
Samuel Zook

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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.

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THE HOLY SPIRIT.

In the Gospel dispensation God reveals Himself as a three-fold being: Father, Son, and Holy Spirit. Each of these are distinct and yet so blended together that they never can be separated. It was the Father in the Son, and the Son in the Father, and Christ dwelling in our hearts by faith in the person of the Holy Ghost. That the Holy Ghost was in the world under the old dispensation which was not given under the Mosaic dispensation. Jesus frequently spake of it before his death and resurrection, and before his ascension he commanded his disciples to tarry at Jerusalem until they would be endued by the divine power of the Holy Ghost, and when they realized the blessing there was a marked change manifested which made them a power for good wherever they went. The manifestations of the Spirit on that occasion was marvelous and brought together a large concourse of people, who were attracted by the wonderful demonstrations of the Spirit. While the multitude was astonished and marveled and some had thoughts that they, the disciples, were filled with new wine, the Apostle Peter rose up, in the power of the Spirit he had just received, and declared that it was not as they supposed, but that it was a fulfillment of prophecy, that in the last days God would pour out his Spirit upon all flesh: a universal gift that was free to all that would meet the conditions upon which the promise was given. When the people were convicted under the power of the Word thus uttered through the Holy Spirit they inquired what they must do. Peter gives them the plain instructions what they must do to receive this wonderful blessing, namely, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children and to all that are afar off, even as many as the Lord our God shall call.—Acts 2:38, 39. Gospel repentance means a thorough work. A repentance unto salvation not to be repented of. No one can deceive God on this line. He knows the heart, and when there is sin retained and remains covered up, God will not witness to the work. But when the Holy Spirit through its wonderful power reveals the deep of our hearts so that we can say with the Samaritan woman, He told me all that ever I did, Christ will reveal himself to that heart as the only remedy for sin. Hence it is repentance toward God and faith in the Lord Jesus Christ that brings us into the relationship with God as fit subjects for the reception of the Holy Ghost. This is undoubtedly God’s plan, and we see it verified in the Apostolic church. When Philip went down to Samaria and preached Christ unto them they believed and were baptized, both men and women; but the Holy Ghost was not yet fallen on any of them. And when the Apostles heard of it at Jerusalem they sent unto them Peter and John, who, when they came down, prayed for them that they might receive the Holy Ghost, and as they laid their hands on them they received the Holy Ghost. Now let us notice Philip preached unto them. It was the same Gospel that Peter preached at Pentecost. They believed, that is, they accepted the truth and were baptized, both men and women. They had met the conditions. The Apostles believed they were the proper subjects to receive the Holy Ghost, and they prayed for them, and the disciples believed for it and received it. Praise the Lord!

Why don’t we follow the example of the Apostles? But, says one, we do. We know we do in form but do we really believe the promise as given, by the word of inspiration? Why do we lay hands on the candidates in the water when they are baptized? Let us think for a moment. Is it not for the gift of the

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THEY CRUCIFIED HIM.

Come sinner, behold what Jesus has done;
Behold how He suffered for thee.
They crucified Him, God's innocent Son,
Forsaken, He died on the tree.

CHORUS.
They crucified Him, they crucified Him,
They nailed Him to the tree,
And there He died, a king crucified,
To save a poor sinner like me.

From heaven He came, He loved you—He died,
Such love as His never was known.
Behold on the cross, your king crucified
To make you an heir to His throne.

No pitying eye, a saving arm, none,
He saw us and pitied us then;
What must He have borne the sinner to save
When under the burden He died.

So what will you do with Jesus your king?
Say how will you meet Him at last?
What plea in the day of wrath will you bring,
When offers of mercy are past?

For the Evangelical Visitor.

PRAYER.

THERE is nothing so much needed in the church today as a spirit of earnest, prevailing prayer. Because of this great lack, we see comparatively few souls born into the Kingdom, few sick healed, and few souls who see themselves in the light of God as He sees them.

The enemy comes in so many ways and tries to bring in something each day to keep us from spending some time in the secret place, alone with God, where we can pour out our hearts and seek to know the Father's will concerning us. If we stop and listen to His suggestions, He will show us many things to be done and will tell us that there is not time enough to spend an hour with God. But all of God's children have found that the only secret to a victorious, Spirit-filled life is found in going to the great Fountain Head and drawing often from that source the water that is needed to keep our souls refreshed and in health.

Let us stop for a moment and look into God's Word and see what men and women of God felt the need of prayer, not only to accomplish great feats, but in their every day lives. Taking first of all Christ, who is our great Pattern in all things, how He set the example for us and taught us how to pray. Not only that, but He felt the need of often retiring to a solitary place to seek the will of the Father, in whatever He undertook to do. The night before He chose His disciples, "He went out into a mountain to pray, and continued all night in prayer to God." He felt resting upon Him the responsibility of finding out the will of God concerning the ones He should choose, and did not think for a moment that His body needed rest, but in the quiet solitude of the night, continued to pray until He could assure that the Father's approval would rest upon the choice He was about to make.

On other occasions, He did likewise; and just before His betrayal, He offered up the beautiful touching prayer for His own, that they might be kept, sanctified, and brought into union with Himself and the Father. Do we not see the necessity of taking up this prayer in behalf of the churches of today? Paul, in most of His epistles, entreats the faithful promises to pray for them. We need often to ask God to unite us more in the faith.

Moses prayed that God would not destroy his people and his petition was granted. Likewise it is our privilege to ask God to save souls in every clime and nation, before He sees fit to send famine and pestilence to remove millions from the face of the earth into Christless graves. One great command is: "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest," and when He answers and sends them, to pray God daily to bless them and crown their labors with success.

Abraham prayed, and "God healed Abimelech, and his wife, and his maid-servants, and they bare children." Also Elisha prayed for the Shunamite's son after he was dead, and the Lord heard and restored the lad to life. James has commanded us to pray that the sick may be healed, and if our prayers are united, the mouths of gainsayers, who say that "the days of miracles are past," will be stopped.

Hannah prayed God to remove her affliction and give her a child. When the petition was granted, she glorified Him, and gave the precious gift back to God who gave him. This plainly shows that there was no selfish motive in her asking, but she did so only to glorify God.

