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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
THE SOUL THAT ENTERS A STATE OF CONSCIOUSNESS OF SINS FORGIVEN IS A HAPPY SOUL. TO KNOW THAT CHRIST HAS PAID THE DEBT AND MADE ATONEMENT SEEMS FOR THE TIME TO GIVE FULL SATISFACTION TO THE SIN-SICK PERSON. BUT THERE COMES A TIME IN THE LIFE OF EVERY INDIVIDUAL WHO WOULD WALK IN THE LIGHT, WHEN THE CONSCIOUSNESS DAWNS UPON HIS SOUL THAT THERE IS A POSITIVE DISTINCTION BETWEEN "THE GUILTY OF SIN" AND "THE POWER OF SIN."

Many persons reach the point of pardon who never have by faith laid hold on the cleansing effect of the shed blood. Many indeed are reckoned holy who never have consented to "go with Him all the way." God is minded to set us apart for His special use; but we must also consent to be set apart, else the "fulness of joy" can never be our portion.

To receive the "mind of Christ" is to abandon the "minding of the flesh." To be in perfect peace means to yield over to God's control, the whole being by a complete consecration to Him. This is a distinct operation from justification, which is distinctly an act of faith on our part.

To us it is however no more a question of "first" or "second" works of grace. Any phase of saving knowledge and power is distinct as to its operations, and it is more a matter of conscious exercise of faith for a distinct promise than any given numeral in Divine order. Nevertheless, we dare not evade "divine order." The consecration phase of this great salvation cannot be effected before we believe for our justification; and the joy which follows the consciousness of our separation in Him is recorded elsewhere than is the buoyancy which follows the knowledge of sins forgiven.

But how comparatively few ever enter into the joy and glory of full salvation, as a consequence of a complete abandonment of the being to God, with its attendant power over the world, the flesh and the devil! All for God means no reserve for self. To forsake everything means to hold back nothing. And the blessedness of such a life with its attendant crucifixions and continual death reckonings extract frequent hallelujahs and notes of "glory" and "praise" unknown to the soul who has passed the mile-post where faith is exercised for justification.

These things are better realized than expressed; and to believe them is more satisfaction to the individual and more gratifying to God than to controvert their existence in the Divine economy of grace. Many individuals have fumbled about in the realm of Christian experience for years before they realized the possibilities of grace through faith in a life of victory over sin, being then only able to give spontaneous expression to the unsuppressible joys of a full and free salvation.

These things (conditions) are found in the upper strata of the Divine economy, beyond the reach of earthly ties, and outside the environments of sensual gratifications. Glory to the name of our God!

To accept the crucified Christ leaves no choice in our lives but the divine will. Great things for self are left out of the question. It is not a desire for graces, experiences or blessings, but God only. These will follow when He truly is the centre for our affections.

Faith is the power which lifts us over the consequences of sin.
COME APART AND REST.

In the covert of His presence,
'Neath His overshadowing hands,
We may find a sacred pleasure
In awaiting Christ's command.

Far away the things that madden,
Far their vanity and noise,
May the Holy Spirit gladden
Waiting hours with heavenly joys.

In this time of holy resting
May our strength become renewed,
Not a care the heart molesting
In its gracious quietude.

Can the soul be sad or lonely
In Thy company, O Christ?
Looking to Thee, and Thee only,
Keeping with Thee constant trust?

Life amid serenest quiet
Like a brooklet flows alone,
Undisturbed by tempest riot,
Singing hope's expectant song.

Blessed are the green oases
Here and there for pilgrims stored.
As they follow in the traces
Of the footprints of the Lord!

—The Presbyterian.

'.TRUST.'

At times along our journey here,
Our Father's voice we scarce can hear;
Does seem as clouds His face do mask.
"What shall we do?" we trembling ask.

Just simply trust.

When gloom increaseth day by day,
Our soul unlit by heavenly ray;
When sweet communion with the Lord
Has ceased, we cannot love His word.

We then should trust.

When adverse winds upon us blow,
When failures upon failures grow;
When Satan cries, "It is defeat!"
His victory seems almost complete.

Yet we should trust.

Yes, trust in every hour of need;
In bendage, trust, we shall be freed;
We make the crooked places straight,
And open every brassy gate—
If we can trust.

It isn't hard for us to trust
If we've the secret—for we must
Receive the Comforter who's come.
He makes each heart a trusting one—
That's how we trust.

His presence conquers every doubt;
'Tis He alone casts Satan out.
It's not by sight, but faith, we walk,
While He, as we together talk,
Tells us to trust.

—Selected.

For the Evangelical Visitor.

"I CAME TO KINDLE A FIRE."


The Scriptures abound with metaphors comparing spiritual things with natural things, and heavenly things with things of earth, in order to illustrate more plainly the great scheme of salvation to the human family.

Under the Levitical priesthood the two sons of Aaron assumed an attitude of independence by offering "strange fire" and suffered the penalty of death.—Lev. 10:2.

Fire symbolically represents the Holy Ghost. Where there is fire, there is light. So to enlighten the world which is shadowed in darkness, God sent the Holy Ghost.

Fire will remove the dross and purify gold; so will the regenerating power of the Holy Ghost in the sinner's heart. Where there is fire there is warmth; so the iceberg of the sinner's heart is warmed by the rays of the sun of righteousness, as there are no people on earth so warmly attached to each other as the people of God. Therefore the Savior in speaking to His disciples said, "By this shall men know that ye are My disciples if ye have love one to another."—Jno. 13:35.

In the journey of the children of Israel from Egypt to the promised land, God led them by a pillar of fire. And the Savior, before he left His disciples, gave them the promise of the Holy Ghost that should guide them into all truth, and be with them always, even unto the end of the world.

In the days of the Prophet Elijah, when the children of Israel were grossly carried away by the sin of idolatry, God clearly demonstrated by fire that He was the true God. "Then the fire of the Lord fell and consumed the burnt sacrifice and the wood and the stones and the dust, and licked up the water in the trench: and when all the people saw it, they fell on their faces and said, 'The Lord He is the God; the Lord He is the God.'"—I Kings 18:38-39.

Under the Levitical priesthood, in the offering of the sacrifices, God required a perpetual burning. "The
EVANGELICAL VISITOR.

For the Evangelical Visitor.

SUNDAY SCHOOL WORK.

Why is the Visitor so silent about Sunday School work? Is there nothing good in Sunday Schools? Is it not a good place to sow good seed, namely, in the young hearts?

I often feel sad to think that there are so few willing to teach. The general excuses are, We are too much tired down; we want to go visiting sometimes; sometimes we get company, which would interfere; we do not understand how to teach, but if we could do as this or that one or two of us would teach a class; there is such a great responsibility on a teacher. Others say that there is “so little in it,” and that Sunday Schools are not conducted right anyway. One says, Yes, I once had a class but they were such bad children and would not pay attention to me when I talked to them; they would not try to learn, and were so badly behaved that I did not care when the class went to nothing.

But that is just the fault. You do not care enough about it and do not have the work at heart. You are not sufficiently interested in the welfare of your neighbor's children. A good teacher is at his post every Sunday if possible, and desires to be there. If not, his class will soon disappear.

Very few take an interest in the work. Some like it well enough when they know of nothing else to do for that day. Plenty will teach, but they will tell you that they cannot promise to be present every Sunday. When they do come they expect their class all to be in proper place. If they do not find it so after being absent two or three Sundays, they go away insulted, talk about the Sunday School not having any rules, and say they would “run the thing quite differently.” And if you only gave them a chance, they surely would run it quite differently—they would soon run every child out of the house and then make themselves believe that it is some one else's fault.

Once I spoke to a certain friend about Sunday School in their neighborhood. He said that they have had so many Sunday Schools already, and he did not doubt but they could break one up if they began. I said, You need not do that; there are plenty of children without taking them from other Schools. Oh the great idea which does nothing!

Not long ago an old minister said to me that he thought it would be better if the children were taught from the New Testament instead of the Old. This may be alright; and if any one wants to teach without a lesson-help, or without following the International Lessons, he has a perfect right to do so. But one who has a quarterly (or any other help) at home from which to study his or her lesson and then pretends to teach simply from the Testament must not think themselves to be quite honest.

But I would say, Let us take the responsibility upon us and do good work in the Sunday School. I do not know how it will go with such who do nothing where there are large Sunday Schools and only half the needed supply of teachers, often 15 or more scholars in one class.

I am told that the Hummleston school is the best amongst the Brethren and I believe it; because I never heard of a Sunday School yet that was not doing good work when the minister put in all of his spare time. Brother Brehm is a man like Paul—when he takes hold of a thing it must go. Paul taught in Sabbath Schools; Christ taught in Sabbath Schools; and should any one have a mind to not believe it, just “search the Scriptures” and see.

I cannot give my writings orderly and they are getting lengthy; but with the help of the Lord I will work till the Master comes and then I shall be gathered home with the blood-washed throng. I have anchored my soul in the haven of rest. Glory to the name of Jesus! When once we have peace in our soul it matters not so much about our outward surroundings. We can praise the Lord at any rate and come out victorious. Praise the Lord!

John Fohl.

Chambersburg, Pa.

A man must not choose his neighbor; he must take his neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—G. MacDonald.
J. B. Myers:

DEARLY beloved in the Ever-Present, All-Sufficient Christ. We have an All-Wise, All-Merciful and Almighty Savior. He knows all our wants, all our weaknesses, all our trials, and has "Grace for every time of need."—Heb. 4:16; Psa. 46:1; Phil. 4:19. We cannot come too often to His mercy seat. The oftener we come the better He is pleased. His treasury of grace is always full, and He delights in dispensing His bounty with a liberal hand.—James 1:5; Phil. 4:6 and Eph. 3:20. Paul was sure that Christ would help him in every difficulty, and make Him victor over the flesh, and the world, and the devil.—Phil. 4:13; Rom. 8:37; 1 Cor. 15:57. No matter how great our are temptations, God will be true to 1 Cor. 10:13. Not one of His promises has ever failed, and never will. "He is faithful that promised."—Heb. 10:23. He is able to keep that which we entrust to Him.—2 Tim. 1:12; 1 Pet 1:5. He has been the God of your childhood, your youth, your manhood, and He will not leave you in your old age.—Isa. 46:4. Oh, what a God is our God.—Psa. 34:1-3; Psa. 78:24-26.

