9-1-1898

Evangelical Visitor- September 1, 1898. Vol. XI. No. 17.

H.N. Engle
EDWARD P. DOWNEY.

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

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

VOLUME XI.

EVANGELICAL VISITOR.

The Light of the World.

Jesus said, I am the light of the world: he that followeth Me shall not walk in darkness.—Jno. 18:12.

The ideal state of the race will not be ushered in before men learn that Pharisaism is not goodness and that practice and profession are as diverse as darkness and light.

But who is able for this high ideal of life accompanied by the needful lowliness and meekness of heart and mind? It is God who commanded the light to shine out of darkness. He is the true illumination of the soul and in Him is no darkness at all. It is by "abiding in Him" and walking in all the light of present-day truth that the opaqueness of the natural, depraved heart is being is proven to be a present illuminator and reflector of that true light which (yet will) lighteth every man that cometh into the world. It is our "good works" and not our "good professions" which men are required to see, not as a merit of individual salvation, but as convincing argument against the corruptions of the age and to lead men and women to "glorify the Father in heaven.

Some Christians are surprised when the world hates them. But they need not be, for Jesus said we should not marvel under those circumstances.

But how nearly have we measured up to the standard of God's world? Have we been a light as Jesus was the light—a light of this very present age in which we live? Do we love the Lord our God with all our mind, soul, and strength and our neighbor as our self? Do we? This is what Jesus did; and He was the light of the world as long as He was in it.

The central figure and predominant characteristic of the Christ-life is love; and where this unselfish love exists there, and to that degree, will the true light of life be displayed.

But who is able for this high ideal of life accompanied by the needful lowliness and meekness of heart and mind? It is God who commanded the light to shine out of darkness. He is the true illumination of the soul and in Him is no darkness at all. It is by "abiding in Him" and walking in all the light of present-day truth that the opaqueness of the natural, depraved heart is being is proven to be a present illuminator and reflector of that true light which (yet will) lighteth every man that cometh into the world. It is our "good works" and not our "good professions" which men are required to see, not as a merit of individual salvation, but as convincing argument against the corruptions of the age and to lead men and women to "glorify the Father in heaven.

The central figure and predominant characteristic of the Christ-life is love; and where this unselfish love exists there, and to that degree, will the true light of life be displayed.

But who is able for this high ideal of life accompanied by the needful lowliness and meekness of heart and mind? It is God who commanded the light to shine out of darkness. He is the true illumination of the soul and in Him is no darkness at all. It is by "abiding in Him" and walking in all the light of present-day truth that the opaqueness of the natural, depraved heart is being is proven to be a present illuminator and reflector of that true light which (yet will) lighteth every man that cometh into the world. It is our "good works" and not our "good professions" which men are required to see, not as a merit of individual salvation, but as convincing argument against the corruptions of the age and to lead men and women to "glorify the Father in heaven.

Some Christians are surprised when the world hates them. But they need not be, for Jesus said we should not marvel under those circumstances.

The ideal state of the race will not be ushered in before men learn that Pharisaism is not goodness and that practice and profession are as diverse as darkness and light.

is no light at all. All efforts at culture, refinement, or intellectual improvement yet leaves the individual in "gross darkness" unless illuminated by the "light of life."

But how shall a blind or darkened race now receive the benefit of the world's Illuminator, since He has gone hence and is no more (as above stated) in the world? To this our blessed Master makes reply in these unevasive, thrilling tones: —"Ye are the light of the world. * * Let your light so shine before men."—Matt. 5:12,14. Does He mean to say that the Christian must be a representative and duplicate of the Christ? Surely His frequent command—"Follow Me"—was not the voice of a vain babber.

It is the "wondrous grace in the wondrous plan" that lifts men and women out of this world's darkness and transfigures them into the mar­velous light and illumination of the Kingdom of God's dear Son.

God indeed intended that the believers should be duplicates and carry forward the work introduced by His Son. How many professors fain would shirk this responsibility! Jesus gave His life a ransom for many—and this giving up of life must be continued by the follow­heirs and sharers of the Messianic glory and exaltation.

To be a "light of this age" and an "illumination to its peoples" implies an uncompromised yielding up of ones self. We may make a great ado about matters religious; disseminating information concerning some "blessed experience" may be the foremost tune of our harp; uncon­sciously feeding our soul upon carnal self-gratification under the pretence of "living sacrifices"—these things may cause us to feel happy or elated over our successful (?) Christian career.

But how nearly have we measur
THE DAWN OF PEACE.

Put off, put off your mail, O kings,
And beat your brands to dust!
Your hands must learn a surer grasp,
Your hearts a better trust.

O, bend aback the lance's point,
And break the helmet bar;
A noise is in the morning wind,
But not the note of war.

Upon the grassy mountain paths
The glittering hosts increase—
They come! They come! How fair their feet!
They come who publish peace.

And victory, fair victory,
Our enemies are ours!
For all the clouds are clasped in light
And all the earth with flowers.

Aye, still depressed and dim with dew,
Nor lamb shall from the flock be lost,
But not the note of war.
Our enemies are ours!

They come! They come! How fair their feet!
They come who publish peace.

And victory, fair victory,
Our enemies are ours!

The POTTER AND THE CLAY.

I watched, and marveled at the skill
Of one who moulded potter's clay,
As soft and yielding to his will
Of beauty or of form, yet he
Shall feed by streams of rest;
Nor lamb shall from the flock be lost,
Nor nursling from the nest.

Nor, when the master workman fitting sees;
The lump was pliable enough
To shape its future destiny.
It suffered him in turn to knead,
Of one who moulded potter's clay.
As soft and yielding to his will
Of beauty or of form, yet he
Shall feed by streams of rest;
Nor lamb shall from the flock be lost,
Nor nursling from the nest.

The master-piece without a flaw,
Of beauty or of form, yet he
Shall feed by streams of rest;
Nor lamb shall from the flock be lost,
Nor nursling from the nest.

How fair their feet!
They come who publish peace.

And victory, fair victory,
Our enemies are ours!

Their enemy is not so rigid as many of those who
Thereon much cunning skill employed
To shape its future destiny.
It suffered him in turn to knead,
Of one who moulded potter's clay.
As soft and yielding to his will
Of beauty or of form, yet he
Shall feed by streams of rest;
Nor lamb shall from the flock be lost,
Nor nursling from the nest.

Nor, when the master workman fitting sees;
The lump was pliable enough
To shape its future destiny.
It suffered him in turn to knead,
Of one who moulded potter's clay.
As soft and yielding to his will
Of beauty or of form, yet he
Shall feed by streams of rest;
Nor lamb shall from the flock be lost,
Nor nursling from the nest.

For the Evangelical Visitor.

RADICAL TRUTHS.

IN THE catalogue of crimes we recognize murder and treason as the most heinous and are considered to deserve capital punishment according to the code of our laws.

Yet the greatest calamity that can befal any community is a corrupt ministry, who will ignore repentance and the New Birth, and flatter the people in their sins, crying peace, peace, where there is no peace.

Such are generally learned and frequently eloquent, and by their craftsmanship can easily captivate the masses; because the “world will have its own.” Thus hundreds and thousands are mustered into the so-called church and have blindly administered to them the ordinances of the House of God, being held in high esteem as members, especially if they are liberal in their finances. Yet they know nothing of the regeneration of the heart, being “blinded by the God of this world.”

Suppose our neighbor, John Brown, in a fit of anger thrusts a dagger into the heart of a man and is found guilty of murder in the first degree. The day is appointed by the Governor of the State for his execution, and the penalty of the law is paid. The general verdict of the community readily says it is just—“Who so killeth any person the murderer shall be put to death.”—Num. 35:30.

But here come the clergy in their fine broadcloth and gold headed canes, prepossessing in their appearance and attractive in their manners. They say to a community, “We have come to you as ministers and design to organize churches; our rules are not so rigid as many of those who stroll over the country and ‘turn the world upside down.’ All we ask is your names, and we shall administer to you the ordinances of the House of God and you will pay of your means toward our support.” Thus thousands are decoyed into the so-called churches, in the meantime being ignorant of the “New Birth” and knowing nothing of the regeneration of the heart, being blinded in their sins.

What may such be called? We answer, Soul murderers. And at the day of judgment, when the book shall be opened, who shall be considered the greatest sinners? John Brown, or those “Blind Leaders?”

The former killed one man, but the latter have led thousands of their de­luded victims to awake with the rich man in hell. He no doubt had been fostered in the Jewish church by some learned Rabbi, and perhaps paid largely of his means toward his support. In the meantime he was unconscious of the fact that he was paving his way to eternal death.

In view of the enormity of the crimes now perpetrated throughout the world, the deplorable state of the nominal church, and the tendency to “omit the weightier matters of the Law,” saying, Prophecy unto us smooth things, there never was an age that we had greater need of a host of Holy Ghost Baptized men and women who are neither ashamed nor afraid to go forth in the strength of Israel’s God to declare the whole counsel of God. We indeed seldom hear the judgments of God denounced from the pulpit.

Mr. Wesley in one of his sermons refers to a clergyman in England who preached at White Hall and in portraying the character of the sin­ners, said: “If you don’t repent you will go to a place I have too much manners now to name.” It would startle some of our refined congregations if a man of God would claim in the language of the Savior, “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?”—Matt. 23:33.

The tendency of our age is to lower the standard; and the Apostle asked in one of his Epistles, “Am I therefore become your enemy because I tell you the Truth?”—Gal. 4:16. Truth and righteousness always did and will suffer for a time, while flattery is highly commended; but when we shall stand amenable before the Judge of all the earth, it will then be plainly seen whither of the twain have been our best friends.

Yours in favor of the whole Truth,

JOHN FOHL.

Chambersburg, Pa.

“We must desire to serve God and plan to do so.”
SEARING AND FINDING.

"And ye shall seek me, and find me, when ye shall search for me with all your heart."—Jer. 29:13.

IF THERE is any one thing needed in soul saving, it is earnestness. Men strive to accumulate wealth with all their might. The half hearted business man would be left behind by his competitors. His every move in the game of profit and loss shows how intensely earnest he is. And yet people think in matters religious it is not necessary to do more than make a formal profession and have their names entered on the church records.

Our text plainly tells us that it is only the earnest seeker who shall find God—half heartedness will not do.

The great business of our life should be to prepare ourselves for the life that is to come. We should, in fact, "seek first the Kingdom of God." There is no other way. We must go God's way or not at all.

Reader, are you seeking? Have you found this Friend of Friends? If your answer is "no," the reason is plain, you have not sought Him with all your heart.

The promise to the seeker is that he shall find God providing he shows his earnestness in the matter by seeking with all his heart. No chance of failure. Our desire will be granted just as soon as we fulfill our part of the requirements.

Finding Him means all in all to us. We need Him in our home life, our business life, and in fact, every moment of our life.

