has taken place—old things have passed away and behold all things have become new. Thus he says, "And if ye love them that love you what thank have ye? for even sinners do the same. But ye shall receive a blessing because they say all manner of evil against you falsely for my sake."--Matt. 5:44-46.

Where is the newness of life when put to the test? Do we not just as those do that know not God? Are we not false witnesses of Him? He calls us to bear witness to a life so new that it never was lived on earth till Jesus lived it Himself when He was in human form here upon the earth that might teach and empower us to live the same life by the quickening power of the Spirit of God working in us.

In conclusion let me say that the most practical thing that each one can do is to prove ourselves. Sit down in the quietness of our closet with the Bible open before us and in the light of God's eternal truth see ourselves. The most practical method of self-examination is to compare ourselves with the Lord Jesus. He is our example, the "one altogether lovely."

JOSEPH BASSLER.

Ableene, Kas.

"Many persons believe, that in order to be a patriot, a citizen must always be ready to fight, or to have his neighbors fight."

"Legislation will never lift fallen man to the plane of righteousness."

Does life's journey seem too long? Are you weary, discouraged, unhappy, almost wishing that the end was near at hand? For such a one there is rest; listen to the words of Jesus: "Come unto me, all ye that are weary and heavy laden, and I will give you rest."--Matt. 11:28.

This invitation is not for a favored few. It is for the weary and heavy laden one, and for them all. Our friends extend invitations to us and each one given is necessarily limited. They have room for but a number of their friends and too often are those invitations given to a favored few.

Christ's invitation is to all who are weary and heavy laden. There is plenty of room for all. It matters not the condition of our clothing; no matter how poor we may be in this world's goods and though we have not a dollar, we are as welcome as the multi-millionaire. "There is no respect of persons with God."—Col. 3:25.

We so often hear the cry "I can stand it no longer." Thank God, there comes a time when we must seek the great Giver of rest. Let us rejoice that a time comes when the burden becomes unbearable; for then we shall find the rest we have so vainly sought in other directions.

Oh, that we might accept His invitation without delay; that we would but heed His words and come at once. Many hearts that are nearly breaking would find peace, rest and comfort. Homes that are desolate would be filled with life and happiness. Great times of refreshing would, indeed, be ours.

Dear one, have you found this rest? Are you at peace with God? Do you glory in Him and is it your pleasure to do His will? If not, will you heed the invitation now? If you are one of the weary and heavy laden, will you not come to Him and find that sweet rest?

Suffer no longer. Bear the terrible burden no more. Come to the Savior and find rest for your weary soul and ease from your heavy bur-
den. He bids you come now. Will you? May God help you.

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THE LIFE MORE ABUNDANT.

HOW RECEIVED.

THE FOUR CONDITIONS REQUIRED.

Fourth address delivered by V. D. David, (Tagal Evangelist) of India, at the recent Northfield Conference.

(THIRD PART.)

THE next point—all that you are.

That includes your whole body, your whole body for the Lord, to be anything for God.

Many people are too careful about the body. “I can’t go anywhere and everywhere. I must take care of myself because I am consumptive.”

Dear man, are you consumptive? When the Lord sends you, He will take away the consumption, or, if you believe, will give you grace to bear it. Matt. 8:17, “Himself took our infirmities, and bore our sicknesses.” 2 Cor. 12:9, “My grace is sufficient for thee.” Don’t be afraid. When the Lord sends you, He will make you all right. When He sends you, there won’t be anything lacking. What does Paul say? Gal. 1:15,16, “But when it pleased God ** to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood.” He didn’t confer with flesh and blood. You say, “Sister, may I go? God is calling me. Father, may I go. Mother, may I go?” That is conferring with flesh and blood. Paul didn’t go to consult with the people.

Now-a-days people say, “I would like to go to China because my sister is there. I would like to go to India because my dear friend is there. I would like to go to some other place because my uncle is there. I can’t go to China, because I have no friends there.” You confer with flesh and blood. That is not consecration. God can’t give you this abundant life. You might pray 40,000 years, but until you come to the point of consecration according to the Scripture, not according to my word, but according to the Scripture, you cannot possess the life more abundant. So may the Lord God, before He gives to you this abundant life, bring you to the point of a clean-cut consecration.

Again, many people are afraid of their lives, and they get under doctors’ thumbs. You don’t find it like that in the Bible. When God tells you, you may go to a doctor, but don’t consult with the doctor about going anywhere. How do you know that doctors are filled with the Spirit? Doctors will ask, “Are you subject to any disease?” “Yes.” “You mustn’t go.” That is what they will say. You should wait upon God first. If you are a consecrated man, you will go to God first and get His orders, and then if the Lord tells you to go to a doctor, go. Your position ought to be in accord with this: John 2:5, “His mother saith unto the servants, Whosoever He saith unto you, do it.” “Whosoever He saith unto you.” Not what the doctor says, not what the ministers say, but “whosoever He saith unto you, do it.” Don’t be afraid about your sickness.

There was a man, a good friend of mine, in Australia. His family had the hereditary disease of consumption, and the doctor said, “This man should never go to a cold country.” When he was filled with the Holy Ghost and fire, the Lord God made his way very clear, and he said, “I am going.” “Well,” the doctor said, “if you go, you won’t live two years. You will die.” He has been living now for the past ten years, and he is as strong as can be. I tell you, when the Lord sends you out, the Lord will take care of you. God help you! We believe in a wonderful God. We believe in a Great Doctor. When you get sick, He will heal you, or He will send you to some other doctor. Go according to His directions, not according to your plan. Never go under the doctor’s command when the Lord calls you to service. Doctor’s won’t send you; they will stop you. Put your whole body on the altar. Have you done that? Have you done that?

One more point. When you offer your body on the altar, you won’t care about your food and sleep much. Many Christians now-a-days are very, very careful about their food. “Nine o’clock; I must go and have breakfast.” They don’t care to have a person come and speak to them; they don’t care about souls. Where have I my authority for this statement? John 4:31,32, “In the meanwhile His disciples prayed Him saying, Master, eat. But He said unto them, I have meat to eat that ye know not of.” There you find it. Jesus Christ said, “I have meat.” The disciples came, saying, “Master, come and take this. Have something to eat.” Jesus says, “I have something to eat now; I can’t go. I have meat here,—to speak to this woman of Samaria.” They didn’t understand Him. They didn’t have the fulness of the Holy Ghost. Once Christ said, “Our dear friend Lazarus sleepeth.” The disciples said, “If he sleep, he will rise again.” When the Lord spoke to them they didn’t understand Him. Christ spoke about His food, and doing His Father’s will in winning her soul, and they thought somebody else must have given Him something to eat. I tell you, dear brother, when you are filled with God and have put all things on the altar, you won’t care about such things. Nor again, about sleep, 2 Cor. 6:4,5; “But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings.” That is it, watchings.

Now, do you see that real consecration means putting all on the altar, all that you have? Have you done that? Are you right so far? III. The next point is YIELDING.

What is yielding? O, that is the point. I am going to touch on this very carefully. First separation, then consecration, then yielding. The great difficulty is when you have to yield one thing. If you will to yield that, you are prepared for this wonderful life more abundant. Many don’t do that; many yield their all except that one thing. Please read Luke 22:42, “Father, if thou wilt be willing, remove this cup from me; nevertheless, not my will,
but thine be done." Many consecrate their all, but they don’t come to this point of yielding their WILL. There is the great difficulty. They give their will with great difficulty, not voluntarily nor cheerfully. Sometimes they give their will when they are troubled in their consciences, and they don’t yield it voluntarily, but because they are compelled to do it; and afterwards they take their will back again. If they had done it voluntarily and cheerfully, they would never take it back again. If you give cheerfully, you will not take it back. If I give you this handkerchief cheerfully, I won’t take it back. But if a person comes and pulls it, and I won’t let it go, and finally I do let it go, I feel very sorry, and want it back again. This is the way many people yield their will.

There was a sister in England. She came and said, “I want this abundant life, but I have never received it.”

I asked her what the matter was. She said she had yielded all. I said, “O, no, have you given your key? You have yielded your box, but have you given your key?”

“Oh,” she said, “what is the key? I don’t understand.”

I said, “My sister, did you yield your will to the Lord?”

She had never done that.

Thousands of you dear people have never yielded your wills. Perhaps you think the Master will be hard upon you. “Perhaps He will ask me to do something I can’t do.” Do you think the Lord is going to be harsh like that? Is He a taskmaster? Are you not ashamed to have such an unkind thought about your Lord Jesus Christ? My dear child of God, if He asks anything of you, He will give you the power to do it.

When you send your daughter to her grandmother’s house, you say, “Katie,” or “Jessie, go to your grandmother’s;” and Katie says, “It rains, but mamma, I will go.” As soon as she says,—“I will,” the mother at once gives her the mackintosh or an umbrella. As soon as she gives her consent the umbrella comes. But if you are going to argue with the Master as to what His will is to be, you doubt Him. O, children, don’t have this harsh thought about your Lord Jesus Christ!

If you want this life more abundant, this is the condition,—yield all, all your body, all that you have, on the altar. First, separation from the evil of the world, 2 Cor. 6:14, 17, “Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you;”—from all sin—from all the fashion of the world, Rom. 12:1,—from the habits of the world, Heb. 12:1, 2. Second, consecration, (only once—you can’t consecrate more than once,) of all;—all that you are,—entirely on the altar. Don’t love money. Be ready to go anywhere, to sit anywhere, to stand anywhere, or to be sat upon,—to be nothing, or to be in the very dust of the earth. That is real consecration. Then third, yielding comes. Yield your all. Yield your will, will, will. Will is the secret, will, will, will! Let that be enforced upon us. Be willing to go anywhere, to sit anywhere, to stand anywhere, or to be sat upon. Say, “Lord, do what you like with me. My dear Lord Jesus, take me and do as you like with me.”