God is determined to save us, and has paid a wonderful price for our redemption.—1 Pet 1:18,19. Let us by all means walk worthy of our high calling. We belong eternally to God.—Col. 1:10; 1 Cor. 6:19,20; Phil. 3:14.

Such a life is possible only by faith in Him in whom dwelleth all the fulness of the Godhead bodily.—Col. 2:9,10. CHRIST in us is our only hope of glory.—Col. 1:27. Grace, Grace, Grace, from beginning to end. This will be our song forever.—Eph. 2:8; 1 Pet. 1:18.

C. H. BALSEAUGH.

Union Deposit, Pa.

"The religion of Jesus has probably always suffered more from those who have misunderstood than from those who have opposed it."

For the Evangelical Visitor.

USEFULNESS.

DEAR friends, let us engage our thoughts for a little season. In this effort we mean to engage the thoughts of all, but more especially of the rising generation. Today, as in all ages past, "the hope of the world" lies in the usefulness of the rising generation.

But first of all, what shall we understand by this term? or in what light shall we view it? Here as always we fail in a measure when we go to man for explanations of eternal things. It is fair to say that it has a natural and a spiritual signification. It is the spiritual we want to look after.

How many souls make shipwreck simply because they are not properly instructed or, as the case may be, not instructed at all. They start in life intending to become useful, but alas they are stranded upon the shoals of time. A thing that is helpful in bringing about any given purpose or end is a useful thing. Probably from the same root we have the word "utility," from whence comes the word "utilitarianism."

Here we spring the first thought. Hume in his day taught that "Utility is the sole standard of moral conduct or that everything is right which appears to be useful irrespective of God's decision on the subject in His Word. The human heart is inclined to take things by their first or outer appearance, especially in its younger days. And how often has it been deceived? how many have the sorrows been? But we are glad that many have been more reserved. It is the intention of all good meaning people to become useful; hence the great necessity of first determining whether it shall be in the natural or spiritual sphere. And here we need to invest all the powers of transforming grace, that we may rightly decide.

Man in his unconverted state is not in a right condition to decide things for eternity. Now having received transforming grace and starting out in newness of life, the right to use or not use such things or ends as may be useful must in all cases be decided by God's Spirit and Word, as they talley one with the other, and not by mortal man.

The customs of the age in which we live are not the rules for us to go by. Thanks be to God that "we have a more sure word of prophecy." Even our most intimate friends should not become our infallible rule of life, from the fact that they have the greatest power to deceive, if they have any inclination to do so, though we may least think so.

A thing may be useful in the natural sense and not in the spiritual. A man may be useful as a mechanic, but use his ends to his own comfort and honor and so be of no use to the cause of Christ. He might be a statesman, and yet if summoned to the bedside of a dying sinner to invoke Almighty God in his last hour, his tongue would cleave to the roof of his mouth. He might have explored every avenue of medical science, and yet if approached by a soul under deep conviction he would say, "Oh you have nervous prostration! you must have a change of climate; stop reading the Bible and going to church." He might have oratory sufficient to sway a mighty nation; and yet if called upon in an instant to "preach the unsearchable riches of Christ," his face would betray his heart.

A man may intend to become useful, but his zeal and aspiration may be to the wrong end. A young man said to a friend, Tomorrow I am going to start for college. The friend asked, What there? He answered, Study law. What then? He was again asked. Get a happy wife, become wealthy and influential, and then die with all his life a failure. The preacher's wife, a college graduate, a merchant, a millionaire, a statesman may never become the stepping-stone to your future usefulness. Bless be our God for, "He will abundantly pardon! even our vain imaginations. Not all useful things
are justifiable. Else might the burglar continue in the use of his tools and be justified; the dancing master continue in his art and be justified; the armory continue to issue instruments of human destruction by the ship-load and be justified; the soldier by the use of his saber divide the body of his fellow-man in twain and be justified; the man who has turned the church upside-down and brought it to sorrow, be justified because he has been instrumental in bringing about a new experience. In short we must learn the difference between goodness and righteousness. Of all the good things that God has placed in this world, not one will avail a single thing unless it is made use of; and herein lies your opportunity of making use of a Christian instrumentality—there must be a connection formed between the thing that is to benefit, and the thing that is to be benefitted, and here is your opportunity.

The plan of redemption is not a painted fancy; but we probably do get our illustrations of it quite too low. Fancy yourself standing here side by side with a Trans-Atlantic steamer greater than any that ever plowed up the great deep. Here she stands upon the stocks. She has just been completed at a cost of three million dollars. She has a length of seven hundred feet, with a corresponding height and width. She is "iron clad," ready for any emergency, with a ten thousand horse propelling power. Can you conceive how great she is? Yet your soul is greater; for "what can it profit a man to gain the whole world and lose his own soul."

Now of what avail is this enormous structure unless she is launched and sails out on the great deep. An utter failure. She will never transport a single pound of baggage or a single passenger to the other shore. Can you conceive the idea that you are looking at your own life. O, how enormous are the powers and opportunities that God has given you! but of what avail unless you make use of them. The steamer would be an utter failure without being utilized, and so would you.

Oh how manypent up powers there are in this world. Young men and women, old men and women, with miraculous gifts and endowments, who might lift up the fallen and care for the dying, if they would only use themselves in that direction. There are the opportunities of the pen and press as well as those for our lips and hands, and all these can be used to account in the great race for souls.

If you wait for work to come to you it probably never will come. The great oak that is to be felled in the forest does not come into the house to you; you must go to it. The nations of the earth that are to have the Gospel preached will not come to you; you must go to them.

How about those that always want to worship God at home? The command is, "Go." "Go ye into all the world, and preach the Gospel to every creature." Will you obey or will you not? Thank God! some have obeyed; and from the days of Primitive Christianity, up through the dark ages until now, there have been those who went through flame and blood, through evil as well as good report, that they might be of some little use in the cause of Christ.

Dear reader, just between you and I, how much have you suffered for the cause of Christ? How much of the God-given blessings of earth have we used in that direction? Perhaps you think you have been useful. Might it be possible to become more useful? No matter if the most prominent in the church already. Might it be possible to find new channels of usefulness? for, "which of you by taking thought, can add one cubit to his stature?"

I hear the Master say, "Every branch that beareth fruit, He purgeth it that it may bring forth more fruit."

Oh who will redouble his diligence? In proportion to our opportunities for usefulness will our final requirements be, (think about it. How many have you?) "for unto whosoever much is given of him shall much be required." And thou Capernaum (America) which art exalted unto heaven," think not that thou shalt escape. Do not be deceived, you can not lock arms with the tide and use certain things because every body else does. The majority does not rule every time. If it did, then it would be right to do wrong; because the majority do wrong. The world of to-day is in dire need of your usefulness. "To-day if ye hear his voice, harden not your hearts." Your future usefulness may depend on the steps you take in the near future.

Finally; unless you become of some spiritual benefit to yourself, your fellow-men, and the cause of Christ, your life will be a failure, no matter how great "the mansion upon the square," or upon how many pages of history your name may have been written. To live useless, is to be "weighed in the balance and found wanting." Oh who will enter into the real spirit of this matter, and read and study and devote and consecrate and labor until "All the ransomed church of God Are saved to sin no more."

Be sure you are included in the above somewhere; for we have given only a few outlines of this great matter, and the Holy Ghost will find you and "stir you up by way of remembrance. And perhaps long, long after, "This poor, lisping, stammering tongue Lies silent in the grave."

Some one may be constrained to be more useful. "Yours in time for eternity," HARVEY MILLER.

For the Evangelical Visitor.

A TESTIMONY.

DEAR READERS:—I must tell you how the Lord is leading me. I have gone through some wonderful times; but I praise God for it all.

At first I could not understand this "leading out," and I thought that I had the fulness; but when I saw my condition there was so much work on hand for me to do. I prayed the Lord that He should just lead me by the way He would have me go; and He has brought me out of a wonderful place. I now serve Him with pleasure and delight.

I used to be standing on "doubt-
SIN. WHAT IS IT?

It is safe to conclude, that there never has been a time in the history of the world, when there have been so many Bibles in circulation among the masses as there are to-day, and when there were greater facilities for understanding the Scriptures, than at the present time. Yet it is a fact, that great ignorance concerning the Bible, prevails. Even among Christians, the Bible-reading class, are to be found many, who have very imperfect knowledge of many of the doctrines of the precious Book.

It will be profitable for us to study these doctrines, in the light of “the candle of the Lord.” In this article we will consider sin, as it lies at the bottom of all our disorders, and furnishes “the reasons why” for the great work of redemption.

Sin is dreadful in its nature and awful in its results. Although committed by man, it is always directed against God, who is infinitely pure and good. Hence He has pronounced against sin; He has warned us of its consequences, and commanded us not to sin; He has made provisions to liberate us, and keep us free from sin.

In view of these warnings, these provisions of salvation, and the alarming declaration, that, “The soul that sinneth shall die,” we should earnestly desire to know what God says sin is, and endeavor to get rid of it and avoid it.

The Scriptures give us two views of sin:

1st. The inbeing sin. The result of original sin, the sin in which we are born. “Behold I was shapen in iniquity; and in sin did my mother conceive me.”—Ps. 51:5. “Now if I do that I would not it is no more I that do it, but sin that dwelleth in me.”—Rom. 7:5. Read carefully from 14th verse to the 21st. This sin is never in the plural, but always in the singular. It is a condition, it is-being, it is the carnal mind. It is the fountain, from which sin flows as a stream.

2nd. Actual transgression. For these are we responsible, because they are our wilful doings. For having the “inbeing sin” we are not responsible; therefore we are not guilty for its possession; and if not guilty we cannot repent of it and so it comes not in the sphere of pardon. But there comes a time however when we become guilty for its retention. That time is when we have knowledge of it, and of the provision that has been made for its removal and the conditions to be complied with to that end. But more particularly concerning actual transgressions. God has not left us in ignorance regarding their nature. He has given at least six definitions of sins in His Word.

1st. “Sin is the transgression of the law.”—1 John 3:4.

2nd. “All unrighteousness is sin.”—1 John 5:17.

3rd. “To him that knoweth to do good, and doeth it not, to him it is not done.”—Jas. 4:17.

4th. “But if ye have respect to persons ye commit sin and are convinced of the law as transgressors.”—Jas. 2:9.

5th. “Whosoever is not of faith is sin.”—Rom. 14:23; see also John 16:8,9.