Daniel was a man of strong purpose and true to God, his strength not being in himself; but he prayed three times in a day, and when he was cast into the den of lions, because of it, God closed their mouths and he came out unhurt because he had believed in God. Would that there were more daring Daniels and wrestling Jacobs, for then we would see great things accomplished in the church and many blessings that are now withheld would be showered upon us and each soul would be endowed with more power and spiritual graces. There would be a oneness with Him, and souls who are now downcast and discouraged would be filled with praise to Him who is worthy of all honor. Let each one of us try to honor God more by saying with the Psalmist: "As for me, I will call upon God; and the Lord shall answer me. Evening and morning, and noon, will I pray and cry aloud: and he shall hear my voice."—Ps. 55:16,17.

Surely, this is a blessed privilege for every one of us to accept, and our spiritual strength renewed day by day.

"Prayer is the soul's sincere desire,
Unuttered or expressed,
The motions of a hidden fire
That trembles in the breast.

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven with a prayer.

"The saints in prayer appear as one,
In word, in deed, in mind;
While with the Father and His Son,
Sweet fellowship they find."

Yours in Christian fellowship.

MRS. AMANDA W. ZOOK.

Calcutta, India.
"Whoso despiseth the Word shall be destroyed; but he that feareth the commandment shall be rewarded."—Prov. 13:13.

And yet too often are this class sought out and honored by the modern church, especially if they possess influence (?) and wealth. To this class the modern preacher tells of the sins of the ancient Egyptians but practically nothing of their own sins because they fear to displease them. Which is worse—to displease the wordly-minded person who, wearing the cloak of hypocrisy, poses as a Christian, or God?

It is a dangerous and losing game and its end is destruction; for the Word, which is true notwithstanding the frantic efforts of some who would make void that which condemns them, says, "whoso despiseth the Word shall be destroyed," and so they shall be.

Then we turn to look at another class—"But he that feareth the commandment shall be rewarded." There are some who fear the commandments of God and keep them. They are those who read the Word to know their duty and who do it; those who fear not the opinions of men and earnestly desire the approbation of God. They are the people that shun the very appearance of evil, because it is commanded: those who live the profession they make. It is such that live a life that proves higher criticism a lie. They are bright reflectors of a great Light which shines into the darkest of earth's crevices.

It is such that are granted not only a future reward but a present one as well. Not only does the Word say that they "shall be rewarded," but as the margin gives it, they "shall be in peace," which not only describes the future but the present.

While the higher critic and agnostic is troubled and fearful because they are destroying (?) their foundation and robbing themselves of peace and life, he who feareth God and is obedient to His commands is given a present peace which passeth all understanding and which will one day end in eternal peace.

Dear reader, here are two lives at the preacher as he delivers his sermon but too often fail to hear; their conformity to the things of God is all external—they are Pharisees.

TWO RESULTS.

This would almost seem to picture the end of the higher-critic and the true believer. The one class despising and belittling the Word and at last meeting destruction for their wrong doing, and the other class living in the fear (obedience) of the commandment shall be rewarded, or as the margin renders it "shall be in peace," which after all is a continual reward.

It is sad, but true, that we seem to be living in an age of unbelief, hypocrisy, doubt and cavil. The tendency especially among many of the rising generation seems to be toward infidelity, an open despising the Word under the guise of membership very desirable. As we look about us we see many disobedient—many who are living in open revolt to the teaching of the Word—many who by word and deed show that they despise the Bible and its author, and who would hide their responsibility under the excuse, "I am not sure, and so do not know."

God says, "The fool hath said in his heart there is no God" (Ps. 14:1); and all that man can say to the contrary cannot change the truth. The world may put the agnostic on the back and whisper to him, "wise man," yet that God whom he would deny does exist and calls him "fool."

Then there is another class who despise the Word under the guise of loving it. Many of the names of this class can be found upon the church record. They are church members because of its respectability. Such an arrangement brings them in contact with others and enables them to better their social condition, and so they consider such membership very desirable.

They answer to the name of Christian and yet are such in name only, for they live in open violation of the Bible and show that they despise its teachings by their every action. They bow their heads in prayer but never pray; they hold their hymn book open, yet do not sing; they look for light, He turns it into the shadow of death, and make it gross darkness."—Jer. 13:16.

The salvation of man, present and future, is for God's glory. With what gratitude then ought the pardoned sinner give praise to Jesus, the One who is able to save and mighty to deliver, as soon as God speaks peace to the soul. God naturally and justly requires glory from us, else we would never have been encouraged to sing His praises. Hath He not said, "Out of the mouths of babes and sucklings thou hast perfected praise?"—Matt. 21:16. The soul who will not give glory to God for pardon, has no promise in the Word for purity; unless we first learn the alphabet we shall never read nor master a language. Because of inward doubts and fears many withhold from the Lord, in their earlier christian life, that which is intended for their strength, and after many years of unsatisfying experience, give up in despair, casting away their confidence, which, if properly guarded, would have great remuneration of reward, leading them out into the beautiful realities of sanctified holiness where the soul cannot, try as it may, sufficiently glorify, exalt and magnify the God who has wrought such mighty deliverance. The soul that has been freed from sin and who is kept by the power of God through faith unto salvation lives in an atmosphere of obedience to all the will of God; therefore from the depths of his soul rises a perpetual sacrifice of praise and thanksgiving, which finds a gracious acceptance in heaven.

"Give glory unto God, before He cause darkness." To withhold that which God requires is as certain to bring confusion and uncertainty as sin is to produce death. To withhold is to disobey, and no matter how small the refusal on our part may be, immediately the brightness of daylight begins to dim and the
twilight of trouble slowly settles down over our life, quietly yet quickly deepening into the darkness of despair, and we awake to our lost condition, too late, only to find that there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty, and that poverty is woeful and sad because the Light has ceased to shine into our hearts. Better be a Lazarus giving glory to God, than a Dives who possesses much goods, yet over whose career is settled the gloomy darkness of an offended and angry God.

