2-15-1899


H.N. Engle

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons

Permanent URL: https://mosaic.messiah.edu/evanvisitor/241

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/241

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.
EVANGELICAL VISITOR.

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

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

VOLUME XII.

ABILENE, KANSAS, FEBRUARY 15, 1899.

NUMBER 4

TABLE OF CONTENTS.

EDITORIAL.

| Items, Religion vs. Salvation | 61 |
| Special Mention | 74 |

POETRY.

| Brotherly Love | 62 |
| Church of God | 62 |
| More Has Followed | 63 |
| Were half the Power | 72 |

ESSAYS.

| American Idolatry, Sara Z. Cross | 62 |
| Higher Life, John Kohl | 63 |
| A Question, * * * | 63 |
| Love and Unity, Peter Stover | 64 |
| The Atonement, * * * | 64 |
| A Voice from India, Katie B. Zook | 65 |
| Rightly Dividing the Word, A. L. Eisenhauer | 66 |
| Death-Beckoning for Self, R. J. F. | 66 |
| Experience, Anna Byer | 66 |
| My Testimony, L. E. Chrisman | 68 |
| Experience in Verses, Alfred Schell | 68 |

SELECTIONS.

| The Overcoming Life | 68 |
| The Power of the Tongue | 69 |
| Ways of Bettering the World | 70 |
| Why Wear a Mustache? | 70 |
| Freedom of Choice | 71 |
| Eternity Now | 71 |
| Right-Doing is Faith | 71 |

HEALTH AND HOME.

| Hasty Reading is by no means the most profitable. This is particularly applicable to the reading of the Bible. It is to the restful, meditative mind that spiritual truths can be imparted; and they are richest and sweetest when coming directly from the fountain. | 72 |

RELIGION VS. SALVATION.

Strange indeed that our religion should be against, or interfere with, our salvation; and yet this is a statement of existing facts in the life and experience of thousands in the churches of our fair land. "Too much religion" might well be branded in bold relief on the face of many a man's doings today. In fact many have passed out over the "joys of salvation" in order to get more "religion." We will be criticized for this statement, but it is an uncontroversial truth just the same. The religion of some people has become a beam in the eye of many a candid seeker after truth sufficiently great to hide any assurance of salvation that might perchance be possessed by the religious.

Religion is a system of faith and worship; while Salvation from sin and death means a redemption from bondage thereto.

Religion is not Salvation; not any more than bread is butter. Yet we generally like to see them go together. In fact a measure and form of religion always goes with saving faith; but it is the "Pure" kind,—Jas. 1:27. And right here is the distinction we want to make, namely, between the religion which is defiled and that which is undefiled.

That there is defiled religion in the world is an evident fact—no one even asks us to prove it.

Undefiled religion is defined very clearly by the Apostle James to consist not of, nor rest upon, forms and ceremonies, of mental hallucinations or bodily agitation, of furs and worry and the performance of every conceivable sort of idiotic pranks; but in visible tokens of practical Christianity. To evidence forth this is the best proof that we are free of the other. To practice Christianity is the strongest antidote to fanatical, demonstrative and defiled religion.

Saving faith is never coupled with defiled religion. It is as foreign to it as sinth is from nadir in the astronomical realm. And the reason because its possessor does not seek for faith, pure and simple, but it seeks experiences and demonstrations to cover up the rottenness and defilement of a self-righteousness and a bloated holiness constructed somewhere in the absence of God.

The religion which is against salvation wants its possessor to do the whole thing himself, even under the pretense of humility and the cry of utter self-abnegation. "The world must be converted to our faith and God cast out of the Universe," says the individual who has too much religion without a knowledge of Scriptural salvation.

Religion throws men into the wildest imaginable extremes. It will lead a soul into the bondage of form, assuring him that his salvation depends upon the conformity to this, that, or the other thing. Then again it pitches him over into the realm of non-conformity, with the make-belief that now he has entered the elysian field which his unconscionable self has so long desired.

The idea of being saved apart from religion is so foreign to men and women that one dare scarcely whisper to his confidential friend that he has simply dreamed concerning such a condition. Startling! Horrifying! Nevertheless, it might be well for some of us poor mortals to study even that phase of God's creative and redemptive power in the face of the terrible delusions which stalk through the land in the midst of the thick darkness which may be felt.
BLAMELESS, TILL THY SAVIOR'S COMING,
SPOTLESS, GLORIOUS AND HOLY,
HE WILL SANCTIFY THEE WHOLLY;
GOD'S OWN HOLINESS WITHIN THEE;
HOLINESS BY FAITH IN JESUS,
BY HIS OWN BLOOD, AND BY UNION
BROTHELEY LOVE.
Mast I my brother keep,
And share his pain and toil;
And weep for those that weep.
And smile with those that smile;
And net to each a brother's part,
And feel his sorrows in my heart?
Mast I his burden bear,
As though it were my own,
And do as I would care
Should to myself be done;
And faithful to his interests prove,
And as myself my neighbor love?

Then, Jesus at thy feet
A student let me be,
And learn, as it is meet,
My duty, Lord, of thee:
For thou didst come on mercy's plain,
And all thy life was love to man.

Oh! make me as Thou art;
Thy spirit, Lord, bestow—
The kind and gentle heart
That feels another's woe.

May I be thus like Christ my Head,
And in my Savior's footsteps tread!

AMERICAN IDOLATRY.
"Thou shalt have no other gods before Me."—Ex. 20:3.

THESE words the Almighty Jehovah wrote with his finger upon the tables of stone delivered to his servant Moses in the holy Mount Sinai. The children of Israel, to whom they were given, knew that they were God's words and for a time refrained from idolatry. But time and surrounding influences tended toward hardening their hearts and the time came when they returned to the practice of worshiping gods made by their own hands. According to previous promise, God punished their sin by allowing their enemies to triumph over them and carry them into captivity.

All down through the ages these words have come to man and their weight and importance are just as great to-day as when delivered to the Israelites. Many argue that we are under no obligation to fulfill the Law, but this commandment is held forth also in the New Testament, though couched in different words. Jesus, many times in His teaching, set forth the importance and necessity of having God first and foremost always. He said to the multitudes: "Ye are washed and sanctified."

Many dear ones stand aghast when we say that our own America is an idolatrous nation. They will not believe it; but, alas! it is only too true. To be sure, there is very little of actually bending the knee to idols made of gold, silver, wood, or earth, as we find the natives of Japan, China, or India worshiping. But what does God see when He looks into the hearts of our own countrymen? Does He not find many things valued far above Himself? Many, many dear souls are worshiping the god of this world, and money is their principal idol. It is sad to think that what one who does not follow them in all things, his own beauty on thy brow;
This shall be thy pilgrim brightness,
This thy blessed portion now.
He will sanctify thee wholly;
Body, spirit, soul shall be
Blameless till thy Savior's coming,
In His glorious majesty;
He hath perfected forever
Those whom He hath sanctified;
Spotless, glorious and holy,
Is the church, His chosen bride.

For the Evangelical Visitor.
See if there be any wicked way in us, and if we find there any idols, let us sing in realization of our great need.

"Break down every idol, Cast out every foe—"

and by His cleansing we shall be made "whiter than snow."

May God speed the day when all idols shall be dethroned and when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2:14.

And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Him from the least to the greatest.”—Heb. 8:11.

Even so, come, Lord Jesus. Amen.”

FOR THE EVANGELICAL VISITOR.

HIGHER LIFE.

Dear Bro. H. N. Engle:

It is important for us to know what is to be understood by "sanctification." It is not absolute perfection; for God only is perfect and infallible, and not the Pope of Rome. Neither is it angelic perfection; for it pertains to human beings. It is not perfection of knowledge, nor exemption from mistakes; for in view of our natural depravity “it is human to err.” These however are not imputed to us as sin, for Christ “Himself took our infirmities, and bare our sicknesses.”—Matt. 8:17.

Neither shall we be exempt from temptation; for our Great High Priest “was in all points tempted as we are, yet without sin.”—Heb. 4:15.

And again, “He was tempted in the wilderness forty days and forty nights.”—Luke 4:1-13.

The people of God in all ages of the world have been a suffering people. Indeed it seemed to be one of the conditions given for discipleship by the Savior. “In the world ye shall have tribulation.”—John 16:33.

But human nature would rather glide along on flowery beds of ease, with a sugar-plum in the mouth.

But that great company, spoken of by John, who were robed in white around the throne of God, did not get there by that route; for "they came out of great tribulation, and washed their robes in the blood of the Lamb.”—Rev. 7:14.

Sanctification is not an exemption from the possibility of falling. Adam “was created in the image of God,” and yet he fell. A part of the angelic host, who kept not their first estate, also fell. Herein the doctrine of Holiness has suffered reproach by some fanatics who have gone forth over the land teaching a doctrine of sinless perfection, namely that we can attain to such a state in this life that we preclude all possibilities to commit sin and become exempt from falling. This we conceive to be contrary to the teaching of the Bible.

The Savior taught: “Let him that thinketh he standeth take heed lest he fall.”—1 Cor. 10:12. And again, Paul found it necessary to keep his body under subjection, least after having preached the Gospel to others he himself become a cast-away.—1 Cor. 9:27. The Savior, speaking to His disciples, said, “What I say unto you, I say unto all, Watch;” which is an evidence that there is danger.

Probation does not end when we are sanctified, but only when we are called to a higher sphere. According to the teaching of the Bible, religion is a progressive work. Yet it is to be feared that many hold forth that sanctification is the terminus, while it is only a station by the way and leads to higher planes beyond, qualifying us to do more efficient work in the Master’s service. And the higher in grace here, the higher in glory hereafter.

It is the privilege of every Christian to become so fully imbued with the Holy Ghost that we can say with the apostle: “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.”—Gal. 2:20.

Sanctification includes entire consecration to Christ, gives us victory over the propensities of the heart, (seat of the affections), holds the old man crucified—which will enable us to abhor that which is evil and cleave only to that which is good, thus having our conversation in heaven while we are yet on earth, watching and waiting for the call of the Bridegroom—either by death or the sound of the trumpet, being devoid of all fear.

Yours for entire sanctification,

JOHN FOHL.

For the Evangelical Visitor.

A QUESTION.

What is a man profited if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?—Matt. 16:26.

This is a problem in Profit and Loss or in Exchange, and for each individual to solve—what shall the answer be?

Christians frequently testify that they would not give “the whole world” for the hope that is within them—implying that their faith in what is unseen is worth more to them than “the whole world.” It is a truth recognized by the soul, but not always by the intellect, that the soul’s natural possession without Christ is just what it now (with Christ) deliberately and voluntarily gives up for him.—1 John 4:4.

There is certainly a significance connected to all that Jesus said and did. “Lose his own soul” implies the possibility of the soul getting lost. "Gain the whole world” implies the possibility of having the whole world to move in with undisputed possession of the same—but being lost therein.

“And the Lord said unto Satan, whence comest thou? And Satan answered the Lord and said: “From going to and fro in the earth and from walking up and down in it.”—Job 1:7; Matt. 14:30; Eph. 2:2.

A necessity for an individual who is lost is to find some one who
Thus pray ye, "Thy kingdom come, thy will be done on earth as it is in heaven."  
Atheism, KnA. 

For the Evangelical Visitor.

LOVE AND UNITY.

A BRABHAM and Lot separated in order to prevent strife and that caused a great deal of trouble to both parties in the end.