As we look candidly and seriously at these Bible definitions of sin, we do not wonder that we are so often asked, “Is it possible to live without sin?” It is certainly doing no violence to the truth to say that the large majority of professing Christians do not live without sin, but fall under condemnation before all these six declarations of sin; and many more of them are found sinners under the 3rd, 4th and 5th definitions.

Dear reader, let us not be discouraged in our efforts and determinations to live sinless lives as we come face to face with these definitions of sin and realize that they are enforced upon us. For if it is not possible to live without sin, then God may be charged with great inconsistency; for He has in many places in His Word commanded us to sin not. “Awake to righteousness and sin not, for some have not the knowledge of God, I speak this to your shame.”—1 Cor. 15:54.

“He that committeth sin is of the devil.” “Whosoever is born of God
SHALL WE THINK?

IN this progressive age, while light illuminates the channels of ignorance and vice, shall the schools and churches deny the theological student the right of free investigation?

At this age in life and distance from school, my views of history, human nature, common events, and Bible truths have materially changed. Should theological teachers be allowed to think? The High-churchman and Romanist would answer, "No;" for thinking is dangerous to the creeds and religion (but in the interest of Christianity.) With such the Bible is an unsafe book, unless interpreted by the schools and fathers. So liberalism in theology is the worst enemy the schools and fathers. So liberalism in theology is the worst enemy the schools and fathers.

concerning Atonement—substitution

Concerning Atonement—Substitution I get the impression from the manner in which the subject is treated by many writers, that there is no other subject of inquiry less understood. The chief trouble seems to be that failing to get the true Scriptural idea of atonement (which never was made for sinners, and never can be, without substitution,) these people put their own ideas in writing, and then read them to others as though they were reading Scripture, until at last they are sure their ideas must be right; then the Scriptures are molded to suit, and other inquiries after truth are pronounced as teaching "damnable heresies." Could they but see themselves as others see them, they might perhaps not make so objectionable a figure.

One of these brethren has well said that "those substitutionists who believe in eternal torment, and that to deliver us from that awful doom Christ assumed our guilt, and as our substitute submitted to our penalty, should, to be consistent, believe that Christ will be eternally tormented in hell." But as that is an impossible absurdity it requires no further notice. But when it is added that "those who believe Christ gave physical life as the (commercial) price of the world's forfeited life, must, to be consistent, believe that Christ suffered eternal death," this is confused and misleading. It does not seem to be generally known as it should be that the Scriptures have no use for such terms as "physical life," or "physical death," or "commercial price," or "eternal death," or "forfeited life." The Lord himself was content to say that he "came to give his life a ransom:" and it was sufficient for the Apostle's pur-
pend to say, "Ye are bought with a price;" "redeemed with his precious blood;" he "gave himself a ransom for all;" "offered himself without spot to God."

Adam did not die an "eternal death:" if he had he could not have been redeemed, and he would have been both the beginning and the end of the race!

Neither have we "forfeited" our present life, for "death passed upon those who had not sinned" as Adam did. The one man who had sinned, brought condemnation and death upon his whole family, and it is here on this plane of condemnation and death, that we are found of Him who "taketh away the sin of the world," the Lamb of God, our atonement and substitute! But in what way is he our substitute?

The sacrifices of atonement under the law of Moses were typical of Christ our sacrifice. When a man found himself to be guilty of any violation of Moses' law, he was required to bring a sacrifice of atonement to the priest, and with his hand upon the head of his lamb, or kid, to make confession of his sin, then his sacrifice was slain, and the blood, which held the creature's life and represented the life of the man, was offered before the Lord to make atonement for the transgressor; his sin was forgiven and he was justified to life: for if he had refused to comply with the Law's requirements he would surely have been put to death. Now in this case, was not the life of the sacrifice taken instead of the life of the man? The law took one instead of the other, and it could not have been satisfied in any other way. That was substitution! and that is exactly what Christ has done for us.

Take now another typical illustration—the case of Isaac. See him bound and laid upon the wood on the altar; the uplifted hand and deadly knife, ready to strike the fatal blow, stayed by the angel's voice at the last moment; the ram caught in the bushes and offered up in the stead of Isaac! Here is substitution in very truth! Could substitution be more plainly stated? "Abraham offered up the ram in the stead of his son," prefiguring thus the resurrection of the dead, from which, in a figure, Paul says Abraham received him.—Heb. 2:19.

The life of the ram instead of Isaac; the life of the Son of God instead of ours. Isaac raised from the dead in a figure, we justified to life in actual fact. The law by which we were held in captivity under condemnation of sin and death, having accepted the One Offering on behalf of the world and instead of the life of the world, and we, being justified to life by that acceptance, are assured of the resurrection of the dead at God's appointed time.

Now on this plane of justified life we are met with the glad tidings of eternal life in Christ Jesus which is also a free gift of God; but, as Paul shows, "much more" than was assured to us in the redemption from Adam's sin and death. Now we are enabled to walk in newness of life; we have fellowship with both Father and Son; we are partakers of the divine nature, and are able, by the Holy Spirit dwelling in us, to overcome the world, the flesh, and the devil, and are waiting to be changed into the likeness of His glory when He shall appear. Truly a blessed hope!

As subjects of the redemption which is in Christ Jesus, "we are variously represented as captives in war, offered for sale in the market place; 'redemption,' in Rom. 3:24; Eph. 1:7, etc., having the literal significance of redeeming a captive or as prisoners held for a ransom. 'Ransom' in Matt. 20:28; 1 Tim. 2:6, etc., signifying literally, the price paid for the liberation of a captive." "We are bought with a price." His life is the ransom price. God accepted the price, and in His own good time the "purchased possession" shall be delivered out of the hands of the enemy! We see then that in every transaction of purchase, or of deliverance by ransom or of a price, where an exchange has actually taken place or is assured to take place, there is substitution; and no one has any fault to find with it. The purchaser takes what he has bought instead of his own money; the seller takes the money instead of what he has sold. Everybody understands that; but it seems as if men lose their senses when they try to understand self-evident Bible truth!—Wakefield.

THE USE OF TOBACCO.

We have been asked to give our views as to whether the habitual use of tobacco is sinful or not. There is no text of Scripture that says in so many words that it is sinful. There are some things we believe to be sinful from general principles. There is no text that says in so many words that it is wrong to play cards for money, and yet we believe it sinful.

We must think of the results of what we do as well as the thing itself, when we want to determine whether an act is sinful or not. Paul taught the Corinthians that the eating of meat made a man neither better nor worse, that it was not sinful to eat meat, but that if eating meat led to evil results, then it was wrong for him to eat it.—1 Cor. 8:8.

If it could be shown that the use of tobacco in any way tends to evil or injury then it is sinful. Those who use it cannot honestly claim that any good comes to them from its use except that it gratifies their appetites. If this a priori were a natural one it might be right to gratify it; but it is entirely unnatural. A boy must force his nature to submit to the use of tobacco. His body protests against it by getting sick and only submits when it is compelled by repeated forcing. Those who use it cannot show that they are in any way better off than those who do not. It is therefore clear that no good comes from the habit. Is there such a thing as a thing being neither good nor evil, doing neither good nor evil?

During the late war a colored man was asked whether he was a Yank or a Reb. He said, "I am neither and not much of that." If all admit that no real good comes from its use then it is at least an idle habit. Jesus declares that God
will bring man into judgment for every idle word he speaks.—Matt. 12:36. If we must answer for idle words why not for idle habits? We are as much responsible for idle practices as idle words.

But does not the use of tobacco do harm? A man is bound to do all the good he has ability to do. A man can do good with money as well as with his hands and tongue. God will hold him to account for the use he makes of his hand and tongue. Suppose a man spends ten or twenty dollars for tobacco a year and gets no good from it, and does no body else any good by it, has he not wasted ten or twenty dollars of power to do good? Might he not have done good with his ten or twenty dollars? Has he not sinned by lessening his ability to do good by ten or twenty dollars? Some men who use tobacco give perhaps five dollars for preaching the gospel. Some men's wives and children suffer for bread and clothing while their husbands and parents waste their money for that which does them no good.

Tobacco is known to be a deadly poison. One drop of the oil of tobacco put on the tongue of a cat will kill it instantly. Can a boy use this terrible poison regularly and not be injured? Some of the most skillful medical men have watched the effects of the habit upon boys and young men in schools and colleges. Their testimony is that it stints the growth, produces heart disease and injures the mind. The per cent in size, in weight and mental development of those who use tobacco is quite below that of those who do not. It is reasonable to suppose that such a poison must injure the young and tender body of the boy or young man. If it injures the body and mind of the boy, then is not the man guilty of sin whose example leads the boy to begin the habit? But few persons ever begin this filthy habit after they become men. Boys think it looks manly, and hence begin the practice. That men believe there is something wrong, or injurious about the use of tobacco, is evident, because none of them would advise boys to begin it. If they would give advise at all, it would be against it. Should Christian men do what they would advise boys not to do? Should not Christian men be examples to boys? How can a Christian man advise boys against evil and useless habits when he practices them himself?—Sel.

FAMILY WORSHIP.

TO READ a chapter of Holy Scripture in the morning, and offer a short prayer in the presence of the whole family before they separate for the day, may seem a little thing which can be omitted without much loss. If the tremendous consequences of family worship could be arrayed before the mind of the father, when he is tempted to neglect it, he would not find it difficult to resist the temptation.

Family worship has been the means of saving many a son from wandering from God. Going out from his home in the morning with the sound of his father's prayers ringing in his ears, and the sweet influences of the morning worship sweeping like a gentle zephyr over his soul, he is fortified against the temptations of the day more securely than all the books and lectures on moral science could fortify him.

Through family worship, many a man has heard the call of God to a noble and useful life. One lad, kneeling at the family altar while his father commended his children to the keeping of the Almighty, heard distinctly the voice of the Spirit calling him into the Christian ministry. Responding to that call, he preached Jesus for nearly forty years. Not in dreams, but rather in family worship, does God call men in these days.

Nothing can bind the hearts of parents and children together more firmly than daily family worship. If through temptation the bonds of love begin to be loosed and slight alienations arise, the hour of prayer, when all meet around the common Father for His blessing, drives away the intruding tempter and augments the strength of the holy bonds. When one member of the household is about to depart on a long journey, the family prayer in the morning imparts to that separation a holy character, and through all his wanderings the absent one feels the halo of that last hour of home worship about his soul.