"Give glory unto the Lord your God, before He cause darkness, and before your feet stumble upon the dark mountains." As a natural result of being in a state of darkness, yet trying to gain some desired destination, we stumble. What touching and tender pity then do we see in this admonition; God, as a loving Father, knowing the danger of trying to traverse the dark mountains, rent by canyons and chasms deep and wild, towering terraces and precipices of dizzying descent, above, below, and on either hand, dangers innumerable, across which the rough and rugged path of the prodigal must wind it's weary way if separated from him, by sin's delusive charms, speaks with a pathos and tenderness that ought to break our hearts and melt us to tears and doubly renew our consecration to Him who hath redeemed us, thus preparing us to give glory to the Lord our God.

"Give glory unto the Lord your God, before He cause darkness, before your feet stumble upon the dark mountains, and, while ye look for light." The scout who is lost upon the plain, the benighted traveler bewildered and confused in the deep recesses of the forest, the unwary gunner befogged upon the solitary moorland, the sailor wrecked wary gunner befogged upon the soilitary moorland, the sailor wrecked above, below, and on either hand, dangers innumerable, across which the rough and rugged path of the prodigal must wind it's weary way if separated from him, by sin's delusive charms, speaks with a pathos and tenderness that ought to break our hearts and melt us to tears and doubly renew our consecration to Him who hath redeemed us, thus preparing us to give glory to the Lord our God.

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of our race “shall the dust return to the earth as it was and the spirit return unto God who gave it.”
—Eccel. 12:7. And the soul—as the spiritual body shall be as happy as it is capable of being, yet at the second coming of Christ when the body shall be resurrected and be fashioned like unto the glorious body of our Lord Jesus Christ, our happiness shall be greatly increased and the punishment of the wicked shall also be augmented. “Some men’s sins are open before hand, going before to judgment; and some men they follow after.”—1 Tim. 5:24.
To use an illustration: Suppose we had no corn in this country and we had a friend in the East Indies where it is said it was first found who would send us a single grain which we would plant in some select place. The grain would germinate and bring forth one, two, or three ears; the next year we could plant a garden; the next year a farm; the next year a county and the next year a state. The whole emerging from one single grain. So in like manner we will suppose a good man or pious woman be instrumental in winning but one soul to Christ, they close their eyes in death and receive their reward. That soul rescued by their labor is instrumental in saving a score, and the score a hundred, and the hundred a thousand, and the thousand ten thousands. Then in the great day, when the books shall be opened, in the aggregate we shall know what has been accomplished and the reward which has been given.
We now inherit a world of envy, both in our civil and religious departments; and thousands of those who occupy minor offices, both in church and in state, envy their superiors. But not so in heaven; for nothing that is unholy can enter the city of the great King. Suppose we had before us a number of vessels of various dimensions, from a gill to a pint, a quart, and a gallon. Fill them to the brim. Suppose they could communicate with each other, could we reasonably suppose that the gill would desire the gallon measure to impart of its abundance? It would be superfluous, being as full as the gallon, though the gallon measure contains more than all the others. So in like manner it shall be among the redeemed in heaven; for our enjoyment will be complete, with our knowledge and happiness to increase through all eternity.
Philip the evangelist preached to but one Ethiopian eunuch and by so doing sent the Gospel into the heart of Ethiopia. How great will the reward in the aggregate?
Yours, watching and waiting for the appearance of Him whom we have not seen, yet love, and who we expect to come again without sin unto salvation. JOHN FORL.
Chambersburg, Pa.
For the Evangelical Visitor.

BIBLE SALVATION.

I CAN say this morning, Bless the Lord, oh my soul, and all that is within me bless His holy name, for what He has done for me.
I was converted in my early years, and I thank my Savior that He has called me unto Him. The wonderful blessings that I received I shall never forget. I can look back to those early years and see the plain sister I had been. In later years I suffered myself to be led into pride. Last Sabbath at Sabbath School I was very much impressed, more so than I was for a long time, and I thank my God for the day. He has shown me differently and I committed all those unnecessary things to the fire.
While in that condition I went with a friend to a revival meeting and was so dressed up with those vain things that I really wondered what the sinners thought of me. I was certainly no light to them. I can praise my Redeemer that He has brought me out of that sad state. He has opened my eyes before it was too late. Where are our young sisters today? Some say it is not wrong to have silk bonnets, corsets, etc. Do you think Jesus would tell you to put on corsets, which ruin the body? Surely not, I am glad that I have put those things into the stove.
Our salvation is not in our plain clothing. We must have charity. We must have the fruits of the Spirit. We can have pride otherwise than in gay clothing. I remember when I could walk through some places and not notice everybody; I could say I am as good as they are; I was easily provoked and insulted and ready to think evil; I was in a miserable life—sometimes I was sick and condemned and became dissatisfied, and I prayed earnestly and began to seek a better life. The Lord was leading me very gently. He showed me one thing after another. I had to put away some things and correct other things. I prayed earnestly for a clean heart. I have come to the place where I have given myself and my all to Jesus, and He delivered me so wonderfully. Cleaned me, purged me, sanctified me, and separated me. I feel that I am a different girl. I love not the world nor the things of the world. I have received what the world cannot give nor take away—wonderful blessings. Oh what a blessed time I have had since! How I wept the following day. I felt sometimes since as though I were not in this world any more. Sometimes Satan comes with all his power and might to overthrow me, but praise the Lord! I have One who delivers me from Satan’s power. To walk in the narrow path He has shown me, all our evil habits must be forsaken.
I must yet touch on tobacco before I close. Our dear brethren are farming so much tobacco in this part of the country. How wonderful it is. Does it not ruin the dear young men? I cannot see that it is pleasing in the sight of God and I am not allowed to help in it.
Remember me at a throne of grace. I want to follow Jesus and work for Him. Let us bring into the fold those dear ones that know not the love of God and be missionaries wherever we go. I will trust my Master, my Redeemer, wherever He may want me to be or go. Where He puts me, where He leads me, I want to follow. Some are dying, dying, filling Christless graves. Let not Christians stand idle while sinners perish. Yours for the Kingdom.
MAMIE HOFFER.
Florin, Pa.
These words once and again come to my mind: "To do good and to communicate forget not." This is a command written by Paul to the Hebrew brethren. I will endeavor by God's help to write what He wished me to write, because His am and Him I serve and in Him have my being. I want to do it heartily as unto the Lord and not unto men, and I want Him to have all the honor and praise.