Behold! Let us consider how good it is for us— how agreeable it is and how comfortable it will make us — how very good and how delightful, how delightful and pleasing to God for brethren to dwell together in unity. The more we live in unity with our Brethren, the happier we shall be in ourselves and the greater benefit shall we derive as a church or society.

The objects of God's love should ever be the objects of our love. — John 5:1. God's peculiar love to us should produce a peculiar love in us. — 1 John 3:16. What a contrast "brethren dwelling together in unity" presents towards those that "cannot live together because of enmity." How unnatural it is for brethren to be snapping and snarling, debating, quarreling and envying, tearing and devouring one another. — Gal. 5:15.

Let us walk in the Spirit. It is natural for a wolf to kill a lamb, but very unnatural for lambs to kill, or even wound, each other. If there is happiness to be enjoyed on earth it certainly is among "brethren who dwell together in unity." Union ever tends to augment the happiness of its possessor; to recommend divine truth to all around; to extend the kingdom of the Redeemer upon earth; and to give strength and stability to the Christian cause. — 2 Cor. 13:11. For, behold, how good and how pleasant it is! how precious are our joys and how pleasantly do we carry our days, weeks, months, and years, glide away while dwelling together in unity! We dwell together in Paradise here until removed to Paradise there.

There are some things to be avoided and others to be performed in order to promote Christian union.

First, a spirit of evil surmising, uncharitable thoughts, evil speaking, detraction, and a reservedness of disposition must be studiously avoided. — Eph. 4:29-30. Second, a constant dependence upon God and a uniformity of conduct must be daily practiced and recognized.

PETER STOVER.


For the Evangelical Visitor.

THE ATONEMENT.

We find upon analysis that we have At-one-ment. The At-one-ment with God. Why are we, creatures of his creation, not at one with Him? If we can ascertain this, may we not be able more clearly to understand the extreme depth and mystery of the atonement?

Let us examine God's laws through His creation and find man's place; and if he is in it or if not, why not.

We find that there is life in everything that exists, for if the life is removed the thing will immediately decay. Death and decay are synonymous.

We find also that the Universe is composed of different planes of life. Let us find man's place. If we begin with the lower place—life in the inorganic earth—the soil, rocks and minerals, under their own set of laws exist and grow. If this were not so, our planet would soon die and of necessity all that has life upon it.

The next higher plane is the vegetable kingdom; and we find it under a very different set of laws—both of propagation and growth. We find that there must be a seed-germ planted in the earth, which is influenced by the moisture from the earth and the warm, life-giving rays of the sun until it bursts from its shell, sending out its tender roots to draw its food from the soil; thus it grows to maturity, yields its fruit and dies, the same process to be repeated annually, or otherwise as the case may be.

Next in the upward scale is the "animal plane," on which we find all fleshly creation in whose nostrils is the breath of life. And we find that they exist under a very differ-
ent set of laws from either of the other planes. The seed-germ is not planted in the earth, nor do they have to send roots downward into the soil to secure food for growth; besides this distinction there is more liberty of action and the additional sense of feeling—volition and sensation. Yet we find the same law of growth, maturity and decay; and with this exception the laws governing the various planes differ. This is the point we wish to emphasize and make plain, namely, that each plane is governed by laws distinctly its own.

Now we reach a higher plane—the first whose laws, (original and perfect) do not bring death. It is the human plane; for when God created man He called him good and very good and gave him the dominion of all the earth and over the lower creation. Mankind in general knows little about this plane; only that its creatures could talk with God and were not subject to death—death not being included in the code of laws pertaining to this plane—for God said to Adam, "If you eat you shall surely die?" implying that death did not exist in its laws, but in the violation of them. Above this we have the "spirit plane;" but as to this division we know very little, only that there are angels and archangels.

We have now found man's place to be upon the plane whose law does not bring death; but mankind is not found there. We find him on the next lower plane, to which he has fallen—the first one in the descending scale in which death does exist. Here we find him thoroughly established, governed by its laws as completely as the animals which belong there. Now as the law of this plane claims the life of all creatures which live on it, and as God cannot set aside his laws or excuse any, they must let this law run its full course—which is death. And in death man would be compelled to remain if the claim of this law were not satisfied,—met by Him who has become the world's Redeemer.

Herein God has shown His great love, that He gave His only begotten Son that He might satisfy the utmost claims of this law against man; which having been satisfied, it can no longer hold man in its grasp. Death has no more dominion over him, and he is entitled to the privilege of returning to his own original plane; but being weak (unable of himself to rise) he must be carried (raised) back by the power of Christ in or through the resurrection. When this is accomplished, he will be at one with God as he was in the beginning. * * *

[Note—The foregoing contribution is a possible consequent of the "Bible Study" in an earlier issue of the VISITOR; and we think that so far as the logic of the contributor is concerned he need not have exercised reserve to publicity. The writer certainly dips into the mysteries of atonement and unveils some hidden things of the Plan when it is stated that man's place is on the deathless plane, and that atonement places him just there—neither higher nor lower; and furthermore, that atonement enters into the "faith-reckoning exactly as any other phase of salvation, to be realized in the resurrection. These are foundation facts necessary to an intelligent comprehension of God's unbounded love.—ED.]

For the EVANGELICAL VISITOR.

A VOICE FROM INDIA.

LOOK unto me, and be saved, all the ends of the earth; for I am God and there is none else"—Is. 45:22. How blessed to know that these words are not for one people only, but for "all the ends of the earth!" And how glorious that God has no respect to persons, race or color, but the promise is to all, "even as many as the Lord our God shall call!" The call is to all, therefore He is sending forth His servants to all people, bidding them cry: "Behold the Lamb of God that taketh away the sins of the world." Glory to God!

Our hearts are made to bleed as we go about the streets of this great heathen city and see the great masses of people who know not God, but who make to themselves images of wood and clay, calling them god, and crying daily unto them for help; but, alas! they find none and must turn away in despair with their burden of sin still resting on them as heavily as ever.

They not only worship images made by man's hands, but they worship the creatures which God has made, and not the Creator. We saw, a few days ago, a man who has become a god, with the people about him worshipping him and asking petitions of him. He was sitting with his fires burning in front of him. He was also muttering in low gruff tones, passages from the Shas-tries. When the people would come to him with their petitions, he would send them to certain idols near by, and they, in their delusion, would go seeking for help, but finding none.

A few days before, when we were walking down the streets, we saw fifteen others of these fakirs (god-men) sitting around their fires, with their bodies covered with ashes and their long hair matted with dirt. Among them were two little boys. How our hearts did ache as we looked upon these little fellows who had consecrated their bodies to such a life as this! We were then made to wonder how many young people in home lands were willing to give themselves so completely into God's hands, as these poor boys do to their life of torture.

Oh! will not the dear young people at home at least help us to pray for this class of people? After we returned home, we poured out our hearts in behalf of them and do believe God is able to save them. We know of one who has been saved by the power of God from just such a life as this. Therefore we have reasons to believe that God will answer prayer in behalf of these. Hal-le-lujah! Is there anything too hard for the Lord? Let us ask in faith. He says: "Ask of me, and I shall give thee the heathen for thine inheritance." Amen.

We see about us daily many sad sights. The saddest of all is the thousands of people who are on the way to destruction, and yet do not know it. We see many little destitute children running the streets and crying for food, with no loving mother to caress them, and no gentle hand to care for them when in suffering and pain; but sadder of all, with no knowledge of our dear Jesus. We expect soon to have a home for the rescue of these little jewels, where we can shelter and sus-
tain them, and teach them of the love of Jesus.

Will you not pray especially for this part of the work? The burden rests heavily upon us, and we feel like keeping low at Jesus’ feet, where we may be led and taught of Him. Our aim is not only to give them a home where they can be happy, but we want, and expect, to see them saved, filled with the Holy Ghost, and preaching the everlasting gospel to their own people.

There are said to be 22,000,000 widows in this land, and the saddest of their lives is indescribable. We like keeping low at Jesus’ feet, calling many to give their lives to the heathen. I believe the Lord is this to ask God what share He has describe the awful need of these people. God to preach the gospel to their own people. ghost, and preaching the everlasting gospel to their own people.

For the Evangelical Visitor.

"RIGHTLY DIVIDING THE WORD."

(2 Tim. 2:15.)

Reading in a late issue a heading, “I Came to Kindle a Fire,” brought the above Scripture to my mind. My purpose is “to stir up your pure minds.”

We have a belief and then we go on applying Scripture to our belief instead of applying our belief to the Scripture. There is no Scripture more wrongly read and applied. Below I will quote it as it is generally read. “Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of Truth.”

Now we want to put God’s emphasis upon it. “Study to show thyself approved unto God, etc.” 2. Study to show. 3. Study to show thyself. 4. Study to show thyself approved. 5. Study to show thyself approved unto God. 6. Study to show thyself approved unto God a workman. 7. Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

Rom. 12:1,2 shows us a complete consecration to God and separation from the world. Then only are we able to know. After the “renewing of the mind” are we able to know or prove what is that good and acceptable and perfect will of God. We will note some prominent applications of Scripture and I will leave it open for your own perusal.

1. Where fire is a type of the Holy Ghost.
2. Where fire is the light of the world; but God’s children.—Matt. 5:14. Jesus is the light.—John 8:12.
3. Where the baptism of the Holy Ghost and fire is for salvation; but is for power for service. Jno. 15:3 they were clean, and Jno. 17:16-19 shows that they were not sanctified; but on Pentecost they were all one, and then came the baptism of the Holy Ghost and fire. (John’s baptism was unto repentance; or, they had repented and baptism was added to repentance. But after Christ came they were to repent and have remission of sins, i.e., have baptism added to salvation.)
4. Where the Holy Ghost is the basis of foundation of salvation—but Jesus is.—Ps. 118:22; Isa. 8:14; Isa. 28:16; 1 Pet. 2:6; Rom. 9:33.
5. Where the Holy Ghost purifies the heart by regeneration. A sinner is cleansed and a believer is purified.—Jas. 4:8. A sinner is grafted by faith and bears fruit, and then, as a believer, is purified.—Jno. 15:2. A sinner has one mind—it is carnal.—1 Cor. 2:14. But a believer or regenerated man is double-minded.—Jas. 1:5; Rom. 7. But the believer or Church, being purified, has the mind of Christ.—1 Cor. 2:18; Eph. 5:26,27.

There are a great many more such Scriptures which we could give, some on “fire” which is typical of.

1. God’s wrath and its effects.—Psa. 18:8; Jer. 48:45; Ezek. 22:-21-22; Psa. 11:6; Amos 5:6.
2. God’s judgments.—Isa. 9:18; Isa. 33:14; Amos 7:4.
3. God, or Love; for, God is Love.—Psa. 39:3; Heb. 12:29.
5. Eternal punishment.—Matt. 5:22; Matt. 3:10.
6. Protection to the church.—Zac. 2:5.

Please re-read carefully the article in the Jan. 15 issue, headed “Full Salvation.”

Dear reader: do not jump at things unconsiderately but study very carefully and prayerfully. When we read articles let us weigh each thought carefully and not accept everything wholesale because it is in the Visitor; because the Editor is compelled to leave some writing into its pages with which he is not in perfect harmony.