You take a five dollar gold piece to the silversmith to make a ring out of it. The silversmith says, “What would you like?” And you say, “I want this made into a ring.” When you go there some weeks after he gives you the ring. What does the silversmith do with the coin? He puts it in the crucible. He melts it. He hammers it. He beats it. And when you go he gives you a beautiful ring. In the same way will you put yourself at the feet of God and say, “O, God, take me and do with me what you like.” O, my dear brother, I tell you, when you come to God with all truthfulness, when you come to God with a perfectly willing heart, to be anything, there comes the point.

Until you yield your will you may pray time and time again, and you won’t get this abundant life. Thousands of people are praying for the baptism of the Holy Ghost; have they got Him?

Four years ago, four clergymen came out of the Keswick tent and said to me, “My dear brother, shall we go and pray for the power of the Holy Ghost?”

I said, “Haven’t you been praying all these years? Did you get the life more abundant?” “O, we don’t know.”

“Is your God deaf?” “No.”

“Then why does He not hear you?” But they couldn’t understand it.

“Are you going to pray again? Is He a deaf God? You don’t want to fulfill the conditions He has given in His Word.”

Have you come down from your tree? Christ said, “Come down, Zaccheus; make haste and come down.” Zaccheus came down. Many people don’t come down and receive the Holy Ghost. You don’t fulfill the conditions. He offers it to you. The secret is, you haven’t an empty hand. You don’t come down. Some say, “How am I to come down? Am I not a clergyman? Am I not a Sunday School teacher? Am I not an evangelist? I understand Greek, Hebrew and Latin; what a great man I am!” I tell you such people won’t receive the baptism of the Spirit. You must come down to the very dust, take the place of children and come to the point of a complete unconditional surrender of your will.

I said to those four clergymen, “Do you want Him to-day?” “Yes,” I said, “Kneel down, then.”

It was on the public street. I was preaching in the “Out-and-Out” car. God blessed them as they yielded there on the public street before Him.

I said to them, “Now you say to God, ‘I yield my will.’ Yield it, and believe the Lord has taken it. Not only yield, you must believe that God has taken it.”

The Lord blessed them there on the spot. With tears running down their faces, they claimed the baptism of the Holy Ghost, the life more abundant, having yielded their all, especially their will. They re-
received Him and at once began to glorify God through their testimonies.

My dear brother, and my dear sister, are you prepared to receive Him? The Lord has given us the Word very clearly. I beg of you to come to the point of unconditional surrender, especially of your will. "I am quite willing." Can you say that now? Separation, consecration and yielding. Separation from all, consecration of all that you have and all that you are, yielding your will and believing that God has taken it. That is the point now, and then you shall hear the next point cleansing.

EXPERIENCE.

TO THE dear readers of the visitor:—At about seventeen years of age I gave my heart to God. I had been convicted of sin at different times before, but at that time I could not but yield to the divine call.

The condemnation which I had before was then removed and my heart was filled with love, for which I praise the Lord. But I am sorry to say that although my sins were pardoned, I was not cleansed from this sinful nature. I had many happy seasons; yet there were times that I hardly knew how I was standing before God.

Things went on in this way until about a year and a half ago when the Lord gave me more light than I had before. It was through some dear Brethren and Sisters that were through these parts.

I now thought I would be more faithful to God than ever before; but here the Lord demanded something of me that I was not willing to do, and that was to give a certain portion of what I earn to His cause. By not being obedient, I became very cold and dissatisfied and had a hard time during last winter; but this spring I promised the Lord I would obey Him in everything He asked of me, and I have found that His grace is sufficient to carry me through all my trials. He has shown me the way very plainly. All unnecessary things have been taken from me, and also the desire for them. The Lord does not want us to spend money for that which we really do not need.

I have been very much impressed of late concerning our responsibility toward the unsaved. I fear we often do not walk in the light as we should. He that hath not the spirit of Christ is none of His. —Rom. 8:9. I believe that if the fruits of the Spirit were more manifest in our lives, we would not need to talk very much to the unsaved about their salvation; for there would be a drawing there that would accomplish much for God. On this line I feel that I have much to learn, but I know that if I trust and obey God in everything He will give me the victory.

Dear Brethren and Sisters, pray for me that I may be just what the Lord wants me to be.

IDA A. CAUFMAN.

Chambersburg, Pa.

ABIDING IN CHRIST.

"Whosoever abideth in Him abideth not."

The beloved apostle is very reasonable in his arguments upon this subject. In the above text, the thought is repeated that he brings out in the teachings of Christ in the figure of the true vine. In this place, however, he adds that he not only bears the fruit of righteousness, but sinneth not. The secret, therefore, of being kept from wrong doing lies in our abiding in Christ. He is willing and ready to come and abide with us, for he saith, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." —Rev. 3:20.

Another promise, "If any man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." —John 14:23.

The reason that many fall in the hour of temptation is that they, instead of abiding in His strength, trust in their own strength, and He that abides in Christ has no time for bearing fruit "in those things whereof you are now ashamed, but now being made free from sin," his fruit is to be unto holiness. It is impossible for us to walk in the sunlight of His righteousness and at the same time be in communion with the darkness of sin.

It is impossible to run up the shining way with one hand in Christ's and at the same time walk in the downward course with the other hand upon the world, seeing that the end of one is life and the other is death. But how shall we escape the evil that is in the world? Oh, that men would stop and think that the overcoming power lies not in their own strength, but in the strength of Him who abides within! God has not intended that in the hour of temptation, we should keep grace, but that grace should keep us. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. —Rom. 5:20, 21.

Our being kept, then, all depends upon our trusting or abiding after we have been grafted into the True Vine, for "without me ye can do nothing." —D. W. Zook in sent of God.

THE SECRET OF JOY.

OUGHT every Christian to be happy? Yes; and may be so, provided that he seeks in the right quarter for his joys. Brave old Paul, who never uttered a whimper or a whine, sent from Nero's guard-house this cheery message: "Rejoice in the Lord always, and again I say rejoice." He was too wise to exhort us to rejoice in money, for wealth is a shifting sand-hill; or in health, for it is a variable possession; or in the society of our households, who may be snatched away at any moment. Our soul's joys, to be solid, must rest on something immovable. The one permanent, unchangeable joy is to have Christ Jesus in the heart and to serve him in the daily life, and to walk in the sunshine of his love.

A healthy joy is not a mere exhilaration or a rapture. Neither the mind nor the nerves could stand a continual ecstasy. I have observed that some people who live on moods and frames, and are shouting on one day are very liable to be sulking or scolding on the next day. A strained bow loses its tension. Even spiritual exhilarations are apt to be fol-
be in the heart, if we strive to keep strengthening and gladdening Savior joy is at the mercy of outside atmospher. But if an indwelling strengthening and gladdening Savior be in the heart, if we strive to keep his commands, and walk in the sunshine of his smiles, then we can expect to "rejoice evermore." No blow that does not strike Christ and a clean conscience away, can seriously disturb a healthy Christian's inward peace. Altho his fig-tree shall not blossom, neither fruit shall be in his vines, altho his flock may be cut off in the fold, and there be no herd in his stalls, yet he rejoices in the Lord, and joys in the God of his salvation.

Constant external prosperity is the lot of no man, and perfect sinlessness is the attainment of no man. But there is one thing which Christ's followers can do, and that is to keep themselves in the delightful atmosphere of his love. It is our fault and our shame if we spend so many days in the chilling fogs, or under the heavy clouds of unbelief, or in the contaminating atmosphere of conformity to the world. "Is it always foggy here on the banks of Newfoundland?" inquired a passenger of an old Cunard captain. "How should I know, madam? I don't live here."

The love of Jesus Christ is our sunshine, and there are three things which the Master enjoins upon us; if we fulfil them we have got the secret of spiritual joy. The first one is Obedience. "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." The only real and tangible evidence of faith in Christ is obedience to Christ. A lad leaves home for college, and his good mother puts a Bible in his trunk, and says to him: "Now, my dear boy, you will read this every morning and night, and when you are reading it, and on your knees in prayer, your mother is with you." By and by he writes home from college that he is doing just what she bade him; and every time that boy opens his Bible and bends on his knees before God, he is surrounded by the sweet atmosphere of his mother's love. He gains two blessings; he gains strength to resist temptations, and also the heartiness of pleasing his devoted mother.

In like manner we who call ourselves Christians should abide in the bright, warm atmosphere of obedience to Him who laid down his life for us on the cross and commands us to lay our lives at his feet. We must heartily accept a whole Christ, both as Savior and Lord, and accept him without any reserves or limitations. He has a right to command; it is ours simply to obey. "Lord, what wilt thou have me to do?" The why to do it we must leave with him; and the how to do it, we learn by Bible study, by prayer and by practice. Genuine, hearty obedience to a faithful Savior is not a reluctant taskwork; it becomes a source of grateful joy. Jesus sends his sweet smile into our conscience, and tells us that our "joy shall be full."

The second direction for keeping in the bright beamings of Christ's love is growth in strong, godly character. If you will turn to the short epistle of Jude you will read these words—"building up yourselves on your most holy faith, keep yourselves in the love of God." The construction of a Christian character is like the construction of an edifice. Some church members never get beyond the foundation. Not far from my residence is the grass-grown foundation for a great cathedral—laid nearly thirty years ago; but no walls have yet risen upon it. Some people start with professing before the world their faith in Christ, and there they stop. They do not "add to their faith, courage temperance, meekness, patience godliness, love," and all the other stones that enter into a solid and effective Christian life. Such self-stunted professors know nothing of the joy of growth in Christ-likeness, and the joy of Christ's approving smile. They may be growing rich, or growing popular, or in self-conceit; but there is no growth in grace. They make a wretched attempt to live in another atmosphere than the love of Jesus, and they attain to no more size and beauty and fruitfulness than the stunted plants, and frost-bitten flowers that Nansen found on the dreary shores of the Kara Sea.

