11-15-1898

Evangelical Visitor- November 15, 1898. Vol. XI. No. 22

H.N. Engle

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TABLE OF CONTENTS.

EDITORIAL.
- Items—Hope 431
- Special Mention 431

POETRY.
- The Lord's Jewels 422
- What Would Jesus Do? 422
- Thanksgiving in the Old Home 432
- The Bravest Battle 432
- Three Words 433

ELECTIONS.
- The Open Secret, C. H. Babcock 423
- Sketch of a Sermon, Eld. George Wears 431
- The Secret of Victory 426
- Sickness and Death of Hindus, D. W. Zook 424
- Quench not the Spirit, J. C. Dick 425
- Let Your Light Shine, Jacob G. Lehman 425
- How to be Wretched, Geo. G. Grim 427

CHURCH NEWS
- Local Church News 436
- From the Field 436

HEALTH AND HOME
- Our Youth 438

MISSIONARY.
- Matopa Mission, Jesse Eagle 437
- Wait Patiently for the Lord's Time, J. K. Forsy 438
- Missionary Conference on Mount Lebanon, A. Deo-Val 438
- India Bound, J. Riber Zook 439

OBITUARY, Etc 440

HOPE.
Hope always gives pleasure or joy, because it inspires confidence in the soul for the reception of some future good. It may be well founded, and again it may be based upon the flimsiest possible foundation.

There is much hope in the world that is false, and, when sifted, is found to be based upon simple nonsense. We go to the darkness and superstition of heathendom and at once see the most vivid illustration of this truth and the uncontrollable verity of the facts.

The heathen hopes for eternal blessedness through works—self-denials, observance of rights and ancestral customs; but these do not satisfy—they are false hopes which inspire him to something in view of a universally desired soul satisfaction. He dips himself into the Ganges or allows himself to be crushed under the Juggernaut in the vain desire for soul-rest, at least in a future life. But he fails to realize the surety of hope.

The Christian religion alone furnishes “an anchor sure and steadfast and which entereth into that within the vail.”—Heb. 6:19. Through it alone comes into the being the peace which passeth all understanding, and by it are we “begotten unto a lively hope by the resurrection of Jesus Christ from the dead.”

But much of the hope that is inspired by what is passed off as “Christian religion” is as vain and uncertain as what we look upon as being the horror of heathendom. Much of what is passed as “Christian hope” is not founded upon the Word of God, nor has it a “thus saith the Lord” for the confirmation of itself as being the eternal truth of Almighty God.

What do we hope for? and what is the basis of our hope? Some believer’s highest hopes are to “get to heaven when they die” and “spend a blessed eternity in singing hallelujahs to God.” This all seems very nice at first sight and at second sight seems to furnish a complete catalogue of what the hope of very many Christians implies.

But the hope set before the Christian is not entrenched within such narrow walls, and it is founded upon the verity of Christ’s resurrection from the dead. The “desire to depart and be with Christ” (Phil. 1:23) has even been made to divert the Christian’s attention from the thought of Christ’s returning (as the original rends) and the consequent resurrection of the dead. Paul’s desire was for the returning and that he might at that time share the glories of resurrection life, as he so vividly taught all through his epistles as being the only Gospel hope.—I Cor. 15:17–19

This hope of the Gospel has stood the test of crucial investigation. It is not merely a traditional belief handed down by the uncertain ties of ancestral transition; but it rests upon the Word of God, without which medium for conveying the truth the world were left in the darkness of doubt and agnosticism. This Blessed Hope of the Gospel brings an inspiration and certainty of purpose into men’s lives such as is nowhere else to be found. It establishes the hearts of individuals who believe in God—as to the realities of the things comprehended through faith alone—in the things which, although invisible, are nevertheless eternal.

Our power lies in reserved spiritual force and not in the amount of machinery on hand. This is a truth which seems to be slowly comprehended by some people in the days of spiritual testings.
THE LORD'S JEWELS.

Mal. 3:16, 17.

"They shall be mine!"—Most gracious word
Of the dear, risen, coming Lord.
No power shall pluck them from His hand,
"Changed!" in His likeness they shall stand.
"They shall be mine!"—He ransom paid,
With His own blood on Calvary shed,
For them He suffered on the cross,
To save them, counted all things loss.
O wondrous love and meekness,
That stoops the trusting heart to bless;
Whoso believes He giveth power,
To be His child, from that blest hour.
"They shall be mine!" What else oppose,
His Name shall vanquish all their foes;
From smears without, from guilt within,
He'll save His people from their sin.
"They shall be mine!"—His love for them
Shall never fail. Each one a gem,
Shall shine all sun-like in the day
When heaven and earth shall pass away.
O fair heart sing! glad praises sing!
When heaven and earth shall pass away.
Shall never fail. Each one a gem,
"They shall be mine!" His love for them
To save them, counted all things loss.
With His own blood on Calvary shed,
"Changed" in His likeness they shall stand.
No power shall pluck them from His hand,
Of the dear, risen, coming Lord.
"They shall be mine!"—Most gracious word
That crowds out the impulse good;
To His teaching e'er be-true.
He would hasten to obey.
And then "forever with the Lord,"
Is omnipotent, and neither earth nor
Rom. 8:34 to 39, and Col. 1:9,10,-
Nor. 11, and Phil. 4:13, and 1 Cor. 15:-
Eph. 1:17 to 20, and 6:10, and
Eph. 3:10,11. Paul could find no
display of Divine love to man.—
The Captain of our salvation
11, and Phil. 2:7. Forever and ever (Luke 1:35
and John 1:14), will be the study
and the wonder, and the joy of the
redeemed, but all the unfallen hosts
in glory will be enravished and illu-
mined by the incomprehensible
display of Divine love to man—
Eph. 3:10,11. Paul could find no
higher, sweeter, more adoring words
of gratitude and praise than these—
"Who loved me, and gave Himself
for me."—Gal. 2:20. Will the
Gamut of eternity yield a higher
note?
Oh how sweet and precious the
Word of God becomes to those in
whom "Christ is the hope of glory."
(Psa. 119:97,103; Col. 1:27. I partook of a morsel of
honey for my breakfast, and it was
delicious; but not half so sweet as
Eph. 1:17 to 20, and 6:10, and
Rom. 8:34 to 39, and Col. 1:9,10,-
11, and Phil. 4:13, and 1 Cor. 15:-
57. The Captain of our salvation
is omnipotent, and neither earth nor
hell can pluck us out of his hands.
—Matt. 28:18, and John 10:28. In
all trials and sufferings we have
Isa. 41:10, and 26:3,4, and 1 Pet.
1:8, and Heb. 13:6. A few days
ago I talked with a mother who said
if it were not for her children, and
the fear of eternity, she would com-
mit suicide. A few days later I
visited the home of a widowed
mother and eleven children; and so
great was the joy of these bereaved
ones in their Redeemer, and the
assurance of eternal glory, that it
was an antepast of heaven to be
among them. The children were
all in the church but the two smallest,
and not only nominally, but by
Divine generation, Rom. 8:16 is
as indisputable a reality to that
family as their natural existence.
This is what makes you the happy
mother you are in the midst of your
multiplied cares and sufferings and
sorrows. Jesus is your life, your
peace, your hope, your alpha and
omega; and your children are all in
the security and blessedness of the
covenant of grace.
The only right that parents have
to beget children is that they may
be originated and trained, and
matured in the Holy Ghost for the
glory of God. We are never to
think of ourselves, nor of any pos-
sibility of our complex nature, apart
from Him who was made flesh to
reveal God's idea and purpose of the
flesh. Here the church has much
to learn, and not very ready to re-
ceive instruction. Life in its totality
belongs to God, and we have no
right to put any restriction on Rom.
6:13. "Learn of Me," says the
perfect Teacher; and the lesson be-
gins where life begins—and ends—
never. We must not think any
sacrifice too great, or any service
too arduous, for Him who gave
body, soul, and spirit, and Deity for
us. Let Him have our life, and not
a mere fragment. Every heart-throb,
every desire, every breath, every
faculty belongs to Him, every mo-
ment, in time and eternity. This is
our "reasonable service."—Rom.
12:1. The logic of Deity is in the
"Therefore" of 1 Cor. 6:20. Faith
and love respond with an everlasting
"Amen."
I heartily thank you for the stamps. This is one way of pleas-
ing God.—Heb. 13:16. I need
many, and Pail. 4:19, is my divinely-sealed check.  
Let your whole life be the open secret of 1 John 2:6, and 3:3.  
C. H. RASDAUGH.  
Union Deposit, Pa.  

(PTY ELDERS GEORGE-WEANERS.)  

"Then Peter and the other apostles answered and said, we ought to obey God rather than men."—Acts 5:29.  

W OULD to God that people today would do like Peter, "obey God rather than man;" but instead, the majority go to their minister for directions and information, and not to the Word of God. Perhaps you wonder why people now are not filled with the Spirit as they used to be, for this is the Holy Ghost dispensation and surely it is God's will that His people should have the Holy Ghost. We find in Acts 2:32 that the Holy Ghost is given to them that obey Him, and undoubtedly the reason God's people do not have Him is because they do not obey God. When Peter was put to prison, and brought before the council, he did not deviate from the truth, neither did he ask some D. D. or highly educated person, (for I dare say there must have been some there) what to do, but he said, "We ought to obey God rather than man."  

The apostles were very anxious to know about the "Kingdom" just before Jesus left, but He said it was not for them to know the times and seasons; "but ye shall receive power after that the Holy Ghost is come upon you." Although they had been with Jesus all this time and did many wonderful things, yet there was something lacking, and that was the Holy Spirit in all its fulness. We need the Spirit to keep and lead us, and also to open up the Word and be our commentator. A commentator is alright when he is filled with the Holy Ghost; but using and depending on them instead of the Spirit reminds me of a person using the light of a candle when they could just as well have the sunlight.  

We need the Holy Ghost; but what for? Simply that we may feel good and be happy? No; God does not do that kind of business, for the Holy Ghost is "given to them that obey Him;" and Jesus said that they should receive power and should be witnesses unto Him both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth. I don't believe a person that is justified can stay so after receiving the light on holiness and not walking in it. God wants you to be separated from sin and to have the Spirit in all its fulness. I tell you that God doesn't think any more of a sinner in the church than one that is outside. God wants to save you from sin and give you His Holy Spirit. Perhaps you say "I received the Spirit when I was converted." So you did, but not in all its fulness.  

The apostles were saved and had the Spirit before they received the Holy Ghost at Pentecost, for we know that Jesus called them, gave them power to heal and overcome unclean spirits. They preached the Gospel of the Kingdom, baptized, and spirits were subject to them, for we find that they came back one time rejoicing that the spirits were subject unto them; and Jesus told them to rejoice rather that their names were written in the Lamb's Book of Life. This plainly shows us that they were saved and their names were written in heaven and they were aware of the facts. I am glad God's people today have the same privilege of having the assurance that their names are written there. The seventy were afterward sent forth in the same way, but they as well as the apostles needed some-thing more.  