I must forbear on account of the length of my article, but shall report about the meeting at Dallas Center in another issue. Yours in the war for souls until Jesus comes,

A. L. EISENHOWER.

Des Moines, Ia. 300, Cor. S & Walnut, Room 1.

For the Evangelical Visitor.

DEATH-RECKONING FOR SELF.

“And he said unto them, If any man will come after me, let him deny himself and take up his cross daily and follow me.”—Luke 9:23.

F or sometime I have been impressed to write. The Lord has been showing me yet more what He meant when He said, “Let him deny himself.” I used to reckon self-denial to the things that are worn on the body, which are only for the “lust of the eyes” and are not of the Father; but I came to realize that those things are a joy to give after
our hearts are thoroughly changed.

I have lately seen that there is a deeper self-denial; this self that would rise in us when we are not well spoken of, or, are not shown honor from man. Oh! to deny that self and look to God for reward. "Whosoever exalteth himself shall be abased; and he that humblieth himself shall be exalted."

Then again self says. If this Brother or that Sister is going to do thus, why I may just as well not try to follow the right either. But praise the Lord! we can go against self there also. The Word of God says, "Whosoever doeth the will of my Father in Heaven." Each one has the privilege of serving God in spirit and in truth. "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." Now I am certainly not worshiping Him in spirit and truth if I allow myself to be tempted about what others do.

Again, when God bids us go and do something, Self says, I am not qualified; I can't do it. No I can't. But we "can do all things through Christ who strengthens us." Self says, I am too tired or not able to go to church or Sabbath School; others can just as well have it without me. And often I have seen it to be simply Self sayings, if you don't take rest and care for yourself you will not be able to work and gain money; and that you must have. But praise God! I see that If we are really hungry after righteousness we can go against self, and really forsake some of the temporal to gain the eternal. God said, First seek the Kingdom of God and his righteousness and all things shall be added unto you. Oh, to be saved from myself, dear Lord! Oh, to be lost in thee! Oh, that it might be no more I but Christ that lives in me.

Experience

As I love to read the experiences of others, I will try by the help of God to write a little of my own. Perhaps it might help some poor, weak one out of trouble. I will not go over my whole experience, as it would be quite lengthy. I was converted when quite young and enjoyed myself in the service of the Lord for a good many years, although I always felt there was something lacking with me. When I heard the old Brethren and Sisters tell their experience, I thought they had something that I did not have; but did not know how to get it, and comforted myself with the thought that I am young and have not wandered so far away from the Lord and therefore I could not enjoy as much as they did; yet I had real joy at times.

So I went on in that way for a good many years, not feeling any condemnation, but often came short of doing my duty.

I often felt it my duty to speak to my neighbors and friends about spiritual things when I went to visit them; but it seems I had not the power to commence a spiritual conversation with them and often went home feeling very sad, thinking I would try and do better next time. But when I went again it would be the same way. I knew I lacked something, but did not know what, nor how to get it.

Then, after I had been married quite a number of years, I became very discontented with my lot. I thought I had such a hard way; and yet I knew there were hundreds of people that had it harder than I. But I was so unwilling to put up with my lot. When the Brethren commenced to preach Bible holiness here, I began to see that I was far behind. Some of the Brethren and Sisters were led out into a deeper work and seemed to enjoy themselves so much more than I did; so I began to seek for something more. But I thought sometimes there is no way for me. I thought the way is open for others, but not for me. I thought I had sinned, and therefore the Lord was not pleased with me. I confessed my sins, and yet I could not feel differently; I was so burdened down with sorrow. My trials seemed more than I could bear. Sometimes I had joy for a little while, but mostly sorrow and sadness. I often felt like running away from trouble, but there was no getting away from it. I thought I must just put up with such things all my life time, and was not willing. So I began to pray in earnest for the Lord to give me just what I needed. I promised him that I would try and bear it all patiently if I only could have the assurance that He was pleased with me. So one day while I was about my work there came such a sweet peace into my soul. I had to weep for joy to think of what the Lord had done for me, and my trouble was all gone.

It was not very long until that good feeling left me for a little while; but I took courage from the experience of others and did not doubt. So it returned to me again and I have enjoyed it more or less ever since.

I find that my trials are not so hard since I learned the secret of casting all my care on Jesus. O, it is wonderful what the Lord will do for us if we humble ourselves and become willing to be nothing. In Hebrews 12:7 we read, "If ye endure chastening, God deals with you as with sons;" (verse 11) "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby." I used to be so unwilling to endure chastening; but now I can see that it was the wonderful love of God to me that he chastened me. I hope I shall never murmur nor complain when I am chastened. I want to be obedient to the Lord in all things, so that I may be ready when He comes to call me home.

Anna Byee.

"People who never worry do a good deal of missionary work they never get credit for."

"The man who seeks first the kingdom of God, gets everything that God sees is good for him."
DEAR BROTHER:

I THANK God for a free and full salvation, and for the will of obedience that He has given me. When I was yet in sin, He called me a great many times; but I was stubborn, and would not yield. A time finally came when He pled so long and hard and showed me in various ways that it was the last call for me. So I became alarmed and sought the Lord with my whole heart; and He has given me such a blessed assurance that I can rejoice in poverty and persecution, or anything, for his sake. Amen.

He has taken the Pride, Tobacco, Whiskey, and Lodge devils all out of me. Praise His holy name! He has been opening my eyes during the past year to things and truths that I had not seen before. I had been afflicted in my stomach and could not work for some time; and one night while on my knees before God in prayer for help, His voice came to me, saying, "How about your pork and coffee? are you willing to give them up?" I said, "Lord, from the bottom of my heart"; and then he gave me the evidence of healing. Praise his holy name! Since that I have had no affliction on that line, thank the Lord!

My determination is to be found watching when He comes. Even so, come, Lord Jesus. Amen.

Yours watching for His Coming.

L. E. CHRISTIAN.

Granger, Iowa.

THE OVERCOMING LIFE.

I knew a lady who was a Christian, but a very uncomfortable and unhappy Christian, and who made everybody unhappy around her, and had the special peculiarity that, while she kept good enough in her own room, when she went out of the family all the prickles came out, and she was exceedingly disagreeable. She knew it was wrong, but she did not know what to do, and thought she would lose her reason. One day she had been as cross as she could be all day, and in the evening she met a gentleman friend, who said to her: "If you will only take the sixth chapter of Romans, and kneel down with the open book on the chair before you, and read it verse by verse, and ask the Lord to show you what it means, and if you understand it, and believe it, you will get deliverance."

She promised to do so, and when reading in her chamber that night she came to the eleventh verse: "Likewise reckon ye yourselves dead unto sin," and she could not understand that. "I am not dead," said she; "it would be telling a falsehood if I said that. When I go out of my room I know that I shall just do the same as I have been doing all day." But the blessed Spirit would not let her rest, and at last she made up her mind to obey this command, and to reckon herself on that authority dead to sin.

She turned to Galatians 2:20, where Paul says: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me." She repeated it over and over, and although she could not understand it, she claimed it by faith continually to enable her to understand it. She went to sleep doing it, she got up in the morning doing it, she did it as she went down stairs. "But how will it be," she thought, "when I get into the dining-room?" But she went into the dining-room saying it, and went through her breakfast saying it, and the Lord made it true—she was dead to her old temptation.

After breakfast was over, her mother said: "What is the matter with you? has anything happened? You seem to be so happy." She replied that it seemed as if her soul had sailed out into heaven. Since then, for three years, she has been living the overcoming life, reckoning herself dead to sin and alive to God in Christ; and not for a moment has the old temptation troubled her. Any Christian can do that, no matter what his present condition may be. At the very moment when he is in the worst possible condition, he stands most in need of it.—King's Highway.
THE POWER OF THE TONGUE.

CARRIE JUDD MONTGOMERY.

"Death and life are in the power of the tongue."—Prov. 18:21.

IN CONSIDERING some of the hindrances to a holy life, we are constrained to warn God's people, from His own Word, against the awful danger of an unbridled tongue. Not only have we seen people lose their own spiritual power from the wrong use of the tongue, but we have known of poisoned arrows sent to many other hearts through one untamed tongue. Surely, "death and life are in the power of the tongue;" and it is well for us all to realize the solemnity of the truth.

The unsanctified tongue is called a "fire," which is able to defile the whole body, and to set on fire the whole course of nature; and these awful words are added: "It is set on fire of hell."—Jas. 3:6. So that one such tongue, burning with hell-fire, keeps on lighting more such fires, until the extent of the fearful conflagration can never be estimated.

Again it is said: "The tongue can no man tame;" it is an unruly evil, full of deadly poison—Jas. 3:8. Now when it has been necessary to have in our homes some "deadly poison," we have had the bottle labeled in large letters, and often a skull and cross bones have been printed on the label, that all coming near that bottle should be warned in time. We have set the bottle on the highest shelf in the closet, out of the possible reach of the children or ignorant people; and even then, perhaps, we have hardly, rested with this "deadly poison" in the house. And just to think, that this deadly poison that we have such a horror of, is used by the Word of God as the very name for this unbridled tongue! Not merely poison, but "deadly poison!"

If we could have such tongues and mouths thoroughly labeled, as the bottle of poison is perhaps so much harm would not be done; but people possessing such tongues are often supposed to be earnest Christians, and those who listen to them are unaware of their terrible danger. Thus the evil is communicated, the deadly poison does its work, the hell-fire spreads, and awful indeed are the results!

We can all remember when we have come in contact with such a tongue; and perhaps we can remember when we possessed such a tongue ourselves. In either case, we have a vivid remembrance of the fiery sting and the pain and the deadly wound caused by it, until we fled to Jesus Christ for the antidote—His own precious, cleansing blood.

We have seen the truth of those words: "The tongue can no man tame;" but when we took Jesus Christ as our Sanctifier, we also found out that He was quite able to tame that untamable tongue, and to make it filled with life instead of death, sweetness instead of bitterness, blessing instead of cursing.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is in vain."—Jas. 1:26. These are words of solemn import. Does it mean, that if you and I do not bridle our tongues, we only seem to be religious, it is only a pretense in God's sight and not a reality, and we are only deceiving our own hearts by thinking that we belong to God at all? May these words search the hearts of those who read! There is One Who hears all these unkind criticisms, the unloving remarks, harsh judgments, often uttered in whispers behind the backs of those who are thus attacked. He knows it all; for the Psalmist has said: "There is not a word in my tongue, but lo, O Lord thou knowest it altogether."—Ps. 139:4. That dear Christian worker whose influence for good you have thus tried to weaken, does not hear you, perhaps; but God hears. He who has said: "Touch not my anointed, and do My prophets no harm," is listening to your words against His servant; and perhaps you will soon hear Him saying: "What shall be done unto thee, thou false tongue?"—Ps. 139:3.

I am greatly impressed with the fact that God does deal in judgment with those half-hearted Christians who backbite and unkindly criticize His fully consecrated children. And I believe there is a most important truth here for those who are trusting the Lord to be the physician of their bodies. You may wonder at your failure to claim healing from the Lord; or you may be surprised at the sudden sicknesses and weaknesses that overtake you. We cannot judge your individual case; but in a general way we would suggest, that very often the failure and sickness comes from a secret grudge or an unbridled tongue, with which the Lord is seeking to deal through this form of chastisement.