In my earlier Christian life it was a service out of duty, now it is a service of love. I find since I am loyal to God that He does not permit anything to cross my pathway but what I find Him a very present help in time of trouble. I am glad that He is an all sufficient Savior and that we can be made perfect even as our Father in heaven is perfect. I have committed my all to Him—my growing in grace I have put all in His care. I can not grow myself, but by giving myself into His care He will order my way aright. Consider the lilies of the field, how they grow; they toil not, neither do they spin. If we would make the effort to stretch the lilies to a certain height we could not do it. It is God who sometimes lets the sunshine on the flower, and the next day perhaps rain, and so forth, until at last it has grown to its full height and perfection.

I wish to write yet about Divine Healing. It is nearly four years ago that I was seeking for the healing, and the Lord knew that I wanted to trust Him, and then He brought these words to my mind, Col. 2:21,22, "Touch not, taste not, handle not; which all are to perish, but it shall accomplish that which He pleases, and it shall prosper in the thing whereto He sent it.

When I read the Word of God it showed me my lost condition and I became willing to be a child of God; yet as had always been the case before, the devil tried to keep me from telling it to others. But praise God! one Sunday morning I had the courage to get up and say that I had come out on the Lord's side and to ask the Brethren to pray for me. I then began to confess all my sins and straighten all crooked paths as far as I knew.

Although I had given up all sinful pleasures and often asked God to pardon all my sins, yet I could not feel really happy, because I had reserved one thing for myself, namely, I was not willing to testify when God wanted me to. But when I became willing to obey God in everything, I received such a blessing that I cannot express. I then asked the Lord that if I am His child He should give me a verse in the Bible that would give me full assurance that I was accepted of Him. Then I opened the Bible and my eyes fell on Jeremiah 33:8, where it says: "And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me." This made me so happy that I felt like singing all the time.

"Tis so sweet to trust in Jesus, Just to take Him at His Word."

After my sins were forgiven I felt it my duty to follow the Lord in baptism, but for a long time I thought the Brethren would not accept me. Finally I came to the conclusion that if God wants us to
do something he will open the way.

So I applied for admission, and June 3, 1899 I was baptized.

Since I have been in the service of the Lord I have received so many blessings that I have no desire to go back to the world again. My only desire is to obey God. I am especially thankful to God for the many lessons that He has taught me. He has taught me that His Word means exactly what it says. When he says that we shall not be conformed to this world, I believe He means what He says. It often makes me feel sad that some of our dear Brethren who have once been led on the narrow way will again decorate their bodies so that they cannot be distinguished from the world. Brethren let us obey God and see what He says in Romans 12 and 1 Peter 3.

I praise God that He has led me on the narrow way and I don’t want to make it any wider. God has plainly shown me that if I want to be His child I have no right to entangle myself with the political affairs of this world.

“Let the world despise and leave me,
They have left my Savior too;
Oh! while thou doest smile upon me,
Thou art not like them, untrue;
Oh! while thou dost smile upon me,
God of wisdom, love, and might,
Foe, may hate, and friends disown me,
Show Thy face, and all is bright.”

Pray for your unworthy brother,
PETER J. WIEBE.

Hillsboro, Kas.

THE PRAYER COVERING.

“There is neither male nor female; for ye are all one in Christ Jesus.”—Gal. 3:28.

NOTICE that it is believers and those only who are addressed (verses 1-3), that, according to DIVINE DECREE, it is GOD, CHRIST, man, woman. In the address we should not lose sight of the DIVINE ARRANGEMENT IN THE CREATION,—God standing at the head, creating all things through Christ (Col. 1:15-17), who becomes the head of ALL CREATION, “visible or invisible,” for “all things were made by Him; and without Him was not anything made that was made.”—John 1:3; Heb. 1:2. This divine headship was partially, if not wholly, lost to the woman in the sin of our mother, Eve, whilst, man did not lose his headship, for “Adam was not deceived, but the woman being deceived was in the transgression.”—1. Tim. 2:14. A part of the woman’s curse was that man should rule over her,—be her head.—Gen. 3:16. In accordance with this decree we find God making a covenant with man only, leaving him head of the woman, for God says, “This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man-child among you shall be circumcised.”—Gen. 17:10-14. The decree obtains in the genealogy of the patriarch,—always counted through man (Matt. 1:1-18; Luke 3:23-38), in the disposition of the birthright,—always to the son of the daughter, and in the pronouncing of blessings. See Isaac’s blessing upon Esau and Jacob; Jacob’s upon his twelve and Joseph’s two sons, but never upon their daughters.

The women looked to their husband’s as head, calling them lord.—1. Peter 3:6. Thus, by God’s decree, which Paul would not have us forget (verse 3), man was made the head of woman. Christ RESTORES what was lost in Adam (VERSE AS WELL) without necessarily removing the decree of God, viz.: that man is the head of the woman, etc.—1. Tim. 2:12; 1 Cor. 14:34. However, when God’s arrangement is complied with, we are all one in Christ, “THERE IS NEITHER MALE NOR FEMALE.” Christ becomes again as in the beginning, the head of us all, both male and female, of the body, the church.—Col. 1:18. The women at Corinth failing to recognize all of God’s plan for oneness (verses 4, 5 and 6), are told that every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head.”

God, by the Word (2 Cor. 5:19) now makes his covenant not with the male alone, as of old (Gen. 17:10), but with both male and female, for “they were baptized, both men and women,” (Acts 8:12) whatsoever believeth,—you and your children.—Acts 2:38,39; Col. 2:10-12; Mark 16:16. Women now, under God’s arrangement, are servants of the church, Rom. 16:1; 18: Philipp. 4:3, for Phebe was a servant of the church at Cenchrea; Priscilla was a more prominent worker than her husband, Aquila, in Christ Jesus, and women took the place of fellow-laborers in the Gospel with Paul. They are expected to pray and prophesy (1 Cor. 11:5; Acts 21:9), and are as much responsible to Christ, the Divine Head, as if man had never been made head,—we all become equal and should follow no man further than he follows Christ.