Let us notice some peculiar characteristics in the lives of the apostles that plainly showed their need of sanctification. Peter had the keys of the Kingdom and evidently was saved and yet he had fear. The Word tells us that "Perfect love casteth out fear," and before we are sanctified or have "perfect love" there is fear; therefore the human heart is the same everywhere. You remember how Peter said he would follow Jesus even unto death, and how zealous he was when he defended his Master and cut off the high priest's ear; but this didn't last long, for after Jesus had left him he was a coward; for he denied His Savior and backslid right there. In order to stand these days, it is just as necessary for His people to have the Holy Ghost now as it was then.  

When Jesus was on His way to Jerusalem at one time, and the people would not receive Him, the disciples got wonderfully stirred up and wanted to command fire to come down from heaven and consume them. This showed the old carnal nature which causes people to day to feel like doing similar things. Although they did not sin, yet they had not the right spirit; for Jesus rebuked them and said, "Ye know not what manner of Spirit ye are of." The stirrings of pride, roots of bitterness and enmity are in every heart until it is cleansed by the blood of Jesus.  

In Mark 10:35 we find the apostles had enmity and selfish motives that were not right, for they, (regardless of any one else) wanted to sit one on His right hand and one on the left; but Jesus said, "Ye know not what ye ask. Can ye drink of the cup that I drink of?" They said they could; but little did they realize then that this cup was "suffering." In order to receive the Holy Spirit we must be consecrated, which is not done at conversion; for we then surrender ourselves to God and seek for pardon from our actual transgressions. There is a vast difference between surrendering and consecrating. When I got saved I was pardoned of my sins and had joy and peace; but soon the old, carnal nature showed itself and caused me a great deal of trouble. So I went to the preacher and asked him what to do. He told me it was nothing strange, for every one had to contend with it. He said Paul had the same experience, and taking me to the 7th chapter of Rom., left me there. But I am glad there came a time when I got out of the 7th chapter and got into the 8th, where I could be free and live without condemnation.  

[Reported by M. E. L. from Tabernacle Meeting at Netherby, Mo.]
For the Evangelical Visitor.

SICKNESS AND DEATH OF HINDUS.

"Being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.―Eph. 2:12.

When we read the above text, we imagine one in a very pitiable condition, when he is as the above describes. But how many millions there are in the world who have not the least ray of hope. If we stop but for one moment and think, we need not think long till we can see with the mind's eye millions dropping into Christless graves. In India alone, in one day there pass into eternity 23,000 souls, making a total in one year of 8,000,000. The following incident, taken from a native writer's pen, may give the reader some idea of the melancholy scene of the sickness and death of a Hindu.

Ramkauto, a neighbor, enters the room, and gently accosts Mohan, the son of the patient.

Ramkauto sitting down asks,—

"How is your father? I see he is very much pulled down. The weather is very bad; I hear of sickness on all sides. When did he get ill? Have you seen the almanac? Have you arranged for the English doctor at once. Dr. Charles, accompanied by Babu Brajabandhu (a doctor), to feel the pulse and watch the progress of the disease."

"That is good; Gopiballabh (a native physician), to feel the pulse and watch the progress of the disease."

"Well, Kabiraj Mahashoy, please go to Gopiballabh, the native physician, and examine the sick man with great care, * * * and returns outside.

"Well, sir, I have engaged Gopiballabh (a native physician) to feel the pulse and watch the progress of the disease.

"That is good; Gopiballabh is a very clever physician; though not old, he understands pulsation and other symptoms thoroughly.

"When does the fever come on? See how he keeps to-day; should the pulse sink after the fever, send for an English doctor tomorrow. * * *"

"M.—My uncle gave the same advice.

"R.—(Taking M. aside,) Baba (boy), What shall I say? to tell you the truth, I have no great hopes of his recovery; the case is serious. If through the blessing of God he gets well, it will be a second birth. Your father has been a great friend of mine. You all know very well, he is a staunch Hindu. In these days of depravity, when the customs of the Christians threaten to obliterate all traces of distinction, and to merge everything in one homogeneous element after the English fashion, very few men are to be found like your father, ready to sacrifice their life for the purity of their religion. If his end does not accord with his faith, his future state is jeopardized. Your young men may laugh at us old fools, thinking we have no sense; but a few pages of English do not make a man learned. The English Shastra (Bible) does not make us wise unto salvation; none own religion is the best for the good of his future state. If you lose your father, you will never get a father again; he has nourished you with care and affection up to this day; as a dutiful son you are bound to serve him in this life. Whatever the Christians threaten to obliterate, I am ready to take him to the river-side when need be, and that is not far distant. If you neglect this, you commit a very great sin, quite unpardonable.

What do fathers and mothers wish for? It is only for the salvation; one's own religion is the best for the good of his future state.

"Well, Kabiraj Mahashoy, please go to Gopiballabh, the native physician, and examine the sick man with great care, * * * and returns outside.

"R.—That's bad; day by day the fever eats into the vitals of his system.

"Here enters the native physician. 'Well, Kabiraj Mahashoy, please go to Gopiballabh, the native physician, and examine the sick man with great care, * * * and returns outside.

"M.—Dr. C. said, Father is very ill; the paroxysm to-day was somewhat more violent than that of other days.

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"M.—Dr. C. said, Father is very ill; the paroxysm to-day was somewhat more violent than that of other days.

"R.—That's bad; day by day the fever eats into the vitals of his system.
I'll throw his Baitarani rite (Baitarani is a river which must be crossed before one gets to heaven. The right consists in distributing a certain amount of money in lieu of cow, clothes, rice, and fruits, etc., among the Brahmins,—the priest caste—that they may guide the soul through the depth valley to the other side,) must be performed. Make the necessary preparations at once, and send a man to procure a cot; also see that nothing is wanting to hurry him to the river-side.

"M.—I must do what you bid me do; hitherto I remained behind a mountain, now I shall be without protection."

"Next morning, the rite of Baitarani being performed, preparations are made to carry the sick man to the river-side: all the nearest friends and relations assemble; and the patient still in full possession of his senses, is brought outside and laid on the cot; his forehead is daubed with the mud of the Ganges, and a tulsi plant (a sacred plant) is placed about his head. He is told also that if the patient does not die as soon as they desire, the carriers will take the patient and try to suffocate him by immersing him in the river, or by pouring some of the holy water down his throat, or filling his mouth with some of the holy mud, and thus hurrying them on to their end.

"Can you, my dear reader conceive of anything more dismal? We are told also that if the patient does not die to heaven.

"The Hindu's night! how the darkness affrights!
No star-beams of hope from on high;
No morning shall dawn on the gloom with its light;
There cometh no sweet by and by."

Calcutta, India.

It is said the last time Editor W. T. Stead met Mr. Gladstone he asked him what he regarded as the greatest hope of the future. After a thoughtful pause he answered in these impressive words: "I should say that for our greatest hope we must look to the maintenance of faith in the Invisible; this is the great hope of the future; it is the mainstay of civilization; and by that I mean a living faith in a personal God. I do not hold with divisions, there are heresies, there is strife and envyings, backsliding and coldness, and too much formality instead of real and deep spirituality, and all these things are in direct opposition and contrary to the teaching of God's sacred Word.

Yet in view of all these facts, we must say that it is not through any merits of our own that we are blessed so bountifully on every hand. But praise the Lord that he will never leave nor forsake his little ones—those who hunger, and thirst after righteousness. The Psalmist, David, said, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread."—Psa. 37:25. I praise God for the power to save, and for all past blessings. Truly this life will be too short to repay the Lord for the many rich and bountiful blessings that are lavished upon us daily. And truly, when we think for a moment over our life in the past, and what man is, we must say that it is not through any merits of our own that we are blessed so bountifully on every hand.

For the Evangelical Visitor.

"QUENCH NOT THE SPIRIT."

This is a command given by the Apostle Paul, and it does not simply belong to one class of people, or refer to the Christian man and woman. But this command is applicable to both saint and sinner. Yet, we can not help but believe, when we look around and see the condition and situation in which the Christian world is today, that there are possibly more men and woman who say, "Lord Lord," and yet quench the Spirit of God, than of the large number who never knew the Lord. The reason we thus speak, is from the fact that among the professors of the Christian religion, there are divisions, there are heresies, there is strife and envyings, backsliding and coldness, and too much formality instead of real and deep spirituality, and all these things are in direct opposition and contrary to the teaching of God's sacred Word.
a life of freedom and liberty. For whomsoever the Lord maketh free is free indeed. Should I relate
or give my experience in the last few years of my Christian life, possibly many could not believe it, for
truly to me it has been a remarkable one. But glory and praise be to the Lord that it has only been the
means of bringing and leading me out of a place where I would constantly fall and stumble at some one
else when they would make mistakes, and find fault with my brother, and where I would often quench the
Spirit because I was afraid the Lord was being lead by the Holy Spirit to push me into some situations.
Thus I lived a life where I would yield to temptation and stumble and fall, so that my growth in the Divine life
was far from what God intended it should be.

The apostle says, "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."—
2Pet. 3:18. We are not always to remain children, tossed to and fro. Children fall by stumbling over
very small things, and continue to do so, as long as they are children. But if they are surrounded by the
proper influences, and receive the proper food, they will grow out of children into man and womanhood,
and by it is not supposed they shall stumble and fall over every little obstacle in their pathway.

So it is with many Christian professors. It was so with me, but praise God for a more blessed life
which he has showed me! a life of sweet communion with him daily, and where I am being kept by his
mighty power from engaging in any sin, and doing that which belongs to the world, and those who are yet carnal
and love darkness rather than light. Praise his name! for a "Highway shall be there, and a way; and it
shall be called the way of holiness."—Isa. 55:8. I praise God that it is possible for use to live a devoted and
fully consecrated Christian life, where we are led out into the glorious and perfect liberty of God’s children.

And now the apostle tells us to "Stand fast therefore in the liberty wherewith Christ has made us free,
and be not entangled again with the yoke of bondage."—Gal. 5:1. Praise his name for such a blessed attitude!
But my dear reader, such a life as this does not come by mere chance, by having our own way, or by en-
joying ourselves in the things which bring us honor and fame, riches and wealth. But such a life is only
obtained by the way of the cross, and that way passes through tribulations deep, through trials, through
persecutions and afflictions for Jesus’ sake.