There is one more essential to a strong and happy life. Obedience to the Master's commandments; and the building of a solid and useful and fruitful character cannot be done without the divine help. Therefore the Apostle says, "praying in the Holy Spirit, keep yourselves in the love of God." Every one who desires to be lifted into the sunshine of fellowship with Jesus must use the wings of fervent prayer. Such prayer keeps us in the love of Jesus, and it has wonderful power. Christ told his disciples that if they would only abide in the pure atmosphere of his love they might ask what they would and it should be done unto them. Do you use that golden key often to unlock the treasure-chamber of blessings?

Finally, good friends, do you hunger for true happiness? Take Christ at his own word, "do, I am with you always." Then you can rejoice in him always. Such joy is not only a privilege but a duty; for a Christian to be spiritually stunted is a sin. Remember that it is not where you are, but what you are that determines your happiness. Spiritual joy is a sign of heart-health; spiritual depression and complaining are signs of disease. When a baby frets and moans the mother says: "Something is wrong; that child is sick." A sulky, selfish, complaining temper shows that we are not abiding in the love of Jesus.

We hope to be happy in Heaven; why not now? Why parse the word Heaven in the future tense? The unselsh service of Christ and of our fellow creatures is the beginning of paradise; the more we do for him here, the more we shall have of him up yonder. Open your ear to every call of duty; open every door and window of your soul to the streaming light and love of Jesus, and your joy shall be full. —Theodore L. Cuyler in the Independent.

"As long as your record is straight with God it is of no consequence how your account stands with men."
Glimpses of Paul's Life.

Paul is one of those men whose life we cannot study without being impressed that he was the right man in the right place. This he thought he was before his conversion; but God, in mercy, humbled him, that He might lead him up to a great plane of usefulness.

Paul's personality being very marked, his conversion was strong evidence of the transforming power of the Gospel. Not knowing that it only thrives on persecution, his aim had been to utterly exterminate Christianity, but his eyes once opened to God's will he labored no less faithfully for its promotion.

Most persons merely drift through life. Not so with Paul. From the time he accepted Christ he realized that he had a definite work to do, and the call to it never ceased to ring in his soul. "Woe unto me if I preach not the Gospel." This is the impulse which spurred him on.

Paul alluded to himself as a "citizen of no mean city," showing a certain pride in his birth place; but unlike many persons of our day, who, with their posterity are tied to their native place, he went out, not to a pleasure resort, nor to a gold field, but out in the Lord's harvest field where he gathered many golden sheaves. His motto was, "Forward." Even when death overtook him he was still pushing forward to carry out a long unfulfilled program extending even to the remotest corners of the known world.

Christianity obtained in Paul an incomparable type of Christian character; and not only that, but also a great thinker. Christ chose many of His followers from the unlearned class of people. But now an educated man was needed—one whose mind was broad enough and deep enough to unfold Christ's teachings and lay bare the principles underlying them—one who could appeal to the cultured as well as to the uncultured mind. Such a man was Paul.

Paul was more than a thinker. He was the great Missionary to the Gentiles, the foremost worker the church has ever had. He figures very prominently in breaking down the wall of partition separating the Jews from the Gentiles. Having himself been so strict in observance of the law, he was peculiarly adapted to this work, able to meet the Jews intelligently on their own basis. His own varied experiences and his encounter with error on either hand called forth the clearest teaching his mind could produce.

To carry the Gospel to Greece and Rome with all their power and culture, their pleasure and superstition, required not only a man of learning, but also of great sympathy and concern for souls; one who could and would adapt himself to the need of the people for Christ's sake though it cost great sacrifice; one who could become a Jew to the Jews, a Roman to the Romans, a Greek to the Greeks, a barbarian to the barbarians; one who could defend the truth before magistrates and philosophers as well as before the Jewish rabbis.

In his travels he came in contact with men of every class. He might one hour address a king, and the next, a roomful of slaves. But he could adapt his teaching to every individual and audience. The Jews he referred to the "law and the prophets;" the Greeks to their "own poets;" the barbarians to God as revealed in nature.

A weak or insincere man attempting to do all things to all men would be nothing to anybody. But this was one great secret of Paul's success. He there found entrance for the Gospel everywhere, and at the same time won the love of those to whom he stooped. Though he was bitterly hated by his enemies, never was man more intensely loved by his friends. Though he had many afflictions, never a soul had more unfaltering trust in God, or hope of a brighter reward.

To brave all the perils, persecutions, privations, chains and even death itself, required unfailing courage, and absolute surrender to God. There never was more wholehearted service and unstirring energy; never such an accumulation of difficulties met and overcome, and of suffering cheerfully born for any cause. Unselfishness, the rarest quality in human nature, shone conspicuously in Paul's character. He had literally no interests of his own to live for. Without family ties, he poured all the affections of his great heart, which might have been given to wife and children, (as he himself suggests) into the channel of his work.

Eager as he was for new conquests he never lost his hold upon those he had already won. During his three great journeys, he often visited the infant churches he had planted, confirming them in the faith. In his absence from them, much of his teaching was by letter, and has thus come down even to us. Letters of the right kind are, above all else, products of the heart; and it was the great eager heart of Paul, yearning for the welfare of his spiritual children that prompted all his writing. He perhaps had no thought that his letters contained the watchword of progress for every succeeding reformation.

The Supreme Christian quality which shaped Paul's career was his personal devotion to Christ. This was the mainspring of all his actions, the one passion which ruled his life. His love to his Savior burned with more and more brightness to the end. He delighted to call himself a slave to Christ. His deepest longing was to be able to say, "I live, yet not I, but Christ liveth in me."

The evangelists sketched in a hundred traits of simple and effective beauty the life of Christ, but to Paul remained the task of making known the breadth and depth of the unsearchable riches of Christ. To him Christ was ever the Glorious Being who appeared on the way to Damascus, shining with heavenly splendor; and the Savior who caught him up into the pure joy and peace of a Christian life.

Even now, when the church thinks of her head as the deliverer of the soul from sin and death, as a spiritualizing presence, ever with her and at work in every believer's heart, it is in forms of thought given by the Holy Spirit through this illustrious Apostle.

Surely he was "God's man, in God's place, doing God's service, in God's time, and in God's way."—M. Frantz in Teacher and Student.
THE SUPERNATURAL HOPE.


“Looking for and hastening unto the coming of the day of God.”—2 Peter 3:12.

I N THE opening verses of the chapter in Second Peter from which the last of these two texts is taken the apostle speaks of a school of thinkers who should arise in the last days and should say “Where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning?” This is but another form of expressing the very doctrine which a certain school of philosophers and scientists are promulgating in this very day.

EVOLUTION.

It is substantially the principle of the doctrine of evolution. Its vital principle is this—the things that are have been evolved out of similar things in the past and they will go on developing into similar unfoldings in the future. There has been no real crisis suspending the natural order of things and there will be none. Therefore, such a harsh, strained doctrine as that of the interposition of the Supreme Being directly in the future of this planet, and His advent on the stage of earth in personal form does violence to all the finest instincts of culture and all the established principles of science.

It is the devil’s own trick of trying to reduce everything in the universe to a rational basis and eliminate the supernatural not only from the past but from the future history of the human race, and making man and nature all sufficient and all in all.

NATURE A WITNESS.

Now, nature itself bears witness against this false assumption. The profoundest scientists themselves tell us that this world carries within its bosom the elements of its destruction, and that in the very nature of things there are causes at work leading up to a great final catastrophe in the very orbits of the heavenly bodies. Humboldt himself, the prince of scientists, predicted a great terrestrial collapse at some future period in the lapse of ages. As Peter tells us in this passage even the recent past of our planet’s history bears witness to a tremendous convulsion when the flood of waters swept the whole human race away, foreshadowing the greater fact yet to come to pass when the flood of flame will wrap the world in final configuration. The story of the past has not been evolution but revolution and a still greater catastrophe looms before us in the vision both of nature and of prophecy.

OUR INSTITUTIONS.

Then besides, the whole framework of our human life bears witness that the present is but an imperfect foreshadowing of something great and more abiding. All we feel and see and know to-day, is but the embryo of a boundless future. The deepest instincts of our nature tell us of a larger sphere, loftier life and more abiding home. Here we have scarcely learned to love when the grave closes over the object of our affections. Our plans are only made when lo, the rude hand of death or change solves the vision and destroys the project. Life is full of broken columns and new made graves. The very creation groans for some better day and some great Deliverer. * Thank God the light of revelation is clear and cloudless respecting this blessed hope. Undimmed and increasing it shines from the dawn of revelation to the glorious consummation. * * *

THREE RACES.

The forms of human life during the coming ages are sufficiently outlined to make this at least clear that during the millennial age there will be three distinct peoples upon this planet. First will be the nations of earth which will still go on the human plane as they do today excepting only that they shall be the subjects of Christ’s kingdom and enjoy the blessed privileges of His universal reign of righteousness and peace.

THE JEWS.

The next will be the Jewish nation which is to continue in the fulfillment of the promise of Abraham and David for a thousand generations. This will be the supreme nation and Israel from Jerusalem shall exercise a world-wide influence of a sovereign city governed directly by God Himself, and fulfilling the high conception of ancient theocracy without its imperfections and mournful failures. David is to reign over his ancient kingdom as the direct vice-regent of Christ, and Abraham is to enjoy with all his seed the glorious fulfillment of the mighty promises for which he has waited so long, and Israel is to realize literally as a nation the yet unfulfilled vision of ancient Hebrew prophecy.