The connection between a sanctified tongue and a devil's faith in the body is shown clearly in 1 Pet. 3:7, "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." And the words of this text call to mind another precious and deeply solemn thought. The one hundred and forty-four thousand spoken of in Revelation 14, as standing with the Lamb on Mount Sion—these who are the "first-fruits unto God, who are "virgins" and "without fault"—are also described thus: "In their mouth was found no guilt." Beloved! are you looking for the coming of the bridegroom in the air? Do you expect to be caught up to His bosom in that rapturous hour when He shall come for His own? Do you hope to be one of that limited and highly favored number that John saw on Mount Sion? Then you must trust Jesus now and here, to root and ground you in His perfect love, that when you speak it shall be from the fulness of a cleansed and sanctified heart, so that in your mouth shall be "found no guile." Thus shall He give you the tongue of the learned, spoken of in Isa. 55:10, that you may "know how to speak in season to him that is weary;" and as He creates the fruit of your lips (Isa. 57:19), so shall they drop as a honeycomb. (Song of Solomon, 14:11), bringing Christ's own sweetness and blessing home to hungry hearts.

"Set a watch O Lord, before my mouth; keep the door of my lips."—Ps. 141:3. "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O
WAYS OF BETTERING THE WORLD.

Very grand movements are at times undertaken for the betterment of the world. Such are the movements to suppress slavery, to promote temperance, to evangelize heathen races, and to prevent wars. But these movements are necessarily collective; they are the work of societies or large bodies of men; not of individuals. The ways of bettering the world which we are to discuss are those in which the individual may so act as to pass on their knowledge to others. Their lives must help others to understand the truths which they were to teach. That is what is meant by saying that they must not hide their light, but must let it shine before men.

In what way are we, as disciples of Jesus, to let our light shine? The answer to that question is also indicated. It is contained in the words, “that they may see your good works.” It is through our deeds, then more than by preaching, that we are to communicate to others our knowledge of Jesus and his teachings. It is by doing good that we are to prevent our light being hidden. That is a very important point indeed, for there are so many people who think that when they talk very piously they are illuminating their whole neighborhood. Whereas it is true, that if they cannot show good deeds to back up their preaching, they are a cause of darkness or “evil,” rather than the source of light. They are a stumbling-block to others, who judge the truth which they teach by their lives and reject the truth because it does not bear good fruit in them.

A man’s beliefs may be all quite correct, and yet he may be a bad man. As James puts it, “Thou believest that there is one God: thou dost well; the devils also believe and tremble” (James 2:14-26). In fact except through our faithfulness there is no way in which we can let our light shine. No one will believe in what we say unless we back it up with practical demonstrations in the way of good deeds. We must begin reforming the world within our own heart; or rather we must begin driving the world out of our hearts. We can do good work for Christ only in proportion as our hearts are full of Christ; for the Christ life is the only force that is strong enough to overcome and recreate the world.

It is wonderful what one person, doing good, and acting uprightly, and endeavoring to bring others into sympathy with what is good, can accomplish. There is no necessity for any splurge or ostentatious goodness. That, indeed, only detracts from good influence. A single person, living as nearly as he can up to the standard which Christ set, may do this without having it appear that he is doing anything very special or very great: he may win the respect of one after the other of his fellows, and these in turn may take to imitating him and then to imitating Christ. He may thus in time give tone to the spiritual life of a whole town. There is nothing very showy about that kind of work. The men who do it are not usually the “big” men of the town. But self-effacement is a necessary part of the Christian’s life. It is one of the means by which we let our light shine. Men will not reward us for such a spirit as they would if we were self-assertive and push ourselves to the front. But we must not look for reward from men, but from God, and He will richly reward those who, while they do good deeds, stand aside that God may have the glory.—Sabbath Reading.

WHY WEAR A MUSTACHE?

Christian Brother, (for it is to you and not to men of the world, that I want to address this message,) did you ever seriously and prayerfully consider why you wear a mustache? Do you believe your Savior wore a mustache, with all other portions of his beard cut away and the mustache made to grow as long as possible and the points curl out? Did you ever see a portrait of Him designed and made by man, representing such a face? If not, why not? Has the Christian world too much good sense to make such a picture of its Savior and expose it to the public gaze? If it has, why not use it on itself? We are to be like Him, for we shall see him as He is, and the nearer we get our likeness to correspond with what we believe His is, outside as well as inside, the better it will be for us.

The Lord’s message, given to His apostles to deliver to the people, was: “Repent.” What were the people to repent of? What kind of sins? Well one sin was worldly conformity. Jesus himself said: “I have chosen you out of the world.” So we are not of the world,
even as He is not of the world, and hence we are not to follow the fashions of the world. The great apostle Paul said: "Be not conformed to this world," and repeats the admonition again and again in similar language in reference to different things throughout his epistles. The beloved apostle John said: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The mustache must belong to the lust of the eyes and the pride of life. It belongs to the world—to the "old man" of whom Paul speaks, that is to be crucified. God did not put man to work; one of the "inventions" the wise Preacher tells us that man sought out after God had made him upright. God yet specifically told his people in former years that they should not "mar the corner of their beards." They were to be a peculiar people to him then, and not do like the nations round about them. God still wants his people to be a peculiar people and not conform to the fashions and vanities of the world, but come out from among the world, and be a separate people. So He teaches in the New Testament as well as in the Old.

Now the mystery is how a minister of Jesus Christ (for I mean this message particularly for him, as he is to be an example to the flock) can get up in the pulpit with a large mustache on his face while all the rest of his beard is shaved off, and preach to the people to repent, or to deny themselves, and not feel self-condemned. What influence can he hope to have over his hearers? Some years ago a minister on going to a new work in one of his first sermons gave bangs a hard blow. When the services were ended a young lady remarked: "He had better take off his mustache before he preaches against bangs," the preacher was right. Thou who "teachest another, teachest thou not thyself?" The face is a very prominent part of man, and people like to look the preacher in the face while he speaks to them, but how can they properly think of and rightly appreciate the words which fall from his lips when they must constantly bear such a plain mark of the world? This and that excuse is framed for wearing it, but how trifling they are. Would Christian men wear it if it were out of fashion and no one else wore it? Suppose God should ask them why they wear it, what excuse would they make? They would be as speechless as the man who had not on the wedding garment. A mustache alone on the face is neither natural nor sensible, say nothing about religious. Paul in speaking about men and women wearing their hair, says: "Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her." Paul appealed to nature in this case, and so ought sensible Christian people now, especially ministers of the gospel. But how do many heed Paul's appeal to-day? Men shave out a spot here and there in their beards; or shave all except that which they call a mustache—the very part good sense would teach them should be shaved off, or at least trimmed short, if they would have any right at all in this new dispensation to mar their beards—and let it grow long and twist it round and round, and make themselves look more like clowns and prizefighters than wise and meek men of God. Trace the mustache back to its origin, and you will likely find that it was first worn by the most base and wicked men of earth, and it is worn by them now; and shall God's peculiar people, particularly those who claim to be wholly sanctified and set apart to His service, come on behind and imitate their example? "My Brethren, these things ought not to be."—Tract.

FREEDOM OF CHOICE.—God gives to every man the privilege of choosing between good and evil. To each and to all God says, "Behold, I set before you the way of life and the way of death," and it is for every man to choose between these two. God hath ordained the freedom of every man's will. Apart from all the influences of ancestry and surroundings, or as it is said in modern phrasing, "heredity" and "environment," the real self of the man has to choose the good and to refuse the evil. God also holds men back when they would rush to their destruction, while he is thus inviting and urging them to be saved. "Why will ye die?" is his constant call to those going astray. Yet at the last, as at the first, God permits a man to make his persistent and final choice of his destiny. If a man is lost, it is because he chooses to be lost. Salvation will never be forced on an unwilling soul.—S. T. Times.

Eternity Now.

No man can pass into eternity, for he is already in it. The dead are no more in eternity now than they always were or than every one of us is at this moment. We may ignore the things eternal; shut our eyes hard to them; live as though they had no existence—nevertheless, eternity is around us here, now, at this moment, at all moments; and it will have been around us every day of our ignorant, sinful, selfish lives. Its stars are ever over our head, while we are so diligent in the dust of our worldliness or in the tainted stream of our desires. The dull, mute globe moves through its ether and knows it not; even so our souls are bathed in eternity and are never conscious of it.—C. Farrar.

Right-Doing is Faith.

Faith without works is dead. Asa showed his faith in God by his work for God. The way to quit an evil habit is to cease to practice it. The way for a man who is going on the wrong road to get right is to retrace his steps and find the right road. It is not enough to cease to do evil; we must "learn to do well." These two commands embrace the whole of life. Through faith in Christ Jesus we get the power of obeying them and receiving their reward. Religion that has favor with God is not a "hope-so" sort of experience, but one that knows in whom it believes. Ah, that's the kind the world is looking for—one that practices all it preaches. A Christian act is worth more than a word, even though fittingly spoken.—Sel.
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.

"WERE HALF THE POWER."

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.
The warrior's name would be a name abhorred!
And every nation, that should lift again
Its hand against a brother, or its forehead
Would wear forevermore the curse of Cain!
Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say,
"Penitence!"—Longfellow.

NATURE'S SWEET RESTORER.

Do we lose time when we sleep?
or is it not the wiser economy to take as much as we need? Here is expert testimony on the subject:

"In reply to the question: "Is it wise for a man to deny himself and get along with a few hours' sleep a day, to do more work?" Tesla, the great electrician, is said to have replied: "That is a great mistake, I am convinced. A man has just so many hours to be awake, and the fewer of these he uses up each day, the more days they will last, that is, the longer he will live. I believe that a man might live 200 years if he would sleep most of the time. That is why negroes often live to advanced age, because they sleep so much. It is said that Gladstone slept seventeen hours every day; that is why his faculties remained unimpaired in spite of his age. The proper way to economize life is to sleep every moment that it is not necessary or desirable that you should be awake."

Menander said that all diseases were curable by sleep—a broad statement, in which, nevertheless, there may be something that is true; for good sleepers are ever, as I think, the most curable patients. And I would always rather hear a sick person had slept than that he had taken regularly the prescribed medicine during sleeping hours.—Ex.

HURRIED EATING.

The opinion that hurry in eating is a prolific cause of dyspepsia is founded on common observation. The ill results of bolting the food have been attributed to the lack of thorough mastication, and to the incomplete action of the saliva upon the food. Two-thirds of the food is starch; and starch cannot be utilized in the system as food until it has been converted into sugar, and this change is principally effected by the saliva. But there is a third reason why rapidity of eating interferes with digestion. The presence of the salivary secretions in the stomach acts as a stimulus to the secretion of the gastric juice. Irrespective of the mechanical function of the teeth, food which goes into the stomach incompletely mixed with saliva passes slowly and imperfectly through the process of stomach digestion. Therefore, as a sanitary maxim of no mean value, teach the children to eat slowly; and in giving this instruction by example, the teacher as well as the pupil may receive a benefit.—American.
BIBLE STUDY.

DEAR Readers of the Youth's Page:

It gives me pleasure to again greet you in Jesus' name. When we speak with the voice we reach a comparatively small number, but speaking through the printed page we reach largely increased numbers, and we are heard even far away distant lands; and it is not a pleasant duty to give ourselves to this "penmanship," as the truth of His Word, and give out to others we ourselves are fed. I am persuaded that all who permit themselves to become actively interested in this work will feel a wider interest in and sympathy with others; and their own views will widen from the narrow limits of immediate surroundings to one that is world-wide.