The apostle says, "If we suffer with him, we shall also reign with him." The thought of suffering with
Christ is a wonderful thought to me. I wonder how many realize what it is to suffer with Christ and what it implies? Suffering with
Christ means to suffer as He suffered. Christ was innocent and did no sin, neither was guilty found in His
mouth. But He was perfect in all He did and never made a mistake. So we can see a perfect example in
Jesus, both in life, conduct and suffering. The apostle says: "For what glory is it, if, when ye be
buffeted for your faults ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it
patiently, this is acceptable with God."—1 Pet. 2:20. My dear reader, we can see here that the
blessings do not come to us by suffering for the things we are guilty of, but when we do well and suffer for it, that is the time God is glori-
fied and we can rejoice for Jesus’ sake.

Dear brother and sister, let us not be discouraged when we must suffer. But I would say to all, "Let
us not Quench the Spirit." It may lead us into paths which are not pleasant. It may teach us lessons we
do not like to learn. But the Blessed Word says that all things work together for good to them that love
God, to them who are called according to his purpose.—Rom. 8:28.

God’s purpose can not be accomplished through us if we quench the Spirit, because the Comforter, the
Holy Spirit, will lead us so we can not fall. It will guide us so that we will not go astray, or cut out for
bidden paths. And thus we see that the Holy Spirit will not suffer God’s little ones to perish, but will
keep them safely in the narrow way till Jesus comes; and also bring to our remembrance all things that
Jesus said: so that God can and will accomplish his divine purpose in and through us to the glory of
His name, and we together be fitted and prepared for the mansions in the skies, thus finally entering
triumphantly through the gates into the Heavenly Jerusalem to sing the songs of the redeemed and sanctified
through all the ceaseless ages of eternity.

My prayer for God’s children everywhere is found in 2 Thes. 5:23.

Yours in His name,
Mechanicsburg, Pa.
J. C. DICK.

For the Evangelical Visitor.

"LET YOUR LIGHT SHINE."

"Let your light so shine before men that they may see your good works and glorify your father which is in heaven."—Matt. 5:16.

These four words have made a wonderful impression on my mind for sometime. As I listened to
people giving in their testimony and admonishing others, quite frequently I heard them say, "We
must let our light shine;" and again, "Let your light shine."

The question arose in my mind, What is the light? Are we the light? Are our good works the light?
or is there something born or created within us that shines forth and illuminates our entire being so that
men cannot help but see our good works?

By observing the way some expressed themselves, I at once could see that their inference was that the
good works are the light. But as a lightning flash there came this passage: "Let your light so shine before
men that they may see your good works and glorify your father which is in heaven." Here it was
made plain to me that "good works" cannot be the light, because before one can do any good deed, act, or
work, he must first have knowledge and light how to go about doing it.

First, then, What is the light?

The Light that we are to let shine forth and throughout our inner man in Jesus Christ, the hope of glory
formed within us; and we are cre-
ated in Christ Jesus unto good works. St. John records that Jesus says, "I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the Light of life." Jesus being the Light of the world, and we are to have Him dwelling in us, shows at once that Christ is our Light and wants to shine through us so that men may see our good works.

Second, How shall we let this Light shine? We believe many a person talked about letting our light shine and never got so far as to let his own light shine. To take a natural light and have the wick trimmed and the vessel filled with oil and then have a globe over the flame that is all smoked up so that no light could penetrate it, this would seem very absurd to anyone. Yet there are many people who are trying to do this very thing in a spiritual sense. Having their conscience bedaubed and smoked with so many little pet sins and always finding fault with other people, trying to pull out the mote, when Christ would say, "Thou hypocrite, first cast out the beam out of thine own eye."

These same people say we must let our lights shine. To the man having a natural lamp in his hand with the globe all smoked up, you would say, My friend, why do you not go to get your globe cleaned and then we may see the flame when thou lightest it? So it is in a spiritual sense. We must be cleaned up on every line. "Laying aside every weight and the sin that doth so easily beset us and run with patience the race that is set before us."—Heb. 12:1.

Some people have an idea that they cannot run so fast as others in this spiritual warfare. Why? Simply because they have fifty or seventy-five pound weights (figuratively speaking) hanging on their legs and a large bundle of self-conceit and a still greater bundle of self-righteousness. With all this, and many other similar things, they endeavor to run; but are unconscious that they have their eyes full of great beams. Being weighted down with this load, it is impossible for the devil to keep them balanced so as not to run these beams in the ground; and, sad to say, never realize the mortification that is going on because of these beams, and by this time they imagine they see a little insignificant mote in some brother's eye. They proceed to pull this mote while they are coughing and straining at a little gnat, and behold! down goes a mammoth camel unconsiously.

Is it any wonder they cannot run so fast as some? Is it any wonder their lights do not shine? Jesus cannot shine through such a smoked and stained globe as this.

May God help us that our conscience, the globe of our inner man, may be so thoroughly cleansed and scrubbed that Jesus may shine through us so brightly that men cannot help but see our good works.

Yours till Jesus comes,

JACOB O. LEHMAN.

Harrisburg, Pa., 1824 State St.

For the EVANGELICAL VISITOR.

HOW TO BE WRETCHED.

IN ORDER to be miserable, just think much of yourself—about what I want; what people ought to think of me; what respect people ought to give to me; how people ought to highly regard me and place me in a position of honor and trust for the reason that I can do or that work so much better than my brother, he being not so qualified so well!

Oh, if wretched man could only see what he makes of himself and those around him when self comes up so prominently—for that proud, selfish, greedy, self-seeking spirit would turn heaven into hell if God would not intervene.

What befell those angels which kept not their first estate, but left their own habitation? they were not content to give up their will and do the will of God like the other angels did. It was pride, self-will, and seeking their own glory and honor in lifting themselves up in rebellion against the will of God.

Louisville, Ohio.

GEO. S. GRIM.

"True wealth does not consist in the things that the world can give, but in those that Satan cannot take away."

REVIVALS: HOW TO HELP OR HINDER THEM.

EVERY genuine revival has a divine side and a human side. The Holy Spirit works, and Christians work; and the results are the most deep, widespread and enduring when Christians co-operate with the Holy Spirit. The power that produces a true revival comes from Heaven; it is not manufactured down here by any method or machinery. The Spirit of God is indispensable. How shall the presence of the awakening, converting, purifying and life-giving Spirit be obtained?

There must be, in the first place, a felt need of a new and better condition of things; there must be a hunger for such blessings as the Holy Spirit can bestow. When the famine pinched them sorely in Canaan, Jacob sent his sons over to Egypt to buy corn. Deep desire breeds prayer, and it ought to be penitential prayer. Penitence is not a thing to be done by wholesale; it is an individual act, and no confession of sin is of much avail unless sin be abandoned. When a certain church in the olden times had abandoned its first love and become cold and barren, the divine command was to "remember whence thou art fallen, and repent, and do the first works." That counsel is just as applicable in America to-day as it was in Ephesus hundreds of years ago. The pastor of a certain frigid church in one of our cities, called his officers together night after night into his study; they confessed their sins together, and warmed up their own hearts by fervent, honest prayer. The baptism of fire came down; the flame, kindled in that group of wrestling souls, spread through the whole congregation, and a large number of solid conversions followed. Nearly all revivals have a small beginning. The Pentecostal work began in a prayer-meeting in that "upper room" in Jerusalem. The pastor and church officers that I am speaking of intensely desired and hungered for an outpouring of the Holy Spirit. They did not send off for any man to come and impart a blessing; they went straight
to God. After the revival began, they co-operated with the Holy Spirit by zealous personal effort; the divine and the human worked together.

There is often a strong temptation to pastors and churches to shirk their own responsibility, neglect their own duty, and to send off after somebody to come and do their work for them. The pastor thinks that perhaps a new voice may wake up the sleeping souls in his parish, and his officers suggest that some novelty may draw the people out, and, accordingly, some itinerant or evangelist is sent for. I am the very last man to speak disparagingly of any earnest, faithful soul-winning evangelist on whose labors the Almighty has already set the seal of his approval by blessing his labors. But there are not Moodys and Sankeys and Chapmans and Whittles enough to supply this whole nation. And if there were, has not every pastor the responsibility laid on him to preach, pray and toil for the salvation of souls; and shall he not have the joy and delight of doing it? The idea has become quite too current that the business of a pastor is to prepare sermons, visit his flock, console the sorrowing, comfort the sick and bury the dead; but if souls are to be converted then somebody must be sent for whose profession it is to convert people! If this general notion were to prevail generally, no young man of brains and godly heart would ever enter the ministry. Surely if no itinerant preacher can import a new Gospel or a new Savior, or another Holy Spirit than the one that is promised to the prayer of faith, why should a zealous pastor and his church officers look anywhere else than heavenward? Sometimes it may be wise to invite a brother minister or a discreet evangelist to aid in revival work; but commonly a minister had better sow his own seed, and reap his own harvest. Everything that tends to diminish our sense of personal responsibility and our dependence upon God is an effectual hindrance to a revival.

Another serious hindrance is what may be called almanac piety. A "Week of Prayer" is appointed for the early part of the year; and when that week is made a season for earnest praying and is followed up with earnest working, it has produced glorious results. But in too many churches the praying which begins in that week ends with that week. Then it becomes a solemn farce. If the services of that week are as sincere and fervent as they ought to be, why should they not be followed up by special services and personal effort during the next week, and as long as the divine blessing attends them? The long evenings and the comparative suspension of many kinds of business make the mid-winter the best time of the year for evangelizing efforts. It is a lamentable fact that too many church members become so absorbed in social festivities, parties and divers amusements, that they are not willing to devote their evenings to the service of their Savior. They hope to be saved themselves; but they are quite too busy in self-indulgence to give much time or thought to perishing souls around them. To put the plain truth in a word—it is the intense and pitiable worldly-mindedness of a vast portion of Christ's professed followers which obstructs a widespread work of grace in any community.

In spite of this obstruction, the truly earnest and Christ-loving members of his church should follow up the "Week of Prayer" not only by more fervent appeals to God for an outpouring of his Spirit, but by personal efforts among the unconverted. Politicians were shrewd enough not to rely on mass-meetings during the late presidential campaign; they plied their neighbors with documents and personal arguments and appeals in order to win votes. And the winning of souls to Jesus Christ must mainly be accomplished by personal effort. Every one familiar with the New Testament knows how much Christ and his apostles relied upon individual effort—as in the cases of the Samaritan woman, the Ethiopian treasurer, the Philippian jailer, and many others. Hand-picked apples keep the longest. Souls are not converted by regiments; they are brought in one by one. Each church member that is quickened by the Holy Spirit should strive to become a soul-winner; and that sort of work is the best way to start a revival, and to keep it under way when it has begun.