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

THE CURSE AND THE CURE.

TAKE away the dross from the silver and there shall come forth a vessel or the finer.—Prov. 25:4. How many believe it? Who is willing to undergo the refining process? God has promised great and wonderful things for those that put their trust in Him. He has said, “But ye shall be named the Priests of the Lord: men shall call you ministers of God.”—Isa. 61:6. It is a glorious calling to be a minister of the most high God. Therefore He said, “Be ye clean that bear the vessels of the Lord.”

How can those that are unclean, either in word, thought or deed, teach or lead others into the holy way? “If the blind lead the blind both shall fall into the ditch.” Surely it is time for God's ministers to awake out of their lethargy. Let us hear more of the thundering of Mount Sinai and less daubing with untempered mortar, for I declare unto you the old wall must come down.

How many ministers of today are willing to stand up before their fashionable congregations and preach as did the apostles and fathers against the lusts of the flesh, or enforce the commandment, “Thou shalt not kill,” when they know that doubtless many of their hearers are committing murder in destroying their unborn offspring. These are awful facts that are staring us in the face, and will no doubt meet us at the Judgment, unless we deliver our souls and cry out against such secret sins. We must tell people the truth or God will call us to account.

When men and women are deliv—
eral from lust, the awful sin of infanticide will be a thing of the past. The curse pronounced upon the woman was, “In sorrow thou shalt bring forth children.”—Gen. 3:16. But the promise is, “He maketh the barren women to keep house and to be a joyful mother of children.”—Ps. 113:9. No mother will want to destroy a child which she has asked the Lord to give her.

How many really think that mothers have a right to ask that their offspring have as much consideration shown them, in their conception, birth and rearing, as the young stock on the farm or the fine shepherd dogs? God says, “My people are destroyed for lack of knowledge.” Hosea 4:6. The stock on the farm is taken care of from time of conception, through the gestation and nourishing period, until weaning time. How many mothers can say as much of their offspring? Blind passion must be satisfied in most cases, regardless of consequence, and children inherit this lustful nature from this very cause, but people refuse to believe it. Girls go astray by the thousands and their parents turn them out to drift in disgrace or die alone; but when they come to give in their account at the court of heaven many no doubt will hear, “Thou art the man.” “Whatsoever a man soweth shall he also reap.” Can the fig tree, my brethren, bear olive berries, either a vine, figs? Here is a promise: “From all your filthiness, and from all your figs?” Here is a promise: “Promise and waiting for intimations of this kind and proposition in this respect, to a scriptural repentance to God and faith in Christ for forgiveness and for grace to overcome this evil.


More Secret Prayer.

For some months past I have been making inquiries in the meetings I have held as to how much time the people of the Lord spend in secret prayer, and the result has been painful. I have found scores professing holiness who do not average fifteen minutes a day in secret prayer, and hundreds of professed holiness who pray in secret only once or twice in twenty-four hours, and then for only a few moments. There seems to be great darkness in the fundamentals of devotion, such as occasional fasting, private prayer and daily reading of God’s Word. This accounts for the lethargy and mental darkness and lack of fervor, even among those believers who have enough religion to make them attend a holiness meeting.

And if this is so with the best what utter neglect of communion with God there must be with the great mass of professing Christians.

We should have a passion for secret prayer, so that it would be a daily banquet to our souls, and such a drawing to it as to lead us to utilize our spare moments in its exercise. Each believer should pray in secret at least three times daily, and have one season a day either early in the morning or at night, whatever hour is most convenient, for a good long talk with God, in which time is taken to go into particulars, spreading out before the Lord in minute detail, confessing all faults and weaknesses and needs, and laying before Him our trials, besetments, perplexities, our friends and foes, and those we especially desire saved. And then a pleading His promise and waiting for intimations from the Spirit, we should practice moments of silent waiting in prayer,
and give the Holy Spirit an opportunity to speak to us to reveal our inner nature to ourselves and to reveal the things of God to us. Then there should be thanksgiving, enumerating our blessings; and thanking God for them, not merely in lump but in detail. This is a branch of private prayer that is often neglected. There should also be time to contemplate the blessed Godhead, the love of our Father, the incarnation and precious life and character of Jesus; and the mental gazing at his personal love for us, and surveying the communion of the Holy Ghost. We should make declarations to God of our love for Him, and for each person in the Trinity, and declarations of our confidence in His love and care. It is by exercising the like this that we become internally and deeply acquainted with our blessed God as Creator, Redeemer and Preserver. The Holy Spirit will at such times open up to us the Divine attributes, the infinite beauties of the Divine nature, and melt and suffuse us with holy love.

If we do not have any special burdens of prayer, we should ask the Holy Spirit to pray through us, and inspire in us those petitions through the merit of Jesus, which will be most pleasing to our Heavenly Father.

It is in seasons of secret prayer that we get light on the duties of life, on the deficiencies of our experience, on the needs of our fellows, on the teachings of the Bible, and on the things God has in reservation for us; and especially do we get wider views of charity for our brethren. It is this kind of prayer that rests us, and takes from the mind, and oftentimes fatigue from the body. The volume and intensity depends on secret prayer. It is the fountain out of which flows the stream of victorious living, and fruitfulness and power over souls. Ministers should spend, if possible, hours each day in communion with God, for that is their business, and they are supported by the Church that they may give themselves wholly to the Word of God and prayer. Let us pray more in private. The coming of the Lord draws nigh; and let us in secret prayer clothe ourselves through and through with the very drapery of Heaven, that we may be ready to meet the Bridegroom. It will pay us to take time to pray.—G. D. Watson in Berean.

THE STERILITY OF INFIDELITY.

MR. SAMUEL COERCORD recently delivered a lecture in Chickering Hall, New York City, on the "Fallacies of Ingersoll," in which he struck a center blow at this blatant, loud-mouthed apostle of atheism. Mr. Colcord undertook to test infidelity by its fruits. Christianity, he said, is proved by its works. Its opponents must submit to the same test. Infidelity is sterile. It does nothing but talk. This was the burden of Mr. Colcord's address. He challenged all the combined forces of unbelief or of irreligion to judgments by their achievements. He declared that they had utterly and eternally failed to bring relief to suffering humanity. "You cannot," said he, "find one gambler whom Ingersoll has made to forsake his nefarious traffic, one thief that he has made an honest man, one poor besotted drunkard that he has clothed with reason."

Says the Chicago Times-Herald, in commenting upon the address: "This is the proper attitude to take toward Ingersoll, who has been preaching infidelity for revenue only for a decade without gladdening one waste place in the desert of doubt and irreverence in which he has wandered."

"As Mr. Colcord says, 'Infidelity condemns faith and extols works. It laughs at believing, but loudly applauds doing. Then he asks, 'What has it done?' And looking over the pages of history he can find no record of its works for righteousness or where it has built its monuments of charity or its homes for human refuge."

"Infidelity is barren of good works. It takes from human hope the crutch of faith and replaces it with a snarer, which provokes the cackle of fools but 'heals not a passion or a pang entailed on human heart.'"

It seems incredible, but there are enough fools in this country to make it pay Ingersoll in dollars and cents to arraign religion, and blaspheme God. Infidelity not only does no good, but much evil. It makes panders and thieves and suicides. It destroys hope, and blasts the opening buds of noble aspiration. To say it is a barren figtree is not the whole truth. It bears apples of Sodom.—Evangelical Messenger.

WHAT IS A FRIEND?

The following definitions were given in answer to the above question, propounded by a well known exchange:

The sunshine of calmity.

The ripe fruit of acquaintance.

A diamond in the ring of acquaintance.

A volume of sympathy bound in cloth.

A safe in which one can trust anything.

Friendship, one soul in two bodies.

A star of hope in the cloud of adversity.

The jewel that shines brightest in the darkness.

Friendship is the personification of love and help.

One who considers my needs before my deservings.

The link in life's long chain that bears the greatest strain.

A harbor of refuge from the stormy waves of adversity.

The first person who comes in when the whole world has gone out.

One who loves the truth and you, and will tell the truth in spite of you.

The triple alliance of the three great powers—love, sympathy and help.

A jewel whose luster the strong acids of poverty and disaster cannot dim.

The image of one's self reflected in the mirror of mutual esteem and affection.

A bank of credit on which we can draw supplies of confidence, counsel, sympathy, help, and love.

One who multiplies joys, divides griefs, and whose honesty is inviolable.—Union Gospel News.
HEALTH AND HOME.

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

LAWS OF LIFE.

"This world is not governed by chance:
And back of each strange circumstance
The reason may ever be found.
Ev’ry cause will produce its effect;
Each effect has its adequate cause;
And never a plan has been finally wrecked,
But answerable to natural laws.
The laws are established by God;
For ages they firmly have stood;
Their purposes only are good.
To trample upon them is sin,
Resulting in ruin, because
We fight against God when we do not live
In accordance to natural laws."

FAMILY PRAYER.

Fathers and mothers, do you pray with your children? Do you call them together while they are yet young, pliable, teachable, and impressionable, and say, "Come now children and we will have family worship?" Do you? They are with you in the home now, but they will not always be. Time's ceaseless onward sweep will soon transform them into men and women. Then they will go out from your family circle to do for themselves, and to be largely what your teaching and influence has made them. And some, ere they attain to maturity, will be summoned by death to the tomb and to eternity. What are you doing toward shaping their destiny? How are you training them? Are they noting your devout Christian life? Are they being daily impressed by the regular family worship in the home? An experienced pastor once wrote: "I shall never forget the impression made upon me during the first-year of my ministry by a mechanic whom I visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears as he said: 'You remember that girl, sir? She was my only child. She died suddenly this morning. She has gone I hope to God.'"

but if so she can tell him what now breaks my heart, that she never heard a prayer in her father's house or from her father's lips. Oh that she were with me but for one day again!" Shall his sad lament be yours in case one of your own sweet children dies suddenly?—Religious Telescope.

NO TIME TO READ.