The Headship, Christ, is restored to the woman if she holds to her “sign of authority” (verse 10, New Translation), or covering. The man having never lost his headship(1 Tim. 2:14), is dishonoring his Head, Christ, to pray or prophesy with a covering (verse 4) not only dishonoring, but disobeying, and thereby truly losing sight of his Head (1 Tim. 1:19) by veiling Christ in the act of disobedience.

Sisters by covering or veiling the head, show their sign of subjection in accordance with the decree of God (Gen. 3:16), but, above all, they show their “sign of authority” over their “decreed” head, the man, looking no longer to him as their Lord. A sister’s decreed head, the man, is lost sight of when in worship, and she sees not through her head, the man, for he is veiled, as is manifest by her “sign of authority,” the covering. Thus, by Christ, we all become one, both male and female, looking to Him, the restored Divine Head.—Gal. 3:28.

Verse 5: “But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head.”

1. The Divine Head, Christ, is dishonored by disobedience and refusing to cover her head. Thus, by disobeying God, and refusing to show her relationship in the divine plan, she truly veils her restored spiritual Head, Christ. Man again becomes truly Lord, for his theories and plans are accepted, whilst Christ and His headship are lost.

2. The human head, man, is dishonored when the woman prays uncovered, “for that is even all one as if she were shaven,” because to pray with her head uncovered is not to use God’s plan to show her power,
thereby dishonoring man by pretending him to be what he is not. Christ is Head when we use God's plan.

Verse 6: “For if the woman be not covered, let her be shorn.” If she will disregard and dishonor her Divine Head, Christ, by putting off her “sign of authority,” let her be shorn, “but if it be a shame for a woman to be shorn and shaven,” a shame to cut off nature's covering, the hair, “let her be covered.”

Verse 7: “For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God.” Here Paul reverts in his reasoning to the creation (Gen. 1:26), and shows an additional reason why man ought not to cover his head; also another reason why women ought not to cover theirs,—because “she is the glory of the man.”

This is Paul's first reason why “the woman is the glory of the man,” according to nature.

Verse 9: “Neither was the man created for the woman; but the woman for the man.” Paul's second reason why “woman is the glory of the man,” is a reason drawn from the purpose in creation.—Gen. 2:18.

Verse 10: “For this cause ought the woman to have power on her head (or a sign of authority),” Paul having given two reasons why “the woman is the glory of the man,” presses the necessity of a covering, a sign of authority, over or above that old glory,—for we are one in Christ by this divine arrangement of a covering in prayer,—the human head and the human glory veiled or hidden in Christ.

“Because of the angels.” The angels or ministering spirits are sent forth to minister for them who shall be heirs of salvation—Heb. 1:14. Surely they, who behold at times the face of the Father (Matt. 13:10; Luke 1:19), understood God's arrangement in the creation, in the curse, and above all in the plan of redemption. If God would curse (Gal. 1:8,9), and put the angels, which kept not their first estate, in chains unto the judgment (Jude 6), would not one be cursed that ministered to us who willfully refuses God's plan? A fallen angel might minister and help to separate us from the love of God, but if we use the “sign of authority,” adhering to God's plan, “I am persuaded, that neither death, nor life, nor angels, shall be able to separate us from His love.”—Rom. 8:38.

Verse 11: “Nevertheless neither is the man without the woman, neither the woman without the man in the Lord.” Paul had two parties to contend with, the one wanting the woman to be held down as under the law, the other wanting to throw off all,—even the divine plan by which their oneness is sealed. He first presses the reasons for the covering, in order to the oneness in redemption, and now the necessity of a oneness in the Lord,—existence being impossible without both man and woman. Since existence demands both male and female, God removes the decree, making them one through prayer-covering.

Verse 12: “For as the woman is of the man, so is the man also by the woman.” Here he gives a balance to his reason in verse nine, showing a reason for equality, which he has secured by showing the necessity of veiling the head, a sign that man is not head, but Christ, “but all things of God.” This is all God's arrangement.

Verse 13: “Judge in yourselves: is it comely that a woman pray unto God uncovered?” Since you have my reasons that are of God, says Paul, I appeal to your judgement, is it becoming for a woman to pray without a covering? Since Paul has made an appeal to their judgment, he takes them on the ground of nature, aside from revelation, and shows nature's covering, the hair; which, aside from the revealed will of God, would be all the covering necessary though but with the hair only for a covering, the decree obtains and the woman remains slave to man.

Every one who takes the ground that the hair is all the covering that the woman needs in prayer, must of necessity admit that the decree of God is in full force, and that woman's curse has never been made good in Christ. It is no strange thing to find God's decrees obtaining whenever and wherever we do not use his means to escape their force. A glance at those who say, “Lord, and do not the things that Christ says, (Matt. 7:21,) will show the truth of God's Word. Why are women given to fashion so much more than men? Why do they become slaves to fashion? The answer is a glorious confirmation of the truth of God's Word. The woman refusing to be subject to Christ unconsciously but devotedly bows to her decreed head, man. Her energies and powers are directed to please and attract man. She will sacrifice health, comfort and modesty in her blind submission to the curse. Flee to Jesus, “and ye shall know the truth, and the truth shall make you free.”—John 8:32.

May we appeal to every woman who does not wear a special prayer-covering, to turn her special thoughts upon herself and see if she is not a living witness of the truth and power of God's Word.

Who seeks harder to please men than God? Who follows parents rather than Christ? Who obeys husbands before Christ? Who takes the minister's word in preference to Christ's word? All who are under the decree. Any local church or any sister in the Brotherhood, who drops her prayer-covering, soon makes man her head and unconsciously falls under the decree—pleading for more freedom to walk with the world. The churches which have dropped the prayer-covering have lost sight of Christ as Lord and Master.

Verses 14 and 15: “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: for her hair is given her for a covering.” This is what nature teaches, says Paul, what you get naturally or intuitively, Because you, according to nature, understand this, why reject the divine plan? Using Paul's reasoning here, which adds weight to his reasoning in verse six, we see why the appeal to nature is made. “If a woman have long hair it is a glory to her.” Since you understand this, if you will not wear the covering aside from nature's, let that glory by nature be shorn off (verse 6), but if it be a shame to cut off nature's covering, the hair,
then wear the covering, "a sign of authority."