I shall waste no time or ink in defending revivals—and the kind of revivals which produce godly conduct and character, which sweepen homes, and purify trade and politics, and reform drunkards and outcasts, and put a Bible-conscience into men's daily lives. Such revivals are a vital necessity. Some churches must have them, or else they may well "pull their feet up into their bed" and die. We need a new baptism of the Holy Spirit—a downpouring of the power from on high. Whosoever is working with Christ faithfully is working for this glorious blessing—the most gladdening that any church can know. Whoever is praying with Elijah's persevering faith is hastening its coming.

But the minister who blasts the "sword of the Spirit," and fails to preach a blood-hungry gospel every Sunday is hindering a revival. The church member who cares more to make money, or to enjoy worldly pleasures than to do good, is hindering the advent of the Holy Spirit.

When I see certain vacant seats in a prayer-meeting, or in God's house on an unpleasant Sabbath, I say to myself, here are votes against a revival. When I hear of church members quitting their religious duties for haunts of gayety—unwilling to put Christ above sinful self—I say again, here are votes against a revival! Christ "did not many mighty works in Nazareth because of their unbelief." They blocked his purposes of love! They repelled his offered blessings! And it is a fearfully solemn fact that in these days also it is in the power of human folly and indolence and selfishness and unbelief to resist the Holy Spirit, and to block the blessings of Heaven. Whoever does not actually help our Master's cause, actually hinders it—Theodore L. Cuyler, D. D.

"Conscience, Revelation and Example are the street lamps of God."

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SECRET PRAYER.

PUBLIC prayer is an important feature of religious worship and an essential element of church life. But all cannot offer public prayer, nor is it available at all times and in all places. There are special advantages in secret prayer.

Special promises relating to secret prayer are found in the Bible. "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Our Lord does not forbid public prayer, but insists on secret prayer, and enforces His precept with one of the most gracious promises found in Holy Scripture.

Secret prayer is free from certain temptations which beset those who offer prayer in public. The temptation to make a show of words is always present with us when we pray in public. We cannot readily divest our minds of the thought of the hearers who are present. It is right to consider them, not only for the purpose of leading their minds out in suitable supplications, but also that we may clothe our prayers in suitable words. To offer public prayer in slovenly language is uncouth, and in some places it would be highly censurable. In our solicitude about the form of words we may slide unconsciously into dead formality. In the time of our Lord this temptation had prevailed so generally that, as a rule, those who prayed in public made long prayers 'for a pretense.' No one can escape this fault without grace and vigilance.

But in secret prayer there is no such danger. The devout soul who speaks to God in silence needs not consider the form of words in which his prayer is clothed. The heavenly Father sees the heart, reads the thoughts, and knows the desires of the worshipper. It is indeed well to use words in secret prayer, but the words need not be chosen with reference to their effect on men. When dealing with God alone there is freedom.

- In secret prayer there is freedom from distraction. Many things arise in a public congregation to disturb and divide the mind of the leader of the devotions. He cannot forget the critical spirit of unbelievers and of many professors of religion. Frequently his thoughts are intently fixed on the discourse he is about to deliver. The human mind is so easily diverted and rendered incompetent by distracting circumstances. In the presence of a public congregation. But when we go apart from the crowd to commune with God in secret, distracting circumstances are excluded. The door is shut. Curious and critical ears are far away. Only the ear of the Father, whose heart is full of sympathy, can hear. These conditions are most favorable to effectual prayer and spiritual culture. Secret prayer is a great help to public prayer. If one should pray only in public it would not be long before his prayers would cease to be effectual. Private prayer is needed to keep the heart in tune for public worship. The man who goes from his secret devotions to the place of public worship will easily resist the temptations and overcome the distracting influences of the place and the hour. His mind is fortified by communion with the Holy One; his heart, throbbing with heavenly impulses, inspired by close contact with the Almighty, needs not to wait to catch the spirit of prayer. It is already upon him. There is little danger that his soul will grovel in the dust and devotion die upon his lips.

In private prayer particular mention can be made of certain important cases which could not be paraded in public. One may pray for his enemies in a general way in the presence of a promiscuous congregation, but he can not with propriety mention their names and dwell on important particulars. It is sure to bring a great spiritual blessing when sincere prayer is offered for an enemy. He may be a very wicked and unjust person, his ways may be exceedingly disagreeable to us, but when we mention his name to the Lord in the secret place of devotion we do him a great favor, and receive a rich increase of love and peace in our own hearts. "It is easier to pray for far-away saints than for near-at-hand, provoking sinners." It requires grace to love those who have deeply wronged us; but prayer is the language of love. Not until we can pray for our enemies definitely and in sincerity can we win them to a better mind or lead them to God. This is a work for the closet, and not for the public eye and ear.

—The Christian Advocate.

THE SECRET OF VICTORY.

AND they overcame him [that is Satan] because of the blood of the Lamb, and because of the word of their testimony: and they loved not their lives unto the death.” They overcame because of the Lamb. I cannot stay to prove, and I do not need to prove, that the blood of the Lamb does not mean the mere example of Christ. The lamb was the lamb of sacrifice of whom John says: "I saw a lamb as it had been slain.” The purity of the lamb was incidental; the blood of the lamb was essential. It is the crucified Savior who is here set forth as the secret of the Christian’s triumph. And that for three reasons. The first of them is this: The atonement of Christ removes the greatest obstacle to success in our conflict with evil, namely, the guilt of our past sins. The accumulated burden of past transgression must somehow be removed, or a man will never have the heart to begin a life of righteousness. The justice of God which conscience only reflects must be satisfied. Reparation must be made to God Himself, or there can be no peace within.

But the blood of Christ is also the secret of victory because it furnishes an all-powerful motive to effort. The attraction of sin is great, and the singleness of the soul is greater still. We have no moral earnestness by nature. Nothing runs itself in this world, unless it is going down hill. There are plenty of moral ideas in man’s reason; but unless some superhuman motive is presented, they are not actualized in man’s will. The blood of Christ furnishes that superhuman motive. When I see the crucified...
Savior, and realize that it was “my sins gave sharpness to the nails and pointed every thorn,” then sin loses its attraction to me, and the love of Christ constrains me to love Him and serve Him in return.

The blood of the Lamb not only removes an obstacle and furnishes a motive, it also constitutes a life. By this I mean that the crucified One does not stand without—He actually enters into us and makes us a part of Himself. We are not saved simply by an eternal atonement. We ourselves receive the spirit of atonement by receiving the Spirit of Christ. And there is no metaphor about this; it is a literal fact.

The higher impulses which we feel are His impulses within us, and therefore He can say: “He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.” Here is a partnership that is equal to the work of dethroning the great adversary and casting him out of the heart. The most ineradicable love for sensual pleasure, the most consuming ambition, the most wilful and arbitrary hatred of the good, are no bar to Christ’s power; he can renew the affections and change the will and motives, it also constitutes a life. By receiving the Spirit of Christ. And there is no metaphor about this; it is a literal fact. The Bible was written by inspired men, but it was also written largely out of the personal experiences of those men. This is a very instructive fact, and it will require a little thought to see the full force of it. The Bible is, in a very great degree, the record of the experiences of men under the influence of the spirit of God, and this is one central reason why it is so profitable for doctrine, and reproof and edification. That which unites them is the intensely interesting fact that God uses them, with all their individual peculiarities, and yet with their common spiritual needs, as his special messengers of warning and mercy to the human race.

FUNERAL AND BURIAL REFORMS.

In this country we probably do not so much need reforms in our funeral and burial customs as we need to be cautioned against objectionable features. And yet there are some things in which changes for the better could be made. One of these relates to the day on which to bury our dead. Strong protests have been entered by ministers against Sunday funerals, and it is now rather the exception in the large cities to have funerals on that day. Many ministers are so emphatic in their opposition to this practice that they will not officiate at a funeral on the Sabbath unless it is a necessity to bury on that day. We believe it would be well if ministers in smaller towns and country districts would agitate this matter and try to do away as far as possible with Sunday funerals.

The practice once so common of “entertaining” at funerals, that is, of preparing a meal to which everybody is invited, is also passing away, or at least being greatly modified. It was a reasonable practice in earlier years, when the people went so far to their funerals. There is little reason for continuing it in towns and cities, and so the opposition to it has been able to make itself felt.

Perhaps we ought to learn from England the importance of guarding against unnecessary show and disproportionate expense in connection with our funerals. There is a temptation in this respect which few can resist. Families of means often spend large sums at funerals. Coffins must be the very finest. Floral decorations rich and expensive. An unmeaning and unnecessary show in every respect. Poorer families are tempted to imitate, and so spend money in the burying of their dead wholly out of proportion to their means. In the Established Church of England there is a Reform Association which is fighting against these and other evils, and by lectures, sermons and pamphlets is seeking to effect a change.

This Society is also opposing the use of strong and durable coffins, and so would not favor metallic cof-
THANKSGIVING IN THE OLD HOME.

Like the patient mose to the rifle I hill
The wee, brown house is clinging;
A last year’s nest that is lone and still,
Though it erst was filled with singing.
Then fleet were the children’s prattling feet,
And their thrilling childish laughter,
And merry voices were sweet, oh, sweet!
Ringing from floor to rafter.
The beautiful darlings, one by one,
From the nest’s safe shelter flying.
Went forth in the sheen of the morning sun,
Their fluttering pinions trying;
But oft as the reaping time is o’er,
And the hoar-frost crisps the stubble.
They haste to the little home once more
From the great world’s toil and trouble.
And the mother herself is at the pane,
With a hand the dim eyes shading,
And the blush of girlhood tints again
The cheek that is thin and fading;
For her boys and girls are coming home,
The mother’s kiss their guerdon,
As they came ere yet they had learned to roam,
Or bowed to the task and burden.

Over the door’s worn sills they troop,
The skies of youth above them,
The blessing of God on the happy group,
Who have mother left to love them.
They well may smile in the face of care,
To whom such grace is given;
A mother’s faith and a mother’s prayer
Holding them close to heaven.
For her, as she clasps her bearded son
With a heart that’s brimming over,
She’s tenderly blending two in one,
Her boy and her boyish lover.
And half of her soul is reft away,
So twin the dead and the living,
In the little home wherein to-day
Her children keep Thanksgiving.

There are tiny hands that pull her gown,
And small beads bright and golden,
The childish laugh and the childish frown,
And the dimple fingers folden.
That bring again to the mother-breast
The spell of the sunny weather,
When she hushed her brood in the crowded nest,
And all were glad together.
A truce to the jarring notes of life,
The cries of pain and passion,
Over this lull in the eager strife;
Love hovers, Eden-fashion.
The trees are resting. In the Spring
Prostration long ago in the mad effort to bear two harvests a year.
The trees will soon lay aside their garments of beauty, and stand like statues on the pedestals of hill and valley, resting. The winds will whisper, but get no response; the trees are resting. In the Spring they will wake and put forth the gathered strength. — Rev. O. P. Gifford.