THE GLORIFIED.

But there will be a third race, namely—the risen and translated saints who will reign upon the earth and yet possess a heavenly life and a spiritual body. Their government of the world will be under the immediate direction of the Lord Jesus Christ Himself, their over-present King. They will be the executive officers of this kingdom and their power may be similar to that of angelic beings now who have so prominent a part in the affairs of nature and we know are employed by God in controlling the affairs of nations and checking and counteracting in human affairs the hate of Satan and the objections and oppositions of wicked men.

The risen saints in the millennial age shall have free and constant access to the material world and the whole system of human life, visiting them, visible to them, and often engaged in conflicts with them but living on a far higher plane. Like the angels who came to Abraham and like the Lord Himself during the forty days, they will doubtless be able to eat and drink and sit down in simple loving fellowship at human tables and in earth’s family circles, but they will not need the nourishment of food nor refreshment of sleep and the supply of our present physical wants. Their life will be supernatural and directly sustained from the Lord Himself. As Christ has told us they shall be in some sense like the angels who neither marry nor are given in marriage, neither can they die any more being the children of the re-
The supernatural is an essential aspect of the Christian religion, and we are told that it is the key to understanding the purpose and flow of human history. This divine intervention is most prominently seen in the rise and fall of empires, the coming and going of ages, and the unfolding of the Christian Gospel. The Book of Revelation, in particular, provides a clear example of how the supernatural has been used to fulfill prophetic promises and bring about the end times.

In the context of mission work, the supernatural is often referred to as the 'key of history'. It is the power that enables the church to understand the present and prepare for the future. The Gospel of Jesus Christ is the message that the world needs to hear, and it is the supernatural that makes this possible.

This message is not limited to the traditional missionary context. It is a message that is applicable to all aspects of life, from personal salvation to world-wide transformation. It is a message that is meant to be heard by all nations, and it is a message that is meant to be lived out in every aspect of human existence.

In conclusion, the supernatural is not just a theoretical concept, but a practical reality that has been at work throughout human history. It is a power that is available to us today, and it is a power that we can use to bring about the kingdom of God on earth.
everlasting Gospel to all kindreds and nations and tribes and tongues, proclaims to them that the hour of God's judgment has come and calls upon them with the stupendous mission to a childless world.—A. B. Simp­
son in The Christian and Missionary Alliance.

GEORGE MULLER AND THE MINISTERS,

THE Rev. George Muller, the famous evangelist and founder of the Orphan House in Bristol, was twenty years ago crossing this country on his way home from one of his long Missionary tours to visit the fields of work supported by his Scriptural Knowledge Institution. Learning of his presence, a hasty summons gathered most of the ministers of Minneapolis, then a small Western city, and we sat about him for an hour or two while he gave us counsel from the lessons of his life. As he has just died at the age of ninety-one, and has behind him the sixty-two years of the history of the Orphan Houses in which he has provided for the support and instruction of more than 120,000 children at a cost of nearly $7,000,000 received in answer to prayer, and "without in a single case asking any man directly or indirectly for a single penny," besides establishing Missions in various countries, now instructing as many as 120,000 pupils, and having sent forth more than 100,000,000 books, pamphlets, and tracts all provided in the same simplest manner, largely in answer to questions from men who were desirous of knowing how to work more efficiently. He said:

1. "Be converted." He told of his own early, sinful life, and the helplessness of his efforts to make himself better, his many lapses, and the consciousness all the time that his heart had undergone no change. Only after long struggle and by what he came to recognize as the great goodness of God was he brought to strength and peace. Until a man is sure of this change in his own soul he is little fitted to preach to others.

2. "Know Jesus" Coming to England as a young German minister, seeking appointment as a Missionary to the Jews, and in infirm health, he had been led to change his purposes and begin to preach even in his imperfect and stumbling English wherever he could find a hearing, and eventually to c"r" his hands and then his work wholly upon God. As a result the Lord had come very near to him, and he had learned the joy and strength of hourly access to Him. "However we do it, see that you reach this relationship," was his injunction.

3. "Grow in happiness and love." Lately he has said: "I have been for sixty-nine years a happy man; and I desire, for my beloved brethren and sisters, that they may be ten times more happy than ever I have been in my life; for it is impossible to tell what God may give us in this way if we are lovers of the Scriptures." The serenity and beauty of his face confirmed his words, and showed how full and deep may be the peace of one who has learned to cast all his care upon Him who cares for us.

4. "Feed your own soul." He made much of daily prayer, at length, especially in the morning, and urged much reading of the Scriptures. In connection with prayer he advocated "quietness," giving one's own and time to calm the mind and free it from pre-occupation. He pleaded for regular and continuous reading of the Bible in course; it throws light upon the connection; it secures variety; it reveals the thought of God in all its parts; it corrects erroneous views by bringing out the meaning of the whole. He read it through four times a year. He said: "If you understand little of the Word of God you should read much, for the Spirit explains the word by the Word; and if you enjoy the reading of the Word little, that is just the reason why you should read it much; for the frequent reading of the Scriptures creates a delight in them, so that the more we read them the more we delight to do so. It is a common temptation to make us give up the reading of the Word and prayer when our enjoyment is gone, while the truth is, in order to enjoy the Word we ought to continue to read it, and the way to obtain the spirit of prayer is to continue praying; for the less we read the Word of God the less we desire to read it, and the less we pray the less we desire to pray."

5. "Pray for blessing upon work after it is done." Such blessing is the special work of the Holy Spirit. He "brings to remembrance." He re-enforced this with some remarkable incidents, including the story of a man converted through a sermon heard fifty years before.

6. "Be what you know; pure of life, single eyed." Perhaps the memory of his own early life hung over him, for he was a thoroughly bad boy, and more than wild in his university days. The road for him up to the high level of his later ministerial life was one of sharp and bitter struggle with the flesh. The peace and the power that came with the final victory led him to lay most emphasis on this point.

7. "Be humble." Otherwise praise attaches to you, and God is not honored. He looked back upon the profitless character of the early years of his ministry as due to his failing in this direction. He learned the reason of the failure later in England, where God showed him the wonder of his love and the sufficiency of his Word, and he was led to cast himself wholly upon God.

8. "Get your message from God." God early taught him this lesson. He had been tempted to withhold an address, for which he had prayed, because the audience was small. A woman who had long been struggling had determined to hear him
then for the last time. She was
converted and led many to Christ.

“How can one get this leading?”

“Ask God for it, and when the
heart is at rest, be satisfied.”

His custom was to take up his regular
Bible reading, and if no subject
came to him, he prayed again for
guidance, and read on; once, to
fifteen chapters. Then, when it was
given, he asked God again and
again if this was the subject on
which he would have him speak,
and if he was at peace over it he set
himself to the study of the passage.

Often a subject or a text came to
him while engaged in prayer. In
answer to inquiry of the Lord he
trusted the peace in his heart as a
guide. When the text had thus
been obtained, he asked the Lord to
be pleased to teach him while medi­
tating over it. It was his habit to
meditate, pen in hand, so as to be
sure he understood clearly. He
found that if he had been faithful
in doing his part God blessed his
work. But if even then he was
cold, and had no enjoyment in the
delivery, often he found that good
was done; in one instance nineteen
different conversions followed a ser­
mon in which he had been peculiarly
cold and weary. Even more im­
portant is it to live in such constant
and real communion with the Lord,
and to be so habitually and fre­
quently in meditation over the truth
that, without the above effort, we
have obtained food for others, and
know the mind of the Lord as to
the subject or the portion of the
Word on which we should speak.

This is much harder to attain, and
he had only in small measure en­
joyed it.

9. “At first I wrote and commit­
ted to memory. My first sermon I
repeated at two services the same
day; and having to speak the third
time, I asked the Lord to give me
a message as I commented upon the
Sermon on the Mount. I was
listened to with the greatest atten­
tion, and my own joy and peace
were great. When I went to Eng­
land I began at once to expound the
Scriptures. Many Bibles appeared
in church after a few weeks. Par­
ents talked with their children after
service of what they had heard. I
often announced the passage of
Scripture in advance, and the people
talked it over at home. This method
leads the people to become lovers of
the Word.”

10. “Christ is the great subject
of our ministry; not politics nor
history, but his work. If anything
else is substituted be not surprised
at results. The Gospel of Jesus
Christ is to be the power of God
unto salvation.” He found both
Whitefield’s and Wesley’s power in
this. It was always Christ with
them and regeneration. He had
followed Moody’s preaching through­
out England with the deepest in­
terest; many tens of thousands were
converted, and there were mighty
results everywhere, because he
preached Christ.

11. “Unconverted singers are a
great evil in the churches.”

12. “Preach Christ simply. Luth­
er used to say, ‘I preach always so
that the maid-servant who brings
her mistress’s children can under­
stand. If she understands the
learned professors will.’” A man
need not be vulgar or rude, but if
the preacher is striving to speak so
as to please those who have a liter­
ary taste, he is less likely to become
an instrument in the hands of God
for the conversion of sinners, or the
building up of the saints. A great
preacher is made by such a life of
prayer and meditation and spiritu­
ality as may render him a vessel
meet for the Master’s use.

13. “Inquirers’ meetings are very
helpful.” They fasten conviction,
and open ways for knowing and
helping the penitent.

His closing words were upon the
importance of prayer. He had had
thirty thousand answers to his
specific prayers on the same day or
hour. Many answers had been
withheld for years; one for now
thirty-six years. He prayed eight­
teen months for his daughter, five
years for the son of a friend, six
years more for another son; and the
friend has still two sons unconvert­
ed.

“I learned that Satan would not
mind how much I labored for two or
three months if then he might get
rid of me.”—H. A. Stimson, in the
Independent.