Verse 17: "But if any man seem to be contentious. Contentious about what? That which he had been talking about, the covering. "we have no such custom." No such custom as what? As for women to appear in public without the covering. History shows this fact to have obtained then in all public assemblies. Clarke says, "Let her carry a public badge of infamy," if she will not wear a veil.

"Neither the churches of God." Paul here impresses the necessity of a covering, appealing even to their surroundings, declaring that the churches of God have no such custom as for women to put aside the covering.

The question arises, why some translators use the word covering and others the word veiling, and why they do not use the same word all the time. If we refer to a Greek lexicon we find the reason is clear, viz: the word translated covering or veiling (verses 4, 5 and 6), comes from the word kalupto "to cover with a thing, or to put over as a covering;" the word translated covering (verse 15) comes from the word peribolou from penballo, to throw around. The expression (in verse 10) "power on her head," or sign of authority," comes from the word exousia, signifying a special covering.

Finally, let us not lose sight of God's arrangement, but hold to the "sign of authority," thereby being one in Christ. —Tract, by General Missionary and Tract Committee, Mt. Morris, Ill.

HOW MAY WE KNOW?

How may a person know that he is directed by the Spirit of God? How can he distinguish between his own best judgment and the leading of the Holy Spirit? How can he reach the right conclusion when probabilities seem somewhat equally balanced, and when conflicting motives and reasons make decision difficult?

These questions open a wide field. The Holy Spirit is not given us to supersede our common sense, for there is a spirit in man, and the inspiration of the Almighty giveth them understanding. —Job 32:8. Whatever wit or wisdom we have is from the Lord; all intelligence comes from Him who is the fountain of all wisdom, who gives us judgment, knowledge, understanding, which may serve to guide us in the ordinary walks of life, provided we are willing to be guided, and are not like the horse or the mule "whose mouth must be held in with bit and bridle."—Ps. 32:9.

Then in addition to our natural intelligence God gives us His Word, and this contains more directions than most people are willing to read and obey. There are plenty of people who are asking God to show them what they ought to do under certain circumstances, when they only need to turn to the written Word, and they would find full information concerning the matters about which they inquire. There are many people who are beseeching the Lord for instruction concerning matters which are fully stated and fully laid down in the "Scriptures of truth." What need is there for us to ask the Lord about things which He has positively forbidden us to do, or things which He has positively commanded us to do? And yet there are undoubtedly people who do this very thing. God has marked for us the lines of duty which He would have us follow. He has warned us against sin, against covetousness, against seeking after wealth, against rashness, against being overcharged with cares, against anger and wrath, against worldly conformity, against yielding to sin in any way; and when He has given us these plain directions, why should we go to Him concerning such matters? Then He has told us our duty regarding the poor and the needy; He has told us to carry the Gospel into all the world; He has told us not to lay up for ourselves treasures on the earth; He has commanded us to be rich in good works, ready to do good, willing to communicate. So in a multitude of ways He has given us directions which are clear and definite, and which need no explanation; and when we are living in disobedience to the plain, positive precepts of the Gospel, with what face can we ask counsel of the Lord, or wisdom at His hand?

But suppose we have studied God's Word and are guided by it, then a multitude of these questions are at once ended. But still other questions may arise; the Scripture does not give us directions for every detail in life. We are then to use our common sense, our judgment. We are to consider where we are, in the place where God has put us. We are to consider our duty in our station, and do it. We also are to do good unto all men as we have "opportunity," and the opportunity is frequently the guide and the measure as to our duty. What our hands find to do we are to do with our might, because our working-time is short; and in the light of Christian common sense and Scripture teaching we shall find most of our path plainly marked out.

But in addition to this there are the special indications of providence. The Lord hedges up certain ways, so that we cannot go in them. He does not require impossibilities. The thing which we purposed to do cannot be done; we are not then to fret or murmur—we are simply to accept this as the divine ordering, and watch to see what other plan or purpose the Lord has in His mind and His providence for us. Sometimes the path of duty may be pointed out by others. When we do not know which way to go, we may meet a friend who may tell us where we are needed and what we are called to do; and again some sudden change of affairs, or some information conveyed, may revolutionize all our plans and clearly make manifest the will of the Lord.

There is also given to Christians the special inward guidance of the Holy Spirit, the conviction which God's Spirit works within our hearts: something which stays us from one course and guides us into another. Thus the apostles were forbidden of the Holy Ghost to preach the Word in Asia. —Acts 16:8. Thus they assayed to go into Bythinia, but the Spirit suffered them not. —Acts 16:7. Then came the Macedonian call and the path of duty...
was open before them.—Acts 16:9-11. This guidance, of course, is for those who yield to follow it, who are not unwilling to be led of God.

But may not a person be mistaken as to the guidance of the Holy Spirit? Undoubtedly he may; persons may be mistaken about anything. A man may be mistaken about money, and take that which is counterfeit, but most people do not refuse money because sometimes they have received a counterfeit coin. They simply seek to be more careful and watchful against counterfeits for time to come. A child might mistake his father's voice; the remedy for this would be to get better acquainted with his father. So a man may be deceived as to the voice of the Holy Spirit. His remedy is to be filled with the Spirit till he shall know of a surety the voice of the Holy Ghost speaking within his own soul.

Persons who seek divine guidance must be willing to follow their guide and have no will but His. The young minister who prayed, "Lord, thy will be done, but, Lord, I want the voice of the Holy Ghost speak till he shall know of a surety of His Word. Now we cannot go back and undo what we have done. But there is a way back to God from where we stand to-day. Let us cry to Him for pardon, healing, help, and salvation, and we shall not call in vain. Our God is able to deliver, and the great Shepherd loves to bring home the wandering sheep. "We know that all things work together for good to them that love God," and if we will keep ourselves in His love and keep our hearts in His peace; if we will let no man rule our judgment or our conscience, but will humbly and meekly follow the guiding of the Lord; He will show us what He wishes us to do, and if He does not show us what to do, it is probable He has nothing for us to do, or else has told us so many things in His Word that He is waiting to see whether we will read it and do what He has commanded there. Let us ever maintain the spirit of the Psalmist, "Thou shalt guide me with thy counsel and afterward receive me to glory," and we shall find that the counsel of the Lord will not fail us; that His arm is not shortened; that He has not ceased to hear our prayers; and that however perplexed and vexed and tried we may be, we shall find in the end that He has been guiding our footsteps, and will bring us home in peace at last.—The Christian.