STRENGTH IN REST.

IS IT ANY WONDER?

IS IT any wonder so many young girls are drifting from the paths of virtue, when so many who should hold the standard in the home, and in the church and nation, are drifting so far from God’s standard? Little girls from infancy are decked with rings and other jewelry, bright and gay clothing, and are often teased by parents and others about the opposite sex, while yet almost in their babyhood.

At the age of twelve or fourteen they are allowed to read novels and love stories, and sometimes to keep company with and write notes at school to the opposite sex. A little later she begins to keep company with no object but to win some one’s affections. In the trail of this follow buggy rides, keeping late hours, and then—a broken heart and a tarnished name. And mother and father with aching heart almost charge God foolishly. Mother has done all the hard work to let her daughters have a good time (?). They have borne but little responsibility.

How different from God’s standard! In 1 Peter 3:4 we find the standard for Christian women in dress and manner of life, and in Ephesians 5:4 fathers are commanded to bring their children up in the nurture and admonition of the Lord. Can parents dress or teach their little children contrary to God’s standard? In Isaiah 3:17-20 we read of the curse pronounced upon the daughters of Zion for their pride; and their manner of dress is described. Can we expect anything but God’s displeasure when the dress of many professed Christian women is little less modest in color and fashion than that of their poor, fallen sister whom she only looks upon with scorn? —Sent of God.

STRENGTH IN REST.

THE verb of life hath two voices—
the active and the passive. The disciples came to Christ telling Him all things that they had said and done. Noting their nervous state, He said: “Come ye yourselves apart into the desert place and rest awhile.” Churning brings the butter, but resting brings the cream, and the cream is a condition of the butter quite as much as the churn. God giveth his beloved sleep; the best gifts come from God when we rest. Soon the great harvests will be gathered, and the tired earth will fold her arms and sleep; white robes, woven on the cloud-looms, will wrap her form, and for months she will sleep at the feet of God like a tired child. Wakened by the south wind in the Spring, she will rise refreshed for new service. If the earth were human, she would have had nervous prostration long ago in the mad effort to bear two harvests a year.

K EEP steady, fixed, quiet. These are the times that strain; perilous times, last day times, testing, trying times of trouble and turmoil; of temptation and trial. Hold steady. Do not worry! that unsteadies work; steady work never harms; it is healthy. Spasmodic work is hurtful, it jars and mars, worry rusts and corrodes, but steady, even if plodding, work is the best. Keep steady. The compass must not wobble; settled and steady is the only way to have it point right. Steady, settled, silent, still; there is a divine force in silent stillness. Perfect peace only, makes steady. The Holy Ghost is the Comforter that steadies, steadies into perfect peace, with mind stayed on Him. Excite­ment unsteadies, your own interests thwart you, and make your soul turbid, and your mind roily. Unselfishness fixes, establishes, steadies. Steady in Him. —Sel.

How mankind defers from day to day the best it can do, and the most beautiful things it can enjoy, without thinking that some day must be the last one, and that lost time is lost eternity.—Max Muller.
THE BRAVEST BATTLE.

The bravest battle that ever was fought,
Shall I tell you where and when?
On the map of the world you will find it not—
It was fought by the mothers of men.
Not with cannon or battle-shot,
With sword or mightier pen;
Not with wonderful word or thought
From the lips of eloquent men.
But deep in some patient mother's heart,
A woman who could not yield,
But secretly, cheerfully bore her part.
Age, there is the battlefield.
No marshalling troop, no bivouac song,
No banners to flaunt and wave,
But, oh, their battles, they last so long—
From the cradle e'en to the grave.—Selected.

TH- THIS is one of the subjects that men cover over with the whitewash of criminal silence, while the awful work of corruption goes on apace. Few have an adequate idea of the extent to which the human race is sunk in the filthy mire of self-abuse. Scarcely a young man grows up to man's estate without being more or less corrupted, and the number of young women is also great. It is taught by one to many and this was the conversation:

"Yesterday I dropped in at a bride's cute little home to sip a cup of tea. The poor little creature had had a hard day, and this was the conversation:

"But how do you make up?"
"I don't try. I just let him manage him."—Sel.

A CLEVER writer in the Philadelphia North American discusses this important subject in the following little story:

"We don't. He is always as cross as two sticks at breakfast. They say most men are. He gets off a lot of sarcastic things about women attending to their households, club women, and so forth, and then he goes away mad."

"Oh, dear me, you poor thing! And yet Tom told me this morning you were so congenial and so well suited to each other."

"So we are. When Harold comes home in the evening he hands me a little package and says he hopes it will please me. I tell him he is too good, and that I wish all women had as good a husband as mine. Then I see what he is giving me. Sometimes it's a lovely belt or a new chatelaine, or a fancy scarf, or something of that kind, and I give him a kiss and ask him to forgive me for being cross in the morning."

The little hostess looked dazed and went on sipping her Russian tea in profound silence. Finally she broke out:

"And yet you deliberately told me you did not manage him."—Sel.

MANAGING HER HUSBAND.

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"Oh, dear me, you poor thing!"
"We don't. He is always as cross as two sticks at breakfast."

"And yet you deliberately told me you did not manage him."—Sel.

Use Your Nose—"When you get up, leave your bedroom just as it was; go out into the pure morning air and breathe that till your nose is wide awake, then go back and take a few sniffs of your bedroom air; if it smells fresh and sweet, like outdoor air, you have good ventilation, and have breathed the breath of life all the night." If on the contrary it smells close, musty, "thick," sickening, your nose will have told you what your sense ought to have made clear without the test, that you have been breathing foul, unhealthy air, and that your bedroom needs ventilation.—Sel.

When overcome by bodily fatigue or exhausted by brain labor, no stimulant, so-called, serves so well the purpose of refreshment and rest, both bodily and mentally, as milk. When heated as hot as one can readily take it, it may be sipped slowly from a tumbler, and as it is easily digested, one feels very soon its beneficial effects. Few persons realize the stimulating qualities of this simple beverage.—Ladies' Home Journal.
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.

THREE WORDS.

There are three lessons I would write—

Three words as with a burning pen—

In tracings of eternal light,

Upon the hearts of men.

Have hope. Though clouds environ now,

And sadness hides her face in storm,

Put thou the shadow from thy brow—

No night but hath its morn.

Have faith. Where'er thy bark is driven—

The calm's dispport, the tempest's mirth—

Know this—God rules the host of heaven.

The inhabitants of earth.

Have love. Not love alone for one,

But man as man thy brother call,

And scatter like the circling sun

Thy charities on all.

Thus grave these lessons on thy soul—

Faith, hope and love—and thou shalt find

Strength when life's surges rudest roll

Light when thou else wert blind.

—Schiller.

WANTED—A YOUNG MAN.

Pick up almost any of our daily papers, and we see a number of advertisements headed in this way, and why! Is it because young men are scarce and hard to find? From the number to be seen on the street corners, or hanging hard to find? From the number to be seen on the streets, or hanging hard to find? From the number to be seen on the streets, or hanging hard to find? From the number to be seen on the streets, or hanging hard to find?

If you have are needed and you will be called. It is really astonishing how few young men we have that are up to the standard they could be and should be, to meet the wants of the business and religious world.

Not long since there was a young man needed as a clerk in a bank. The position was a desirable one but the importance of it called for special fitness on the part of the one to be employed, and—do you believe it?—in a town of over six thousand inhabitants, there could not be found more than two or three young men that could have been accepted, even as candidates for the position.

It would have been very interesting to young men if they could have had a side position and heard discussed the qualifications needed, and the ones not needed. This one smoked cigars and cigarettes, and he was not needed. Another was known to attend clubs and do a little drinking. Another spent all he earned on his clothes, and was not punctual in meeting his engagements. Another was not courteous, and spent his evenings in doubtful places. None of these were needed.—indeed almost every defect in character was considered and marked as objections to employing the different applicants.

Sowing wild oats, smoking, drinking, playing cards, lounging, late hours at clubs and other doubtful places, may seem innocent sport to be winked at, and it may be equally foolish for young girls; but when it comes to people of better judgment and business men who have important positions to fill, they take a different view of the matter. By these fast young men are placed on the list of "not wanted." And they are right in doing so, because it is a common-sense view, and the very thing that every sensible man would be expected to do.

Then, what is the right thing to do on the part of every young man, that he may be wanted? Go to work, prepare yourself for life's work and make yourself worthy of the calling or position that you may desire, to make life a success, and you will get there. Thousands have done it, and have not been disappointed; so may you. All you have to do is to will it so, and if you have attended to your first duty, God will help you to do the balance.—Gospel Messenger.

A BIG BLOT.

One day when Aunt Clara was out of the room, Charlie and Frank tipped over a bottle of ink which stood on her desk.

"Don't tell her," whispered Charlie. "We'll shut the door and run away, and she'll never know who did it."

"Oh! we ought to tell her," urged Frank, "and say we are sorry."

"No, don't tell her; its ever so much easier not to," whispered Charlie, and ran away.

"I'm going to tell her this very minute, before it gets harder," said brave little Frank.

When he had found auntie and told her, she hastened to her room and wiped up the ink, and put some salts of lemon on the ugly spot that it had made on the carpet.

"I'm so glad that you told me at once," she said; "for if the ink had dried in, it would have ruined my carpet and desk. Now I don't know that it will show at all."

"It is just like God's forgiving us, isn't it auntie?" said Frank, thoughtfully. "If we tell him about our sins straight away, and say that we are sorry, and ask him to forgive us, he does; and then our hearts are clean again."—Sunday School Visitor.

"Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations,—these are the silent threads of gold, which, when woven together, gleam out so brightly in the pattern of life that God approves."

I find the great thing in this world is, not so much where we stand, as in what direction we are moving. To reach the port of heaven we must sail sometimes with the wind and sometimes against it—but we must sail, and not drift; nor lie at anchor.—Oliver Wendell Holmes.

"Bad habits are like worms in a tree; if you don't kill the worms, they will kill the tree."
Committee of Publication.—Elder Samuel Zook, Abilene, Kas.; Eli Hoffman, Donegal, Kas.; H. N. Engle, Abilene, Kas.; H. N. Escol, Editor. 

Elder Samuel Zook, Teens. All communications and letters of business should be addressed to the Editor.

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. Renewals may be sent at any time, and your credit will be promptly shown on the label.

5. If you do not receive the Vysitok within ten days from date of issue, write us at once and we will send the number called for.

To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

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

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

3. Communications without the author’s name will receive no recognition.

4. The date on the printed label will show to subscribers when their subscription expires.

5. Renewals may be sent at any time, and your credit will be promptly shown on the label.

FOREIGN MISSION FUND.

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A Money Order was received at this office from Elizabethtown, Pa., dated Oct. 12, 1898. No name accompanied the Order and we know not what disposition was intended should be made of the money. Will the sender please respond?