**THEOLOGY**

The various secret orders are in
some respects like the different
denominations or churches; the de­
nominations are branches of what is
called Christianity, or the Christian
religion. The secret orders are
branches of a religion which Free­
masonry proposes to make universal.

Christianity is declared to be one of
the sects; and, therefore, it must be
set aside, for the universal religion
of Freemasonry. This squarely
places the issue between Christ and
the lodge. Christ demands the
supreme place, and the religion of
Masonry demands the supreme
place. It is impossible for both to
succeed; therefore, it readily ap­
pears that the success of one means
the defeat and rejection of the other.

The Bible declares that there is
nothing else by which we must
be saved than the name of Christ.

Therefore a man cannot have
Masonic salvation and Christian sal­
vation at the same time. One of
the most treasonable acts of modern
times is that of a minister who is
supposed to represent Christ, but
who secretly entices young men into
the lodge.—*Wesleyan Methodist.*

There is no evil perhaps so per­
nicious and yet so hard to combat as
the terrible evil of social unclea­
lessness. Preachers often are gagged
by public opinion and dare not
handle the subject; or as it is too
often proven, they are themselves
guilty and therefore speechless.

But let one note be sounded by a
clean fearless child of God against
this terrible monster, lust, and the
anathemas of a godless world are
heaped upon him. People feasting
their eyes on unclean pictures, their
hearts feeding on unholy thoughts
of those whom they meet or con­
verse with. Professors of religion
are not guiltless but are led into
paths of vice by their carnal desires
and unrestrained passions. All this
state of things is because they re­
ject the power of the blood of Christ
to remove the sin from their hearts
and make them fit temples for the
indwelling of the Holy Ghost.—
*The Pentecost Herald.*
**HEALTH AND HOME.**

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

**GERMS OF DISEASE IN CELLARS, ETC.**

In a paper by Dr. Sternberg published by the American Health Association, the attention of the public is directed to a well-attested fact in sanitary investigation, namely that cellars as well as sewers and all poorly ventilated spaces under floors, where refuse collects and the sun does not penetrate, are favorable to the multiplication of diphtheria germs. This disease, while more prevalent in cities and considered as one largely disseminated by sewers, yet it is known to occur in country districts and even on the mountain sides; in these cases, the germs when not due to recent contagion, may have remained hidden for long periods in cellars or in damp buildings of unwholesome construction, with what result is obvious without explanation.

**TO YOUNG WOMEN.**

The girl emerging into womanhood may be satisfied with her moderate personal attractions, or may be "dowered with the fatal gift of beauty," but something more is required before she is fit to become a wife and a mother, or even a useful member of society. Physical loveliness is fascinating while it lasts, but its reign is brief, and no amount of artificial substitution can supply its place. Intelligence and amiability, however, never grow old, and a pretty woman without these, even in the glory of her youth, is only a plaything for an hour. She whose soul is illuminated and beautified can afford to dispense with cosmetic powders, and paints, and other deceits. Engaging in mind and natural in body, she leaves lures to harlots, and wins esteem by her candor and virtues. Her charms never decay, and in the evening of her life she is as dear to her husband as on the morning of their wedding day. It is the strongest reproach to young women that they rate the ornamentation of their bodies so much higher than that of their minds; that they spend nearly all the time and money that they possess in personal decoration, and give so little, towards self-cultivation. Yet we know that they do this because the majority of men prefer it so, and therefore, the reproach lies still heavier on these. They ask for dolls and they get them; for empty-headed women who pull upon them before the honey moon is over, and the matrimonial market is consequently flooded with such.—Womankind.

**HEALTHFULNESS OF THE BED-ROOM.**

Is sufficient attention paid in every household to the great importance of having bedrooms well ventilated, and of thoroughly airing the sheets, coverlets, and mattresses in the morning before packing them up in the form of a neatly made bed? If two persons are to occupy a bedroom during the night, and try the experiment of weighing themselves when they retire, and again when they arise, they will find that their actual weight is at least a pound less in the morning. Frequently it will be found that there is a loss of two or more pounds, and the average loss throughout the year will be a pound of matter, which has gone off their faces, partly from the lungs, and partly through the pores of the skin. The escaped matter is carboxic acid and decaying animal matter or poisonous exhalation. This is diffused through the air in part, and, what is more disquieting, part is absorbed by the bedclothes. Hence the necessity of thoroughly ventilating bedrooms, and, above all, of thoroughly and perfectly airing everything that goes to make up the bed. Mothers of families should look well to this.—Sel.

**HUSBAND TRAINERS.**

The wise, careful mother would consider herself derelict in duty if she neglected to train her daughter so that she might meet her future possible obligations as a wife; but she fails often to recognize the fact that it is incumbent upon her to fit her son to become a knightly husband. Many a wife, after the illusions of the courtship and the honey moon days are dispelled, is astonished, and sometimes shocked, at the little faults of manner and disagreeable habits that have become seemingly a part of her husband's character. Perhaps, also, there are things of a graver nature, that have the appearance of real selfishness, and she wonders how it could have been possible for his mother to have overlooked her son's training to such an extent that she failed to correct the faults that annoy her so greatly.

Men who love their wives are often greatly deficient in that gallantry which their mothers endeavored to inculcate upon them to her to set her heart on and second stories of a house is in no way related to his daily habits, and no mother of a boy should neglect the duty of training him to become a gentleman in his own home. It has been said that if a son is respectful and tender toward his own mother he will be sure to prove a good husband. There are exceptions to this, as to every other rule.

"Was not Carlyle a loving son, who never missed a chance of assuring his mother of his gratitude to her, and of his affection, also? And was he always careful to assure the sensitive wife, who toiled for his comfort and happiness, of his appreciation of her service? Does a son need a training with especial reference to the wife that somewhere waits for him? Mother love takes the initiative step, but wife love awaits for a first recognition, and expects, if she has a true sense of womanliness, that her husband will remain the woe after marriage if he would hold what he has won. To his mother he offers love and gratitude, because she adorned upon him proofs of her affection, and is his by a natural tie; and, if she is all that a mother should be to him, she will try to impress him with the necessity of honoring womanhood, and of appreciating its highest standards. She will also endeavor to rouse in him an impulse of that old-time chivalry which makes the man the ready defender of the weaker sex, and helps him to so far realize the needs of woman's nature that he shall offer the right sort of help and sympathy to her. If mothers taught their boys the practice of politeness toward girls when they meet, and of a delicate attention to those little ways that the best breeding demands, and tried to instill into their minds unselfish principles, many would be the wives, where there is here and there one at present, who would have cause to bless these mothers who had carefully trained their sons so that they became good husbands.—Christian Work.

"The air which is breathed in the first and second stories of a house is in no small degree composed of the atmosphere of the cellar."
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety and devotion 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.; H. N. Engle, Donegal, Kas.; H. N. Engle, Editor.

ELDER SAMUEL ZOOK, Treas.

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

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

Entered as second-class matter at the Post-office of Abilene, Kansas.

Abilene, Kansas, August 1, 1898.

ADDRESSES OF MISSIONARIES.

Eld. Jesse Engle
Mrs. Elizabeth Engle
H. Frances Davidson
Alice Heise

Bulaawayo
 Mathfakane
 South Africa.

Miss Barbara Hershey, Johannesburg, South Africa.

D. W. Zook, No. 144 Dhurrumtollah St., Calcutta, India—Care of D. H. Lee.

J. L. Long, 45 C. Bluff, Yokohama, Japan.

Miss Hettie L. Ferbaungh, Fes fo Mequinez, Morocco, N. W. Africa.

FOREIGN MISSION FUND.

No. 53 $ 50

BENEVOLENT FUND.

Morrill, Kansas $ 50

Read thoughtfully A. B. Simpson on "The Supernatural Hope." Space forbids additional comment on this interesting subject.

We hope some Brother will be led to respond to Bro. Brubaker's desire as expressed in his letter under "Church News" in this issue.

The serious illness of Sister Maria, wife of Elder Samuel Zook will be learned by many with regrets. She has been ailing for some time and seems to be fast nearing her end. The family have been called home from near and far. She seems to be patient and hopeful in her affliction, waiting for her release.

The Independent now comes to our desk in the form of a magazine. We have appreciated much the courtesy of an exchange with this weekly Journal and are confident that it will lose none of its vital characteristics in the change which has been effected. We hope that its high standard will be retained and continue to hold its former place as a medium of intelligence.

We are glad to insert another communication from Rev. Ben Oriel of the Jerusalem Christian Union Mission. It will be read with interest by a certain class of our readers—such who are looking for the restoration of Israel and their final acceptance, nationally, of our Christ. From reliable sources we are confident that the cause and institution which this laborer and family represent is worthy of support.

We are disappointed in not having a report from Africa for this issue. The change of location by the workers makes mail service both more distant and irregular. The perfecting of the arrangements with the government as relating to the Mission Grant is necessarily slow because of inconveniences which must necessarily be met in a new country. A private letter dated June 18, reports the workers all well in body and hopeful in spirit.

SEARCHING MEETINGS.—We are led to make note of a series of meetings conducted during the month of July by G. M. Henson, a representative and vindicator of the "Fire Baptized Association." This evangelist was present at meetings held at Belle Springs, Bethel, Abilene, and in private homes. We believe that God used this man in various ways, for uncovering sin and causing the saints to inquire more thoroughly into facts relating to the "Fire Baptized Association." It turned the searchlight particularly on a class who have been resting their salvation on dreams and visions and manifestations and has caused those to think "new" or rather "renewed" thoughts who have seen the simplicity of salvation, by faith alone. The fanatic phase of "Fire Baptism" has been exposed and we believe that some souls have had a valuable object lesson given them free of charge. A "Fire Baptized Band" has been organized and we predict a thorough exposition of this innovation and fallacy before the matter is through with it. We comprehend full well the inadequacy of ecclesiasticism to meet the demands of the times; but the above step reminds us of the old adage: Don't jump out of the frying-pan into the fire. For our part we choose to seek the peace of the city wherein we dwell until God chooses to lead us into clear light through his Word. Meantime, let no one be made uneasy by the sight or hearing of the commotion on hand. We need look for nothing else. We are living in the very times when these things are due. These things are calculated to free us from the bond of churchism and prepare us for things which must shortly come to pass.