That is the complaint of many.
Some readily offer it as an excuse for not subscribing for their church paper. All such are to be pitied. How do they do wrong themselves? In this age of progress, of intense mental activity, how are they to keep pace with the ongoing of events if they "have no time to read"? How sadly they must fall behind in the race of life! How they doom themselves to poverty of thought and a narrow prison-house for mental activity! We know a woman who, when she married at the age of nineteen, had but a common school education and a very limited knowledge of the world. But by cultivating a taste for reading, she has for thirty years stood as one of the most intelligent and best informed women in the wide circle in which she was called to move. Despite her home duties as a wife, mother and housekeeper, all of which have been faithfully and efficiently performed, she has kept herself the fit associate of her husband, who has for many years moved in high professional circles. The secret of her achievement lies in the fact that she always managed to find time to read good books, and much of the current literature of the day. Yes find time to read. Do not neglect other duties, but find time to read in spite of their exactions. The trouble with many is not lack of time but lack of ability to utilize the time they have. The Reform Messenger well says: "It is not that they have no time, but that they spend it as they do their money—as a spendthrift who gets no adequate return for what he gives. There is time in abundance if a man will use it with judgment. When men like Gladstone, besides being the practical rulers of empires, still find time to win a laudable reputation in literature, philosophy and theology, men who in comparison have nothing to do, cannot be excused on the plea that they have no time. We fear they are lazy, and need the rod." Farmer, mechanic artisan, laborer, everybody see to it that you find time to read, and that you read good papers and good books.—Selected.

SOME LAWS OF HEALTH.

Don't worry. Don't hurry.
Don't over eat. Don't starve.
Fresh air day and night. Sleep and rest abundantly. Spend not money every day than you make.
Be cheerful. "Work like a man; but don't be worked to death." Avoid passion and excitement. Associate with healthy people; health is contagious as well as disease. Don't carry the whole world on your shoulders, far less the universe. Trust in the Eternal. Never despair; "lost hope is a fatal disease."—Chicago Medical Times.

While progress in civilization has brought greater care of human life, there is yet a prodigal waste. Dr. A. Hill, of Cambridge University, states that one-fourth of all diseases that destroy life are absolutely preventable, and that, if the practice of hygiene were only on a level with its theory, the average of longevity would be raised at once from fifty to fifty-five years. The greater number of diseases over which the individual has control are due to mistakes in eating and drinking. One purpose yet to attain is more exact knowledge, by every person, of the causes and properties of preventable diseases, but it is hardly surprising that the knowledge is still so slight, when even medical men hardly realized the contagious character of consumption twenty years ago. Competent authority declares that even now one-third of the cows of England are tuberculous, and that at least half the milk sold contains the bacillus of tuberculosis, which in some persons and under favorable conditions is sure to bring on consumption and kindred ills.—Selected.
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.

[Note.—The "Bible Study" of this department is conducted by Bro. Geo. Detwiler, of Sherkston, Ontario, to whom all communications relating thereto should be addressed.

—Ed.]

BIBLE STUDY.

Dear Readers of the Youth's Page.

In the Dec 1st No. I gave several interesting letters from a few of our young people, which I hope proved interesting to many, and may have prompted many to look up the subject further in their Bibles.

I gave as the next subject, "THE ATONEMENT."

What it means! what it brings to us, and mention some of its Old Testament types. For a time it seemed as though there would be no response; but lately I was favored with three articles, which I think will prove interesting as well as instructive to you all. Read them carefully, and look up in your Bibles all the passages referred to, and ask God to enlighten your minds and hearts so as to make you understand, in a measure at least what an important place in the economy of God's grace the "Atonement" holds. We are living in a time when it is disbelieved and denied by many; but we will see by these letters that the Bible makes much of it, and we do well to hold to the foundation principles of God's Word.

Letter No.1 gives us an excellent definition of the world itself: the need of atonement for man, and the result of it to man.

Letter No. 2 dwells especially on the fact of Christ's Vicarious suffering, that is, in our stead, and refers to some of the types foreshadowing his work of atonement.

Letter No. 3 gives evidence of much thought and searching of the Word, and in looking up the references our eyes are opened to see many of the grand things that are ours though the "Atonement."—

No. 1.—ATONEMENT.

The very word itself implies a state of being reconciled with one or being at peace or friendship with someone. By analyzing or separating the word we have it in this manner: "At- one-ment."

When we look in the garden of Eden before the fall, we find Adam and Eve being at-one with God, being at-one with each other and everything around and about them. What a pleasant state of things this is, to be "at-one" with all those whom we meet. So it was in the Edenic state and so it is to-day with all those who are at one with God. They are also at-one with each other. Bless God! But only through the at-one-ing blood of Jesus Christ.

Through disobedience our foreparents were not at-one. In like manner all their descendants are not at-one with God and are only brought there by the atoning blood of Jesus.

1st. Then the "Atonement" means being at-one with God.

2nd. It brings to us joy, peace and gladness to know that we have fellowship with our Elder Brother and also communion with the Holy Spirit.

3rd. A Lamb without blemish, being the firstling of the flock, slain, was a type. Without the shedding of blood no sins could be remitted nor without it could any atonement be made.

So under the law, through the shedding of blood, we have the type of Jesus, the Christ. Through the shedding of His blood, He has atoned for our sins. Blessed Atoner indeed.

J. O. Lehman.

Harrisburg, Pa.

No. 2.—THE ATONEMENT.

What is the Atonement? Christ is our Atonement. He came into this world to die so that through Him we might be saved. His blood was spilt on Calvary to redeem us.

After Christ came into the world and died there was no more need of any animal sacrifices; for Christ died "once for all."

In the Bible times we read how the people brought their animals, and the Priests would kill and offer them upon the Altar for the atonement of the people.

We read in Lev. 16:11, how Aaron offered up an offering for himself and his house. In Lev. 24:27, it tells of how the tenth day of the seventh month was set apart for a day of Atonement.

It was prophesied of Christ that he should come into the world to die for the sins of every one, and that His death on the cross fully atoned for all men. His blood atones for us to-day, the same as ever. All Christ wants us to do is to cast our burden on Him and trust Him, and He is willing to forgive us all we have done, and claim us as His own.

O that we might trust Him more and more from day to day, and get closer down to His feet and learn of Him.

Bethesda, Ont.

No. 3.—THE ATONEMENT, OR THE BLOOD OF CHRIST.

We find at the time of creation that man and God were in very close communion with each other, but through disobediences, (or sin) their friendship and fellowship were severed, immediately after which God promised to make an atonement; and we find types foreshadowing it.—See Gen. 4:18; 22:2; Exo. 12:5, 11, 14; 24:8; Lev. 16:30, 34; 17:11. The Atonement exhibits the grace and mercy of God, (Rom. 8:23); it exhibits the love of God, (Rom. 5:8); and of Christ, (Gal 2:20; Eph. 5:2, 25); it was made but once, and was acceptable to God. (Heb. 7:27; 10:10, 12, 14; Eph. 5:2).

By it we have remission of sins (Jno. 1:20); justification (Rom 3:25, 2 Cor. 5:21); sanctification (Eph. 5:26, 27; Tit. 2:14; Heb. 13:12); and redemption (Matt. 20:28; 1 Tim. 2:6). It has delivered saints from the power of sin (Rom. 8:3); from the power of the world (Gal. 4:9, 14); from the power of the devil, (Heb. 2:14, 15). Saints rejoice in God for it, (Rom. 5:11). It is commemorated in the Lord's supper, (Matt. 26:28; 1 Cor. 11:23, 20). "For without the shedding of blood there is no remission"—Heb. 9:22.

Therefore let us rejoice and praise God for the Atonement and accept the finished work.

T. S. DONEL.

Gormley, Ont.

Francis E. Clark gives to the Comrades of the Quiet Hour a General theme for the year, namely, "The Fruit of the Spirit," divided into twelve natural divisions with a few scripture references under each; and in connection with our study I think we may profitably study the theme in its various bearings, searching the Word for ourselves, and asking God to direct us in writing for the edification of all.

The Topic for January is "Fruit-Bearing—A Duty."—John 15:16; John 15:8; Luke 3:8,8; Luke 13:3,8; Isa. 5:17. Take up this Topic for Jan. and have the letters ready by February 1st and they will appear in the February 15th number. I will give the topic for February in the February 1st number.

A Happy New Year to all the readers.

Yours,

T. S. DONEL.


The First Element of Good Reading.

If we can get our boys and girls into the habit of reading with their minds as alert and active as their bodies are when they play tennis or base ball, that alone is worth a four years' course of study; for it is the prime element in reading right, and other benefits follow naturally. It is because so few people do read thus vigorously, but instead, look upon reading as a mere idle pastime, that the volumes on most bookshelves are so little worn, and the treasures they hold hardly conceived of by their owners.—Sel.
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All communications and letters of business should be addressed to the Editor.

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Abilene, Kansas, January 15, 1899.

ADDRESSES OF MISSIONARIES.

Eli Jesse Engle Matopa Mission, Bulawayo.
Mrs. Elizabeth Engle Bulawayo.
Miss H. Frances David Matabeleland.
Miss Alice Hoke (son) South Africa.

Miss Barbara Hershey, Johannesburg, South Africa.
D. W. Zook and wife, 86 College St., J. Eber Zook, Calcutta.
Mrs. Amanda Zook, Calcutta, India.
J. J. Long, 48 C. Bluff, Yokohamas, Japan.
Miss Hettie L. Fernbaugh, Fez for Mequinez, Morocco, N. W. Africa.
G. C and Sara Cress (called as helpers to the Matopa, S. Africa, Mission) should be addressed at Harrisburg, Pa., to ensure speedy delivery.

Miss Fannie L. Hoffman, Beracha Home, Buy Gaia, Bombay, India.

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We rejoice to know that Bro. and Sister Cress are being helped forward after a godly sort on their way across the waters; also that God is using them to stir up the pure minds of many by the way. As will be seen elsewhere, they purpose leaving New York on the 8th of March, (O. V.) The intervening time will be spent in preparation for the journey, and making local visits and ministering the Word as they "go." May the constant presence and power of the Most High attend them is our prayer.

The Rev. E. B. Hicks.—Annual Almanac and monthly paper, Word and Works, are now known from sea to sea. We call the attention of our readers to the Almanac for 1899, now ready. It is a splendidly printed and illustrated book of 116 pages and the storm forecasts and diagrams and astronomical and scientific matter are superior to anything that we have seen before in a 25 cent book. His monthly journal, Word and Works, is a fine literary, home and scientific magazine, besides containing his monthly storm forecasts with explanations. The subscription price of this publication is $1.00 per year and the Hicks Almanac is sent as a premium to every yearly subscriber. Price of Almanac alone, 25 cents. Address Word and Works Pub. Co., 2201 Locust Street, St. Louis, Mo.