Bro. Jacob Zook and wife, who have been called home by the affliction and consequent decease of his mother, purpose returning to Tabor, Iowa on the 15th inst, to take up the work whereunto they feel themselves called. May God's blessing follow them.

We trust our friends will take advantage of our “Premium Bible Offer” on the last page of this issue. We offer you a good book cheap. A sample is kept on hand at our office so that those within reach can have access to and examine the work for themselves.

That the Sickle of Death sometimes does his work suddenly and unexpectedly has been vividly illustrated recently in our midst. Our Bro. Schlagenweit anticipated attending Sister Zook’s funeral; but in the midst of his expectancy he was so very suddenly called hence first.

On the 9th inst, Bros. S. H. Zook and J. N. Engle with others left for a visit to Custer county, Okla., where it was purposed to hold a love-feast on the 12th and 13th. Bro. Zook will probably spend sometime reviewing his earlier field of labor. It is intended also that commemorative services be held in the vicinity of Bro. J. Anthony, near Renfro, Okla.

Those wishing to correspond with Bro. Noah Zook and wife should take note that they should continue to be addressed at Harrisburg, Pa. They left Philadelphia on the 2nd inst., for Grater’s Ford where they probably remained until the Silverdale Feast. We trust God does bless these workers in their labors of love, giving them the consciousness of abiding in “heavenly places in Christ Jesus.”

Bro. J. Forney and Sister Fannie Hoffman, who sailed from New York for India on the 26th ult., reached London on the 3rd inst., making a successful voyage across the Atlantic. The latest report that we have received gives the information that they sailed from London on the 19th inst. A letter mailed at Queenstown, Ireland, Nov. 1st reached us too late for insertion in this issue.

Such who may desire to ship produce to Bro. Stover of Philadelphia for the benefit of the Mission will please note that the station to which such goods should be shipped is North Penn. Junction, of either the Penn., or Reading R. R. We understand through Bro. Keeport's report that such goods are freighted free of charge.

We call attention to a report by our friend A. Ben-Ofiel of Jerusalem, in another column, of a “Missionary Conference on Mount Lebanon.” We feel an unabated interest in anything that sends the Gospel into the regions beyond; and especially do we look upon it as a token of the times to see a revival of this work so nigh to Antioch, the great mission center of the first century.

We learn privately that Bro. and Sister Cress are continuing their journey eastward, purposing to be ready to sail in the early spring for South Africa. If God wills, they spend Nov. 13 at Chicago, Nov. 20 at South Bend, Ind., Nov. 25 at Erie and drop on the same train. They purpose stopping later at Dayton, Ohio, and other points eastward. We are confident that they will be helped forward after a godly sort.

Sister Lydia Brewer and Davidson, of Osage City, Kas., spent some time visiting friends in Abilene; also taking In the Feast on the 5th and 6th inst. She gives a pressing invitation to ministering brethren to stop at Osage any time, and assures a hearty welcome to hold services in that place. This invitation is made without distinction of person, and on short notice arrangements can be perfected for a meeting. Sister Brewer's home is within one mile of the M. P. depot and her hospitality may be cheerfully shared.

Should the archipelago of the Philippines remain under the American flag, the Christians of this land will have to face the problem of what action to take toward giving the Gospel to their brethren there. Dr. William Elliot Griffis has written for The Sunday School Times of November 19 a scholarly resume of the present conditions in that far-off land, which gives one an excellent idea of the factors that enter into the problem, from a missionary point of view. The author's long residence in, and study of, the Far East, fit him peculiarly to treat of this subject.

A friend asks, What is the Christian's attitude toward the world at present? Jesus said: “Ye are the light of the world.” “Ye are the salt of the earth.” The attitude and calling of the believer in this age has been wonderfully mis-
taken by a false zeal. We are called to be "witnesses" and to proclaim the "glad tidings of the kingdom." If the scriptures mean anything, God never intended that the world should be converted in this dispensation. But many Christians think that God's purpose and are vainly spending their energies on wrong lines.

The President's proclamation for Thanksgiving will undoubtedly be read with the usual interest attendant upon the appearance of this message. That we as a nation, even in the midst of perilous and trying times, have abundant reasons to be thankful is not a matter of question. The question is rather, Do we get down before our God in deep humility, acknowledging the hand of Providence as having been very distinctly upon us in a multiplicity of ways? How will I celebrate "Thanksgiving Day"?

The many friends of Sister Maria Zook have undoubtedly, from previous reports, been waiting with anxiety to hear the consequence of her affliction. As will be noticed under "obituary" of this issue, she has at last, after confinement to her bed for over 16 weeks, yielded her spirit to God. Sister Zook has been living amongst us since 1880, when the family moved from Penn. to Dickinson county, Kans., to their present home 7 miles north of Abilene. She will be missed in home and church circle both as a mother and as a mother in Israel. She has left a record to which younger Christians may well look.

We learn by private letter that Bro. Eber Zook and wife reached Liverpool on the 3rd ult., everything indicated that we were positively forced to abstain for some time. After passing through a series of crucial tests, on the morning of the 23rd, we recognized the "divine touch." The question was put to us whether we believe that in the face of present depressing indications God is able to effect an immediate, perfect cure in our case. We said, Surely, Lord, Thou art well able. The second question put to us was, Do you believe that God is doing the work now? To this we replied, (seemingly in partial unbelief) Lord this is too great a blessing to be conferred upon unworthy me—and prayed for a strengthening of our faith. From that hour the fever was positively relented. Our appetite returned; sleep came to us with a sweetness and comfort not enjoyed for months even before our affliction; we have been able to take up our arduous labors, even reading profusely without inconvenience, from which we were positively forced to abstain for some days previous; our strength has since been returning to a degree almost beyond our own ability to comprehend in the face of conditions so depressing in both home and office. In our simplicity we recognize the hand of the God in whom we believe and trust as having been over us. To Him we desire to give the glory by our strength and by our life. We are glad to say that we have been taught some new lessons and made the recipients of some newly revealed truths which are undoubtedly intended to prepare us for on-coming tests and conflicts. Pray that we may be kept humble and obedient, so that the power of God may abide upon us constantly.

Special blessings should extract from us special thanksgivings. We feel to express our gratitude to God in supplying the peculiar and particular needs of the past month as they came upon us. We have had, to our mind, such vivid demonstrations that our God controls the purse-strings and owns the gold and silver that we are led here to record a few instances. On November 1st, in answer to a special petition, a brother from Illinois wrote: "Enclosed find $ which was accepted it as from the Lord, knowing that it supplied a then pressing need. From various sources there came to our hand larger and smaller amounts, very timely, in answer to prayer. A brother from Illinois wrote: "We were positively forced to abstain for some time. After passing through a series of crucial tests, on the morning of the 23rd, we recognized the "divine touch." The question was put to us whether we believe that in the face of present depressing indications God is able to effect an immediate, perfect cure in our case. We said, Surely, Lord, Thou art well able. The second question put to us was, Do you believe that God is doing the work now? To this we replied, (seemingly in partial unbelief) Lord this is too great a blessing to be conferred upon unworthy me—and prayed for a strengthening of our faith. From that hour the fever was positively relented. Our appetite returned; sleep came to us with a sweetness and comfort not enjoyed for months even before our affliction; we have been able to take up our arduous labors, even reading profusely without inconvenience, from which we were positively forced to abstain for some days previous; our strength has since been returning to a degree almost beyond our own ability to comprehend in the face of conditions so depressing in both home and office. In our simplicity we recognize the hand of the God in whom we believe and trust as having been over us. To Him we desire to give the glory by our strength and by our life. We are glad to say that we have been taught some new lessons and made the recipients of some newly revealed truths which are undoubtedly intended to prepare us for on-coming tests and conflicts. Pray that we may be kept humble and obedient, so that the power of God may abide upon us constantly.

It is not out of Christian order to have the affections and emotions stirred. Paul's farewell and Jesus at Lazarus' grave are examples of our privileges.

LOVE-FEASTS.

KANSAS.

Rosebank . Nov. 26-27

Pennsylvania.

Silverdale (Nearest Rail Road Station Perkasie) . Nov. 12-13
church news.

local church news.

Philadelphia Mission.

Credits and Donations.

Balance on hand................................................ $227.17
Louisville, Ohio.................................................. 5.00
Canton, Ohio.......................................................... 1.00
Talmage, Kans...................................................... 2.62
Martinsburg, Pa.................................................... 1.00
Mechanicsburg, Pa.................................................. 2.00
Donation for Love Feast.......................................... 13.50

Total ................................................................. $227.30

Expenses.

Rent................................................................. 9.00
Shoes, etc.............................................................. 3.10
Provisions......................................................... 4.50
Love Feast.......................................................... 17.00

Total ................................................................. $34.60

Peter Stover.

Philadelphia, Pa., 4248 N. 2 St.

Chicago Mission.

Relief and Sewing School Department.

Report for month of October is as follows:

Donations.

Sister Swift, Englewood, III.................................. $1.75

Expenses.

Dry goods............................................................ $2.00
Shoes, etc............................................................. 2.00
Groceries and other necessaries............................. 5.00

Total ................................................................. $9.00

We have also received from Bro. Henry Trump a barrel of clothing, vegetables, etc. May God bless all who are so willing to be used by Him to carry on this work, is our prayer.

Yours in His name,

Sarah Burt.

Englewood, Ill., 6001 Persia St.

from the field.

On Our Mission.

Therefore also now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning, and rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness and repenteth him of the evil. Joel 2:12,13.

We greet all the dear readers of the Evangelical Visitor in His dear name. We are glad to note the labors of so many of those who are laboring in the home land and in the foreign fields. Our hearts are especially stirred in reading the report of our dear Elder Jesse Engle in the Matopa Mission, S. Africa. May our hearts be touched to pray more earnestly than ever before for the dear ones who have taken upon themselves by the divine call the toil and labor of building up a Mission in that land of darkness, superstition and sin.

When we consider the sacrifices those who have gone to the front have made, what will we sacrifice to help on with the work? May all our hearts feel the small voice as He whispers to us and points out our duty; and may we all heartily respond, so that when we shall stand before Him we may say, Well done.

Since our last report we have spent two weeks in the Philadelphia Mission, founded by Bro. Peter Stover in his own hired house, now No. 3423 North 2nd St.

Through unceasing efforts of Bro. Stover and his co-workers they have a Sunday School of over one hundred children enrolled, with an attendance of about 75 or 90, with some variation. These children are, with very few exceptions, such who are very poor and who have never in a Sunday School before; and many of them to have been gathered into anything like a respectable audience.

We are glad to say that the efforts put forth by Bro. Stover and his co-workers have been crowned with so much success.