BOUGU SALVATION.—Recent observations have made emphatic our conviction that much which passes under the garb of religion should be ascribed to demonology, and that the Holy Ghost receives credit for much that is dictated by spirits of darkness. We have seen, in certain individuals, the culmination of that spirit which builds upon and is led by dreams and visions and manifestations. It leads souls to discard the Word of God, to rest their hope of Salvation upon feelings and bodily demonstrations, rest their leadings upon dictation of vague fancies and chance happenings, and sets aside completely the simple yet vital doctrine of salvation by faith for works, experiences, burning sensations, hysteria fits and wild-fire. Our object in making these statements will be both misinterpreted and severely criticised; but we give this—not to please any organization or faction or individual, but as our conviction and timely warning of what will end in the most dire sort of fanaticism. The Christian religion is based, not upon feeling, but upon certain well established facts and must be taken hold of by faith and not by experience. The divine order of salvation is faith, feelings but not in our zeal to progress and make new exploits in the "realm of experience" we get the divine order perverted. We insist on "feeling our religion" and thus faith is made void, because it is then of sight; and the vital facts in the case are never gotten hold of from the simple fact that they are gotten hold of and seen through no other avenue than by faith alone, until
the resurrection morn materializes and perfects the new creation. We only begin to see, in the midst of our leanness of bodily demonstrations, how great the grace of God toward us, personally, has been.

TRANSITION PERIOD — CHURCH TO KINGDOM.—No candid and thoughtful reader of the Bible has failed to observe that in the transition from Judaism to Christendom there was of necessity an overlapping of the Mosaic and Gospel Dispensations. The Law gave way gradually yet positively to the church. The forms and ceremonies of the Jewish altar service only received their death-blow 20 years after Christ was born. The reconstruction of God’s plan of salvation was being effected while comparatively few people knew it. Scribes and Pharisees and officials in Judaism fought for what they thought was God’s order when it was really out of date, entirely uncon-sciously of the fact that it was actually the Gospel or Church age that they were living in. Who knew at the time what remarkable changes were being effected in God’s plan of redemption? Did the apostles themselves know where the point of transition was located? Does any one know today? Dear reader: a similar transition of no less magnitude, import and visible changes takes place when the “Times of the Gentiles” shall end. Did you know that there is a time coming when the Gospel plan will be out of date? Did you know that the transition will be effected and comparatively few people will know it? Did it ever occur to you that the establishment of a Theocracy would have absorbed religion? Did you know that in the next dispensation God will establish a Theocracy which government will absorb religion? Did you know that there is a time coming when the church and its purpose will be out of date? Did you know that this transition will be effected and comparatively few people will know it? Did it ever occur to you that the establishment of the Theocracy will be more bitterly contested even than was that of the Church? When do the “Times of the Gentiles” end, and when shall these things come to pass? Blessed is he who watcheth and keepeth his garments. Daniel said that the wise shall understand (comprehend) the signs of the times. Many indeed will be so absorbed in the things of time and sense that that day (of the Lord) will overtake them as a thief—it will be upon them and the Son will have assumed his rights in an hour that they have not been aware.

He who reigns within himself, and rules passions, desires, and fears, is more than a king.—_Milton._

SPECIAL MEETINGS.

The Brethren of Stark county, Ohio, will hold their Harvest Thanksgiving meeting at the Valley Chapel church on the 13th of August, at 2 p.m. The meetings will be continued over Sunday.

A Lovefeast will be held in county G., Oklahoma, on the 27th and 28th of August.

ANNOUNCEMENT.

We take pleasure in announcing to the readers of the Vis-itor, that Bro. W. N. McCandlish and wife of the city of Omaha, Nebraska, in response to a call from God, have dedicated their home to him to be used as a Divine Healing and Missionary Training Home. Bro. and Sister McCandlish are earnest, devoted Christians, full of faith and love, and committed to God’s plan of salvation. They are seeking to establish a model home where the sick may be healed both physically and spiritually. The home is open to all who are sick and in need of care. The McCandlishes are dedicated to serving God and others in need, and they invite all who are willing to come and share in this endeavor. The home is located at 621 South 28th Street, Omaha, Nebraska, and is open every Sunday. Please join us in prayer as we support this important work of healing and training for Missionaries and Gospel workers.

CHURCH NEWS.

LOCAL CHURCH NEWS.

HUMANSVILLE, MO.

BRO. EDITOR: The Lord moved upon the heart of Bro. Jacob Engle to stop with us on his return from Conference. Though his stay was very short (only two nights) yet it was to the glory of God we are sure. The first night was our regular prayer-meeting evening, but on account of rain only a few met together; yet the Spirit of the Lord was with us.

The next morning Bro. and Sister Martin accompanied by Bro. Engle, Sister Lizzie Engle (daughter of Elder Jacob Engle of Pa.), Sister Anna Bru-baker with her daughter Emma, together with the writer and wife proceeded to Bro. C. C. Wenger’s, four miles distant. The Bro. spared no time in inviting his neighbors to come in and have prayer in the afternoon. God met with us and wonderfully manifested His presence and glory. Glory to God! the hearts of all present were filled to overflowing, while others took pains to make known an appointment for preaching services at our school-house in the evening. Here Bro. Engle had the opportunity to speak to an audience of hungry souls. God wonderfully blessed the speaker with a message. We accept it as an answer to prayer to God that Bro. Engle remained. O the answers we receive to prayer from God!

We regretted very much that the Bro. could not stay longer. God bless him and may heaven reveal the good done.

Dear Editor, I am glad to tell you that the fire of God is burning in our midst. Sin is being exposed, hearts are convicted of sin, and church-members are seeing their dead condition and are awakening.

We appeal to the Lord to send a man of God among us to help us. In about a month would be a suitable time to hold meetings. Who will come and help us? A large field for labor is open here. We need a man full of the love of God and power.

We praise God for victory! Pray for God’s little ones in Missouri. Amen.

F. S. BRUBAKER.

July 6, 1898.

GORMELY CHURCH NEWS.

Conference is a thing of the past; but the seed sown has fallen on good ground, and has lodged in the hearts of the people. Praise the Lord!

Bro. Daniel Steckley, of Ramona, Kas., remained with us and has had ex¬

O the answers we receive to prayer from God!

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We praise God for victory! Pray for God’s little ones in Missouri. Amen.

F. S. BRUBAKER.

July 6, 1898.
of the Holy Ghost, which they acknowledge that they have not in possession. But praise the Lord! There are a number that have received the Holy Ghost and others are getting the light. Oh, Brethren and Sisters, you that are true to God, pray much for us that we may fully trust and obey God, no matter what opposition may come.

Some think it is to busy a season to have meetings; but even if it is passing and harvest time, the people come to meeting. It is surprising to see especially the unconverted. And such an interest is taken in the meetings! We have had the best of order. No need to tell them to keep quite as we formerly have had to.

May God bless Bro. Steckley for his labors and that he may do much good. We are glad to welcome him home again as we have missed him since he left our midst ten years ago, but we are glad to know that he has learned that blessed lesson to trust and obey.

May God prosper his work in heathen lands and elsewhere is my prayer. ALICE A. HEISE.

BUFFALO MISSION.

Since our last report the Lord has been with us, and blessed us. One more has joined our band of workers in the Buffalo Mission. Sister Heemer was baptised on the 17th of July. She was received in the name of the Lord with all the simplicity and fervor that was witnessed to our being in divine order, will never be forgotten.

We have never doubted for a moment our call to Tabor. During the first week of July, we attended a large camp meeting at Wabansie, Iowa. While enjoying this blessing, we felt that our stay in Iowaa was drawing to a close. On the morning of the 4th, we prayed that the will of God might be made plain to us. Seven of the most spiritual saints held a special prayer, and all received the witness in their souls that we were to come to Omaha, Neb. Accordingly we left Tabor, and came to this city on the 5th, to the Bethel Faith Home, where we were received in the name of the Lord Jesus. Many open doors were found in which to hold up Christ to the people. We have spent much of our time in visiting from house to house among the white and black people. Every evening finds us in some kind of service. By request we have spoken in the following places: Salvation Army hall, South Omaha, Corps No. 1, North Omaha; Mt. Moriah Baptist church (colored); Clark's Institute; and at a number of cottage meetings we have found liberty to testify, and to exhort the saints to seek the old paths of power and purity that we find in the full salvation of Jesus Christ. While here in this large and wicked city, God has wonderfully stirred our hearts for Africa. Not that we had lost our burden for that field, but as a soul that is hungering and thirsting after God, who is already enjoying full salvation, so we were earnestly seeking and coveting God's will, when like a well of pure water springing up in a thirsty

S. H. ZOOK.

Abilene, July 23, 98.
land, let the burden of Africa upon our hearts. Abraham has put a longing in our hearts to go, that we had never felt in such a degree before. We earnestly ask all who love the heathen, and who are interested in the Missionary cause, to pray for us that we may have wisdom and understanding in moving out to the work whereunto God has called us. We feel our inability and natural weakness very sensibly at times, but we have all confidence in God, believing that he will help our hearts afresh and put a longing in our land, lie let the burden of Africa upon Tub JERUSALEM CHRISTIAN UNION MISSION. Whereunto God has called us. We feel interested in the Missionary cause, to dead tongues, 9 and 10, in the course of said by those who ought to know that large pile of ancient Jewish literature known as the Talmud; of the Rabbinic writings; Aramaic—the language of that Mosaic times, have worshipped learning learning, not secular, and they are the outcome of peculiar training and education from childhood up to manhood, generally fail in accomplishing any great results. This is only confirmatory and illustrative of the well-known fact that, native converts—Chinese, Hindoos, Japanese, etc., when guided and stimulated by competent European leaders and superintendents, are far more successful and fruitful workers than strangers to those countries. It is natural it should be so; and I speak with fifty years of missionary experience in various lands when I affirm that it is so.