Five letters have come to hand on the subject announced for January, three of which appear in this issue, reserving two for March 1st issue.

It is not intended that these discussions shall in any way lead to controversy, even though the letters show that the writers look at things from different standpoints. With some it is the first effort, and such need wise encouragement. Others are more used to the work already; but my prayer is that all may be for edification which appear in this issue, reserving two

No. 2.—FRUIT-BEARING—a DUTY.

John 15:16, says, "I have chosen you and ordained you that ye should go and bring forth fruit." Jesus in referring to man often speaks of him in parables as a plant which is cultivated and tended, and on which a good crop might be expected if the plant proved to be the right kind; but sometimes the plant proves, after many years, to be unproductive, or bears poor, bitter fruit, and therefore is cut down and destroyed.

Now, if Christians were not intended to bear fruit, Christ never would have spoken of them in parables as productive plants. Other parables would have been used if He wished to improve other characteristics. Neither would He have said "that the man ordered the figtree to be cut down because it did not bear figs, nor that the vineyard proves, after many years, to be unproductive, or bears poor, bitter fruit, and therefore is cut down and destroyed."

Our duty is to do as He commands us. Paul can plant, Apollo can water; but God must give the increase. God can, however, cause fruit-bearing without our aid, but we cannot expect results without His. So best we figure, but as an infinitesimal cause of results. God help us to begin to submit that when the Gardener begins to prune, although harsh as the bleeding may seem, or extravagant the cutting away, it is only done that we may bear more fruit. For herein is the Father glorified.—Jno. 15:8. By not submitting, we will be laid waste as the prophet's illustrated vineyard, Isaiah 5:1-7; or else we may have our last plea and not be granted one more privilege of being dug about or pruned (Luke 13:6-9), but will be cut off and cast out and burned.—Jno. 15:6.

As to our duty, there is only one asked, which is the conclusion of the whole matter. Poor God and keep His commandments; for this is the whole duty of man.—Ecc. 12:15. All else will be accomplished in consequence of it. Jesus said, I can of mine own self do nothing.—Jno. 3:30. If such was the truth with our Savior, how much less can we accomplish? We can only do as it is given us from God through our blessed Lord.

Neither can we justify ourselves by our labor and works in performing our duty. "For by grace are we saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast; for we are His workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them."—Eph. 2:8-9. Let all men do their duty and the rest is God's concern.

S. G. ENGEL.

Philadelphia, Pa., 648 North 39th St.
Individual requests must be renewed every six months as a matter of good faith.

FOR OKLAHOMA CHURCH BUILDING.
Abilene, Kansas ............................ $ 5.00
Dyersville, Iowa ........................... 3.00

The March issue will contain an interesting letter under "Our Youth" from Sister Heise of the Matoppo Mission.

The semi-annual conferences of Dickinison county will be held at Rosebank and Zion on the 16th and 21st inst., respectively.

Elder Zook writes from Glendale, Arizona, that he expects to return to his home at Abilene, Kan., by the 16th inst. Those having correspondence with him will notice, addressing him thus after that date.

Bro. J. B. Leaman of this county has removed his family to Glendale, Arizona, leaving Abilene on the 8th inst. The Brethren of Glendale are having frequent meetings and we only hope that these acquisitions may prove to be a benefit to the spiritual pulse of the community.

Bro. Cress writes that a fine sewing machine is provided for the Matoppo Mission. This is an offering which the Lord has placed upon the heart of some Sister to make. It will be a very timely acquisition and one which will be of material benefit to the workers. We are sure it will be received at the Mission with gratitude.

The taste of our readers varies greatly. We are frequently made to see on what plane, religiously, some people live by the tenor of the Selections sent us. Hence, if everything does not meet your exact approval, try to think that it is very satisfactory to some one else. But as a rule,千万不要 evade the powers of darkness raging about, but we have this confidence that He who has called us to this position will also sustain us unto the end. We are standing (and working) by faith on the promises of God; and they are sure and steadfast. Glory to His name!

It rejoices us in spirit and often moves the emotional in us to know that the prayers of the men and women are ascending to the Throne of our beloved Lord. The battle often seems to be fierce and the powers of darkness are raging to frustrate God's purpose concerning us; but we have this confidence that He who has called us to this position will also sustain us unto the end. We are standing (and working) by faith on the promises of God; and they are sure and steadfast.

Evangelical Visitor, February 15, 1899.

ADDRESSES OF MISSIONARIES
Eld. Jesse Engle \ Matoppo Mission
Mrs. Elizabeth Engle \ Bulawayo, South Africa
Miss H. Frances David \ Tzaneen, South Africa
Miss Alice Hoens \ Senne
Miss Barbara Hershey, Johannesburg, South Africa
D. W. Zook and wife, \ 86 College St.
J. E. Zook, Editor, \ Caledon, South Africa
Mrs. Amanda Zook, \ J. L. Long, 48 C. Bluff, Yokohama, Japan
Miss Hatlee L. Fernbaugh, \ Fiez for Missionaries
Missie M. K. Forney, \ Morocco, N. W. Africa
G. C. and Sara Cross (elderly sisters) \ Missie M. K. Forney
Missie M. K. Forney \ The Ladies' Home Journal
Missie M. K. Forney \ contains the usual quota of interesting chapels. The article "Through the Prison with Mrs. Balbug" brings up to vivid and touching scenes the various aspects of prison life and opens up avenues of hope to the otherwise hopeless Mrs. Lew Wallace pens some too thoughtlessly evaded

trials crowning more a education under "The Murder of Modern Innocents" while "Food for Men and Women over Fifty" by Mrs. S. T. Borer touches the realm of dietary.

A Sister, who leaves from Ohio that the Lord has been a recently leading her of late to write of the life of holyness. Definite help seems to have come to her through various avenues—the public ministry and the printed page. She makes inquiry about receiving the Holy Ghost. Our observation has been that in our anxiety we are liable to some "experience" or "emotional demonstration" or "good feeling" for the Holy Ghost. True it does come to us with joy; but let us distinguish the one from the other. If we depend on these things we will soon be confronted with the conscious absence of the thing we most desire. The Holy Ghost is given to them that obey God, and it is by a definite act of faith that He is received into the being; so also the retaining of the Holy Ghost is effected by a continued exercise of that faith which is imparted only to the obedient soul.

And the faith you see in others, dear Sister, and which you so much desire to have, will benefit you nothing. Your anxiety after the way of purity and truth will lead you to see these things: 1. That faith is the gift of God; 2. That faith may be cultivated and strengthened by obedience; 3. That it is a spiritual thing that persons frequently grasp over in their zeal to have the possession of it. And now, conclusive, let us cut loose from man, our belief and obey God.

MISSIONARY MATERIAL—MEN AND MONEY—Touching the "Missionary question" an Exchange editor says: "The little we can do is of great importance to souls. As I have learned of your people and the means in their hands, have felt that in some way it should be flowing to heathen lands and that many Missions are not only to the obedient soul.

And the exercise of that faith which is imparted only to the obedient soul.

Sister to make. It will be a very timely acquisition and one which will be of material benefit to the workers. We are sure it will be received at the Mission with gratitude.

The taste of our readers varies greatly. We are frequently made to see on what plane, religiously, some people live by the tenor of the Selections sent us. Hence, if everything does not meet your exact approval, try to think that it is very satisfactory to some one else. But as a rule,千万不要 evade the powers of darkness raging about us. If we depend on these things we will soon be confronted with the conscious absence of the thing we most desire. The Holy Ghost is given to those who obey God, and it is by a definite act of faith that He is received into the being; so also the retaining of the Holy Ghost is effected by a continued exercise of that faith which is imparted only to the obedient soul.

And the faith you see in others, dear Sister, and which you so much desire to have, will benefit you nothing. Your anxiety after the way of purity and truth will lead you to see these things: 1. That faith is the gift of God; 2. That faith may be cultivated and strengthened by obedience; 3. That it is a spiritual thing that persons frequently grasp over it in their zeal to have the possession of it. And now, conclusive, let us cut loose from man, our belief and obey God.

MISSIONARY MATERIAL—MEN AND MONEY—Touching the "Missionary question" an Exchange editor says: "The little we can do is of great importance to souls. As I have learned of your people and the means in their hands, have felt that in some way it should be flowing to heathen lands and that many Missions are not only to the obedient soul.

And the exercise of that faith which is imparted only to the obedient soul.

Sister to make. It will be a very timely acquisition and one which will be of material benefit to the workers. We are sure it will be received at the Mission with gratitude.

The taste of our readers varies greatly. We are frequently made to see on what plane, religiously, some people live by the tenor of the Selections sent us. Hence, if everything does not meet your exact approval, try to think that it is very satisfactory to some one else. But as a rule,千万不要 evade the powers of darkness raging about us.

If we depend on these things we will soon be confronted with the conscious absence of the thing we most desire. The Holy Ghost is given to those who obey God, and it is by a definite act of faith that He is received into the being; so also the retaining of the Holy Ghost is effected by a continued exercise of that faith which is imparted only to the obedient soul.

And the faith you see in others, dear Sister, and which you so much desire to have, will benefit you nothing. Your anxiety after the way of purity and truth will lead you to see these things: 1. That faith is the gift of God; 2. That faith may be cultivated and strengthened by obedience; 3. That it is a spiritual thing that persons frequently grasp over it in their zeal to have the possession of it. And now, conclusive, let us cut loose from man, our belief and obey God.
thought, "Yes; would to God that the wealth of our people were indeed consecrated." But instead of that we see men and women who claim to be called to "separation" and to "love not the world, neither the things that are in the world" yet spending their time in those who profess to know Christ and of the "missionary cause":—"It has been the writers lot to go out and ask of the destitute native orphans and widows." 

It is not a personal work, but is carried out by the Brethren and Sisters in the regions beneath our feet. And we are glad indeed to know that they have perished with their riches. We find in this work the Scriptures plainly verified, 'How hardly shall they who have riches enter the kingdom of heaven.' We learn from the Brethren and Eber Zook, are active members of the association, having upon them the respective responsibilities of President, and Secretary and Treasurer. It would seem as though faith were in- deed becoming a reality—a practical entity—with the Brethren and Sisters in the regions beneath our feet. And we are glad indeed to know that they have been led to see the conditions respecting humanity which cause them to dip believingly into the treasury whose Comp-troller said, "The gold and silver is mine; and the cattle on a thousand hills." Those interested in the India Relief Work will note this opportunity for practical aid. We have been called upon in the past to give information regarding the avenues for lending material aid to those destitute ones, and money has even been sent us to forward to responsible

Church News.

Meeting in Oklahoma.

Orie, Okla., Feb. 1, 1899.

I AM led this morning to write for the Visitor, what the Lord is doing for us. Brother S. H. Zook has been holding meetings in our midst, for almost a week, which we trust have proven to the upbuilding of believers in the faith, and in bringing sinners to repentance.

From the beginning of the meetings the power of the Holy One rested upon Bro. Zook, and he spoke the Word in the power of the Holy Ghost. Sin was uncovered; yes, the searchlight of God fell upon both believers and sinners, the sandy foundation's were shaken and the devil stirred up. But, alas! men seem to love the world and the things of the world better than the plain truth of the Gospel of Jesus. All the good seed sown in the hearts of the people remains to be told in the future.