"Those who pray most for each other generally do most for each other."
That is true. Still, if I had thought of a possible daughter, and had behaved always as I would have wanted her to behave, and she had never existed, I should have been a better girl and a better woman, and now that she does exist she would be better and happier because I had been good for her sake."

"I see, mamma, and you think it would be a good thing for me to always think how I’d want my little girl to do, don’t you? I guess I wouldn’t do lots of things that vex you if I thought that way. I believe I’d try it."

No more was said, and Mrs. Ford imagined Clara had forgotten the conversation. But not so; she was pondering the thought in her little brain, and it was to bear much fruit in her little life. And not only that, she sowed the seed in other fertile soil. A little friend came to play with her and in the course of the afternoon did that which offended Clara’s sense of justice and she rebuked him saying, "You will not want your little boy to do that way, and my mamma says we make it easy for our children to be naughty if we are naughty."

"I don’t believe that," said Harold.

"But it’s true, for my mamma always tells the truth, and she’s sorry she didn’t know it when she was little so she could have helped me to be good. And I’m going to try it and always do just as I’d want my little girl to do."

"Well, I’ll try, too, and do as I’d want my little boy to do, I guess I can tell about that." And so the play was resumed on this new basis of conduct.

A few days later as Harold’s mother put him to bed he requested that the door of his room be left open so that he could hear when his father came home, as he had something he must say to him. As the sound of his father’s footsteps was heard in the hall, a clear voice piped out, "Come here, papa. I want to tell you something."

Mr. Grey and his boy were great friends, and he hastened gladly to have a word with the child who too often was asleep when he returned from business.

"Well, my boy," he said, as he stooped to kiss the little face lifted to meet his own, "how has the world gone to-day? Have you been a good boy?"

"Papa," said Harold with serious earnestness, "I’ve found out the way to be good, and I want to tell you: its to always do as you’d want your little boy to do. I’ve been trying it. Maybe you have noticed that I have been more than usually careful to shut the door without slamming lately." Harold liked to talk maturely when holding confidential converse with his father.

"Perhaps I have not noticed that, but I remember that I have not had to correct you so often." "Well, that’s the reason. I thought if I came home tired I wouldn’t want my little boy to slam the doors and make my head ache. And I’ve brought your slippers every night before you went to bed, but you did not know that. And I’ve tried to mind mamma, cause I know that’s what I’d want my little boy to do. Its been so easy to know what to do since I began this way, and I remembered bearing you say that it was hard for you to know what to do sometimes, so I thought it would help you to know this way, too."

Mr. Grey was greatly amused, but kissed the child good-night very tenderly, and went down stairs thinking what a queer little chap he was. But somehow he could not banish from his mind the temptation to be brave; and as the remembrance of some of his youthful follies flashed across his mind he wished he had known the way sooner.

The next morning, however, he had forgotten the talk and the new rule of conduct until, as he was about leaving home, he put his hand into his pocket to take out his morning cigar. Just at that moment Harold came running out on the porch to wave his hand in farewell and to call out cheerily, "You won’t forget, papa; you’ll try the new way to-day."

The cigar remained untouched, for he well knew he wouldn’t want his little boy to smoke. As he passed down the street he was greeted by an old friend.

"Hello, Grey; how are you? I haven’t seen you for a month of Sundays. Come in and take a drink for the sake of old lang sayn."

Thank you," responded Grey, preparing to accept the invitation, but the memory of Harold’s sweet face rose before him and the thought, "I wouldn’t want my little boy to drink," checked the words of acceptance. His first impulse then was to excuse himself through subterfuge, and again the thought, "I would want my boy to be brave," came to help him say frankly; "Thank you, Harry, but as business men we can’t afford to go to work with alcohol-poisoned nerves. Give me your real self for a few minutes instead of offering me the devil that steals away men’s brains."

"You’re right, Grey. I wish I had stamina to refuse drink. I’d be far better off, and my children, too."

During the day the cares of business drove the thought of Harold’s new way from his father’s mind, but late in the afternoon there came to him a terrible temptation. By a few strokes of his pen he could secure thousands of dollars for himself and no one be any the wiser. He needed the money. Not for selfish aims, oh, no, but for his family; to obtain comforts for the dear wife; to educate his boy, his beautiful, noble boy; and then came flashing through his mind the thought: "I wouldn’t want my boy to do this, not even to secure the greatest material advantage the world could offer." He dropped the pen, the temptation vanished, and the cold sweat beading his forehead at the narrowness of his escape from crime, he thanked God for Harold’s new way.

Again that night the little eager ears were listening and the sweet voice called, "papa," as soon as he opened the door.

"Did you try it to day?" he asked.

"Yes, dear," whispered the father, kissing his child with thankful lips. "Its a nice way, isn’t it?" "Its a beautiful way, dear boy."

—Mary Wood-Allen.
MINISTERS' PAGE.

THE PREACHER AND HIS WORK.

THE editor of the Christian Advocate of the M. E. Church South—has some excellent things to say concerning the preacher and his work. We lay the article—somewhat condensed—before our readers, believing that it contains a number of most valuable suggestions from which our own preachers may glean practical lessons:

That the Christian minister is a preacher and not a priest, is a truth which needs to be often and earnestly reasserted. Not sacrifice nor mediation, but instruction, is his business. He is not the servant of an altar, nor the celebrant of a ritual, but the bearer of a message.

His functions are clearly defined in the commission which was given to Saul of Tarsus at the time of the miraculous appearance on the road to Damascus: "To this end will I appear unto thee, delivering thee from the power of Satan unto God, and from the Gentiles, unto whom I send thee. Both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." (R. V.) Any other view than the one that is luminously set forth leads to the abandonment of a true evangelical faith and to the acceptance of a narrow and lifeless sacramentalism. The pulpit is the minister's true throne. He meets the obligations imposed upon him just in proportion as he recognizes this fact, and acts upon it. Preaching is his great work. Everything else is of secondary and subordinate importance.