With Jesus in the home there is no danger of strife. Take Him as partner in your business and there is no danger of your dealing out short weight.

No matter what your position in life may be, whether high or low, you need God's guidance. and you may have it if you will but seek for it in a serious, business-like way. "Seek and ye shall find." Seek, seek, SEEK.

Do it now. Do not wait. Every moment you delay means less chance for seeking.
it pleased Him. It is our duty to improve that which He has given us, whose debtor we are. For we are not our own.

Probably one reason why our talent appears so small to us is that we do not use it sufficiently—do not cultivate it so it can expand and grow. If one feels they cannot speak a word for Jesus, by embracing every opportunity to speak of Jesus and His love, they cultivate or improve their talent. So also if in public prayer and every other Christian duty. It does not depend upon what others may do or say about it. We are not laboring to please the Lord was demanding too much of us, whose debtor we are. For we are not our own.

Let us observe that the servant who did not improve the talent, and His citizens who hated Him, are alike left without the promise.—Matt. 25:20-23; Luke 19:16 19.

Clarence Center, N.Y.

THE LIFE MORE ABUNDANT.

CLEANSING.

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

(Second Part.)

Next, WHAT IS CLEANING?

The Lord speaks of cleansing throughout the Bible; you find many references to this point. In the 15th of John, Jesus is speaking of cleansing when He says, "Every preach that beareth fruit, he purgeth it, that it may bring forth more fruit."—v. 2. In the 73rd Psalm, and in the 51st Psalm, David speaks of clean hearts when he says, "Truly God is good to Israel, even to such as are of a clean heart."—v. 1. "Behold thou, desirer of truth in the inward parts."—v. 6. In the 36 of Ezekiel, the 25, 26 and 27 verses are very clear proof of complete cleansing, viz: Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthy, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Glory be to God, the Bible is full of it, but many don't believe His Word. When God says clean, it is clean. Some say, "God says clean, but I can't believe so far." Friend, if you call it a clean heart, it must be a clean heart. If you say a filthy heart, it is a filthy heart. You can't say a heart is clean when it is filthy. It cannot be filthy and clean at the same time. You can't say your cap is clean when it is filthy. Some have no idea of the heart. The heart means man's affections, aims, ambitions and desires. They must be clean before God uses him for His glory, "a vessel unto honor, meet for the Master's use."

I want you to see this truth very clearly. When you say, "A clean heart," it means a clean heart. Do you really believe this fact?

In the Tabernacle there were three courts; the outer court, the inner court, and the holy of holies. The outer court was clean; the inner court was clean; and the holy of holies was clean. There was no difference: all the furniture was clean. Just so it must be in a man's being,—in his outer life, his inner life and in his holy of holies. His outer life is his deeds; his inner life his thoughts, and his holy of holies is his motives,—or his body, soul and spirit,—and all must be clean, before he himself is filled. God expects every temple of His (that is, every man and woman, boy and girl) to be clean. Unless you come to the point of entire cleansing from all filthiness, as He says, you can't be filled with the life more abundant. Although you may claim Him, i.e., His fulness, at the top of an unclean heart, you can never realize the filling or His fulness without interruption until you believe in the cleansing from all, according to His Word.

I always thought God could cleanse me, but not from all filth,—that something would be left within to respond to temptation. That was what I thought and taught. But when I came to His Word, I found that the Lord makes His temple clean every whit. Praise God!

CLEANSING DOES NOT MEAN ERADICATION.

Mind that! Do not go to that unscriptural extreme.

There are two extremes; one extreme is eradication or sinless perfection; that is not scriptural. There is another extreme, "Sin must remain in us;" there is no chapter or verse for this either.

Teachers of these two extremes infuse their ideas into the minds of people who do not read the Bible for themselves and believe what man says, and upset them. They don't
give chapter or verse for their teaching, nor have they got a single verse in the Bible to support it. "Sin is eradicated," or "rooted out,"—those expressions are altogether unscriptural. Sin came into the world by the disobedience of one, and it goes out by the obedience of another, even Jesus Christ our Lord. Those who believe in Him and believe His Word so far, are, He says, certainly delivered and cleansed from all filthiness of the flesh and Spirit.

Do you say that sin must remain in a believer all the days of his life? Please give me the chapter and the verse for it. Cleansing means from all sin, all sin. The first man Adam lost purity of soul, but the second Adam brought back purity by His Own Self, and He has given every man fair play as He gave Adam. Adam disobeyed and brought sin and corruption inside. Christ obeyed and put sin outside—on the cross. It has already been put out. All those who believe Christ shall be delivered from sin, and sins, and all evil. Glory be to God!

You ask, "If nothing sinful is left within a believer does that not make him sinless—incapable of sinning?"

Certainly not. One does not require anything sinful within himself in order to sin. He or she can sin if they will to sin.

For instance, Adam had no evil principle within him. God created him in His own image, pure and spotless—"And God said, Let us make man in our own image, after our likeness." "So God created man in His own image, in the image of God created He him."—Gen. 1:26-27.—Yet Adam was able to sin: and if be, then you or I can sin at any time, without having anything sinful within us. If you say that I cannot sin without having something sinful within me to respond, then how did Adam and Eve sin without having anything sinful within them to respond?

If you say: "The Lord has left in me something sinful to respond to temptation, that cannot be taken away from me," you limit Christ's cleansing power, and make God the author of sin.

Cleansing is not spiritual attainment—not spiritual attainment—but your spiritual standing—your spiritual standing: for every filthiness was put on Christ while He was crucified; only you have to believe and praise Him, as you did for salvation.

These two extremes of unscriptural teaching are confusing people now-a-days, so that they are not able to glorify God as they ought to, and would limit the efficacy of His blood. They disgrace Christ, they limit God's power, they don't give honor to Christ's blood, they make Christ a very small Savior,—as if He could not cleanse them from all filthiness.

Friend, are you one like that? You disgrace your Savior, you limit His power. If you give chapter and verse to show that after a soul has been cleansed and filled with Christ, sin still dwells within it, I will take your teaching on my knees. May God help you!

If you say you have sin in you, and you call that a clean heart, I can assure you that is the heart which Hindoos have. Heathen say, "I was born in sin, I am living in sin, I walk in sin." Then what is the difference between the Hindoo's doctrine and your doctrine? Your Christianity is not worth a straw, and you make Christ's blood of none effect. How can Christ and sin be in you at the same time?

Perhaps you say, "He keeps it under."

Where is the Scripture authority for that? He came to put away sin, not to keep it under. He "put away sin by the sacrifice of himself."—Heb. 9:26.

Hold your peace if you have no Scriptural authority, and confess the Lord is true. Rom. 3:3, "For what, if some did not believe? shall their unbelief make the faith of God without effect?" Never teach people your experience or your opinion. I do not teach sinless perfection: I only declare the Word of God which tells of complete deliverance from all evil and a heart cleansed from all filthiness. Ezek. 36:25,26 (above) "From all your filthiness * * will I cleanse you." 2 Cor. 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from ALL filthiness of the flesh and Spirit, perfecting holiness in the fear of God." I give you all the points clearly with chapter and verse. Examine the verse with your Bible and read them with their contexts.

Perhaps you say, many teachers tell us that every sin must be put away little by little and thus be overcome. That is an altogether wrong doctrine. You can't put away a single sin; but praise God it has already all been put away for you on the cross before you were born. You have only to accept and thank God for such a deliverance.

**HOW FAR CAN ONE BE CLEANSED?**

Before I tell you how far a Christian can be cleansed, allow me to say what Christ bore on His body, so you may know you can get complete deliverance from all evil.

John 1:29, "Behold, the Lamb of God, which taketh away the sin of the world." Not sins, but sin; not sins. You can get deliverance from sin, since Christ took away sin.

Next, 1 Peter 2:24, "Who His own self bare our sins in His own body on the tree,"—not sin, but sins.

Isaiah 53:6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." That is it. If any man say, "My heart is full of iniquity,"—friend, see! Jesus bore all your iniquity.

The old man has been crucified, see Rom. 6:6; R. V., "Knowing this that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin." In Gal. 5:24, R. V., "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." Gal. 2:20, R. V., "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me." 1 Cor. 5:7, "Have therefore these promises, dearly beloved, let us cleanse ourselves from ALL filthiness of the flesh and Spirit, perfecting holiness in the fear of God." I give you all the points clearly with chapter and verse. Examine the verse with your Bible and read them with their contexts.

Every unclean thing is expected to be outside,—that is what God
means in His Word, which is the rule to go by,—not what you think about these things. When a believer takes God at His Word, surely he knows all unclean things are to be expected to be outside of his heart, as God says; and by faith he enjoys it. When God says, "out, out, out," why do you say "in, in, in"? God is true, even if all men are liars. God has said it, David believes it, David has it.

But only those who believe will be delivered from all that.

If you say, "I believe He took my sins away;" then you have deliverance from your sins.

If you say, "I believe he took away all my sins, and also all my sins;" then you have deliverance from all your sins and also from all your sins." But if you say, "I don't believe he has taken away my sin," then you will not get deliverance from sin, and it will serve you right. It is only the believer who receives all there is in store for him, not the doubter.

Complete deliverance from all sins and from all sin has already been made on the cross, and "whosoever believeth" gets the benefit; but the unbeliever is left with his filthy heart still.

Christ came into the world "to seek and save that which was lost."—Luke 19:10. He sought and saved ALL that Adam lost. If you believe what God says, you shall receive deliverance from all evil.

Suppose you prepared a dinner for twenty-four people at your house, and expected the people to be there at six o'clock. After all only ten people turned up, and the other fourteen did not come. If they believed they would have come and enjoyed the food. Unbelief is the mother of all misery. The unbeliever has deliverance from all sin; praise God! But not he who argues with God's truth.

In the same way God has made a way for complete deliverance from all evil, I mean full salvation. If you believe for the full salvation which God promises in Titus 2:14, —"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works,"—you shall have it.

For the Evangelical Visitor.

TESTIMONY TO HEALING.

SINCE the healing power of the Almighty has been fully demonstrated in my personal experience, I have felt that I should give praise to Him by way of communicating the facts to others, which I have frequently done in public assemblies, but felt that it was my duty to write the same with the hope and prayer that God will bless the writing to the encouragement of some one who may be found in declining health and weak in faith.

The Saturday before Christmas I felt unwell in body; but continued on in my temporal duties until Wednesday following, when I was compelled to abandon my duties and labors. My attack was very peculiar, having pains through my head, and then shooting through my body, sometimes in my one limb, then in the other, then in my arms and so on until every part of my body was racked with pain by times.