We are so glad that the Lord heard our prayers in sending one of His messengers with the pure Gospel truth. The words of God's anointed fell upon our hearts as the rain falls upon the dry land. We were hungry for the pure Gospel in all its fullness and we indeed had a time of feasting upon all the good things of the Lord, while others were but lookers on. O how our hearts went up for them! Seemingly people become willing to starve to death when there is plenty and to spare. But we will hold up the hearts of this people to a throne of grace so that God may yet save many of them.

We indeed had sweet fellowship with our beloved Bro. Zook; also with Bros. Allen and Burnett of Doster, Kans.

Chicagto Mission.

Relief and Sewing School Department.

Report for the month of January is as follows:

DONATIONS.

Ann Stoner, Martinsburg, Pa. $1.00
In His Name. 1.00
Total. 2.00

EXPENSES.

Clothing, etc. 6.00
Necessaries for sick. 3.00
Total. 9.00

Sarah Beet and Workers.

Englewood, Ill., 6001 Peoria St.

Philadelphia Mission.

Financial report is as follows:

DONATIONS AND CREDITS.

Balance on hand $106.64
Franklin Co., Pa. 1.00
Grater's Ford, Pa. 1.00
A brother 1.00
Chautauqua, 1.00
Fresno, 1.50
Canton, Ohio 5.00
Rosebank, S. S., Kas. 28.39
Whiteside, Ill. 9.00
Dublin, Ind. 2.50
Trappe, Pa. 2.00
Sonder ton, Pa. 1.00
Moonlight, Kas. 2.00
Upton, Pa. 1.50
Total. $164.42

EXPENSES.

Provisions for the poor and sick 29.40
Shoes for the poor 9.45
饲料 for the poor 5.50
Bedclothes for sick 2.15
Rent. 6.00
Incidents 33
Total. $50.83

Peter Stover.
Philadelphia, Pa., 3423 N. 2nd St.
FROM THE FIELD.

REPORT FROM BRO. CRESS.

LANCASTER, PA., FEB. 2, 1899.

On Jan. 17 we held a service in the White m. h. near Scolland. The large house was crowded. Jan. 18 we came by rail to Shippenburg and held a meeting in the Radical U. B. m. h. Here we finally bade farewell to the Brethren of Franklin Co. who faithfully followed our appointments till now that we were ready to leave the county.

Taking train on Jan. 19 we came to Mechanicsburg where the Brethren's m. h. was opened to receive us. Here we held two services, talking to interesting congregations along the lines of salvation and holiness. On Jan. 21 we returned to Harrisburg to make some business arrangements, and afternoom we came by rail to Elizabethtown and were conveyed to the Brethren's m. h. Here we were met by the Brethren of the Mechanicsburg m. h. where the Brethren's m. h. is located. The house was filled to overflowing, many standing in the aisles and vestibule. God gave us blessed liberty in breaking to the people the truths of full salvation in Jesus.

On Jan. 20 we came to Mountville and held two services in the Manor m. h. Here we were met by the Brethren of the Mechanicsburg m. h. who faithfully followed our appointments till now that we were ready to leave the county.

Taking train on Jan. 21 we came to Lancaster county to the Ilish Faith Home, recently opened by a number of devoted saints, for the care of orphans and destitute children. We preached here two evenings to very attentive audiences. Thus we are bringing to close our long trip of eight months. Too often worn and weary by constant traveling and preaching every night, often twice a day, yet we realize the conscious presence of God with us, and the Brethren are offended at the truth, yet the truth abideth sure; it cannot be moved; the heaven and earth pass away, it will still continue like the law of the Medes and Persians, unchanged. Amen.

Our address until Feb. 26 is Harrisburg, Pa.; then till March 8 we will get our mail at No. 250 West 44th St., New York, N. Y. After this time we should be addressed at the Matter Mission (See Directory in Visstorm). We are rushed and crowded by duty and business these days, and as we reach our destination, which makes correspondence very difficult; so dear ones can stamps after we leave N. Y. as they can judge that it was quite warm.

On the last day of January we came to Strasburg of person out of our hearts. There was a true heart for Christ that was filled with love for the hungry and thirsty. We are glad to know that the Brethren and sisters going through the law of the Medes and Persians, unchanged. Amen.

On Jan. 23 we came to Mt. Joy, where the Evangelical brethren welcomed us to their pulpit. We had a large audience with good attention. On Jan. 25 we returned to Elizabethtown, where we held a meeting in the U. B. m. h. This was of the sweetest, most soul-stirring services we have ever held. We believe that God will single out from this congregation workers for the great white harvest field of the earth. Amen, even so.

On Jan. 26 we came to Mountville and held two services in the Manor m. h. Our next stop was at the Pequea m. h. on Saturday night and Sunday morning. Sunday evening we held service in the U. B. m. h. at Bethon, where we held a meeting in the afternoon. The house was well filled and hearts were touched by the Spirit in a special way.

On Jan. 30 we came to Strasburg where the Y. M. C. A. hall was open to our services. It is quite a large room but was filled to overflowing, many standing in the aisles and vestibule. God gave us blessed liberty in breaking to the people the truths of full salvation in Jesus.

On the last day of January we came to Lancaster city to the Ishi Faith Home, 1 fear that we are spending too much

time doing Gospel work among our own people. It feels real good to the carnal nature to be among our own Brethren; but this will not do. The work made us many friends, but a few enemies because of the Word, and we not having known a single soul.

They say Fort Worth has forty thousand inhabitants with two hundred saloons.

"O the good we all may do,

While the days are going by."

"Whatsoever thy hand findeth to do,
do it with thy might."—Ecc. 9:10. I am more impressed than ever before to help support such Missions already in progress.—Matt. 5:16. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." This means not that self shall see its good works; but the people with whom we come in contact shall see them.

WM. P. KERN.

REPORT BY BRO. MYERS.

LANCASTER, PA., FEB. 1, 1899.

Let us hear the conclusion of the whole matter; fear God, and keep His commandments, for this is the whole duty of man.—Ecc. 12:13.

Dear Bro. H. N. Egle: HOMAGE again from Texas. We had been there nearly three weeks; had rented a room furnished. While there, the fuel cost us 40 cents; so you can judge that it was quite cold. While there, we were out nearly every day after the needy—colored and white. Glory to God! He has taken the "r-speed of person" out of our hearts. There was one colored man and family said we were the first white people that talked to him about his soul salvation, the wife stating to my wife that an angel was looking out for her face. Had a prayer and then left, wishing them God-speed. Were also with other poor families; especially two families living in tents—a heart rending scene; babies without shoes or stockings. We supplied their wants, natural and spiritual, by prayer, singing and distributing tracts.

We also found a place for pupil worship at Bro. S. Wiley's, Fort Worth, Texas, "Door of Hope Mission." He is a man that is wholly sanctified. He said he never heard of such people as we are; also said the Vistor was a paper full of spiritual food and extends an invitation to Brethren and sisters going through that way to stop. This Mission is sustained by free-will offerings. Bro. Wiley being a carpet-weaver, works hard to help support the Mission.

I fear that we are spending too much time doing Gospel work among our own people. It feels real good to the carnal nature to be among our own Brethren; but this will not do. The work made us many friends, but a few enemies because of the Word, and we not having known a single soul.

They say Fort Worth has forty thousand inhabitants with two hundred saloons.

"O the good we all may do,

While the days are going by."

"Whatsoever thy hand findeth to do,
do it with thy might."—Ecc. 9:10. I am more impressed than ever before to help support such Missions already in progress.—Matt. 5:16. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." This means not that self shall see its good works; but the people with whom we come in contact shall see them.

WM. P. KERN.
holiness. Praise the dear Christ, the Savior of mankind, who came that we may have life and that we may have it more abundantly.—John 10:10.

Since our coming to Lancaster county we have had the pleasure of meeting at quite a number of places, and to worship with the saints. We met at the Conoy, m. h., Manor, Pequea, and at private homes where we had blessed fellowship in the worship of our God. Hallelujah! We had three meetings in the neighborhood, Strasburg where Bro. Jacob Warfel, and family lives; also a few other families that are members.

We are glad to say in this community we found sweet fellowship with some Saints that hold with the Old Mennonite Brethren. Oh, how long for the time when we shall not be known by names which keep us separated! Lord, break down these barriers and make us one in thee. (Unity, Eph. 4:13.)

On the 5th of Jan. we came to Lancaster, stopping at the home of Bro. Eli J. Barr, 512 West James St. Sister E. Barr and her two daughters, after much prayer and waiting on the Lord, have consecrated themselves and their home to the Lord to be used as an Orphanage and a place for service, spiritual instruction and waiting on the Lord. There are others who join as workers with them. It is on the faith line. The security is He who said that the cattle on a thousand hills are His.—Psa. 50:10. "And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shall call me no more Baal.—Hosea 2:16.

A dear little orphan was given on Jan. 7 as the beginning of this work. There are at present four children in the Home. Bro. and Sister G. C. Cress and Noah Zook were with us two nights and preached with them; although it would have been pressed to make the occasion impressive to their dear little school band, yet added to this that a slight preparation be made for all who come. It was therefore unanimously agreed to prepare an ordinary sized biscuit, a bowl of tea, and a small parcel of salt for each. Accordingly it was announced the Sunday before that next Sunday would be a great day, and a general invitation was made. On Christmas morning we were greeted with friendly Saka Bona from all sides, until our tent was crowded. We endeavored to tell them the best we could why the day was great. I am glad to say that strict attention was paid to the Word, and in prayer every knee was bowed, (so far as I know). After the service was over we invited all into our largest hut (which was not fully finished). The older persons were all seated on the ground in the outer circle, while the school and smaller children were seated in the center. A few of the school-children were then selected; and, while Sisters Davidson and Heise handed the morsel to them, they distributed it among the people, serving the older ones first. All conducted themselves quite orderly until their turn came. When the morsel was eaten Jno. 3: 16, 17 was read, followed by telling them that we gave them a little bread and tea, but God had given to them Jesus Christ, His only son for a Saviour; after which we closed by singing the doxology. While this ended, one was placed at the door, commencing with the Indians, shaking hands and handing the parcel of salt, which was nicely prepared by the Sisters. So all passed out one by one, shaking hands and receiving their parcel. While this was but a meager feast we were made to feel that both the giving as well as the receiving parties were blessed; and have no doubt will be for eternity.

While our little New Year's feast was held to them, they distributed it among the people, serving the older ones first. All conducted themselves quite orderly until their turn came. When the morsel was eaten Jno. 3:16, 17 was read, followed by telling them that we gave them a little bread and tea, but God had given to them Jesus Christ, His only son for a Saviour; after which we closed by singing the doxology. While this ended, one was placed at the door, commencing with the Indians, shaking hands and handing the parcel of salt, which was nicely prepared by the Sisters. So all passed out one by one, shaking hands and receiving their parcel. While this was but a meager feast we were made to feel that both the giving as well as the receiving parties were blessed; and have no doubt will be for eternity.

While our little New Year's feast was held to them, they distributed it among the people, serving the older ones first. All conducted themselves quite orderly until their turn came. When the morsel was eaten Jno. 3:16, 17 was read, followed by telling them that we gave them a little bread and tea, but God had given to them Jesus Christ, His only son for a Saviour; after which we closed by singing the doxology. While this ended, one was placed at the door, commencing with the Indians, shaking hands and handing the parcel of salt, which was nicely prepared by the Sisters. So all passed out one by one, shaking hands and receiving their parcel. While this was but a meager feast we were made to feel that both the giving as well as the receiving parties were blessed; and have no doubt will be for eternity.