The following are some of the workers in the Sunday School: Bro. S. G. Engle, Supt; Sisters Fannie Engle, Mary Stover, Lydia Hunsberger, Sarah Stover; Sister Stinson of the M. E. church has also been an efficient worker in helping to start this noble work among the poor, and is still taking quite an active part in the work.

Much more might be done in gathering in of the poor, neglected children of this part of the city if the workers had the means wherewith to both feed and clothe the needy.

May the Lord touch the hearts of many of our dear Brethren to contribute to this needy field as the Lord would have them do, knowing that it is said by the spirit of inspiration, "It is more blessed to give than to receive."

Bro. Stover and co-workers are very careful to distribute what is sent them as they deem to be the best for all concerned. Good second hand clothing for children can be used to good advantage, while in many cases new clothing and shoes are required.

Who will come up to the help of the Lord on these lines and share the glory that shall follow when the Master shall say, Well done?

During the two weeks that we have been here we have had services every night and visited many of the poor families, inviting them to the services.

We find many of the men of these poor families slaves to rum and tobacco for which many of the wives and children are not responsible and need our sympathies.

The meetings were not so largely attended as we would have desired to see them, but were quite interesting. A goodly number of such who have been professors saw the need of a deeper work and a cleansing from the old man in order to live holy lives. Others became interested in seeing their need of salvation, and we believe some received definite help.

Many were pleased in the plain way in which the Word was spoken, saying they comprehended the truth better than ever before. A number of young girls seem quite earnest in seeking to know the way of salvation and light. What these dear people need is real Bible salvation from all sin. This truth was desired to be set before them by the power of the Holy Ghost.

We feel that we withheld from them no part of the truth the Lord gave us, and therefore feel free in having done what we could.

On the 25, 27 and 28 of October, Philadelphia was crowded by thousands of people from various parts of the country who came here to participate in the great "Peace Jubilee" to which we paid no attention because we are not of the world. Of the people's money, (or rather the Lord's) $150,000 we think might have been spent more to the glory of God.

On Sunday eve, Oct. 30, we closed our series of meetings at the Mission by comments on Col. 2:12,13,14. We pray that the dews of divine grace may water the seed sown that much of it may produce fruit unto eternal life, though we do not see the immediate result.

On Sunday, Oct. 23, we, by request, filed the pulpit of the U. B. church. Remarks from 2 Cor. 5:17 were very generally received and endorsed by many present.

On Sunday, Oct. 30, we listened to a helpful sermon by the minister of the United Evangelical church from Isa. 6:8-9. We are so glad the Lord has given us of that charity that rejoiceth in the truth no matter by whom spoken.

On Monday night, Oct. 31, we attended a meeting of the Redeemed Men of the Sunday Breakfast Association, on Twelfth st., above Race. At this meeting we heard the testimony of a number of men who had been low down in drinking and gambling dens. Oh we rejoice that the
Lord is abundantly able to save and deliver men from the ruin and tobacco devil to which these men freely testified. Praise his name!

On a Sunday morning there are from two to fifteen hundred men get rolls and coffee free at the above institution; and then they tell them the story of Jesus and his love through which many are saved and lifted up from a life of sin and degradation. Many of them now occupy prominent and paying positions. May the dear Lord raise up many more such whom he can use in the highway and hedge call.

This class of people are neglected by many of the denominations of our day; but we are glad the Lord is raising hedge callers, especially in our large cities.

"See o'er the world the open doors inviting, Soldiers of Christ arise and enter in. Brethren awake, our forces all united. Send forth the Gospel, break the chains of sin."—So goes the song.

Let all come up to the work of the Lord against the mighty, and though we go forth with weeping, bearing precious seed, we shall doubtless come again bringing our sheaves with us. Yours laboring for the lost of earth.

NOAH AND MARY ZOOK.

Philadelphia, Pa., 3423 N. 2nd. St.

REPORT FROM BRO. CRESS.

October 22nd we began a short revival at Franklin Corners church. We had expected some help in preaching the Word, but it seemed that the messages were laid directly upon us night after night, and we knew of nothing else that would please God except a bold, fearless denunciation of sin in high places, a crying out against the toleration of the "old man," are commendation of the despised old-time death-route by way of Calvary and the Cross, thus getting men and women in touch with Jesus and His cleansing blood that cleanseth from all sin. We spoke here twelve times and had the unspeakable joy of seeing three of the saints led out of their wilderness experiences into the land of Canaan, receiving the baptism of the Holy Ghost and with fire as they went. Praise God forever! Others confessed to having received definite help along various lines. The meetings increased in interest so that the last was the best. It closed with a tidal wave of victory; some of the Brethren shouted, some wept, others gave vent to peals of holy laughter, and in short:

"Heaven came down our souls to greet, While glory crown'd the mercy-seat."

On the evening of Nov. 5th we spoke at the Brethren's place of worship in Polo, Ill. Again on the day following. The audience was quite large and a missionary talk was expected; but here as elsewhere, when a rather worldly conscience assembles, God holds us up to the line of full salvation from sin, worldly pride, church formality and festivals, the traditions of the elders, and despotic tyranny of a ministry which is composed of men who are carnal, worldly-minded, tobacco using, lust-fulfilling, and lodge-devil possessed.

Beloved, these are indeed perilous times, evil men and seducers are waxing worse and worse, and the emergencies of the day call for an army of men and women who will boldly face peril and death, who will not compromise with the world, the flesh, the devil, nor any of his imps, but who will take a bold, fearless stand for God and his Christ, and teach by precept and example, and in the power and demonstration of the Holy Ghost, that the life hid with Christ in God is a reality, that to be a Christian means to be separated from the world and its sinfulness in word, in deed, and in thought. God bless the faithful few, convict and save the masses of carnally-minded professors, and teach us all more what it means to be swallowed up in the sweet will of God.

G. C. and SARA CRESS.

Fair Haven, Ill., Nov. 7, '98.

MISSIONARY.

"The field is the world."—Matt. 13:38.

"Go ye into all the world and preach the gospel to every creature."—Mark 16:15.

"For the Son of man is come to save that which was lost."—Matt. 18:11.

MATOPA MISSION.

Bulawayo, S. A., Sept. 27, 1898.

(Rom. 12:1.)

A gain it has become my duty from various causes to go to Bulawayo. Accordingly, on the 27th arrangements were made, when at eleven o'clock myself with the native boy and our two little beasts of burden took our leave for the journey, Sister Eagle with Sisters Davidson and Heise taking sole charge of the home, with the help of a trusty native (who is much in our employ), until I shall again return, which, under God's care, shall occur by November 1st. Their courage indicates good soldiership for Jesus, as female missionaries but such is the result of those who anchor themselves to the Lord. The day being warm, we traveled leisurely along, the grass having been recently burnt, the foot-paths were clean and well defined until we struck the more clearly defined wagon-path a few miles from the Fort.

The journey of the day was pleasant, made more so by the countless changes we saw, even to the distance of ten miles. As spring is upon us, the flowers are making their appearance in abundance, although some beautiful ones are visible during the entire year.

One special cheering feature was the meeting of our chief Induna. As we were leisurely walking along, we saw a number of rods in advance of us, a native crossing our foot-path, who, after taking a look at us, stopped and shouldered his poles, and with hatchet in hand came toward us, and before fully arriving, exclaimed his friendly sockabona, (I see you; or, in our term, How do you do?). On fully arriving he stretched out his hand, giving us as friendly a shake as any white man could, sealing it with a smiling countenance and asking where we were going, inviting me to his home on my return. Although having no hat on his head, but few clothes on his body, and the sweat rolling over his face, there throbbed under that black skin a heart with joy and a, friend.

A very brief interview ends it all and again he stretches out his friendly hand saying, salone kuhle, (fare you well), and went his way. The sun was still in the firmament when we arrived at the Fort where we were most cordially received by the commissioner. They administered to our comforts, and supper and comfortably bed was furnished freely. Retiring early, we had a good rest until midnight, at which time I asked the Lord to awaken me. So by 12 o'clock I calmly awoke. A little before 1 a. m. we were on our way and in the cool of the night, by bright moonlight, we traveled about ten or twelve miles and at five in the morning stopped several hours to take a rest, feed the donkeys, and take our breakfast. After this we again took our "staff and traveled on," arriving in Bulawayo at precisely 11 o'clock a. m., happy because of our early and safe arrival. Although these bones, which have had sixty years trial, were a little tired and the feet pretty well blistered, it did not distract from the peace and joy in the soul. It only reminded us that we have left blessed home comforts and surroundings for Missionary life in obedience to the Master's last command (Matt. 28) as well as to a definite call by the Holy Spirit to Africa, or the heathen fields.

To-day a little rest is taken and the necessary business is attended to, hoping in the early morning to retrace the steps homeward, feeling that He will give me abundant vitality to end the sixty miles
walk. While it would be more pleasant to sit even in a spring or lumber wagon to make these journeys, it is nevertheless done with joy, knowing that it is done "heartily as unto the Lord and not unto men." It gives us real joy to see how signal the Lord has and is still caring for us; not only in supplying the daily needs, but as well the vital forces. But above all the spiritual needs which keep our soul in perfect peace and joy in the Holy Ghost, I thank God for the unbroken chain of fellowship, even since He first made my soul His dwelling place. And even though I have not been burned up by a strange fire that seemed (Rev.) to fall down from heaven, my soul has been aglow with the flame of love and peace which I hope to enjoy in the Kingdom.

I feel assured that you are quite desirous to know the facts of our surroundings, and often wonder if we are safe. How can we be otherwise, until the Father desires some of us to seal our testimony for Jesus with our own blood, as also Jesus sealed His testimony with His blood. The Lord has given such a glorious promise to the church by the mouth of the prophet.—Isa. 54. Even though weapons should be formed against us, the Lord Himself controls them, and can make those which were made for our destruction to serve for our protection. But friends and brethren, be assured we are (to the best of our knowledge) in the midst of friendly surroundings and some anxiously waiting natives, as they come in reasonable numbers to our worship every Sabbath and anxiously await the opening of the school, which will no doubt occur soon after our arrival home.

Circumstances in connection with our building are such that we will soon vacate the tent, after which the Sisters, Davidson and Heise will at once open, and minister in that department.

By private letter we were also asked concerning our needs, and in what they consist. A brief answer to this question may answer the query of many minds. When moving to the station, we took with us flour, both white and unbolted, cornmeal, oatmeal, pearl barley, beans, potatoes, and such groceries as we thought needful. We have since had an opportunity to add necessities and no doubt will be obliged to add more before the rainy season sets in, as it is very rigid sometimes. I was told yesterday that last year when it set in it rained for twelve days and nights incessantly. So it is seen that precaution is important under the circumstances.