After a fortnight of suffering in this manner, Bro. Shumbarger came in to see me; and after greetings, he immediately laid hands on my head and engaged in prayer. Immediately the pains left me, only to develop in to see me; and after greetings, he immediately laid hands on my head and engaged in prayer. Immediately the pains left me, only to develop into more complications; but I could praise God for deliverance from pains, which also gave me courage and faith to commit my case entirely into the hands of God. This I did, never calling in a physician, but calmly waiting and trusting in Him.

But my disease increased day by day, my strength gradually declining. I took to purging and sprained in a fearful manner, throwing out bile day after day, until it would seem as though there could not be a vesture left; then it took a turn and I threw up my food. After some time it turned again and I continued to throw out bile for eight or nine nights in succession, until my strength was so far exhausted that speaking could only be engaged in by exertion. Thus my life seemed to be gradually ebbing away until some of my friends expected me to fill an untimely grave, and some ventured the assertion that if I would not employ a physician and take medicines I would not recover.

But I believed that God could and would deliver me in His own time, and I felt willing to abide that time. Still longing and praying if there were lessons for me to learn that I had not learned that God Himself would teach me. And I can say to His honor and glory that the light began to shine more brightly than ever on certain and special lines.

It may seem strange to some that one would suffer as I did for eight weeks and after teaching and believing in the "anointing" that there seemed to have been no leading in that direction for so long a time. But the time was not yet; there were some lessons to learn that I had never been taught by men nor practiced by the church; but God was quietly sealing his instructions and preparing the way for his mighty work that was to be accomplished in me. Confession had to be made, weakness and nothingness had to be realized in me until the same was expressed in the following way, nothing! nothing! nothing!!—thus I saw myself.

Then God's greatness loomed up as never before. Then came in the following: "If thou wilt diligently hearken to the voice of the Lord thy God and wilt do that which is right in His sight and wilt give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee."—Exo. 15:26. Praise His name!

After thus seeing God's greatness and being unable to sleep for nights, finally Bro. John Myers came to see me. After some conversation he left, and then for the first time the "anointing" which we read of in James 5:14 came to my mind, and I could at once say, "Lord I am willing;" but did not yet realize what was coming or what the Lord was about to show me. After I was not only willing but anxious to obey, then the question came up as never before, "Who should I call for? Then one Elder came to my mind, and after that another, and I was impressed through the Spirit of God to call for none who in case of him-
self or family would send for a physician and take drugs.

Here my eyes were again opened as never before that the anointing practiced in most cases was only mechanical and not prompted through real faith and trust in God. I then opened up my heart to Bro. Musser on this line and he went and conversed with Bro. Kreider, who lovingly sent word that I should call for whom I would, only would not advise me to go outside of the church. Then my way seemed opened. Then through words which were uttered by Bro. Simon Shumbarger and Bro. John H. Myers, I was made to feel that the Lord had led them on the same line prior to my sickness and experience; and I felt impressed to call on them for the anointing, but with every turn there seemed new features to arise that would hinder the work. I could only trust and strive to obey.

At this time Bro. Myers was holding a very successful revival meeting at Hummelstown, and to call him away from there seemed out of the question; but the call was made and he lovingly came and visited me in company with Bro. Shumbarger in the afternoon before the meeting which was appointed at the Messiah Rescue Home in this city for that evening.

After conversing a while, another spell came on which always started with coughing and spraining in a fearful manner so that I withdrew from their presence until I was relieved. Then they came to me and saw what I had thrown up which seemed worse that ever. I will here say that through all this time I never lay in bed a whole day, but was up and down until the evening of the anointing. I finally reached the Home very much exhausted, and after seating myself in the meeting room took another coughing spell so that I had to leave the room. After being relieved to some extent; I ventured back again to the room and Bro. Myers then read and spoke on the line of healing, after which I was anointed by Bros. Myers and Shumbarger; and I can rejoice that God honored his Word and healed me from that very hour. I walked away from that place rejoicing in God and never had another coughing spell, nor pains. The Lord done the work. Well, to Him be all the glory, although it required the servants of the Lord to carry out the commandments of the Lord.

Since my healing I have enjoyed such health that it is a question if any one could enjoy better. I had the witness of the Spirit prior to the "anointing" that I would be healed, and so expressed myself; and I felt as sure as though it were already accomplished. I have since said that if I would have been anointed two weeks earlier I do not believe that the same results would have followed; for the Lord will have us to learn that we shall give ear to whatsoever He saith to us. To trust the Lord and believe whatsoever He saith to us is more than "burned offerings and sacrifices."

T. A. LONG.

For the Evangelical Visitor.

DEAR readers of the Visitor:—

By the help of God I will write a few lines as I have been thus impressed for a long time and did not feel satisfied. I promised the Lord I would do whatever He wanted me to do.

When I first gave my heart to the Lord, I promised Him that I would obey in all His commands and follow where He wanted me to go; and the way often became very narrow. If I did not obey I felt condemned. It is our duty as God's children to follow our blessed Savior in all His ways. "If ye love Me keep my commandments." The Savior has become a pattern for us.

As I think back to when I first started in this narrow way, (only fourteen years old) how that the Lord stripped me of everything that was unnecessary, and often the finger of scorn was pointed at me, yet it did not move me. I could pray for them. Oh for a spirit of prayer! I feel thankful to my Savior to-day for keeping me in this narrow way.

I praise His name for His healing power. He has also helped and healed some of our children. When all other help failed then Jesus helped. Oh I feel like telling everybody. Take Jesus for your helper. My friends, be not afraid of those that kill the body, and after that have no more that they can do.—Gal. 6:7.

I praise His name for His healing power. He has also helped and healed some of our children. When all other help failed then Jesus helped. Oh I feel like telling everybody. Take Jesus for your helper.

Dear Brethren and Sisters, let us be encouraged in this good work. The time is too short and important to trifle with; for "whatsoever a man soweth that shall he also reap."—Gal. 6:7.

When dark clouds come, if we hold still and trust, Jesus will remove that cloud and the bright light shines again and the way is clear. I have learned in the last year, to give my all to Jesus; for he can help us and heal both soul and body if we put our whole trust in Him. I have experienced it.

I feel thankful to my Savior to-day for keeping me in this narrow way. If I would have been anointed two weeks earlier I do not believe that the same results would have followed; for the Lord will have us to learn that we shall give ear to whatsoever He saith to us. To trust the Lord and believe whatsoever He saith to us is more than "burned offerings and sacrifices."
HOW GOD LED ME.

"Thy Word is a lamp unto my feet, and a light unto my path."—Ps. 119:105.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Ps. 119:18.

GLORY, glory, glory, in my soul all day and all night long as I take a review over my life and see the love of God to me in sending His dear Son, our Savior, into this world to seek and to save that which was lost; and that it even reached me!

Thirty-eight years ago I saw my sins like a mountain. O how I was burdened on account of my disobedience to God and my dear parents! After I had repented I asked God for a will to serve Him; and He also made a way. His Spirit told me that there was joy in the presence of the angels of God over one sinner that repents.—Luke 10.

O how little and unworthy I felt myself to think that angels could or would rejoice over me! and O how I was amazed to think how quick He will come to take us up to Himself. I saw that then there is no time to make ready, but that we have to be in readiness or we will be left behind. O, praise the Lord! all fear of death was taken away from me. I was so filled that I could scarcely wait my time in testimony meetings. I loved to witness for our dear Savior. "It was a heaven below my Redeemer to talk about my dear Savior. "It was a heaven below my Redeemer to talk about my dear Savior. "It was a heaven below my Redeemer to talk about my dear Savior. "It was a heaven below my Redeemer to talk about my dear Savior. "It was a heaven below my Redeemer to talk about my dear Savior.

Just then one of God's saints announced the good, old hymn, "Who will go with us to Zion?" and O! how it flashed through my mind to say, I will. So I arose to my feet and said, I will go with you to Zion; O Brethren and Sisters pray for me; I never want to turn back into the world; I never want to be a hypocrite; I want to be a child of God.

O glory to God and the Lamb that taketh away the sins of the world! I was washed in His precious blood! I was made free from guilt and fear and felt no condemnation! I said that I had never been so happy; my burden was all taken away and a new song was put into my mouth, even praises to my God. O the love I felt to God's children, and still more for sinners. I thought I could take them in my arms and carry them to Jesus, for my enjoyment was so blessed! It was "Jesus all the day long was my joy and my song." When I slept and when I awoke it was Jesus again, and it was noise abroad that I was out of my mind. One of my associates asked my mother if it was so that I had lost my reason. My mother said, No; but their has a great change taken place.

Praise the Lord! it was a change out of darkness into that marvelous light; out of the fear of the coming of Jesus into the love and desire to see Him come in the clouds. I often looked at the clouds when it was lightning to think how quick He will come to take us up to Himself. I saw that then there is no time to make ready, but that we have to be in readiness or we will be left behind. O, praise the Lord! all fear of death was taken away from me. I was so filled that I could scarcely wait my time in testimony meetings. I loved to witness for my Jesus, how He filled me with His love, and was so thankful that the Lord did not tell me what I was to do or what I was to leave undone before I gave my heart to Him; for, as my day so was my strength in the Lord. Glory to God!

I was so willing and obedient that I never wanted to grieve the Holy Spirit of God. When I heard others speak of burdens and crosses I thought it was their own fault and that if they were right willing and obedient they would have more sunshine in their souls. It was such a pleasure and delight to me. I loved to talk about my dear Savior. "It was a heaven below my Redeemer to know" and I thought if they were obedient in the leading of the Holy Spirit they would have more praises to God in place of complaints. Well that was true; for it never pays any of God's children to murmur or complain, and I did not know that my Bible says, What is that to thee? follow thou Me. Here I had murmured and I had to pray to have patience with my dear Brethren and Sisters and I had to learn that I had need to watch and pray as well as others. I had to learn that some were entrusted with more talents than others.

In Heb. 11 ch. there are numbers who had much faith and the Lord was with them and blessed them; and in 1 Cor. 12 we read of the Spiritual gifts. They are diversified, but of the same spirit. Here I have had much room to learn. I had to learn patience and saw my need of watching and prayer. I had not watched and prayed as much as I should have done and so fell into doubt and unbelief because I looked at others who seemed to have more liberty and pleasure than I had or ever cared to have.

Yet I did do some things which I knew to be wrong. I bought some goods and before I made my garment I felt so condemned and the good spirit was leaving me. I said, This is not for me. I confessed at once and put away that which was wrong and the Spirit came into my soul again and wonderfully filled me again with His overflowing love for the truth. I loved God's Word where He says, What is that to thee? follow thou Me.

With all I could do, and with the encouragements and discouragements around me, in later years I got very tired of this up and down life in me; and I also saw it in others. I tried very hard to live so that every one would speak well of me; but I could not do that. The Holy Ghost told me that Jesus could not please every one and I should not try that. I also saw a beauty in Psa. 119:162-165. Here I would again take courage, but again failed, not having perfect victory. So I read in my Bible the blessed addition chapter—2 Peter 1 chapter. Reader, please read over and over. I have read it and meditated upon it and found that we lacked the virtues that are required of the children of God; for, "if these things be in us and abound, we will never fail."