General Letter No. 9, by A. E. Bishop of Honduras, C. A., has come to us laden with interesting news concerning the progress of the work in that land. In the midst of discouragements and public oppositions, Bro. Bishop has encouraging features to report. In the midst of the darkness and superstition of priest-ridden land it does appear that some "miracles of grace" can be raised up through the preaching of the Word of God. We have watched with much interest the unselfish efforts of those self-sacrificing people and are not surprised at all that God should "call out" some from among the people of Honduras to be joint-heliers with Christ in the Kingdom about to be established. Thus, while some mock and deride, we shall continue to pray God’s peace and blessing upon the host of men and women who "go forth everywhere preaching the Word."

A subscriber says there are several things in recent issues of the Vistron that he cannot understand. The first is the term, "Second Work of Grace." We refer the inquirer to a selection in this issue under, "Sin; What is it?" We have expressed ourselves freely on this subject before, and our first page editorial bears somewhat on the same matter. We are not so very iron-clad in using the term second blessing; but we do recognize the "distinct works of grace" as manifested in pardon and cleansing as they are taken hold of by the simple faith of the individual. A blessing is indeed when the consciousness of either of these operations comes to any soul which is seeking to know God in the fulness of His gracious Gift, Jesus Christ. But we trust that we are clearly understood, as stated in former issues, that the term "full salvation" is only applicable now as we lay hold by faith on the realities of resurrection. The second statement which our correspondent questions is that Jesus has been, by someone, designated to be both our gift (or sacrifice) and our atonement. Who will rise up and explain?

Benevolent Fund.—The Visitor is always glad to receive material aid by donations to this fund. We carry a considerable list of what we designate as "charity subscribers," who are glad to have the semi-monthly visits of a religious periodical. Many of these respond with warm expressions of their appreciation of this benevolence. But it requires paper, labor, and printer’s ink to materialize our list as above designated; and in turn money is needed to meet these current expenses. In addition to the above named list we send out regularly scores and frequently hundreds of sample copies which are, as a rule, much appreciated by friends to whom our distributors pass them. We know there are many calls for benevolence and the editor comes in for his share, but we have learned to know that the Lord of Hosts can over-rule the purse-strings to His glory, and that the gold and silver belong to Him. If He indicates to you that money invested for the free distribution of the Visitor is spent righteously, we will do our part of the work free. Now, What saith the Spirit to you regarding this matter?

The "Symposium" in December number of the Christian Exposure treats on College Fraternities. This series of essays brings out in vivid and horrifying scenes the Satanic origin and present devilish operations of these nonchristian instutions. After presenting five pages of stirring and convincing essays on this topic it closes the chapter as follows:
"College secret societies are expensive and lead to extravagance. They absorb the time, money, talent and interest that should be devoted to literary pursuits. They are the cause of the decline of the once flourishing literary societies of our colleges. They break the confidence between parent and child, and substitute club life for family and domestic relations. The young man and woman have crossed the danger line when they have secrets they dare not tell to their parents. They inspire lawlessness, crime and disorder. Their champagne suppers and dances are the starting point of many down the road to ruin. They wink at immorality and hold up profane and vulgar students, enabling them to live dual lives, and depriving them of their rights of true moral education which faculties are morally bound to give. They conceal vice, prevent justice and cover rottenness. They are a serious menace to modern education, by not only dictating the social affairs of students in most American colleges, but by dictating to faculties and trustees. And this dictatorship is invariably used in the interests of the fraternity and to promote the welfare of its members, the interests of the college being of secondary importance. These fraternities have created a false aristocracy and caste among students which divide entire schools into rival factions, create general disorder and make many personal enmities which ought not to be. Those who are not invited to join naturally feel indignant that a fellow-student should look down on them because fortune has not favored them with enough of wit or money to become a "frater," and they feel that they are discriminated against in a subtil and unjust manner. Thus fraternities create an unseemly pride and a narrowness in friendship which is detrimental to the cultivation of Christian character, and antagonistic to a broad-minded and liberal citizenship. For these and other reasons the Greek letter secret system of social training should at once be banished from every school and college."

THANKFUL ACKNOWLEDGEMENT.

We take this opportunity to express our gratefulness to those whose liberality has reached us in response to the plea "in behalf of the Editor" as published several issues ago. We have not responded to all, personally. Some donations have been sent us on the principle of "let not thy left hand know what thy right hand doeth." To such we can only pray that your reward may be the greater; a number have in their bounty given liberally, while some have given "mites" from their penury. To all we say, "May God bless you," as a response. We trust that our appreciation of the surety of God's promises in honoring our faith may also be manifested in humble service and devotion to the work whereunto we have been called.

CHURCH NEWS.

LOCAL CHURCH NEWS.

DONNELSVILLE, OHIO.

ACCORDING to previous arrangements a series of meetings were commenced at Maple Grove, near Donnelsville, O., Dec. 8th and closed Dec. 23rd. The meetings were conducted by Bro. H. L. Trump of Polo, Ill. The Gospel messages were sounded out plain and clear to the encouragement of the Brethren and Sisters, and to the awakening of sinners to see their need of a Savior. Some were made to see their lost condition, six having made a start for the Kingdom and several renewed their covenant. The Bro. came filled with the Holy Ghost and preached with much power. A children's meeting was held on the Sabbath afternoon of Dec. 18th, which was very much appreciated. He also made many friends while here, having held thirty meetings in all. May the Lord bless his labors and may he have many stars in his crown is our prayer.

FORGY, O.

OHIO MISSION.

Relief and Sewing School Department.

For report on December, the following:

DONATIONS.

Bro. and Sister Grove, Kas. $2.50
Bro. and Sister Gayman, Ill. 5.00
Bro. and Sister Erb, Ohio. 5.00
Bro. Markley, Kas. 50
Bro. Eshelman. 1.00
Bre. of Ashland and Richland, Dist. Ohio. 3.00
Sister Elliott, Chicago. 1.00

Total - - - - - $18.00

EXPENSES.

Clothing. $2.58
Groceries. 4.00
Drygoods. 2.50
Necessaries for Sick. 1.00

Total - - - - - $10.08

Sister Hiller, Morrison, Ill, a box of clothing. Brother Kreider, Palmyra, Pa, a box of clothing. Canton, Ohio, one barrel oat meal, one barrel corn meal; also one barrel groceries.

We pray God's blessing upon the dear ones who so kindly and liberally remembered their poor fellow creatures.—Matt. 25:40.

SARAH BERT AND WORKERS.

6001 Porcia St. Englewood, Ill.

PHILADELPHIA MISSION.

Financial report is as follows—

DONATIONS AND CREDITS.

Balance on hand $47.13
Williams' Mill 1.00
North Franklin District. 24.75
Abilene, Kas. 5.00
Abilene, Kas. 1.00
Upton, Penn. 12.00
Canton, Ohio. 50
Philadelphia. 1.00
Orie, Oklahoma. 5.00
Fair Haven, Ill. 5.00
Trappe, Pa. 5.00
Palmyra, Pa. 20.00
Lancaster, Pa. 1.00
Elizabethtown, Pa. 1.00
Silverdale, Pa. 4.00

Total - - - - - $133.48


EXPENSES.

Rent. $6.00
Provision. 12.99
Shoes. 7.65
Other Expenses. 7.00
Oil. 50

Total - - - - - 27.54

PETER STOVER.

Philadelphia, Pa., 3423 N. 2 St.

DES MOINES MISSION.

DES MOINES, IOWA.

OUR dear readers: Since we last reported, divine Providence permitted us to make a short visit in Ill.; possibly not so much of a visit as we would have wished, after all. We held a series of meetings at Polo, Ill. beginning Nov. 28th and closed Dec. 14th. The meetings were well attended and full of interest from the commencement throughout, though the weather was severe part of the time. A number of souls were saved and many asked for prayers. We learned to love the Polo people more dearly than ever—to know them is to love them. The Brethren of Polo possibly will give a more definite report of the meetings.

On Monday following Christmas we had our Christmas service for the Gospel
REPORT OF MEETING AT POLO, ILL.

Dear Editor:

On the 28th of November Bro. John Zook of Des Moines Mission, arrived at Polo, Ill., to conduct a series of meetings. Bro. Zook is a powerful man physically; but we soon found he is not only strong physically but spiritually. It was soon evident that he was filled with the Spirit—pressed down, shaken together, running over; thank God for the surplus. We felt while he was with us that it was the stock in store which he has received from God's store house that was helping to build up and strengthen his fellow men and we also the preacher of awakening both saints and sinners and to help them to see just where they are standing, having a clear view of the relation that is, and should exist between them and God.

Sisters Anna Shirk, of Shannon and Sarah Garwick of Milledgeville were with us during part of the meeting. They helped to conduct several aftermoon Mother's Meetings; after which general afternoon prayer meeting were held in different parts of the city. Many prayers were offered up for the success of the meeting and we believe that God heard them; for right in the beginning there seemed to be a unity of the spirit among the true Christian workers; and "the people had a mind to work." We are glad to say that we enjoyed the consciousness of God's promise that where we assemble together in His name and do our part to the best of our ability, there He will work in our midst and bless our labor.

The divine message was so forcefully presented to the speaker to the hearts of the people, and the glad tidings of God's plain truth so brilliantly illuminated God's house with the glory of the upper world, the true light becoming so bright and clear that every person's eyes were turned as an x-ray to see and search out the exact condition of their hearts.

As the meetings progressed, it became more and more evident to the audience that the galloping gun of God's military department was in the hands of a sharp-shooter, and that he was shooting to hit, God's bom-shells (truths) that are used to convict sinners of the error of their way so scattered the sandy foundation upon which transgressors were standing that at least a half dozen have taken a step in the right direction, confessing that they are tired of sin. They were made to call on the name of the Lord and gave evidence that they found Jesus. A number of others were deeply convicted and asked for the prayers of God's people.

It was evident that deep impressions were made; and we have reasons to believe that the seed handed down from the windows of heaven and showered over that audience night after night did not all fall on stony ground. Undoubtedly more will take root in time to come and bring forth men and women to live and work for God.

It was a feeding time for the true, earnest, Christian worker; but as the interest increased it grew very uncomfortable for the Luke-warm Christian. It was impossible to gather enough brass to hide the face, sit on the fence, and face the spiritual cyclone of God's plain truth. There was only one way out; and that was to get off of the fence, away from the target, fall in line and confess, and come right up to the standard of God's truth,—which will finally be the judge at the great day.