The Jews for long ages, may be from Mosaic times, have worshipped learning—Theological learning, not secular, and still worship it; and therefore honor and bow down to their Rabbis in proportion to their reputation for religious learning. What a Rabbi said, or says, is accepted as conclusive. My readers will remember what I wrote of the "Cherems" (interdicts, anathemas), which the Rabbis of Jerusalem issued and posted up in their Synagogues, colleges, schools, charity institutions, etc., in the spring of last year, and for months after, against all Missions to the Jews in this city. One "Cherem"—the second put up—was especially against this Mission, naming me as "the pervert Ben Oliel," and describing my work among young men of their "noble families," who brought me copies of the "Cherems," so that I have a collection of seven of them, of which three were against the Hospital of the Episcopal Mission, one of them in three languages. They also formed a Society of Ben-Israel to put spies around mission houses, schools, hospital, etc., to detect and prevent Jews from coming in; and there were scuffles outside this house between the spies and enquirers wanting to come in, and on one occasion one came in with his face bleeding from a blow given him. Of course this reduced the number of Jewish visitors by day, but increased the nocturnal, Nicodemus like, callers. It has helped me to know the serious enquirers into Gospel truth. The espionage has now lasted more than a year, more or less constant and vigilant, specially on Saturdays and holidays; but yet I have frequently had twenty or thirty, and even forty or more visitors on Saturdays. The new, fine hospital, which our Episcopal brethren have built for their mission to the Jews in this city, had cost, according to the Society's report, £12,469-9-1 to end of March, 1897 (dollars $62,332.27); and to keep it up costs about, or nearly $2,000 (dollars $10,000) per annum. For the last twelve or fourteen months, Rabbinic intolerance has kept this splendid hospital, eclipsing almost all others in Jerusalem, nearly empty, and sometimes completely empty. Now its popular and highly respected and esteemed Chief Medical Officer, Dr. D'Erf Wheeler has returned from England. I am glad to hear that Jewish patients are resorting to it again.

In fact, there is a gradual reaction against Rabbinic opposition; and more earnest and serious enquirers come, generally singly, and require hours at each time for the study of the fundamental verities of the Gospel of our salvation. And long experience tells me that it is by dealing with individual souls separately, much more than by public preaching, however earnest, that Jewish souls are converted. It is not the quantity of hearers, but their quality, that insures fruitful results. Accordingly, I have to be an inmate of this mission house, rarely going out of doors, so as not to miss any hungry soul seeking the bread of life. Fellow workers here complain that I do not visit them enough, that they do not see much of me or hear enough of the work going on; but it has been the rule of life with me, duty first, and pleasure after. And, sure enough, whenever I go out visiting, Jews come and go disappointed. One afternoon last week Mrs. B. and self hired a carriage to return some visitors from their regular and highly respected and esteemed Chief Medical Officer, Dr. D'Erf Wheeler has returned from England. I am glad to hear that Jewish patients are resorting to it again.

Such is an outline of the work given me to do in this city daily, and hourly I may say, besides midday Bible classes with the girls and the mothers, and now also occasional oral lectures to students of the word.

Mrs. R.'s work among the poor Jewish mothers and widows, to help to clothe their children, suffered only temporarily from the terrific opposition of the fanatic Rabbis; and they soon resumed coming as usual and have met regularly every week till the summer vacation. From October to May 368 attended, all they made 198 garments.
Work among Jewish girls by Evangelical line has been limited, for our daughter's health would not permit of more. Now, however, our daughter, Daisy, who gave a year of work as a volunteer to Miss Ada Leigh's Paris Orphanage for English and American children, has come home, and will help to resume work among Jewish girls on a larger scale when the hot season is over.

I am thankful to be able to state that the work among young Jewesses, to train them to do good needle work, has been recently resumed, for the skilled German teacher, who went for the winter to Egypt to escape the cold here, has returned, and is again busy at work. I trust, therefore, that the friends who contributed to the support of these works of Christian benevolence to the daughters of Jerusalem, will renew their charitable help.

At all these meetings I conduct a Bible class daily, consisting of reading of the whole of the Spanish, exposition and prayer, either at midday, or if prevented by Jews in the study requiring my attention, then in the afternoon.

My son, Arthur, also, having completed his studies at the Blue Coat School, at London, has come home and is helpful and useful to the Mission; and I long for leisure to train him up to be an efficient assistant.

I should add that our dear, devoted daughters and son give their labor gratis as volunteers in the Lord's service.

Thus we are practically six workers, of whom one—the German teacher—is salaried, while we live, work in faith and trust in the Lord for daily support, wholly dependent on the free-will offerings of God's people of the Free Evangelical churches of the United States and the United Kingdom; and I am persuaded in the Lord that when this fact is generally known, we shall be able to extend and expand the work, as we so greatly desire to do, to the glory of God and the salvation of souls of the seed of Abraham, His friend. He is, blessed be His glorious name, blessing and prospering our labors, as I shall describe in the next article, D. V.

Trials we have had, and have, like my brother Paul's adversaries at Ephesus (1 Cor. 16:9); and because of them the labors, as I shall describe in the next article, D. V.

I have been invited to attend the Conference of Christian workers in Syria and Palestine, to be held on August 9 to 14, at Brakama, on Mount Lebanon, and I wait the Lord to provide the means for the journey there and back, accompanied by Mrs. B.; and, if it be His will, to make of it an Evangelistic tour of preaching the Gospel to the Jews in several towns on the way back.

Bank checks and Postal Money Orders are welcome, and all gifts, large or small, are acknowledged by printed, numbered receipts; and all our kind supporters are enrolled as Sons and Daughters of Zion by Photo or Flower Cards, their duty being to remember us and our labors at the Throne of Grace in obedience to the Divine exhortation, "Pray for the peace of Jerusalem: they shall prosper that love thee." And, dear Christian reader, remember prayerfully that it is "through our mercy," as co-workers with God that "they"—the Jews—"also are to obtain mercy" (Rom. 11:31). "Comfort ye, comfort ye my people, saith your God." A. BEN-OLIEL.

Jerusalem, Palestine, June 27th, 1898.

P. S.—All letters and gifts promptly acknowledged with gratitude and praise to God, in whom is all our trust for wisdom to guide, grace to sustain and give patient endurance, and the Holy Spirit to bless the message of redeeming love to all hearers—men or women, Jews or Gentiles, that all the glory may be His. Amen.

For the Evangelical Visitor.

WHY SEND MISSIONARIES?

WHY SEND MISSIONARIES?

WITH the coming of the Holy Ghost, came the Missionary Spirit which caused those Jews to so forget their former teachings and prejudices that they went everywhere, even to the despised Samaritan, preaching Jesus; and since then, even until now, the same Holy Ghost has been separating and sending forth the emissaries of Jesus, the Christ, not so much to convert the world as to give the world the message of salvation through Jesus—the only way back unto God. Since our first parents were driven out of Eden, on account of sin, man has been trying to come back and find God; but in vain he seeks it by his good works, upright living, worshiping idols, performing religious ceremonies; in vain he strives to come back that way. But when he hears of and accepts Jesus, the Christ, then, through Him, he finds God.

First John 1:3reads thus: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life:......that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ." In the above the words, "which our hands have handled" have the following primary meaning in the original:—"which our hands have groped after like a blind man, or like one in the dark." The idea is that the human family is groping blindly, or like one in the dark, trying to find Him, who will be the way to God. That which "was from the beginning" is Jesus, the Christ, the Word of Life. He is the object for which the people are grooping and, as the children of God, our work is to declare Him unto them in order that they also may have fellowship with us.

Not all the unsaved are grooping in the dark. Many thousands, who know the way back to God, are still unsaved because they will not seek God in the right way, of which they have often heard. Therefore they are sinners. But there are about 900,000,000 people who have never heard of the way, many of whom are grooping in the dark to find Him, and unto them we must declare Jesus, the Christ. If we only knew who were the ones who are seeking to know the right way, we could just go to them; but as we are totally ignorant of that, hence we must go to every one in order that that one who does want to find God can find Him through Jesus. The reason we go to foreign lands is not because there is not plenty of work to do here, but because it is a different kind of work.

The work at home is to endeavor to lead men to accept a Jesus they are continually rejecting, but among the heathen the work is to declare a Jesus, hitherto unknown to them, giving them a chance to come to God, to be witnesses of Jesus unto the uttermost parts of the earth. If a man knows the way and will not walk therein, his blood is upon his own head, but if a man does not know the way, and is lost, his blood is upon the head of that one who does know and does not tell him. Every child of God should be a Missionary to the heathen, either by going, sending, or praying the Lord of the harvest to send; and much of the leanness among Christians and the empty pews in our churches is due to the fact that we often selfishly spend all our energies upon the hardened sinners at home and forget to declare Him unto those who are grooping like blind men after Jesus. The best way to do real Spiritual good at home is to do much for those in other lands. This sounds paradoxical, but it is a law of the Spiritual world. J. M. S. VAN BLUNK.
"Ye can discern the face of the sky; but can ye not discern the signs of the times?"