I saw that the faith in us was too weak and when we were sick we took medicine from the doctor. In John 17:17, my Savior prayed to His Father, "Sanctify them
through the Truth; Thy Word is truth."

This prayer chapter has become very precious to me and I sought for the life more abundant and praise God! I found it. But, dear reader, it cost me very much. I had to die to everything that was dear, and to self. I was willing to die and be buried out of sight for the prosperity of the church. I did not care how deep they would make my grave. I told my people that they should not praise me when dead. I was willing to be nothing, then I was emptied of self and "I’ve waited upon God and was still," and as we read in Phil. 2:7, "But He made Himself of no reputation." So I lost my reputation.

Well praise the Lord! hallelujah! I had the life more abundant, great love for souls, and a well-wish for Zion. I wished the Lord would send out different ones who I love for souls, and a well-wish for the prosperity of the church. J did and as we read in Phil. 2:7, "But He made Himself of no reputation." So I lost my reputation.

I was so filled with the love of God that I could not keep quiet. I asked our people why they don’t do as Jesus did and as He commands His followers, namely, to go from city to city and if they receive you not flee to another, and I did not get a favorable answer.

Many little ones are conceived in sin and live to see their birth only because their mothers could not end their lives before. In a western town an explosion took place in which nineteen men were instantly hurled into eternity. Three of their widows came to the doctor to get medicine to prevent the birth of a child. They were well educated, refined, and both excellent musicians. Soon children came to gladden their home, one, two, three, but the husband wanted no more, yet was not willing to deny himself. Together they called a physician to their help. Year after year he lent his aid in their awful work. At last, awakening in a measure to the crime, he refused further help and the husband and wife undertook it alone.

THE RESULT.

The wife lay dying, and the husband kneeling at her bedside begged her to forgive him for his part in the awful crime of murdering both his child and wife. If the veils could be lifted, how many such scenes would be laid on the canvas. Is it any wonder that children born of such parents go to fill our brothels and dives?

Another cause of the great amount of social impurity is secret vice. Only a few months ago my husband and I went to hold a meeting in a beautiful town of four or five hundred inhabitants. Among the first persons to attract my attention was a feeble looking old man; he was not gray, but he wandered about in an aimless way and looked to be feeble if not old. As soon as I talked with him, for he came to every service, I saw his mind was nearly gone. He came daily into the church at the hours when their work as was Mary of old and more of the parents of our land pray God as did Manoah, "Let the man of God * * teach us what shall be done unto the child that shall be born." How many, instead of praying at this time for the child, sow the seeds of lust which all their after teaching can never overcome. Oh for holy mothers who have the opportunity of spending these nine month much with God and free from every burden the father can take from her shoulders helping by his chaste and prayerful life.

We had a gracious revival at another place. Among the converts was a young man about twenty years old who was addicted to this awful sin. For some time the Lord gave him victory over it; then he forsook the Lord and dropped back into vice. He had spells when he was like a maniac. A few months ago he was shot while carousing in a saloon. What a hard master sin is! How many, many lives wrecked through lust, do we find as we move from place to place and work among the people. How seldom do we hear the voice of warning raised against it. May God help us to throw our influence against this awful tide which is flooding our land. Amen—Mrs. Lena K. Adams in the Vanguard.
DELUSION ABOUT DISEASE.

The African heathen do not recognize common cause and effect as regards disease and death. They believe that the devil holds disease in his hand and deals it out to mortals through witches by the aid of human instrumentality. Even sickness and death caused by accident or war could not have taken place unless some witch directed the means of accident, or the spear or arrow, aided by the enemy. For this reason thousands of poor helpless ones are annually murdered on suspicion of being accomplice with witches in bringing about the death of those who die as the result of accident, war, disease, brutal treatment, etc.

While Christian people quickly resent such a theory and look upon it as ridiculous and absurd, yet by a close scrutiny of the average person we meet in civilized countries we can detect a sentiment very similar to the old heathen idea.

How common it is for people to indulge in strong tea and coffee, eat late and hearty suppers and stuff the stomach at all unreasonable and unseasonable times, then continually harass all their friends and family with sighs and groans about aches and pains and long drawn accounts of numerous maladies that would not the most superstitious Africans tale of woe regarding his afflictions from an encounter with devils and witches.

If such persons could realize the fact that their sufferings were the just retribution of nature’s broken laws, they would begin to search out the cause of the trouble and remove it, but like the poor African they seem to think that disease is a sly monster that pounces upon them and they are in no wise accountable for his presence.

Some will rehearse symptoms in the ears of friends and foes which all truly enlightened people know to be the tell-tales of secret sins and unclean indulgences, which the parties think are covered up and hid away. While we admit the fact that all are not directly and individually responsible for all their bodily affections, and make all due allowance for heredity, climactic influence, unavoidable accidents and exposures, yet we believe that if all would learn to search out the cause of their ailments and remove it and live according to natural laws, physical disability would be reduced to a very minimum per cent.

Thousands of people manage their bodies like an engine does his boiler. He pumps in water containing mud, lime and dirt, builds his fire and all appears to go well at first, but after a while he finds it very hard work to get up steam. He shovels in more coal and increases the heat in the furnace, but the steam-gauge shows a decrease of steam power; something is wrong; a thick coat of lime has formed on the inside of the boiler, the pipes have become clogged with mud, the heat cannot penetrate and work is retarded. So he runs his engine into the shop, puts the fire out in the furnace, empties the water out of the boiler and enters it with pick and hammer and cleansing material and gives it a thorough scraping and cleansing.

In the same manner people fill their stomachs with food that the system cannot digest or assimilate. They go on well for a while but soon the delicate ducts and pipes formed to carry nutriment to the different parts and dispose of the wasts, become clogged and burdened; they make a desperate effort to relieve themselves and are foiled in the attempt by supplies of the same kind being continually pressed upon them. Head-aches, cramps and innumerable aches and pains are the result. The appetite rejects food, then they swallow down a lot of poisonous pills to clean out the system; temporary relief is obtained and the same process goes through with again and again, ever learning by dear experience, but “never coming to the knowledge of the truth.” In many other ways people habitually break the laws of health, habitually suffer the inevitable results, and habitually complain. For this reason many do not get healed; God would be compelled to make them a new system, formed after a different model adapted to their unhygienic mode of life.

“The prayer of faith shall save the sick,” and “if he have committed sins they shall be forgiven him,” but sins against the body must be repentance of and forsaken before healing can be received by faith.

A LESSON ON TEMPERANCE.

Amos 6:1-3.

“They also have erred through wine, and through strong drink are out of the way.”—Isa. 28:7.

The thought of those who arranged the International Sunday School Lessons evidently was to make of this one a temperance lesson. Undoubtedly there was need for the inculcation of temperance, moderation, self-denial, self-restraint, in the days of Amos, as there is today, and as there will be so long as mankind is under the influence of depraved appetites, and weak through heredity, and exposed to temptations through association with others likewise degraded; especially while the great adversary, Satan, is still at liberty, unbound, permitted to ensnare the depraved by putting darkness for light, and evil for good. We remember that temperance, self-control, is one of the fruits of the spirit of Christ, and as such it should be sought and cultivated by all who desire to be copies of God’s dear Son. But it is a too frequent mistake to think of temperance merely as respects intoxicating liquors; the Christian may reasonably be supposed to have gotten such a victory over self, to have gained such self-control, that he will no longer be in danger as respects drunkenness, but he finds, nevertheless, a great necessity for the exercise of self-control, temperance, in respect to all the affairs of life—in matters which previously gave him no concern, respecting which he saw no necessity for self-control.

Temperance, self-control, in the Christian, is applicable to all the affairs of life; he is to be temperate in his language, not given to exaggeration or misrepresentation, better or worse than the facts; his yea is to be yea, and his nay, nay. He is to speak forth “words of soberness,” and even if it be necessary to speak...
The Christian's temperance is to extend to his business. He is to be moderate in his aims and ambitions, in his money-getting and money-saving. He is to remember that under the Lord's call the riches which he seeks for are heavenly and not earthly, and that the Master says, "How hardly shall they that have riches enter into the Kingdom." Christian moderation, then, will seek first the Kingdom of heaven, esteeming that its attainment would be great riches, and cheaply bought, even at the cost of earthly welfare, riches and comforts.

The Christian should be temperate in his food—his eating, as well as his drinking. As he has consecrated himself and all that he has to the Lord, is it not, therefore, a part of his bounden duty to obtain from life the largest possible yield to the Lord's glory? Must he not, therefore, consider what and how much he shall eat, to the intent that he may render to the Lord his largest, his best, service? This will mean self-denial, self-control, for the appetite of food, as well as the appetite of drink, is considerably depraved in all. True, gluttony will not rob one of his senses, and make him crazy, as will spirituous liquors; yet over-eating does frequently, to a considerable extent, sap the energies of the mind, or by over-stimulation weaken them. Thus many are weak and sickly through self-gratification in the matter of food as well as drink. Temperance, self-control, is the command of the Lord to all such;—not that it will benefit the Lord, but that thus we may build up proper characters,—loyal to that which is right, good, reasonable, proper.

The Christian should be temperate in his joys. He should not set his chief affections upon the earth, or earthly things—pleasure, wealth, influence, popularity, etc. He is to remember that very much of the present order of things is wholly contrary to righteousness, and he is to seek to use even approved things of this world temperately, utterly rejecting those things which are contrary to righteousness, truth, goodness, purity: he is to find his pleasure in another quarter—in serving righteousness—in the service of the Lord, in the Word of the Lord, in the promises of the Lord, in the Spirit of the Lord.

The Christian is to be temperate in his sorrows. He "sorrows not as others who have no hope," but he believes that Jesus died for the sins of the whole world, that he rose again in order to justification of those who believe and obey him, and that either now or in the age to come all mankind shall have a full opportunity to know of divine grace, and to accept and share therein, under the terms of the New Covenant. Thus may the Christian, living up to his privileges under divine grace, be temperate in his sorrows:

"He'll bear unmoved the world's dread frown,
Nor heed its scornful smile;
Him seas of trouble cannot drown,
Nor Satan's arts beguile."

This quality of temperance, once attained, will manifest itself also in kindness, and in patience. The Christian who has developed in self-control is the one who will be the most patient with the unwilling, unintentional faults and frailties of others: he will be ready to restore the repentant ones, remembering himself also, lest he should be tempted. The Apostle has reference to this temperance in all things, when he says, "Let your moderation be known unto all men." The cultivation of this moderation from the right standpoint of desire to be pleasing to the Lord, and in full harmony with him, leads to kindness, sympathy: for, finding how many are his own weaknesses, besetments, difficulties and desires, such an one can have a larger measure of sympathy with the entire "groaning creation." As a result, this temperance will work kindness of speech and of look and of act, inspired by the kindliness of the heart.