A few infidels attended the meetings all the way through. Bro. Zook located them, again and again applying the battering-ram at the foundation upon which they were standing, till the last stone was removed from under their feet, not leaving even a pebble for them to stand on. While thus suspended in mid-air, grasping strings of imagination, the Jerusalem sword was kept wielding over their heads until every support was cut away from above them, not leaving for them even a spider's web to cling to. All that remained was to be honest and confess; but I am afraid they, with many others, will do like Manassah, king of Judah, wait till they are completely engulfed, bound, in chains to Babylon. Then when in affliction, and the kingdom is lost, it is too late to try to repent and find out that the Lord indeed is God.

We find that when God's Word is preached by "a workman that needeth not to be ashamed, rightly dividing the Word of Truth" that people will speedily be convinced of the insecurity of swimming around on the dead sea of Contentment, Morality and Infidelity,—and they will either come to the shore or go to the bottom.

But what can we expect of ministers that condemn a man's study of theology and tell us the only place to go is the "School of Galilee," and then forget to go there themselves? or of one that will privately condemn the study of language and say, It is all a waste of time?—then, when on the pulpit they fail to interest the audience, they make
a public apology and say the reason of it all is because they “lack command of language.” Or of one that disbelieves in the God who will give all the material just when needed. Then after the sermon the congregation goes home, feeling sad because the Lord did not do His duty.

Bro. Zook preached in all, twenty-one sermons, nearly every night to a full house; several times crowded for standing room. Everybody expressed a sorrow that the meetings had to close. We all unite in returning thanks for his labor, and bless God for the presence of His Holy Spirit. 

FROM THE FIELD.

REPORT FROM BRO. GRESS.

DEAR Reader—Following our last report we held seven meetings in Ashland and Richland counties, O. Sleighbell was excellent and we had large attendance. Here we met kindred spirits who are longing for the deeper life hid with Christ in God for full and complete victory over all sinfulness of flesh and spirit. Many bade us farewell with tearful eyes as we commended them to God and to the Word of His grace, which is able to build them up and to give them an inheritance among them that are sanctified.

On Dec. 19 we came to Canton, O., and held a small service in the Wesleyan Methodist church where we felt a blessed blending of spirits. Then for several nights we held forth the way of Life at our First Presbyterian church still remember us to God that the few remaining weeks of our sojourn in our own beautiful land will soon be swept into endless night if they do not heed the cry, “Escape for thy life! Flee to the hills! Behold the Son of Man cometh!”

Our parents, Brother and Sister Noah Zook, met us at Harrisburg. We spent one night in the Rescue Home. Dec. 27 we came to Jacksonville where we held two services in the Evangelical church Dec. 28 we came by rail to Chambersburg where we held two meetings in the King’s St. U. B. church. Our gatherings here were large and attentive and gave us a liberal contribution toward our African trip. Dec. 31 found us at Ali Hill church in Franklin Co. New Year’s day was spent in sweet and solemn worship, morning and evening. At the above named church, where at present parents, wife, and I are holding a few meetings as the Lord leads. Let the church still remember us to God that the few remaining weeks of our sojourn in America may be greatly blessed of God. There being no preventing Providence, we will sail from our native land from New York at twelve o’clock noon on March 8th. Farewell.

C. G. and SARA GRESS.

Culbertson, Pa., I-3-96

FROM DALLAS CENTER, IOWA.

DEAR ones who are readers of the Visitor: I have been impressed to write a letter to the dear ones who may be anxious to hear from us. I am glad to know that I am in the order of the Lord.

This morning finds us in the City of Dallas Center. We arrived here on Monday the 26th and opened the meeting that night with a good crowd, but could not get a testimony out of anyone. I never got into a place where the church people are so dead as they are here. But I know that the people are getting the Truth, and if they don’t accept it God will be free, and so will His servants.

I am glad to say that the Lord sent Bro. A. Zook from Illinois to help us in this battle. I know he is on the clean line for God, and it is just wonderful how God does raise up men who are of the sins mind to work with us so that they teach the same thing, namely, that men and women must get saved from their sins. May the Lord help us all to be true to men and women who are making a profession of godliness and yet say that we must sin every day.

I am glad to know for myself that when we get Jesus in us it is very easy for us to live out the Christ-life; “for greater is He that is within you than he that is in the world.”—1 Jno. 4:4. I know that God is able to keep that which I have committed unto Him against that day, that is, my soul and body with all that I have or ever expect to have. I am glad to say that I find more real joy in being out in the field, working for God, than I had in my fine home where I had everything I needed to make me happy: but deep down in my soul there was something not satisfied. But when I give everything over to God, even my husband and myself also, I found something that I never had before; and it gave me a rest which I enjoy until this morning. Hallelujah! And after the consecration was complete and I was cleansed from all sin the Holy Ghost came and filled me, and now the Holy Ghost himself abides in this temple of clay, which was made to be a fit temple by the blood of Jesus. Praise His dear name! Now He abides with me all the time and leads me into the Truth all along the way. And I am glad that He, the Holy Ghost, is able to keep me from falling and to present me faultless before the presence of His glory with exceeding joy.—Jude 1:24.

I sometimes must say to myself, This is a wonderful salvation and grand to enjoy in our every-day life. And it is grand how it does keep us amidst all the wickedness of this world, when sometimes it seems that even our best friends go against us and when you meet with false Brethren and Sisters who cast your name out as evil and won’t attend the meetings, you can just say in your heart, “Father forgive them, for they know not what they do;” and we love them just the same. I am glad that when we have no hatred or envy, no strife nor evil thoughts will arise from them. I am sure no evil sprang from the heart of Jesus; and He has said in His Word that “as He is so are we in this world.”

I thank Him for His Word, which is a lamp to our feet and a light to our pathway; and there is no need of our going around in the dark, for in Christ there is light and no darkness at all. May the Lord help His people to see their privileges in this Gospel dispensation! But I am afraid many dear souls who might be virgins will be out trying to buy oil; but when they come back, the door will be shut. A great many people seem to be
services were held each day.

On the last night of the Old Year and New Year's day and evening the Word of Life was held forth by Bro. Cress at the New Year'sAnthem of praise.

On the evenings of the 28, 29 and 30 we joined the Brethren of Donegal in a Christmas carol and a New Year'santhem of praise. Hallelujah! We fear, however, that much of the doings upon the anniversary of these holidays savor very strongly of idolatry. We believe that Jer. 10:2-4 gives a very good description of the Christmas tree — a perfect piece of idolatry. One of the rankest infidels the writer ever met was a man about 70 years old who said he received his impressions of infidelity when he found that his parents had belied him about Santa Claus. Let parents and guardians beware.

Since our last communication we have, as usual been busy about our master's business. We held an Interesting meeting of two weeks at Hummelstown, closing on the night of December 18. Two services were held each day.

While there was but one sinner came to the altar for prayer, there was deep conviction on many a heart, both among professors and non-professors. A number were brought in contact with the searchlight of God's eternal truth, and confession of hidden sins were made and definite help was received by those who were willing to take their place. Others were deeply convicted, but failed to take their place and therefore received no definite help and likely will drop back again into that lukewarm and unsatisfactory state, both to themselves and the Lord who says that He will spew out of His mouth the lukewarm ones.

There was a marked display of God's power on one night; so much so that very little preaching could be done. It was marvelous; so that all who were present could say they never saw it on that fashion. The subject upon whom the power of God was displayed was a very young Sis­ter who was brought face to face with God; and for nearly three hours she communed with the Lord, while nearly a house full of people quietly listened. An attempt to describe it fully would be to fail. To God be all the honor and glory. Amen.

Leaving Hummelstown on the 29th, we came to Harrisburg to take a few days rest, which we needed. We however always find something to do, in visiting, writing etc.

On Saturday eve before Christmas we joined the Brethren of Donegal in a prayer meeting at Bro. Jacob Hewney's. His morning we were with the Brethren in worship at Cross Roads. In the afternoon we returned to Harrisburg where we joined the Brethren of Harrisburg in services at the M. R. Home.

On Monday the 26th, we were joined by G. C. and Sara Cress, Missionaries to S. Africa. On the morning of the 27th we held a Missionary meeting in Jackson­ville, Cumberland county, to a full house, who were held spell-bound for one and one-half hours in looking over the different fields of the world.

On the evenings of the 28, 29 and 30 we held forth the Word of Life to a full house in the King St. U. B. church of Chambersburg.

Both these latter places responded with a free-will offering to carry the Mission­aries to their future field of labor.

On the last night of the Old Year and New Year's day and evening the Word of Life was held forth by Bro. Cress at the Air Hill church to an attentive audience. Meetings to be continued here for a few nights more.

We expect to be very busy holding farewell meetings in several counties up to the time of sailing, which will probably be March 8, 1899.

Yours interested in the lost of earth,

NOAH AND MARY ZOOK.

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.

MATTOPA MISSION.

BULAWAYO, S. A., Nov. 24, 1899.

(ISAIAS 35 chapter.)

AGAIN we will present a brief report of our present well-being. In our former we referred to Sister Engel not being well. We are, however, glad to say "that she is again very much hers­elf. Possibly not quite as strong as usual. We are very thankful for the kindness of our Heavenly Father in dealing so graciously with us. The rest of our company are well, with the exception of a slight cold.

The rainy season has now set in in good earnest. For seven days in succes­sion we had showers, and some quite heavy ones; also some night showers, so that the parched earth by the long dry season is now well moistened. The rain fell very nicely, no storms having been connected with them. Thunder and lightnings very much as in the home­land. The atmosphere is very congenial, not at all oppressive.

We have had letters from friends of home, stating of the extreme heat there, and wondering how it must be here in this tropical climate. We must indeed report very differently, as we have had but very little extremely warm weather: the nights also as a rule have been cool. We are however not in midsummer yet as January and February are our mid­summer months. From all indications so far, we would suppose that the climate will be fairly tolerable. It will, however, be necessary to be careful in mid-day, when the rays of the sun are almost perpendicular.

We are glad to say that our dwellings have proven to be satisfactory during the late rains. They will no doubt give all the needed comfort. Though from a home standpoint somewhat rude, we are quite happy, and well satisfied with them. The reason of this may be, as should be with all Missionaries, now to be resigned to whatever our Heavenly Father assigns us.