**IS THE KINGDOM OF GOD AT HAND?**

(From the German of Prof. F. Heman.)

A careful observer of the present condition of the great nations and their churches will notice three significant facts which project their light and their shadows into the future.

1. The social idea, which is an integral factor of the Kingdom of God, and which found a clear and strong expression in the early (Jewish) Christian church, has, in the course of church development, again and again stirred the minds of men. These socialistic dreams and attempts, however, ended generally in unendurable excesses which the church had to restrain, without herself undertaking the great and difficult task.

The reformation likewise, during which socialistic needs and aspirations sprung up, evaded the issue. The question has not rested since. Only it has been stripped of its religious aspect, and since the days of the French revolution has become a purely civic and political problem. Since then, no church has attempted, on a large scale, the betterment and reconstruction of society.

Among the people, however, the sense of being oppressed by the privileged classes is ever becoming keener. The introduction of machinery into all branches of industry has turned multitudes of free and independent mechanics into mere slaves of the machines and of their owners. This dependence is felt more keenly than was the serfdom of the middle ages, because in all other respects the workingman of today is dependent only on himself; nobody looks after him. Besides, possessing a far higher degree of general culture and intelligence, his sense of consciousness has been greatly intensified. Thus the social question is today a burning one with the masses of the people. The immense standing armies of Europe have thus far prevented an outbreak. But the problem is demanding a solution favorable to the classes, especially since the condition of the rural population likewise is becoming more and more unbearable.

Even those who have no sympathy whatever with the social democracy, feel deeply that our social institutions can never secure the general welfare of the whole people. For they are based on the natural foundation of egotistical and inherited power. Hence the misery, the suffering and the ruin of men.

Today the whole world, as never before, is longing for a new, a higher, better, more humane form of society. But what shall it be? And how can it be attained? Some answer that the present forms of state and society must by all means be overthrown and demolished; then new and better conditions on socialistic principles would easily and spontaneously follow. But they forget that the old regime has all the power and commands millions of bayonets and cannon. They forget that, even if all who are now in power, could be removed, nothing would be gained, for those that remained would destroy each other, striving to be master and arrange the world according to his notion. Mere power is not sufficient to do away with the existing order, much less to create a better one.

Neither will the desired end be reached, in a peaceful way, by means of a gradual change and improvement of the social conditions. For the principles which for centuries have been inborn and inherent in the old, selfish nature of man, and which are at the foundation of all the affairs of state and society, can never be changed by a gradual process. The ideal, social state, the state of righteousness and general welfare must be founded in a different way. For it is of a nature radically different from the existing states and social conditions. It is the kingdom of God, of heaven, and is from above.

An unconscious longing after the kingdom of God is responsible for the socialistic dreams and aspirations of the people. And because the church and the churches never did and never could satisfy the social needs of men, since they are not the kingdom of God, therefore thousands turn away from the church and toward social democracy. In reality, the kingdom of God constitutes the object of the deepest and restless longing of the masses. This is one great significant feature of our times. It portends tremendous upheavals and revolutions in the future which can be terminated only by the coming of the kingdom of God. Who can, who shall bring it? When will it come? Watchman, what of the night?

2. The second fact presents less cause for alarm, because it means, not destruction, but life and power. All churches and denominations, down to some of the smaller sects, are manifesting a marvelous Missionary activity. However, said the condition of things at home, all are eager to work abroad. Hundreds of men and women every year go across the seas into unwholesome regions amid a thousand dangers to bring the gospel of Christ to the ends of the earth. The love of Christ is constraining them. It proves that Christianity in the various sectarian forms has lost none of its expansive power. All Christians of all denominations are impressed that Christianity is entering upon a new era, when it must embrace all peoples and nations, all races and tribes in both hemispheres. The commerce of the world has become international. Literature, art and science are becoming so. All peoples, nations and races are exchanging their products, even their habitations. The unity of the human family seems about to be realized.

The scientific explorer, the greedy trader, the cruel conqueror are followed everywhere by the Missionary, where the latter has not gone before. In self-denying faith, as the true educator of the people, he plants Divine life and power. The time has come apparently when all the human race shall be one flock under one Shepherd, and when all nations and peoples shall gather around the throne of God.

But neither can any one of the great nations, nor any one of the great churches accomplish this universal task. All the churches everywhere have a peculiar, national, particularistic character. None is universal. And while Evangelicals and Jesuits, High Church and, Baptists, Lutherans and Salvationists, Quakers and Unitarians are laboring among the same heathen peoples, what is the result? The misery in Madagascar, Palestine, Abyssinia, in other localities is an example. And the greater the zeal and fervor of each individual church and denomination, the greater the evil. The heathen nations have already learned to identify the various churches with different nationalities. How can the kingdom of God come while these different bodies are combining and antagonizing each other? If the universal and international kingdom of God is ever to be realized, then it requires an international Christianity and an international standard bearer. Where is such an international people to be found? Which among the nations of the earth is equal to the task? 3. The third fact is the most serious. It is well calculated to strike alarm and terror to the heart of every one who watches the signs of our times. It is the awful apostacy from the truth of Christianity, the frightful increase of theoretical and practical unbelief, the bold advance of shameless anti-Christianity in all the churches among Christian nations. True, there are, in all churches, many thousands of sincere and genuine believers and professors of Christ. It is they who vie with one another in works of faith and love. They are still a power among the nations which even the world-powers may not ignore. They are putting forth efforts to help their fellowmen and glorify God and Christ. They are in nothing behind those faithful witnesses of former days, for the Lord is still with His own unto the end of the age. But over against these thousands there are other tens of thousands who declare, "We will not have this man to reign over us!" In private life millions have been broken with Christianity and choose to live and to die outside the pale of the church. And public life shows only faint traces of religious order and Christian regard—barely enough for humanitarian interests. The higher life of the cultured, literature, art, the sciences are getting farther and farther away from Christianity, and have soon
reached their apogee. Not only Christian belief, but Christian morals pass for something obsolete. The modern view of life is in direct and conscious opposition to the Christian.

Even true Christians are convinced of the insufficiency of our present day churches. They deeply feel the need of a higher, better, more spiritual form of Christianity. They pray the longer, the more frequently, "Thy kingdom come!" What is the meaning of all this? Certainly this, that we are on the eve of a new order of things. But what shall that be? Surely not the destruction of Christianity, but rather its culmination and transition into the kingdom of God.

We have seen the signs of the times indicate a certain termination or end for the activity of the churches among the civilized nations of to-day, and the approach of a new era. The signs are so strange and significant that many of the best Christians have come to believe in the nearness of the end, and of the great and terrible day of the Lord. But this can only mean that we are approaching a momentous crisis in the development of affairs, spiritual and religious, even if this crisis should be the judgment and passing away of the existing order. Perhaps the time is at hand for the kingdom, and the nations—Israel will take in direct and conscious opposition to the thing obsolete. The modern view of life is insufficiency of our present day churches.

Christianity, but rather its culmination and transition into the kingdom of God. The sect of the Nazarenes in Hungary is united with the Brethren many years ago. Her husband, six children, and a number of grand-children survive and mourn their loss. Services held in the Elizabethtown cemetery.

BRENNEMAN.—Died, near Mount Joy, Pa., June 29, 1898, Jacob J. Brenneman, aged 40 years, 3 months and 20 days. Deceased was confined to his bed for about seven weeks from a complication of diseases. His sufferings being great at times, he seemed to bear them with patience. Mr. Brenneman had lived a moral life, but in his late hours realized that that would not save him. He was heard praying to the one that can save to the uttermost. He leaves a sorrowing wife, five sons and six daughters, three of whom preceded him, leaving five sons and three daughters with a large concourse of friends to mourn their loss. Services held at the home on Sunday, July 3, conducted by Eld. Martin Burt, Jno. N. Longenecker, and Sam'l. Hertalt. Text from Amos 4:12: "Interment in the Elizabethtown cemetery.

MILLER.—Abraham Miller (deceased) was born in Franklin county, Pa., June 21, 1831, died July 2, 1898, aged 67 years and eleven days. November 24, 1853 he was married to Barbara Ann Newcomer. This happyunion was blessed with eleven children,five sons and six daughters, three of whom preceded him, leaving five sons and three daughters with a large concourse of friends to mourn their loss. In March, 1865 he emigrated to Mt. Morris Township, Ogle county, Ill., where he resided until the time of death. While attending protracted meetings at Coon Creek, he embraced religion and henceforward lived a devoted Christian life. In 1873 he was elected Deacon by the Brethren in Christ and continued growing in favor with God and in the confidence of the church, being of late years a prominent counselor in his district. Thus has been again taken from our midst a devoted husband, a loving father, and kind neighbor. Services by Eld. Isaac Trump from 1 Sam. 20:3: "But a step between me and death."

Pressel.—Died, at the home of her uncle, Lewis Ness in the city of York, York county Pa., June 21, 1898, Viola, daughter and only child of Mrs. Agnes Pressel, aged 13 years, 1 month, and 17 days. Viola complained about three weeks before she took her bed, when a complication of diseases laid hold on her system, whooping cough and typhoid fever, afterwards brain fever and in the head which caused her death. Her affliction, though not of long duration, was accompanied with great and severe suffering, all of which she bore patiently. The uppermost thought in all her suffering was about the life we must live and the one she desired to live, so that when death comes, she and all others might enjoy the hope of eternal bliss. She died peacefully. The remains were brought to the home of her aunt, Sister Annie Fought, near Shiremanstown, where the funeral service was held on June 25th. Services were conducted by Eld. Jonathan Wert and Bro. J. C. Dick, from Jas. 4:14: "For what is your life?" Interment in St. John's cemetery near by.