There is need for this temperance, moderation, self-control, and its accompanying spirit of kindness and gentleness everywhere; in the shop, in the store, in the schoolroom, in traveling, in visiting, at home with the various members of the family,—and above all, in the church, the household of faith, the family of God. It will help us in cultivating this Christian temperance in all things to remember that we are the representatives of God and of our Lord Jesus Christ in the world.

We are His ambassadors, and as such our lives of temperance and goodness, or of intemperance and ungodliness, are living epistles, known and read of all men with whom we come in contact. It is a part of our bounden duty, day by day, to see to it that not only the thoughts of our hearts, but also the words of our lips and all the acts of life are acceptable in the Lord's sight, and showing forth the praises of Him who called us out of darkness into His marvelous light.—Exchange.
their great High Priest and their present help. They know all about Jesus, but they do not know Him.

Paul in his seventh chapter of Romans voices the cry of the average of Christian experience in his, “O wretched man that I am, who shall deliver me from myself?” True enough, he answers who; but modern believers say that was all for Paul, the apostle, not for them and us, ordinary mortals of the present day; hewers of wood, it may be.

In Philippians, Paul enjoins his brethren to have in them only that mind which was also in Christ Jesus. He pictures Christ as having the form of God; yet willing to lay aside His equality with God; emptying Himself until He appeared on earth in the form of a servant, made in the likeness of man. Then, being found in fashion as a man, He surrendered Himself in all humility to the will of the Father, becoming obedient to the death of the cross. And for our sakes, “Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. So then, my beloved, even as ye have always obeyed, not in my presence only, but much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for His good pleasure.”

Surely, as followers of our Lord Jesus, we do desire to be made like Him, obedient in all things to the Father. Even so then, we must learn to believe God is Omnipotent on the earth and in our individual lives. Believing thus, we can then truly thank Him, not only for His perfect gift of Jesus to the world, but we can thank Him for the coming into our lives of the Comforter, to dwell with us, and rule and pray in us; and also bless the Father for the very trials which He has lovingly permitted to pierce this flesh, and reveal thereby the finished word of His grace for us, and through us.

“How near is God? How tender is God?” Oh, doubting one, listen!

You have a dear child who has done you a great wrong. He becomes truly penitent, receives your pardon. You put every thought of his transgression out of sight and out of mind. You love the child; he knows it, and yet he cannot forget. One morning in his self-misery he comes to you and tells you all about it. How your heart aches; how the knife of his self-misery pierces you as he tells you he cannot forget the things which are behind; for well you realize that he has no correct understanding of the holy meaning of forgiveness, else he, like the Holy One, could forget, and press up into God’s holiness life for him.

Though all men deny Him, God is true, and holy in all divine perfection. In Jesus Christ He has come down and into our humanity to disentangle and keep us separate from sin and unbeliev. No thoughts can possibly be so cruel toward God as these thoughts of unbelief in the forgiveness and nearness of His Son. —Mrs. E. L. Moffatt, in Christian and Missionary Alliance.

WHICH KING, CHRIST OR CAESAR?

WITH all the prophecies of the Scriptures from Genesis on, concerning Christ as the King and law-giver of Israel, the Jews, had they been spiritually minded, could not have failed to recognize and believe in Jesus of Nazareth as the Son of God, for they were God’s peculiar people, who were taught that they should have no ruler but God, or as He ruled through prophet and priest, neither would they if they had obeyed God, for they would not have been taken captive by the Romans nor any others. Then see how they deny God when Pilate asks, “Shall I crucify your King?”

The chief priests answered, “We have no king but Caesar.” How many Pilates have we in this day, who, knowing that Jesus is the King of the Jews, that is, of the people of God, the spiritual King, yet will not acknowledge allegiance to Him, because they are told by the political powers (perhaps those who pretend to be Christians), “If you are a friend to this man Jesus you are not Caesar’s friend.” Thus it has always been that when the church acknowledges the civil political power as greater then the spiritual, and seek favors of it, they crucify the Lord Jesus Christ, who is King of kings and Lord of lords. They are afraid of the power of Pilate, when he “could have no power at all against them except it were given or allowed by the Almighty.”

The Jews in their accusation said that Christ refused to pay tribute to Caesar, which was untrue. Only He said that Christ’s kingdom is not of this world. “Not by might nor by power [of men], but by my Spirit, saith the Lord.” The nominal church is being trained for a war of intrigue and conquest by carnal weapons. Beware of the martial spirit. Only those who are wise by the Spirit of God will understand.—Frank Hall in The Pentecost.

THE DRIFT OF THE TIMES.

The present age is an age of flippant preaching. Men handle the Word of God with no more reverence than they would one of Burns’ poems or Shakespeare’s plays. Sermons are punctured with sharp sayings, stale anecdotes, and exaggerated statements. All of these things may strike the minds of sinners as bright, entertaining, and agreeable, but they are not the things to most deeply impress the soul with divine truth. The manner of him who stands in the pulpit to represent God to men should indicate gravity, solemnity, reverence, and deep earnestness, to show sinners the evil of their wrong doings, and impress all with the awful importance of the gospel message.—Sel.

“Those men who try to do something and fail are infinitely better then those who try to do nothing and beautifully succeed.”

“In this world where homes are founded in joy and love, invaded by sorrow, and broken up by time, the family altar is the holy of holies which sanctifies the bitter and the sweet, and introduces the atmosphere of heaven into every scene.”
HEALTH AND HOME.

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

NOT SIZE BUT PERFECTION.

One small life in God's great plan,
How furtive it seems as the ages roll,
To alter the sweep of the infinite whole!
A single stitch in an endless web,
A drop in the ocean's flow and ebb;
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of the true intent
Mars the perfect plan that its Master meant.

—Susan Coolidge.

THE MOTHERS OF OUR PRESIDENTS.

Dr. Talcott Williams, of Philadelphia, has made an interesting summary of the lives of the mothers of our Presidents. Eleven of them, nearly half of the number, were in easy circumstances, belonging to the families of education and gentle breeding; the other half of the number struggled with poverty and hardships more or less severe.

The livesarest of comfort or softness were probably those of Jackson's and Lincoln's mother, who were pioneers in the West, and literally struggled for the necessities of life.

Some of these women were unlettered, and perhaps narrow and bigoted. Some were of the fairest fruit of American civilization. But Dr. Williams calls attention to the momentous fact that all, without exception, were godly and devout women.

"No American," he says, "has become President without the memory of the mothers of our Presidents. Eleven of them, more than half, indeed, were left fatherless in boyhood. Their mothers were their first and best teachers."

He notes, also, the significant fact that all the Presidents of the United States were of the fairest fruit of American civilization. But Dr. Williams calls attention to the momentous fact that all, without exception, were godly and devout women.

"No American," he says, "has become President without the memory of the mothers of our Presidents. Eleven of them, more than half, indeed, were left fatherless in boyhood. Their mothers were their first and best teachers."

What you purpose may fail. What you begin may never be finished. What you leave others to do may remain undone. What you do is done.

A man recently made a will leaving several thousands of dollars to orphans and benevolent causes. Two days later he died. The State law pronounced all charitable bequests void unless the will was executed thirty days before death. The good man's will was broken, and the money goes where he did not wish it to go. If he had given the money while living, reserving the income from it during his life, he might have had his wishes carried out.

A man working in the interests of a good cause was called in by a wealthy man, and certain properties were transferred to that work. During the giver's life he was to receive an annuity from them. The money was safely invested, and now no lawyers will fatten on it, no prodigals will spend it, and there will be no lawsuits or quarrels over it when the man is gone.

Samuel J. Tilden, a great lawyer, once candidate for the presidency of the United States, wrote his own will, leaving six or eight million dollars for a public library for the city of New York. The will was broken, and the scheme failed.

Peter Cooper executed his own will, and founded Cooper Institute, where thousands of young men and women enjoy opportunities for reading, and study, and improvement, which otherwise they might never have had. Cooper Institute will keep the philanthropist's memory green, while the Tilden Library scheme will serve to point a moral or adorn a tale.

What you do is done. Is it not best to go and do what you wish done, and not leave it so that others may hinder or undo it?—The Common People.

There is nothing so conducive to health and longevity as an even, cheerful temper, and nothing disturbs and irritates like indigestion.

DR. BOCK writes respecting the influence of tea and coffee upon character:

"The nervousness and peevishness of our times are chiefly attributed to tea and coffee; the digestive organs of tea and coffee-drinkers are in a state of chronic derangement, which reacts on the brain, producing fretful and lachrymose moods. Fine ladies addicted to strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint. The snappish, petulant temper of the Chinese can reasonably be ascribed to their immoderate fondness of tea. A cup of strong tea will keep a person awake all night. Such a drug must be a powerful poison; and the use of it must cause overwork by the deceptive feeling of strength, and produce disease. Persons who take tea to keep them awake soon need opiates to put them asleep, and weariness, sleeplessness and overwork must make people fretful, peevish and unhappy."

HOW TO KEEP THE EYES BRIGHT.

Never rub your eyes nor allow your children to do so from their cradles. Veils are bad for the sight, especially those spotted or covered with a pattern; so eschew veils when you can, or wear the softest, clearest net when obliged to do so. Never read in bed or when lying on a sofa. Sit with your back to the light when engaged in reading or working. Pale blues or greens are the most restful wall papers for the eyes, whereas red is exceedingly fatiguing. Do not read, write, or work longer than two hours together without resting your eyes and closing them fully five minutes.

RESPECT THE STOMACH.

Few people do have proper respect for the stomach. If a thing "tastes good" and is not so hot or so cold as to be painful to the mouth or throat, it is swallowed by too many people regardless of consequences.

Do not give the stomach food that will irritate it or retard it in the performance of its natural functions, or it will retaliate in a way that is decidedly unpleasant. A headache, a "lump" or "heavy feeling" in the stomach, and irritations of the skin, are mostly symptoms of disordered digestion resulting from unwholesome food.

"In order to make child-training a success parents should instruct and encourage their children more, and mistrust and scold them less."
EVANGELICAL VISITOR.

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

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

Committee of Publication.—Elder Samuel Zook; Abilene, Kans.; Eli Hoffmann, Donegal, Kans.; H. N. Engle, Abilene, Kans.

H. N. Engle, Editor.

Elder Samuel Zook, Tres.

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

PUBLISHERS' NOTICE.
To Subscribers:—Our terms are cash in advance.
1. When writing to have your address changed, be sure to give both old and new address.
2. The date on the printed label will show to subscribers when their subscription expires.
3. Renewals may be sent in at any time, and your credit will be promptly shown on the label.
4. If your name accompanies the notice, hence we are not inclined to assume the responsibility of its publication.