We are doing a little gardening in connection with our work; and for the
present it looks as if the labor of our hands will not be fruitless, as we are already enjoying some of the fruits of our labors, with prospects for more. Neither are we in the least discouraged in the Spiritual part of our work. Indeed we should rather be encouraged, both with the aged and the young. While no actual living testimonies have as yet been had, we nevertheless see that the Word, with some at least, is being received. The school especially is quite encouraging, in various directions, since the scholars are making very fair advancement. The school has already several departments, although in a miniture form. Firstly, in the literary and spiritual instructions; also in the sewing department. And of late the teachers have introduced gardening, over which the children are also very enthusiastic. They are especially children of nature. It is perfectly charming to see them bring their bouquets in the morning, made up of the beautiful tropical flowers, and present them to their teachers. They are also fond of presenting insects and reptiles for exhibition.

The Sisters do not credit for the success already had with these native children. It is quite marvelous to see the love which they manifest, and the very strong attachment which is visible. It would be worthy of imitation by some of the children who have had religious training, and yet fail short of some of the graces which these little heathen children manifest. We are happy to say the attachment is reciprocal. Whether many teachers in the home-land have a warmer affection and are closer attached to their scholars is a question with us.

We might describe some of the characteristics of these children. In the first place they are very affectionate. I do not remember of having seen a single quarrel among them. Then again they are venerable, seldom falling to show due respect to their fellows, especially to all in the Mission. They are also generous. No one thinks of eating his bread without bidding farewell, usually coming to each but, being sure not to miss any of us.

Yesterday and to-day Sister Davidson read for their Scripture lesson in school concerning the crucifixion of Christ; and on stating that Jesus had died on the cross, one boy interrupted her in the comments, saying that He is not dead, but lives above. After she explained to the school the resurrection of Christ, all their countenances brightened up, and all seemed lit up with joy because Jesus rose again from the dead. The above named boy also claimed that Jesus had healed him. This morning when it seemed proper to do a little work in the garden because of the threatening showers which were over-hanging us, he said, "It will not rain to-day, for Jesus told me so." At this present writing it is 9 o'clock p.m., but no rain, notwithstanding the standing showers were near-by, east and west; but he said, "Tomorrow it will rain." I shall note especially if it comes to pass. I do not know whether you would call him a little prophet, or a little believer in Jesus.

May the Lord especially bless the school, and its teachers, fully qualifying them for the very responsible task before them. Will you especially hold them up at a throne of grace. Our health is fair, and our faith strong in Him. Oh, the blessed guiding hand!

Yours in hope of the crown of righteousness.

JESSE ENGLE.

(P. S.—One year since leaving N. Y.)

ENROUTE TO INDIA.

R. M. S. "OKOTOVA," INDIAN OCEAN.

[In absence of a regular report directly from Bro. Eber Zook and wife, we know that clippings from a private letter from them dated Dec. 5, '98, to Bro. and Sister Breneman of Abilene, Kas., will be of interest to many. It comes to us just as we go to press.—En.]

DEAR Bro. and Sister in Christ:—We greet you in the name of Him whose we are and whom we serve. * * * Truly, "God is good to Israel." We have proved Him and have seen His works, and cannot help endeavoring to glorify Him even in this silent way. Ever since we left America, in fact, ever since we have been called to India, His hand has been heavy upon us, and we do thank Him for it. If the "holding on" were all to be done on our side, no doubt long since we would have parted company with Him; but since He has so wonderfully redeemed us, there has been such a precious fellowship with Him, and the Blood has so wondrously cleansed us from all sin, that we would ten thousand times rather walk in the light with Him, than to follow the vain phantoms of the world. Of course it means to go forth with Him without the camp, bearing His reproach; but to us this has grown sweeter than honey or the honey-comb. Hallelujah!

Since we have been on board this ship, we have been witnessing for Him, "in season, out of season," so that * as we disembark at Colombo tomorrow morning, we will feel that we are clean from the blood of these souls. * * Men have scooped and devils have howled, but we have asked God to fasten the truth in men's hearts as a nail in a sure place, and we believe He has done it. Glory to God!

There were no less than nine "Reverends"!* in the first and second saloon passengers. But how much did they do? I will tell you, I had preached on the third class deck for nearly a dozen nights before a single one of those hirelings ever showed himself for help. Finally, one of them, who is returning to Ceylon as a missionary, came down and joined with me in the work. Much as I appreciate his interest, I am sorry to say I trust he has not yet been initiated into the good of our work. He told me that I am called all sorts of names among the first and second cabin passengers, and that the other clergymen are literally afraid of me.

Why should they be afraid of me? I asked. He replied, "It is because of the truth you preach." One of those preachers who is of the Established (Episcopal) church of England, held several Sunday afternoon meetings among us 3rd class passengers. But I think he did it out of contract. He gets a free first class passage for being clergyman for the ship on this passage. I cannot begin to tell you what he said, but on Sunday afternoon of the 27th, after he had done, I said to Amanda, "If he were professing to preach a religion of demons, I should certainly pronounce his address orthodox." To give you an idea of the miserable stuff he tried to cram down us poor third class mortals, he spoke of a man who died on this ship and whom we left to tell the good of our work. He told me that I am called all sorts of names among the first and second cabin passengers, and that the other clergymen are literally afraid of me.
Our voyage across the Atlantic you have probably read of in the E. Visson. Since we left London, it seems the Prince of the Power of the Air has been doing His best to send our ship to the bottom. But our God has His everlasting arms about us, and out of the sovereign passage this steamier has ever weathered, we are drawing near to Colombo, Ceylon, with the sea as smooth as a lake, having been so these last three days.

In the Bay of Biscay, we were for two nights and a day in the trough of a heavy sea, and several times were on the very verge of capsizing. Indeed the ship rolled so far over several times, that a further inclination of only two or three degrees would have capsized her. Between Gibraltar and Marseilles, Marseilles and Naples, Naples and Port Said, she had a terrible beam sea. The swells were at right angles with the line of the ship, while in the Bay of Biscay they were parallel. This heavy sea was caused a mighty pitching, instead of a rolling from side to side as when we were in the trough of the sea. The forecastle and the steerboard would alternately rise high in air, and then sink away down into the depths. 1 Pet. 10:23-30 was never so real.

Between Marseilles and Naples, we nearly all thought every moment would be our last. The vessel would rise high in air at the front end and the stern would be low. Then her position would change as she slid over the top of a mountain swell and then to careen into the depths of the next swell, often taking seas in at the top of the smokestacks. She would bury her forecastle in the sides of aqueous mountains fathoms deep. While many of the passengers were screaming, some praying, and some so terrified at the prospect of imminent death, that they were dumb, in berths 39 and 40 lay two, who, as much as in the violent pitching of the ship would allow, lay peacefully sleeping. They were not Jonahs, sleeping the sleep of hardened iniquity. Though once called Jonah in derision. Nay it was because they felt secure in the embrace of the arms of God. It was because of the fact that “He giveth His beloved sleep,” even in the midst of a storm at sea, amid terrified hundreds. Do you know who those two were?

Well, we are drawing near to our journey’s end, so far as this vessel is concerned. From Colombo, we must take another line of steamers for Calcutta, but above all, pray for the Lord’s time of delivery. Discourse from Heb. 9:27-28. Services at the Good-M. P. church. Interment at the Goodland cemetery.

LINKEY.—Oris, son of Brother and Sister Eli Linkey, died near North Hampton, Ohio. December 15, 1898, aged 7 years, 2 months, and 10 days. Little Oris met with a sad accident about five years ago which was the cause of his death; but very unexpectedly at the time it occurred. The parents had taken the child with them to the Maple Grove church where a protracted meeting was in progress, and just at the close of the evening meeting he took sick very suddenly and died soon after in the church. Funeral services were held at the Maple Grove church, conducted by Henry Trump of Polo, III., and Joseph Free of the home ministry. Text 2 Sam. 12:23; and Matt. 19:14.

GROSS.—On Tuesday, Dec. 18, death came to the oldest and one of the most respected citizens of Eldred township, Joseph Gross, who reached the age of 90 years, 8 months and 10 days. About 3 weeks ago he was taken very ill of appendicitis, from which he could not recover. Although all was done for him that could be, his age would not permit of an operation, and he gradually grew weaker until death relieved him of his sufferings. During all his sickness his mind was clear and he was conscious almost to the last hour. The funeral occurred Friday from his late residence. Rev. J. M. Wolgemuth, of Lancaster, and Rev. D. M. Jones conducted the services. Mr. Gross was said to be the oldest native of Lycoming county Pa. He was born on the old homestead at Quaker Hill, where he lived until he died. His parents came from Wurtemburk, Germany, in 1804, and here of his earliest recollections of Williamsport is when there was but one store and a few houses. In his early life, he taught school. When quite young he joined the Dunkard church at Blooming Grove, of which he was always a faithful member. He was thrice married. Of the offspring of his first wife, Christiana Ulmer, there are four daughters, Mrs. Jacob Heim, of Nebraska; Mrs. Wilhelm, of Michigan; Mrs. George Kiees, of Warrensville, and Mrs. G. D. Heim who lives on the old homestead. Fourteen grandchildren and twenty-three great-grandchildren survive him.

REGATZ.—Mary Ann Steiner was born Sept. 27th, 1831, in the Canton of Aran, Switzerland and emigrated to America in 1852. Was married to Martin Regatz in 1883. Was the mother of seven children of whom 5 (3 sons and 2 daughters) survived her. These with her husband mourn their loss. She was united with the Brethren church about 17 years ago; was a true and faithful member. Her sickness was caused by an abdominal tumor; had much pain, but was calm and serene, patiently waiting for the Lord’s time of delivery. Discourse from Heb. 9:27-28. Services at the Good-M. P. church. Interment at the Goodland cemetery.

MARRIED.

WENGER-HOOVER.—Married, Jan. 1, 1899, at the home of the bride’s parents, near Jamton, Montgomery county, O., by Rev. Solomon Good of Dayton, O., Bro. Jesse Wenger to Sister Docia Hoover, both of Montgomery county, Ohio.

HOCKER-WARNER.—Married, Dec. 29, 1888, at the home of the bride’s parents, near Red River, Dark county, Ohio, by Eld. Tobias Kreider (German Baptist), Wesley, son of Bro. John and Sister Susan Hocker to Mamie, daughter of Mr. and Mrs. John Warner of the German Baptist order.

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