While our little New Year's feast was held to them, they distributed it among the people, serving the older ones first. All conducted themselves quite orderly until their turn came. When the morsel was eaten Jno. 3:16, 17 was read, followed by telling them that we gave them a little bread and tea, but God had given to them Jesus Christ, His only son for a Saviour; after which we closed by singing the doxology. While this ended, one was placed at the door, commencing with the Indians, shaking hands and handing the parcel of salt, which was nicely prepared by the Sisters. So all passed out one by one, shaking hands and receiving their parcel. While this was but a meager feast we were made to feel that both the giving as well as the receiving parties were blessed; and have no doubt will be for eternity.

While our little New Year's feast was held to them, they distributed it among the people, serving the older ones first. All conducted themselves quite orderly until their turn came. When the morsel was eaten Jno. 3:16, 17 was read, followed by telling them that we gave them a little bread and tea, but God had given to them Jesus Christ, His only son for a Saviour; after which we closed by singing the doxology. While this ended, one was placed at the door, commencing with the Indians, shaking hands and handing the parcel of salt, which was nicely prepared by the Sisters. So all passed out one by one, shaking hands and receiving their parcel. While this was but a meager feast we were made to feel that both the giving as well as the receiving parties were blessed; and have no doubt will be for eternity.

While our little New Year's feast was held to them, they distributed it among the people, serving the older ones first. All conducted themselves quite orderly until their turn came. When the morsel was eaten Jno. 3:16, 17 was read, followed by telling them that we gave them a little bread and tea, but God had given to them Jesus Christ, His only son for a Saviour; after which we closed by singing the doxology. While this ended, one was placed at the door, commencing with the Indians, shaking hands and handing the parcel of salt, which was nicely prepared by the Sisters. So all passed out one by one, shaking hands and receiving their parcel. While this was but a meager feast we were made to feel that both the giving as well as the receiving parties were blessed; and have no doubt will be for eternity.

While our little New Year's feast was held to them, they distributed it among the people, serving the older ones first. All conducted themselves quite orderly until their turn came. When the morsel was eaten Jno. 3:16, 17 was read, followed by telling them that we gave them a little bread and tea, but God had given to them Jesus Christ, His only son for a Saviour; after which we closed by singing the doxology. While this ended, one was placed at the door, commencing with the Indians, shaking hands and handing the parcel of salt, which was nicely prepared by the Sisters. So all passed out one by one, shaking hands and receiving their parcel. While this was but a meager feast we were made to feel that both the giving as well as the receiving parties were blessed; and have no doubt will be for eternity.

While our little New Year's feast was held to them, they distributed it among the people, serving the older ones first. All conducted themselves quite orderly until their turn came. When the morsel was eaten Jno. 3:16, 17 was read, followed by telling them that we gave them a little bread and tea, but God had given to them Jesus Christ, His only son for a Saviour; after which we closed by singing the doxology. While this ended, one was placed at the door, commencing with the Indians, shaking hands and handing the parcel of salt, which was nicely prepared by the Sisters. So all passed out one by one, shaking hands and receiving their parcel. While this was but a meager feast we were made to feel that both the giving as well as the receiving parties were blessed; and have no doubt will be for eternity.

While our little New Year's feast was held to them, they distributed it among the people, serving the older ones first. All conducted themselves quite orderly until their turn came. When the morsel was eaten Jno. 3:16, 17 was read, followed by telling them that we gave them a little bread and tea, but God had given to them Jesus Christ, His only son for a Saviour; after which we closed by singing the doxology. While this ended, one was placed at the door, commencing with the Indians, shaking hands and handing the parcel of salt, which was nicely prepared by the Sisters. So all passed out one by one, shaking hands and receiving their parcel. While this was but a meager feast we were made to feel that both the giving as well as the receiving parties were blessed; and have no doubt will be for eternity.

While our little New Year's feast was held to them, they distributed it among the people, serving the older ones first. All conducted themselves quite orderly until their turn came. When the morsel was eaten Jno. 3:16, 17 was read, followed by telling them that we gave them a little bread and tea, but God had given to them Jesus Christ, His only son for a Saviour; after which we closed by singing the doxology. While this ended, one was placed at the door, commencing with the Indians, shaking hands and handing the parcel of salt, which was nicely prepared by the Sisters. So all passed out one by one, shaking hands and receiving their parcel. While this was but a meager feast we were made to feel that both the giving as well as the receiving parties were blessed; and have no doubt will be for eternity.
shall not go; but all have a mission. Some have the heathen in the family. Some have them near the ‘door. And would parents do ‘what they could,’ many a son and daughter would be happily saved instead of disgracing the family by living a prodigal life. We do not wish to cen-
sure, but allow us to emphasize the truth.

Many of your sons and daughters would be saved had you done your duty. Life is too important to trifle with, and souls too precious to be neglected; especially by

such who claim to be Christians and Christian parents. Let young fathers and mothers see well to their present duty.

Lovingly yours for the saving of the lost,

JESSE ENGLE.

For the EVANGELICAL VISITOR.

FROM CALCUTTA, INDIA.

BELOVED in the home land:—“Say not

ye, there are yet four months, and then cometh harvest? Behold, I say un-

to you, lift up your eyes and look on

the fields, for they are white already to

harvest.”—Jno. 4:36-37.

Praise God, in India at last! We know there are many dear ones whose eyes will be scanning the columns of the VISITOB, in quest of our report, so here it is. We landed safe in Liverpool, at the White

Star Line Pier, on the afternoon of the

19th of October. Our voyage across the Atlantic has been described in a pre-

vious letter. Owing to the simple fact that of our being missionaries, our bag-

gage all passed through the Customs without being opened at all, which was a great favor.

We remained in Liverpool until the following Monday, when accompanied by our dear Bro. C. W. Sherman, we took train for London. While in Liverpool, we improved the opportunity afforded us for witnessing for the truth. In Missions, open air meetings, on street corners, and in conversation, we endeavored to hold up Jesus as our Savior, Sanctifier, Healer and Coming Lord.

While we remained in London, we were very kindly received, at no cost for board or rooms, in the Bethshan Missionary Training Home, which is superin-
tended by the worthy Mrs. M. Baxter. At this Home we were not only blessed with bed and board, but also in uniting our prayers with those of the young workers, for the whole wide world. We also met with some of the Lord’s "little ones," with whom we had sweet fellow-

ship. On account of the heavy emigra-
tion at this time of the year, to India, we were delayed for nearly a month in Eng-

land. There being no change for pass-
age on the line of Steamers direct to Cal-

cutta, we accepted a second-class book-
ing on the "Orotava" of the Orient Line, for Colombo, Ceylon. Shortly before sailing, however, we had the booking changed to third class, as a matter of

self-denial and economy. Missionaries learn, if not at home, they do soon after leaving, to economize wherever and whenever they can.

Bidding Bethshan farewell on the

morning of Nov. 11, we took possession of our cabin on the steamer. A fog on the

Thames and east cost delayed us for sev-

eral hours, then it lifted and our vessel pursued her course toward Plymouth, Eng., where she called on the evening of the 13th for passengers, mails, and cargo. That night we came into the Bay of Bis-
cay, famous for the generous shaking up it almost invariably gives to the ships that navigate it. Apparently it was not minded to lose it’s unenviable record, and until we were well out of it, our ship rolled furiously. The “Orotava” seems to have been a bit top-heavy, and was several times on the verge of capsizing.

It was stated afterwards by the ship’s officers, that a further inclination to-

ward the horizontal of only two or three

degrees would have sent her to the bottom. When we heard this we were very much surprised, as we had known no apprehen-
sions of serious danger. Both of us were thoroughly sea-sick, and passed nearly the whole of the time of the Bay passage in our berths.

As soon as we were well out of the Bay, the sea began to go down and we had fair sailing to Gibraltar, where our vessel made her second call for the same pur-

pose as stated above. We will not stop for an attempt at describing that terrible rock bristling from base to summit with British cannon and command ing the gate-

way to the Mediterranean.

But as we gazed upon that natural for-

tress that bids defiance to the combined naval forces of the nation and thought of the mighty volcanic forces that an-
ciently raised it above the sea, we also thought how easily could God, with the terrible dynamite of His Word shiver it to atoms!

Leaving Gibraltar, we soon encounter-

ed a rough sea. After pitching over the

billows for several days and nights, we dropped anchor inside the break-water of Marseilles harbor. Here we took on a fresh lot of passengers, mails and cargo, and then proceeded toward Naples. This was the roughest part of our whole voyage. Never before had Ps. 107:23-30 been so real to us, as our steamer pitched

madly over the mountain billows.

She took in seas at the very tops of her

funnels. Even the crew despaired of life, let alone the majority of passengers. Of-

ten, as we slid over the top of a high swell, with her stern high in the air, our

craft would go careening down the side of the aqueous mountain and bury her forecastle many feet in the side of the next swell. One terrible wave that broke over the ship stove in her bulk-

head and crushed her main hatch, wet-
ting seriously some passengers’ baggage.

In all this we were not alarmed, although many times the noise of the storm was augmented by the shrieks of terrified passengers as they became more and more convinced that their end was near.

One woman went to praying and calling aloud for mercy. But we felt sure that

God, Who had called us to work for souls in India, was abundantly able to deliver

us out of the fierce storm, and as much as the violent motion of the ship would allow, actually slept, and sweetly too.

Blessed be God!

Twenty-four hours late, our steamer came to anchor at Naples. As we came into the harbor, we were struck with the

sight of that famous chimney of the earth—Vesuvius, with its crater ever pouring forth volumes of smoke and

gases. This volcano, it will be remem-

bered, is the same that destroyed the ancient cities of Pompeii and Hercu-

laneum, burying them beneath the fiery deluge of cinder and lava. Very recently, he has been showing signs of activity, much to the consternation of the inhabi-
tants of Naples, which lies at the very base of the terrible mountain. The writ-

er went ashore, as there was abundant

opportunity for so doing. Such a dirty, filthy place we never saw before or since.

The crooked streets were crowded by

venders of various wares, chiefly cata-

bles.(?) We interrogate the last word be-

cause to us they had the least palatable

line of anything we ever saw on sale. To see and smell was quite suffi-

cient to satisfy our curiosity so far as those things are concerned. We visited

several large public buildings, among which was the famous Arcade. By the

way of the market, we went back to our vessel, heartily thankful that our call took us farther along the line.

Soon after leaving Naples, we had rough weather again and it continued so until we neared Port Said, Egypt. At this port, our vessel coaled, and it was a very novel sight to us to see the Arab coolies carrying coal aboard in baskets and throwing it down into the bunkers. We both went ashore and made some

purchases of light clothing, by way of preparation for the Red Sea passage, which is almost invariably very warm.

We found it much cooler, however, than we had expected, for which we felt thankful. While we were in the Suez
Canal, a man who had been suffering for only a few days from an attack of acute bronchitis, died. He passed away much sooner than any one expected, it being a very forceful reminder of the uncertainty of life. As we passed in the Red Sea the place where it is alleged the Israelites passed, under the leadership of Moses, our minds were much taken up in contemplation of that wonderful evidence of God's power, and the narrative seemed more blessedly real than it ever had done before.