Bro. Noah and Sister Mary Zook, Traveling Evangelists, should be addressed after September 1st, at Harrisburg, Pa., instead of Abilene, Kansas as formerly. They write under date of August 15th, from Canton, Ohio:—The hand of the Lord is over us, supplying all our need. Praise His name!

It will be noticed by Bro. Long's letter that October 30th has been agreed upon by a number of Christians as a day for humiliation before God and prayer for the "awakening of Japan." Those who have the "Cause of God" at heart will always and everywhere call upon His blessing and diction for this as well as other fields. It does bring a consciousness of fellowship when saints everywhere agree to meet at the same time around "the common mercy-seat."

Wilhelmina, who is to be crowned Queen of the Netherlands on September 6, next, has personally sent to Mr. Bok, the editor of The Ladies' Home Journal—himself a Hollander by birth—one of her private portraits for publication in the next number of his magazine. It is the last portrait which will be taken of the little lady before her coronation, and will be printed in connection with a specially prepared sketch, showing the personality of the first Queen of Holland from every point of view.

Correspondents must conform to the rule of writing on one side of the paper only, when intended for publication. We have no time to re-write over-crowded articles. Prepare your manuscripts so that they are at least intelligible to the average reader. We are loth to set aside the old adage "man's extremity is God's opportunity"—will, in these very things have an opportunity for the most vivid and profound demonstration of its correctness and that in the present state of affairs lies the inciency of the world's liberal education is not to be discarded, especially when coupled with a consecrated life.

W. A. Redding's book, The Three Churches, makes interesting reading for those who accept the "Anglo-Israel" truth. To us the III, IV and V chapters were particularly fascinating, "The Heavenly Clock," "Others Speak," and "Side Lights" are the respective subjects of these chapters. Like almost any literature of the day, there are some points, however, with which we do not agree, or, at least do not understand as the author. He continually calls to be confronted with advanced questions of the world's present crisis and touches on themes which are now due for candid thought and investigation. We are grateful to the author for the favor. Address him at Navarre, Kansas.

Brother and Sister Cress, missionaries to Africa, addressed a fair congregation in the Brethren's church in Abilene on the eve of the 14th ult. They seem to have the work whereunto they are called at heart and Brother Cress particularly set forth, statistical and otherwise, our responsibilities—individually, collectively and nationally. They took their supposed final leave from friends and former home connections on the 20th ult., leaving Abilene on the noon train for Clay Center, where they purposed spending some days with the Brethren. We believe their consecration to be complete and are hopeful of their efforts to "do what in their power lieth" to make known to others "the riches of His Grace."

A sermon on "The Social System and the Christian Conscience" given by Prof. Geo. D. Herron as a commencement address at the Kansas State Agricultural College and published in The Industrial of July is well worth a careful reading and attentive thought. One is continually confronted with the question, Am I my brother's keeper? and the truth is ever pressed home that "the whole creation groaneth and travaileth in pain together until now." It does seem to be a marked feature of our times this probing of questions economic, social, political and religious; and yet we believe that these very conditions are developing and working out a crisis which will culminate in showing to the world the utter helplessness and pervasiveness of human efforts and plans. And we are confident that the old adage "man's extremity is God's opportunity"—will, in these very things have an opportunity for the most vivid and profound demonstration of its correctness and that in the present state of affairs lies the inciency of the world's
LOVE-FEASTS.

Ontario.

Waterloo, at Bro. S. Cober's........ Sept. 17
Walpole, Hold collected Co........ Sept. 21
Nottawa, Simeon Co.................. Sept. 24
Markham, York Co.................... Oct. 1
Black Creek, Welland Co.............. Oct. 8

The Joint Council for Canada will be held in Waterloo, at the home of Bro. Solomon Gingerich on Thursday, Sept. 15, 1898.

New York.

Chaseures Centre.................... Oct. 15

CHURCH NEWS.

CHICAGO MISSION.

Financial report for month ending August 15, 1898 is as follows:

EXPENSES:
Oil and repairing........................ $ 2 92
Groceries.................................. 10 89
Hall rent.................................. 12 00
Paid over to Bro. Shirk................... 13 00

Total .................................... $38 81

CREDITS AND DONATIONS.

Balance on hand.......................... $34 60
A Brother.................................... 50
Bro. and Sister Swigart, Moonlight, Ks. 1 25
Brothers of Stark Co, Ohio................. 3 96
Valley Chapel S. S., Ohio.................. 3 96
From Louisville, Ohio.................... 1 00
Rent for use of hall........................ 4 50

Total .................................... $35 81
Balance on hand.......................... $12 00

Praise the Lord for what he is doing for His people, not only in supplying the temporal needs, but also for the souls. The Lord is convincing people of a better way, and seemingly some are commencing to seek after it. Whilst they have commenced seeking after the healing of the body they realize there is a more abundant life needed. May God carry on the work to His own glory is our prayer. Brethren help us to pray.

B. L. & L. H. BRUBAKER,
6921 Pecor St., Chicago, Ill.

MISSIONARY.

"The field is the world."—Matt. 12:38.
"Go ye into all the world and preach the gospel to every creature."—Mark 16:15.
"For the Son of man is come to save that which was lost."—Matt. 18:11.

FROM INDIA.

SOUTH, HYMALAYAN MTS., 9, 7, 1898.

EARLY beloved: "The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil."— Prov. 19:23. Praise the Lord!

According to our address our readers will notice we have turned aside from the intense heat to the mountain top for a little recruiting. We feel to praise the Lord for such a place as this in India. The scenery is beautiful, and the climate is delightfully cool.

Since our last writing we have had some various experiences. At the middle of last month there was a Mohammedan Mala, or fair, at a country village to which our teacher of Bengali and myself went for Gospel work. The village is only a small one but there were thousands of people there from all parts of the country. The reason of the Mala being here is because of a special sacred mosque that is sanctified by some special superstition of their own. Once upon a time a woman was bathing in a pond and another woman of a magic character came and held her under the water till she was drowned. The husband wondering why the wife did not return, went in search of her, and while he was sitting upon the bank of the pond bewailing the fate of his wife this same magic woman appeared again saying if they would make a certain offering to her she would bring back his wife to him. He complied with her wishes and resulted in the finding of his wife. Near this spot a mosque is built and every year about this time the people gather to make sacrifices of goats or such things as they can afford. The sacrifice they cook and take to this special mosque where it is sanctified, and after the priest takes his share it is taken home for the family to feast upon. This pond is supposed to be owned by this magic woman, and whoever drinks the water, they will be healed of whatever malady they may be afflicted with.

On our return to Calcutta I conversed with one man, who said that both he and his wife had been healed in this way of some chronic diseases of long standing. Nevertheless we preached Christ unto him and he became interested and wanted to hear again. Hindoos as well attend this fair.

On our way to the village we crossed a canal in which was some of the water of the holy Ganges, and as we passed over the bridge they called out with a loud voice upon some god, at the same time casting into the water their offering of pice or rupees (India pieces of money) as they were able to give. Oh, the blindness of these people!

Not long after we arrived at the village and had taken some refreshments we started out upon our Mission of giving out tracts and expecting to preach...
as the opportunity afforded itself. We thought we would go to this sacred mosque and see what they do. We hadn't gone far when we saw the people run in crowds from the sacred spot in every direction. Our first thought was a disturbance (fight) caused by some drunken worshiper. Going a little farther we met some coming from that direction who said that the inoculator for the bubonic plague was coming. Soon I found out myself to be the supposed inoculator. Others, with whom we had been speaking and giving out tracts and were convinced that we were not, advised us to return to our resting place very quickly lest we should be beaten. The Mohammedans are of a very treacherous character, so we did as we were advised. Every little bit would be sent to tell us we had better leave. The Mala was to last about two days longer; but after this scare (as they have a great fear of being inoculated) the people all ran away this day, so a native worker told us later.

We returned by the first train, but all the time we were there we felt no fear because we had the assurance that God was our refuge, (Psalms 46:1, 2:1) and praised Him for deliverance. Such an excitement I never saw. Some have said it was a miracle that we escaped with our lives.

July 2nd we went to another village in company with a brother whom we have learned to love in the Gospel. We learned the lesson this time that the Missionary must be ready for any kind of inconvenience in traveling.

On Sunday morning following we had the privilege of preaching to a congregation of Christians of whom many had been converted from Hinduism. In the afternoon for the first time we had the privilege of assisting in administering the Lord's Supper to India's sons. Our hearts were melted as the occasion brought back to our minds the words of Jesus, "Blessed are those servants, whom the Lord when He cometh shall find watching. Verily I say unto you that He shall gird Himself, and make them to sit down to meat, and will come forth to serve them." — Luke 12:37.

Many more notes of interest might be given but space will not permit.

From July 4th to 11th another brother and myself held a meeting in the Fort at Calcutta. The Lord was with us and blessed us in the preaching of His Word. A few were saved and a few backsliders were reclaimed and others were heavily convicted, but not willing to yield themselves to the Lord.

We solicit your prayers for us that we may be used of God in the saving of many souls.

Yours for the Kingdom,

D. W. Zook.

P. S. Any one wishing to write to us address us as before, at Calcutta.

IN THE HARVEST FOR SOULS.

JOHANNESBURG, S. A., July 8, 1888.

DEAR Brethren and Sisters and readers of the Visitor: "May the peace of God which passeth all understanding keep your hearts and minds in Christ Jesus."

I feel prompted by the Holy Spirit to write and I pray the Lord to direct my pen, that I may write only for His glory. I have many things to praise God for. Especially do I praise Him for His care and presence with me since I have been in Africa. When I realize how God has led me, dealt with me, and cared for me, I am made to sink in humility before Him. Time and again I have proven His promises to be true. Bless His name!

He withholdeth no good thing from those that walk uprightly before Him; and if we acknowledge Him in all our ways He will direct our paths—Prov. 3:6. I do realize as long as we put our trust in Him, He never leaves us comfortless. He indeed is a friend that sticketh closer than a brother. As long as we have the blessed abiding presence of Jesus with us, we can say in truth, "Anywhere with Jesus is home sweet home."

Oh! it is wonderful what Jesus can do for us if we let Him. There is nothing that can bring us more joy, peace, and true happiness than to have our wills wholly yielded to the will of God. I am so glad that I have yielded my all to God, and that He has accounted me worthy to be chosen of Him to help carry the Gospel to those who are sitting in heathen darkness.

Jesus has taught me many precious lessons since I have been in Africa, for which I do praise Him. I suppose before this time you have all learned through Bro. Engle's letter in the Visitor, that the Lord has called me to this place to join Bro. and Sister Worcester in the work here. This was unexpected to me. But when we are willing, and can say from our hearts, "Anything and anywhere," then whatever the Lord asks us to do we do willingly. Jesus says, "My sheep hear my voice, and they follow me." The Lord has separated us in body but not in spirit. We are all engaged in the same work, working for the salvation of precious souls.