We are mindful of the prayers and blessings of the homeland, trusting the
tend, like Rev. Kelk, of Jerusalem, Rev. Sykes, of Nazareth, etc., but sent papers that had to be read by others, which is rarely quite satisfactory. Apart from this drawback, everything passed off much happily. It was indeed a time of refreshing from the presence of the Lord to all present. Prayer for an outpouring of the Holy Spirit was frequent and most earnest, all feeling the great need of it to fit us for more devoted work in our several Mission fields.

As a member of the Evangelical Alliance these last fifty years, I rejoiced and praised God to find myself in the midst of an assembly of believers of different lands, exhibiting the unity of the Spirit in the bonds of peace and loving fellowship; and I do pray that one blessed and refreshing from the presence of the Lord happily. It was indeed a time of ship; and I do pray that one blessed and sought God to find myself in the midst of an assembly of believers of different lands, exhibiting the unity of the Spirit in the bonds of peace and loving fellowship; and I do pray that one blessed and refreshing from the presence of the Lord happily. It was indeed a time of ship; and I do pray that one blessed and

Our short stay of two and a half days in New York City was as blessed as it was short. We arrived in the city at 10:55 a. m. on the 10th, and repaired at once to the office of the White Star Line, where our ticket awaited our arrival.

We then took the elevated cars for Beroa Home, 250 W. 44th St., where we were most amiably received and consigned to our respective rooms. We must not neglect to mention that we were accompanied also from Philadelphia to New York by our dear Bro. Frank Kern, of Hamlin, Kansas, and Jacob S. Lehman, of Culbertson, Pa. The call of duty necessitated our being absent from the day sessions of the Christian and Missionary Alliance convention, but the remainder of the party were privileged to remain.

We desire to speak of our last night in America, which God, in answer to prayer, made one of the best, if not the best of our life spent in the home-land. We formed quite a company at Beroa and repaired to the Stephen Merritt Mission, where we enjoyed a real Holy Ghost service until 10:15 p. m.

We then moved on to the Midnight Mission, 17 Doyle St., Chinatown. Words cannot tell how our souls went out after the poor fallen ones, both men and women, who gathered into that hall to hear Major Cole plead with the wandering ones to come back to the fold. Oh, if some of you dear ones could go into a place like that, you would have more burden than ever before to pray for the slain work. Every one of those mothers' sons and daughters are precious to God's sight, and are only diamonds in the rough. All they need is a good washing and polishing. In your prayers, don't forget the slain Missions.

After the services there had closed at 12:10 a. m., and the rain, which was falling heavily, abated, we were kindly conducted by Dr. Ferry, of the above Mission to a Chinese temple. The Dr., by his amiable, soul-winning way, has won the utmost confidence of the priests in charge of the temple, and it was only by virtue of his influence that our party was admitted at all. Again do words fail us in the attempt to describe that building and its contents held so sacred by every Chinese man who is not a Christian. The most skillful carving that beggars all American attempts on that line; the most gorgeous curtains of most intricate needle-work festooning the whole place; and last, but not least, the hideously quaint idols, all served to call forth from our party many exclamations of wonder and admiration. We then returned to Beroa, arriving there at 2:15 a. m. today.

After a few hours of rest and breakfast over, we took our luggage and went down to Pier 46, where our steamer lay, awaiting the noon hour for sailing.

We were accompanied to the pier by parents, Bro. Kern, Lehman, John K. Forney, and Sister Fannie Hoffman. They were allowed to come with us on board, to our room, which was then and there dedicated to God, so long as we remain on this vessel. Then came the final and re-consecration of us to God for service by our parents, and farewell were said, with many tears—not of sorrow, but of joy in that God was about to separate us for the sake of souls. Promptly at 12 o'clock the sacred strains of the usual mariner's blessing washed the gangways down, and our vessel committed herself to the arms of the sea. As she passed the pier, hundreds of handkerchiefs and hands waved a last adieu, while those on the pier raised the sacred strains of "God be with you."

Since then, our vessel has been plowing her way across the mighty deep at the rate of 19 knots an hour. She certainly is deserving of her name as, bidding defiance to wind and waves, she pushes her gigantic form through the waves, her screws churning the brine into a white foam, and leaving a broad wake behind her as far as eye can reach.

So far we have suffered no inconvenience from sea-sickness except that Mrs. Zook was forced to the loss of her supper.

A stiff breeze drives the heaving crests of waves in every direction. There are many on board who appreciate highly, just now, terra firma, but land has long since faded away into a low blue horizon, and then sunk out of sight. God is our refuge as never before, and we feel more than ever like trusting Him.

OCT. 13, 4:00 p. m.

"God is our refuge and strength, a very present help in time of trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Psa. 46:1, 2.

Our vessel has been steadily plowing her way across the sea in a due easterly course. A fresh, cool breeze has blown steadily and strongly from the north, all day. Many have been thoroughly sea-sick, your servants among the number. But we are fast recovering. Mrs. Zook has not been to the table at all today, but took an apple when served in our stateroom. The writer was down to breakfast, but had to part with it as soon as
he could get back to his room. He enjoyed a hearty dinner this noon, and feels ready to do justice to supper, which will be served soon.

The mariner's observations as taken from the chart are as follows: Oct. 13, 12 o'clock noon; Latitude 41 degrees 2 minutes N.; Longitude 65 degrees 30 minutes W.; Distance 388 miles; fresh breeze, moderately confused sea; fine, clear weather.

Oct. 14, 2:30 P.M.

To-day finds nearly all passengers in good spirits, with some little sickness. Mrs. Zook has been out on deck for the most of the forenoon, but was unable to go with us to the table at either breakfast or dinner, taking some nourishment in our room. The kindness of the Company's stewards is very marked, and especially so in looking after those who are unable to sit to the tables. Every day, at 11 o'clock, they serve an excellent, nourishing beef-tea to all the ill ones, and a fine rice-gruel at 9:30 p.m. This is outside of the regular meals, at which times those in their rooms are served with whatever they choose from the regular fare of those eating at the tables.

We take these observations from the chart: Oct. 14, 12 o'clock noon; Latitude, 49 degrees 14 minutes N.; Longitude, 56 degrees 44 minutes W.; Distance 446 miles; moderate breeze; fine, clear weather; moderate sea; distance, 410 miles. It will be seen that the vessel has made, in the past twenty-four hours, an average speed of eighteen and one-third miles an hour, and has sailed fifty-two miles.

OCT. 15.

This has been an exceptionally fine day. The sun has been the smoothest of any day so far, and it has been remarkably so the whole time. Many are expressing wonder, but when we think of there being aboard no less than seven faith-line Missionaries, all going to India, and each with a band in the home-land, praying for this very kind of weather, it is no mystery to us at all. Glory to God! 'The secret of the Lord is with them that fear Him.' The other Missionaries are: Bro. G. W. Sherman, editor of the Vanguard, of St. Louis; Sister Katie Peterson, of the same place; Bro. A. Norton and wife, of Rochester, N. Y.; and Sister E. V. Baker, of the same place. The last named goes second cabin, with ourselves, while the other four are traveling steerage, but are happy and contented. They have chosen that passage as a matter of self-denial, and not of necessity, and are accordingly blessed. We, however, felt lead to take second cabin. Both of us are quite well to-day, although Mrs. Zook continues to take her meals in our stateroom.

The mariner's observations at noon to-day were: Latitude 45 degrees 32 minutes; Longitude 46 degrees 38 minutes; distance, 436 miles; moderate breeze; fine sea; clear weather. We are now about twelve hundred and fifty miles from N. Y.

Oct. 17.

Yesterday being the Lord's day, we did no writing. The chartee's report for the past twenty-four hours, up to 12 m. to-day, is as follows: Latitude 45 degrees 22 minutes N.; Longitude, 60 degrees 9 minutes W.; Distance, 526 miles; fresh, northerly breeze; rough beam sea; cloudy weather. Had a Gospel service in the second cabin dining-saloon, last night. Several of us held forth the Word to the people. They seemed much interested. The Missionaries in the stateroom have been having services every night at a place on deck at which all three classes of passengers can conveniently assemble and hear. We have been going down hereforeto, to help, but have since learned that it is absolutely impossible for all the passengers of different passages to mix, so we must refrain from going down. However, we expect to witness on our own deck just above the open place where the services are held with the steerage passengers.

OCT. 18, 10:30 A.M.

The Queenstown mail is now closing, so we will of necessity close our communication for the present. We are feeling fairly well. Above all, Jesus abides within, and His blessed company is the best thing in this world. Yours bound for the heathen.

J. EBBE AND AMANDA W. ZOOK.

Mailed at Queenstown, Ireland.

OUR DEAD.

SCHLAGENWEIT.—Died near Acme, Kansas, Oct. 27, 1888, Bro. David Schleglenweit, aged 66 years, 9 months and 26 days. Bro. Schleglenweit had never been married, in consequence of which he had been living alone at the time of his decease. He had his peculiar conviction as to his choice of life and has had his special peculiarities as a man and a Christian. Deceased seemed to know that his end was near. He had been complaining for a few days but never about. It was not suspected but that he was in his usual health until, having put his house in order, he went to the home of Bro. Engle, seeming-ly with the knowledge that he had come there to die. He gave directions about his property and in a measure unexpected to the family, he was led to heart trouble. Funeral services conducted at the Newbern church on the 30th, and interment made in the adjoining cemetery.

For the dead was shown by the over-crowded house at the services.

ZOOK.—Died, in north Dickinson county, Kansas, Nov. 6, 1898, Sister Maria, wife of Elder Samuel Zook, aged 63 years, 6 months and 14 days. The departed sister was born in Franklin county, Pa. Her maiden name was Bower. Her sister was Sister Eder M. H. Oberholtzer. She leaves a husband and 7 children—5 sons and 2 daughters—to mourn their loss; Noah E., Aaron O., Rev. Samuel H., Rev. Christian B., facb b. M., Mrs. Katie Haigh and Mrs. Fannie Burkholder. Deceased had been converted at the age of about 15 years and was united with the Brethren in Christ church by Chris­tian baptism when 16 years old. She has ever proven an earnest and faithful member. Something over two years ago she entered upon a wholly consecrated life and enjoyed, as she often witnessed, the fullness of God's love. On the 4th of September, 1896, she was united in marriage with Elder Samuel Zook. She was the mother of 12 children, 7 of which are living, as above stated. The cause of her death was by an inward tumor from which she suffered much. During the time of her affliction her faith in Christ was never shaken and never expressed a fear or a doubt with regard to her salvation, bearing her suffering with a patient waiting and long­ing to be absent from the body and to be with Christ. Funeral services at Zion church on the 8th which were solemn and impressive with a very large attendance was by Bro. Jacob N. Engle and the home Brethren. Text 2 Tim. 4:6-8. Interment in adjoining cemetery.

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