The remainder of our voyage to Colombo was comparatively smooth. A sight in the waters of the Indian Ocean that was specially interesting to us, was the phosphorescent glow after night. At times the water seemed to be full of little arc lights. We arrived at Colombo on the morning of the 6th of Dec. The same day we secured passage to Calcutta on the steamer "Duplex" of the Messageries Maritimes Line. Our vessel was scheduled to sail the next day, so we had only one night in Colombo, which was spent at the home of a dear Bro. E. B. Lover, who has been led of the Lord to establish a Home for missionaries trans-shipping at Colombo. We were most kindly entertained at this place over night, and early in the morning went aboard our steamer, which left the harbor at 10 A. M.

We were led to take a second class passage on this last part of our voyage, which was very enjoyable indeed. The sea, or rather the Bay of Bengal, was almost as smooth as a mill-pond, the whole way. As we were nearing Calcutta, coming up the Hooghly River, we passed the most dangerous part of our entire voyage. Just after the bell called us to our breakfast, and we were nearing a white buoy in the channel of the river, a dead silence fell on all the ship. The officers and crew stood at their stations, ready to lower the life-boats at any moment. Nearly all at our tables stood up and look anxiously out of the ports. Why this anxious suspense? some one may ask. We will tell you. Just at this moment our ship was passing the terrible "James and Mary," where a large steamer of that name struck on the banks of quick sand, and in one short moment sank with nearly all on board. A number of ships have since been lost at that same place. The bed of the river being sandy, the channel is constantly changing, and in a few hours a place where a steamer passed in safety may prove to be the destruction of another... A man, seeing us continue our breakfast as if nothing unusual were transpiring, said to us: "How can you go on eating when we are in such danger as this? Don't you know that this ship may be at the bottom of the Hooghly in less than a minute?" We replied that we fully appreciated the gravity of the ship's position, but felt no apprehension as to our safety. This little dialogue was scarcely over before the danger was all past and the crew and officers dispersed to their usual duties and the passengers, with a sigh of relief, resumed their eating. It being against the law for a vessel to come to her moorings here at Calcutta at flood tide, we were obliged to wait for two hours, till the tide should turn.

As the "Duplex" came to her moorings Dec. 13, we were watching for the first glimpse of our loved ones, who were also looking for our comng. Soon we saw our brother David coming out to our ship in a "dingy" (small boat). Joyful indeed was the reunion, after having separated for more than three years. As soon as possible, we had our baggage brought ashore, and we took a "garry" (carriage) for 144 Dhurruntollah St., where our dear Sister, Katie awaited our arrival. After a hearty dinner with our dear friends D. H. Lee and family, we came to our new home at 86 College St. So we are at last in India, living in our own house, in the sense that there is no one to dispute our right to it. God has been very gracious in giving us a suite of five rooms, in the College Y. M. C. A. Building. We owe a debt of thanks to our dear Bro. Campbell White, Secretary of the above organization, through whose good will and clemency we are so pleasantly situated in our new home.

We desire to mention before closing this narrative, concerning our labors for the Lord on board ship. Besides personal work, on the "Orotava" we held about fifteen gospel services. Of course the devil did not like our tactics, but as much as in us was, and by God's help, we witnessed to small and great the need of real deliverance from all sin, and held forth the four-fold gospel. The enemy tried to terrify us, to bribe us, and in various other ways to silence our voice for God, but to no avail.

It was only till we had accomplished our testimony that we looked into comparative silence. We endeavored by God's grace to sow the seed and leave results with Him, being assured that the Word will have its designed effect, either of hardening unto death upon the rejection of it, or of softening unto life if its precepts be heeded. We will not burden you with any further details except to add that we found little opening on the "Duplex," for gospel work, nearly all of the passengers being foreign to us. Concerning the work here, we hope to write later as the Lord may lead.

Yours for souls,

J. EDER AND AMANDA W. ZOOK.

FROM INDIA'S SHORES.

A Personal Letter Written by Pandita Rama-bai to Sister Hoffman of Dongal, Kansas.

(Continued from page 13, Jan. 1 issue.)

About six weeks ago the Lord put a new thought into my heart—that I may pray to God to raise one hundred thousand women from among the native people, to so fill them with the Holy Spirit and with the Word of God that it may become as a burning fire shut up in their bones, so that they may feel weary with forbearing, that they may be consumed by the holy zeal of telling the way of salvation to their neighbors. The Spirit inspired me to ask God to raise this army of one hundred thousand women preachers within a year. It seemed impossible. I have this wish fulfilled, but again the Word of God says with God nothing is impossible. What seems an impossibility to us is a trilling matter with God. He only waits to be asked, so I am going to pray that God may give us a hundred thousand women evangelists.

When I presented this petition for prayer to the people of the Keswick convention in July the Spirit said to me, Why don't you ask for a hundred thousand men evangelists—for men are needed also? It is an easy matter with God to give us two hundred thousand evangelists; and if it seem impossible to us, then let us honor God by believing that He changes not, and is able to perform a miracle today as He was two thousand years ago.

With its two hundred and eighty millions of souls sitting in darkness and with hardly one Christian preacher to one hundred thousand of them, there is a great necessity for a miracle to be worked in India—and let us firmly believe that the day of miracles is not past.

A few months ago the president of the United States made a call for volunteers to fight with Spain and an army of one hundred and twenty thousand soldiers was raised within a few weeks and more than six hundred million dollars of money was readily given for the expenses of the battle. This fact made a great impression on my mind. How necessary it seems to the ruler of a nation to call men to give their lives to preserve national honor, and how readily people give away their money and lay down their lives to keep their good name and to please the world. The call of our great Captain has gone forth for volunteers to preach the gospel and to lay down their lives for their brethren, and if some of us answer we think we have done something very great. It does not require a great while for people to decide to do something in the line of the world,
but it requires a great deal of time and thought for us to decide to obey the call of the Master.

"The time has not come," or "I do not know that I am called at all to be a missionary."

Some such excuses as these are presented to our mind by the devil when conscience begins to prick us on the question of preaching the gospel to every creature. I was very much struck with a question of the Lord to His people in the prophecy of Haggai, "This people say the time is not come." "Is it time for you, O ye, to dwell in your cell houses, and this house lie waste? Therefore thus saith the Lord of hosts, Consider your ways."

We Christian natives of this land ought to feel that it is a necessity laid on us that we spend our lives and means in spreading the gospel. I therefore request the friends of humanity to pray to God that He may raise two hundred thousand men and women for this work within this year and to fill them and anoint them with His spirit to preach the gospel.

I think the time has come for our foreign missionary friends to give more attention to the spiritual well-being of the "household of faith" in this country. The mission boards of faith in this country. The mission board should make in adjoining cemetery.

**OUR DEAD.**

**ZIEGLER.—**Harold Albertus, infant son of Bro. Moses and Sister Minza R. Zeigler of N. Dickinson county, Kans., was born Aug. 12, 1888; died Jan. 24, 1899; aged 5 months and 11 days. Funeral services conducted by Bros. E. Martin and Wm. Page at Zion on the 26th.

**SCHWANGER.—**Died, near Mount Joy, Pa., Jan. 11, 1899, Harvey G., son of Samuel E. and Annie Schwanger, aged 1 year, 11 mos., and 27 days. Little Harvey had been sick only one week when death ended his sufferings. Two brothers survive. The family has the sympathy of the community. Services held at Cross Roads m. b., conducted by Bros. Daniel Wolgemuth and Peter Brubaker. Text, Matt. 19:14. Interment made in adjoining cemetery.

**BARNETT.—**Died, Jan. 20, 1899, near Canton, Ohio, Jacob Barnett, aged 82 years and 3 months. Deceased was born in Bedford county, Pa., Oct. 20, 1816; was married to Miss Hannah Myers Sept. 12, 1839. To them were born 9 children. This union was broken by death 18 years since. In 1851 he married Mrs. Barbara Kegley, who survives him, together with 4 children, ten grandchildren, and 7 great grandchildren. Bro. Barnett had been a member of the church for over fifty years. We hope our loss is his eternal gain. Funeral held at Valley Chapel church, conducted by Bros. D. H. Rohrer and W. O. Baker. Interment in adjoining cemetery; text, Job 13:25.

**WHITE.—**Died, in Rapho township, Lancaster county, Pa., Dec. 20, 1898, Annie Mary, wife of Jacob White, aged 86 years, 10 mos., and 17 days. Deceased was highly esteemed in the community in which she resided. She was the faithful member of the German Baptist Brethren and led an exemplary Christian life. She leaves a sorrowing husband, two daughters, aged 9 and 12 years respectively, and a host of friends and neighbors to mourn her loss. Respect for the dead and sympathy for the living was shown by the large con- course of people at the funeral, held at Patricksville, conducted by Eld. A. M. Hottenstein and Henry Zug. Text, 2 Tim. 6:7-8. Interment in adjoining cemetery.

**KEAGY.—**Fannie Keagy was born Aug. 14, 1805, died Dec. 27, 1898, and was aged 95 years, 4 mos., and 13 days. Deceased was converted 70 years ago and during this time was a member of the Brethren in Christ. She frequently expressed the wish to make no one any trouble when she came to die; and her wish was granted in thus far, for on the morning of the 26th, soon after dressing herself, she commenced to complain and the next morning quietly passed away, probably of a gripe and old age. Her husband, I. H. Keagy, preceded her in death by 40 years. Of the 11 children born to this union, 4—3 sons and one daughter—yet remain; David and Jacob of Martinsburg, Pa., and Peter and Mrs. Kate Hoover, of Woodbury, Pa. Death occurred at the home of her daughter. She was motherly to all, and her kindness and affection has raised a monument to her memory. Her race is run, her task is ended, and her beaming eye will no more brighten at the coming of those to whom she loved. Services conducted by the home minister.

**BOOKER.—**Bro. William Booker of Rainham, Ontario, departed this life Nov. 6, 1898, aged 86 years, 6 mos., and 24 days. He lived only about ten years when he was taken away by consumption, leaving 4 sons; then he married Nancy Cyrus on April 26, 1888. He united with the Brethren Sept. 22, 1888, and remained a member until death. He leaves a widow with eight children—5 sons and 3 daughters; also 4 sons of the first wife, an aged mother, brothers, sisters and many friends to mourn the loss of one who we thought was much needed to support his wife and little children. Services conducted by J. J. Paterson of the Evangelical church and Bro. John Winger. Text Jeremiah 15:9, 2nd clause.

**BRENEMAN.—**At an early hour on Jan. 18, 1899, Sister Maria Breneman departed this life at the home of her daughter, Sister Emma Graybill, near Martinsville, Lancaster county, Pa. Deceased was in her eightieth year. She had been confined to her bed for several months, but her death was hastened by a stroke. She was a member of the church for many years, and her interest in the same never ceased.Was ever ready to sympathize with the distressed, and extend the hand of benevolence to the poor. She longed to depart and be with Christ which is far better. May we all press on, for the time may not be far hence when "just to be as high and beyond the stars."

What greetings there will be; When those who parted here in tears, Shall meet eternally; What blessings there will be; Shall meet eternally; No sorrow there, no death; The circle whole once more, May love and faith unite us till We reach that happy shore."

Services were held by Bros. C. Miller and Jacob Martin in the Menno- nite church at New Providence, Pa., Jan. 21, 1899.