This is a large field and thousands of heathen can be reached here. Thousands of natives come here to work in the gold mines, from different parts of Africa, and some from very fevered districts, where white people can scarcely live. Some are being saved and are going back to their own people to tell them of the love of Jesus.

I have been here about two months and have had a little experience working among the natives. I am also studying the Zulu language and do realize that if we want this language only for the purpose of glorifying God, He does help us in this. Bless His name!

Truly the harvest is great and the laborers are few. Pray the Lord of the harvest to send forth more laborers. But when we pray this, let us be sure we are willing to do our part in this work. Let us remember each one has a work to do. It means "be willing to stay" as well as "to go." The Lord wants those who stay to help with their prayers and means.

Pray the Lord to prepare workers such as will be true to Him, and also that means may be contributed to carry on this great work.

The Lord direct your hearts in the love of God, and the patient waiting of the coming of the Lord. Your sister in Jesus in the war for souls.

BARRABE A. HERSHEY.

COME OVER AND HELP US.

JOHANNESBURG, S. Africa.

DEAR reader of the Visitor: We have felt for some time that it would please the Lord to tell you a little of His work here among the heathen. It is now nearly two years since we came here. There has been nothing but joy in our hearts since the dear Lord has called even us to be a co-laborer with Himself.

There are, no doubt, many places in God's vineyard more attractive than Africa; but God is here, the people we love is here, and our heart is here. This together makes it very dear to us. We have seen some precious souls turn from darkest heathen night to the blessed sunshine of God.

This is a wonderful place to do work for God. Thousands of natives from all over South Africa are here working in the gold mines and only a few of them know what it means to be a Christian. Spiritual things are all foreign to them, so much so that at times my husband is greeted with, "How do you do, Jesus."

Many different languages are spoken. In our school we have Basutos, Zulus, Swazies, Shangangs, Zambezies and a few from Delago Bay. It is very much like being a missionary in many places at one time. More souls can be reached here with the Gospel in a week than can
be reached in a country Mission for months.

About two months ago we were greatly comforted by the coming of Sister Barbara Hershey. We are thanking the Lord for true Christian fellowship. She is studying the language and is used of the Lord in our services; also a great blessing in the school. We were not surprised when she came, as we had been asking Father for some true consecrated worker to help us.

Workers that have had experience in Christian work at home, that have healthy, strong bodies, well established Christian characters, who are sound in doctrine, and full of faith and the Holy Ghost are much needed in this country. There is also a great demand for means to build Missions and schools where the natives can be truly taught of God, and trained as helpers and interpreters. This work lies heavily upon our hearts. We find it very difficult to get a converted native helper. Will not all pray that many souls may be converted and filled with the Holy Spirit and go forth as preachers and teachers among their people?

Yours in Him,

IDA WORCESTER.

FROM JAPAN.

YOKOHAMA, July 12, 1898.

DEAR Brethren:—God is our refuge and strength, a very present help in time of trouble. Therefore will we not fear. "Be still, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge."—Psa. 46.

These are precious promises to us, and many more the Lord gives us for our encouragement and stay. We mean to stand upon them all, and be stronger and better soldiers for Him who has called us, ever fighting the good fight of faith, striving to finish the work the Master has for us while it is day.

We received your free-will offering ($35.55) a few days ago. We praise God and sincerely thank you for the same. May the Lord bless you according to His Word.—Acts 20:35. It will be used in the Lord's work here as He directs, and we trust in some way it may be an ever-lasting blessing to precious souls.

We believe you are interested in hearing something from this land as well as the Lord's work in other places, and therefore will write a little.

I have now been here about nine months, and am in the Lord's work with Bro. F. L. Smelser who came here three years ago with Eld. Worcester. After Eld. Worcester returned he was in the work alone until Bro. and Sister Zook came on their way to India who stayed until after I came, when they went on.

Our work in this city is in the foreign settlement among the Chinese and Japanese where we have a Mission in which regular meetings are held for all classes of people. Last Sunday afternoon one side of the house was filled with Japanese and the other with Chinese, and besides many sitting at the door. These were taught by two native teachers. Afterwards we had meeting when the same teachers read and expounded the Scripture to their fellowmen, and we also talked through interpreters. Sometimes we use two interpreters at the same time. First from English to Japanese and then thence to Chinese. Thus while we cannot speak the language yet we still give out the Bread of Life. However the Lord is helping and blessing us even in the study of the language and in a reasonable length of time expect to do our work therein. Then in the evening after thus using interpreters to speak to the people, two Chinese Christians spoke to their own people. One has been a Christian for a long time while the other only started when Bro. Zook was here, and was baptized by him. He is quite steadfast and earnest, and seems to have the welfare of his own people on his heart. There are only a few Chinese Christians here, yet there are over 2,000 Chinese in the city. Little Christian work has been done among them outside of our Mission and that has been quite limited. Yet we trust to be able to do more in the future, and that God shall send Christian workers for that special work.

The Lord encourages our hearts by frequently seeing some precious souls come to Him and receive pardon, while others are making steps that way, cleaning the idols out of their house, and still others are inquiring after the Way. Yet it has been with us more of a time of seed-sowing, which we believe will tell in the harvest by and by even if we do not see the fruit ourselves. Besides teaching the Bible daily we give out many Gospel tracts, portion, of Scripture, and loan it to our Japanese neighbors. We send to Hong Kong for our Chinese tramples. Frequently we go from house to house in their shops and streets among them giving out. Nearly all are gladly received and sometimes with thanks. We believe this is one way of getting the Gospel before the people. We also have thousands of Japanese tramples which we not only distribute ourselves, but places in the hands of other Christian workers. They cost us very little compared to what they would at home.

A few days ago I saw an old sign-board which, after the edict was passed against Christians here, erected in every town and village. On it was written that if any one knew and reported to the government authorities of any Christians, would receive $500.00 (yen); and if any one reported of some one giving lodging to any Christian, would receive $300.00 dollars; also if anyone had been to any Christian land and returned the reporter of this would receive a certain sum of money. Thus the Christians were hunted and driven out while the nation plunged into darkness. And now as we look back and see what God has done through His servants for the nation since their edict has been removed, we truly have great reason to praise the Lord. And yet even now, as we lift up our eyes and behold the fields, they are white unto harvest, and the laborers are few; and we are constrained to raise our hearts in prayer to the Lord of the harvest that many golden sheaves may be gathered in before the cry is made, "The harvest is passed, the summer is ended, and we are not saved."

In view of this and "of the critical condition of much of the Christianity" here a number of Christians here have put forth the appeal for united "special prayer and humiliation before God for the awakening of Japan."

October 30th has been set apart especially for this, and we trust that many of you will join with us. And not only then but always as God shall lay it upon your hearts.

"The grace of our Lord Jesus Christ, and the love of God, the communion of the Holy Ghost, be with you all." Amen.

Yours faithfully till Jesus comes,

J. L. LONG.

I have, during my life in India, been acquainted with the local Governor of 100,000,000 of people in different provinces. Thousands of Europeans have served under me, and I ought to know something of the value and the character of men. I have also been acquainted with the missionary stations throughout the length and breadth of the country. I believe that a more talented, zealous, and able body of man than the missionaries do not exist in India. In a country abounding in talent and learning, they fully hold their own. Those who undervalue missions will belong to one of two categories, either persons who do not care for religion, or persons who have not experienced it in the interior of India.—Sir Richard Temple, Governor of Bombay.
OUR YOUTH.

CHARACTER IS MORE THAN REPUTATION.

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

A CHILD'S QUESTIONS.

Mamma, why did God make our world so bright?
And all the flowers so sweet?
And make the sun to give us light?
And place the grass beneath our feet?
The trees all grow so very tall,
The birds fly through the air;
I'm sure that He must love them all,
Since He has shown such care.

Mamma, are flowers God's children, too?
And does He love them all?
And do they all obey His voice?
And answer to His call?

Dear child, to show our Father's love,
AWith beauty like to heaven above,
And do they all obey His voice?
And answer to His call?

The necessity of earning his bread.
Days who wander about seeking work,
But he had learned how to do something,
Because they know how to do nothing;

He was not like many men in these days
Who wander about seeking work,
And knew just where to go to find some thing to do.
So he went straight to a printing office and inquired if he could get employment.

"Where are you from?" inquired the foreman.

"America," was the answer.

"Ah," said the foreman, "from America! A lad from America seeking employment as a printer! Well, do you really understand the art of printing? Can you set type?"

The young man stepped to one of the cases, and in a brief space set up the following passage from the first chapter of John: "Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful that it at once gave him influence and standing with all in the office.

He worked diligently at his trade, refused to drink beer and strong drink, saved his money, returned to America become a printer, publisher, author, postmaster-general, member of congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia, April 17, 1790, at the age of eighty-four, full of years and honors; and there are now more than a hundred and fifty counties, towns and villages in America named after that same printer boy. Benjamin Franklin, the author of "Poor Richard's Almanac."—S. S. Advocate.

TRUTH BEAUTY.

A WOMAN famous as one of the most kindly and most lovable among the leaders of the best American society, once said: "If I have been able to accomplish anything in life, it is due to a word spoken to me in the right season, when I was a child by my old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull as to my books, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew unto myself, and grew daily more bitter and vindictive.

"One day the French teacher, a gray-haired old woman, with keen eyes and a kind smile, found me crying. "'Qu'as-tu, ma petite?' she asked. "Oh, madam, I am so ugly!' I sobbed out. She soothed me but did not contradict me.

"Presently she took me to her room, and after amusing me for a time, said, 'I have a present for you,' handing me a golden Japanese lily, the first I had ever seen. Madam came to share my delight.

"'I have a present for you,' handing me a scaly, coarse lump, covered with earth. It is round and brown as you. "Ugly," did you say? Very well. We will call it by your name, then. It is you! Now you shall plant it, and water it, and give it sun for a week or two.'

"I planted it and watched it carefully. The green leaves came first, and at last the golden Japanese lily, the first I had ever seen. Madam came to share my delight.

"'Ah she said significantly: 'who would believe so much beauty and fragrance were shut up in that little, rough, ugly thing? But it took heart, and came into the sun.'

"It was the first time that it ever occurred to me that, in spite of my ugly face, I too, might be able to win friends, and to make myself beloved in the world."—Youth's Companion.

The reason why our lives are so fragmentary and meaningless is that we live them as if they were our lives only and do not center them in God. We must unite ourselves to the Greatest if we would live in any great or glorious way.

...}

THOMAS JEFFERSON'S TEN RULES.

The following are said to be ten rules adopted by the author of the immortal Declaration of Independence, for the guidance of his life:

1. Never put off until to-morrow what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because, it is cheap; it will be dear to you.
5. Pride costs us more than hunger, thirst, and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain the evils that never happened have cost us!
9. Take things always by their smooth handle.
10. When angry, count ten before you speak: If very angry, a hundred.—Ex.

KEEP A CLEAN MOUTH.

A DISTINGUISHED author says: "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions which are never heard in respectable circles. Of course, we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

"Such vulgarity is thought by some boys to be smart," the "next thing to swearing" and yet "not so wicked," but it is a habit which leads to profanity and fills the mind with evil thoughts. It vulgarizes and degrades the soul and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, "keep your mouths free from all impurity and your tongue from evil"; but in order to do this, ask Jesus to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."—The Standard.

"General Stonewall Jackson once ordered a guard to burn a whisky warehouse, declaring that he feared it more than the Federal army."
"Ye can discern the face of the sky; but can ye not discern the signs of the times?"

The time which is to decide whether English or Russian influence shall predominate in China seems to be almost at hand. At different places from the Red Sea to the Pacific Ocean, there is a conflict in interest. Just now the most threatening place is China. Since the Empress Dowager has superseded the Emperor and Li Hung Chang has been made prime minister, Russia is having her own way, and is becoming more and more aggressive. Unless England gives up the struggle a conflict is inevitable. It is to be hoped that a way will be found to settle the differences between the two countries by arbitration, and yet it is doubtful whether such a way will be found. All persons who favor political and religious liberty can only hope to see England remain in the lead. The nationalism which Russia represents is out of date. We want to see the world go forward, not backward; we want China open to the missionaries and merchants of the world. But this will never be as long as Russian rule. Let us hope for the best.

"It is reported that the Jesuit order numbers 14,251 members. Of these 6,000 are priests who read mass and 4,416 are students and novitiates. Of the twenty-two provinces into which the world is divided, Germany is the strongest, having 1,662 fathers and 1,141 students; Spain comes next with 1,002 and 1,070; France, 1,633 and 689; England and Lake Nyassa. The advance agents of construction were then on the road between Lake Nyassa and Lake Tanganyika. Within a few months telegraphic communication between the Tanganyika country and Cape Colony and the rest of the world will be established. The King of Belgium is said to have decided to build a telegraph line from Lake Tanganyika, no doubt connecting with the British enterprise, to Wadelai, on the Nile, via Nyangwe and Stanley Falls. This would give daily communication with the most distant portions of the Congo Free State.

The time which is to decide whether English or Russian influence shall predominate in China seems to be almost at hand. At different places from the Red Sea to the Pacific Ocean, there is a conflict in interest. Just now the most threatening place is China. Since the Empress Dowager has superseded the Emperor and Li Hung Chang has been made prime minister, Russia is having her own way, and is becoming more and more aggressive. Unless England gives up the struggle a conflict is inevitable. It is to be hoped that a way will be found to settle the differences between the two countries by arbitration, and yet it is doubtful whether such a way will be found. All persons who favor political and religious liberty can only hope to see England remain in the lead. The nationalism which Russia represents is out of date. We want to see the world go forward, not backward; we want China open to the missionaries and merchants of the world. But this will never be as long as Russian rule. Let us hope for the best.

"The time which is to decide whether English or Russian influence shall predominate in China seems to be almost at hand. At different places from the Red Sea to the Pacific Ocean, there is a conflict in interest. Just now the most threatening place is China. Since the Empress Dowager has superseded the Emperor and Li Hung Chang has been made prime minister, Russia is having her own way, and is becoming more and more aggressive. Unless England gives up the struggle a conflict is inevitable. It is to be hoped that a way will be found to settle the differences between the two countries by arbitration, and yet it is doubtful whether such a way will be found. All persons who favor political and religious liberty can only hope to see England remain in the lead. The nationalism which Russia represents is out of date. We want to see the world go forward, not backward; we want China open to the missionaries and merchants of the world. But this will never be as long as Russian rule. Let us hope for the best.

Gospel Messenger.

It does seem like poetic retribution that the country which Spain gave unto the world, in the same year in which she expelled the Jews, should now be the one that is about to bring her to book because of her inhumanity. Four hundred years are not so long in the eyes of Him to whom "a thousand years are but as yesterday, as a watch in the night, when the morning has come." They are but the days of grace in the eternal economy of the cosmos, and Spain has now to meet the note which her own cowardly drew upon the banks of Injebes. During these years she has been steadily losing ground, and as now the last fragment of the richest of colonial empires is lost to her, she stands shorn, bankrupt and dishonored among the families of men.

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

Over four hundred years ago the Jews were under the most terrible suffering, driven out of Spain, but to-day the Rothschilds hold a mortgage on everything in Spain, and are just now seeking railway leases for one hundred years.—Our Hope.

The death at an early date is looked for of the Catholic Pope. It is also thought that Queen Victoria cannot survive many years more. With the demise of these two prominent factors in the political world of Europe a radical change in the policies of the European countries may be looked for.—Monitor.

"Is the time of the Gentiles about to end? Are we living in the days of the fulfillment of prophecy? The movements of nations, the momentous events transpiring in the East, are 'signs of the times' indicating that Israel will take its place again, and now at last fulfill its Divinely appointed mission to humanity."

The United Presbyterian says: "Eugene Young, a grandson of Brigham Young, made and address at the recent meeting of the Home Missionary Society at Cleveland. He said that not only are the Mormons in control of every branch of the government in Utah, save the judiciary, but Mormon members of the Idaho Legislature are so numerous now that they dictate the choice of the United States Senator from that State body; they settle at times who shall be the candidates in Wyoming and Colorado. Arizona and New Mexico have already begun to feel the malign political power of the Mormon hierarchy."

We firmly believe that just as it was the purpose of Almighty God, by means of our Civil War, to rid the country of slavery, so it is his purpose, by means of the present war between the United States and Spain, to break the power of the latter and overthrow her present form of government, that, in the language of Dr. Pentecost, "the Spanish people may shake off the yoke and live as men."

The following, from the American Issue, published by the Anti-Saloon League will be of interest to our Iowa readers and many others: "Iowa has at last got saloons under its protection, but dogs which are so unlucky as to damage somebody still catch it hard. A mother sued a saloon for damages because it made her seventeen-year-old boy drunk. The court allowed the mother the enormous sum of six dollars damages. A woman who was frightened by a watch-dog, but who was not otherwise injured, was awarded one thousand seven hundred dollars damages by the same court. Six dollars for a saloon-poke, and seventeen hundred for a dog-scare. We move that the dog-owners apply for equal rights and protection."—Rel. Telescope.

OUR DEAD.

ARNOLD.—Died, near Tilden, York county, Pa., Aug. 6, 1898, Fannie, daughter of Bro. Milton and Cassandra Arnold, aged 18 years, 5 months, and 27 days.

ZERCHER.—Died, August 9, 1898, near Floria, Lancaster county, Pa., Bro. Eyma and Sister Lizzie Zercher, aged 4 years, 4 months, and six days.

HERSHEY.—Died, July 30, 1898, in Rapho township, Lancaster county, Pa., Bro. Jonas Hershey, aged 25 months, and 26 days. Bro. Hershey was united with the Brethren in Christ many years ago, was a faithful and consistent member, and was one of the old land-marks, thrilling to the simplicity that is in Christ Jesus. Thus one by one our aged fathers in Israel are passing to their long homes. He leaves an aged companion, two daughters and a host of friends and neighbors to mourn their loss which we assured is his eternal gain. Services at the home of deceased, conducted by the home Brethren. Discourse from Psa. 90:10. Interment in adjoining cemetery.

BURKHOLDER.—Died, at the home of Elder Samuel Zook, near Richwood, Dickenson county, Kansas, August 16, 1898, Abram Leesley, infant son of Bro. and Sister C. G. and Fannie Burkholder of Arizona, aged 3 months and 24 days. Sister B. was called home by the serious illness of her mother, bringing her babe with her, a healthy child. After being here several weeks it took cholera infantum but seemingly recovered from it but soon after took a swelling in its face and neck and died in a short time. The remainder of the family are in Arizona. The bereaved have the sympathy of this community in the sad providences which befell them. Funeral on the 19th. Services at Zion church, largely attended and conducted by the home brethren.

EYLER.—Died, at the home of Elder Samuel Zook, near Richwood, Dickenson county, Kansas, August 18, 1898, Abram Leesley, infant son of Bro. and Sister C. G. and Fannie Burkholder of Arizona, aged 3 months and 24 days. Sister B. was called home by the serious illness of her mother, bringing her babe with her, a healthy child. After being here several weeks it took cholera infantum but seemingly recovered from it but soon after took a swelling in its face and neck and died in a short time. The remainder of the family are in Arizona. The bereaved have the sympathy of this community in the sad providences which befell them. Funeral on the 19th. Services at Zion church, largely attended and conducted by the home brethren.

HOOVER.—Mrs. Mary Hoover was born August 4, 1837, died August 14, 1898, aged 87 years, and 10 days. The deceased was the wife of Bro. John W. Hoover of near Spring Hope, Bedford county, Pa. She was highly respected in her community and was a good and kind mother and grandmother. She had never united with any church, but her house was ever open for the Brethren and they were well cared for, but she was a burden to the old brother and her only son living, who took care of his parents, because she made no profession. May the Lord bless her for the hospitality shown to his people. The brother, still living, is 88 years old and he frequently says, I am just waiting and the time seems to be getting long for me to go home. Funeral services by the home Brethren.

NOLL.—Died, August 4, 1898, near Ramona, Kansas, Sister Lizzie S. Noll, aged 45 years, 2 months, and 27 days. Sister Noll had been a sufferer for some time of an internal cancerous-tumor. She bore her affliction with much patience and died in hope of the resurrection. Deceased was a daughter of Bro. Samuel Page of Detroit, Kansas, and leaves her aged parents, brothers, and sisters, together with a husband and family of 6 children and 2 grand-children to mourn the early departure of one much needed in the home. Funeral services were conducted at the Rosebank church on the 6th by the local ministry. Interment in the adjoining cemetery.

ESHELEMAN.—Died, Aug. 11, 1898, at St. Joseph’s Hospital, Lancaster county, Pa., John L. Eshelman of Elizabethtown, Pa., aged 65 years, 6 months, and 11 days. Deceased came to his death in a peculiar way. He had been for some time mentally deranged and what to said institution for treatment, and while there met his death by falling from a second story window, death being instantaneous. Deceased was highly respected, was a prominent member of the German Baptist Brethren. He lived a retired life for a number of years and spent much of his time visiting the afflicted, aged and infirm. He leaves two brothers, a sorrowing wife, three sons, and two daughters and a host of sorrowing friends and neighbors to mourn their loss. Services held at Elizabethtown German Baptist church, conducted by Henry Zieg, S. R. Zug and Charles Madeira. Interment at Green Tree cemetery.