When Isaac Taylor called Methodism a preaching institute he pronounced upon it a greater eulogy than he knew. John Wesley was above all things else the living herald of a rational and life-giving gospel, and his successors in office have never departed from the glorious example which he set for them. That they may never do so, is a consummation devoutly to be wished.

It is, nevertheless, worth considering that there are many ways in which the influence of the pulpit may be supplemented and reenforced. A wise and godly minister, who is anxious to make his labors tell to the greatest possible extent, will lay hold of all the instrumentalities that he can reach and will use them with conscientious care and diligence. Instead of supposing that his task is finished and his duty fully done when he has made a public proclamation of the truths that have been committed to his keeping, he will earnestly seek to do whatever else may contribute to the salvation of his people. A mere preacher, who goes from his library to his pulpit, and from the pulpit back to the library, will never be an effective force in winning the world for Christ.

We go even further than this, and make bold to assert that such a man has missed the true conception of his vocation, and is sure to end in miserable failure. If he would make full proof of his ministry, he must adopt and prosecute a broader and sounder policy. What are some of the things that he must do?

1. He must consent to be also a pastor, and to mingle in open life with the men and women to whom he speaks on the Sabbath day. If he lacks a natural fitness for this kind of activity, he must acquire it. The more he lacks it, the greater is his need for acquiring it. Let him not say: "Pulling doorbells goes against the grain of my inclinations." Visiting his flock is far from being a mere matter of pulling doorbells. If that were all of it or the most of it, the undertaking would not be particularly difficult. As a matter of fact, it involves the development and exercise of the rarest tact and good judgment. Any blunderer can break into a house at an inopportune time, carry a few minutes or an hour talking about social trivialities, or even forcing the conversation on religious subjects. But only a man of cultivated taste, of deep thought, and of earnest prayer can so adjust the time and circumstances of his calls, and so conduct himself in the families to which he goes, as to make a permanent and lasting impression for good. Those who have been most successful in this respect are ready to testify that they frequently pick up their best sermons in their daily rounds. What we mean is this, that the knowledge which they gain from books is somehow vitalized and freshened by being brought into direct contact with life. The close student is saved thus from degenerating into a dry and lifeless bookworm.

2. The minister may multiply the effect of his own teaching by circulating as far as possible a sound and wholesome literature. In no particular was the practical sense of John Wesley shown more conspicuously than in the care which he took to get the early Methodists to read, and to read the right sort of books. Nothing better could happen the church now than a revival of interest in that subject. A vast flood of printed matter is constantly pouring from the press. The most of it is trashy. A great deal of it is positively vicious and defiling. To declare against this evil stuff is not enough. Everybody reads something. Pains must, therefore, be taken to turn the attention of the young and old, to such books and periodicals as will at once inform the intellect, cleanse the affections, and ennoble the will. If in either a sermon or a private conversation he can lead a bright young man or woman to read a great poem, or essay, or biography, he has wrought something that may last to eternity. At the risk of repeating what has been said a thousand times before, we shall add here that it is impossible to overestimate the benefits accruing from the wide circulation of pure and strong religious journals. If the minister is really anxious to turn his converts into intelligent and loyal Christians, he will not be content till he has got them to subscribe for a church paper. The likelihood is that in this indirect way he can bestow a greater benefit upon them in the long run than by any direct effort of his own.

3. It is also the minister's highest wisdom to enlist the co-operation and assistance of every soul under his care. He must be a self-conceived
man, if he supposes that he can personally perform all the work that needs' to be done in his church. Even if he could do it, there are many reasons why he should not make the venture. The men and women that sit in the pews are entitled to share the blessedness of religious activity. The sight of a whole congregation of five hundred communicants, remaining year in and year out in a state of indolent passivity, and allowing the pastor to attempt the impossible task of discharging their duties as well as well his own, would be ludicrous if it were not so painful. There is no necessity for it. Thousands of church members are really anxious to be intrusted with some special undertaking of their own. They remain idle, because nothing has been suggested to them that might call out their energies. No greater boon could be bestowed upon them than to be set to some useful form of religious service. It is surely within the bounds of truth to say that not the minister who himself does the greatest amount of work, but the one who sets the greatest number of other people to work, best serves his day and generation.—The Gospel Messenger.

THE HOLY SPIRIT.

(RECEIVED FROM FIRST PAGE.)

Holy Ghost? Do we believe it? If Peter and John would not have believed that the believing Samaritans would receive the Holy Ghost would their praying and laying on of hands had any effect? Certainly not. Is it not a sad fact that very often when hands are laid on and prayer offered for the baptized candidate the Holy Ghost is not mentioned? Brethren, let our pure minds be stirred up on this important subject. Someone may say, I don't feel myself in place to lay on hands and pray for the Holy Ghost. But the question is, Who has commissioned you to baptize? Let us look to our calling, Brethren, and if we are not in place let us get there. We shall be workmen approved unto God.

The question comes to us, do believers receive the Holy Ghost in the beginning? The believing Samaritans did. Saul of Tarsus did. The house of Cornelius did, and so did the twelve disciples of John at Ephesus when they heard the faith of Christ, and were baptized in His name. When Paul laid hands on them they received the Holy Ghost, and so does every believer today whose heart is purified by faith.—Acts 15:9. The question comes next, what about Sanctification? What does the term imply? Webster tells us, "The act of consecrating or of setting apart for a sacred purpose, Consecration." The Holy Spirit, as we yield to its teaching, will sanctify us.—2 Thess. 2:13; 1 Peter 1:2. As many as are led by the Spirit of God they are the sons of God. Paul in the seventh chapter to the Romans speaks of the man under the Law seeking deliverance by the deeds of the Law and meets with utter failure; but in the eighth chapter he speaks of the man made free in Christ Jesus and led by the Holy Spirit. The office of the Holy Spirit is to lead us into all truth, never away from the truth. By this we know by what spirit we are led. On this line we could add of our own testimony. We have seen it in many others. When church members must be held like the horse or the mule with bit and bridle (Psa. 32:9) we certainly have a hard time of it. But when all obey the teachings of the Holy Spirit how different. Then we have the unity of the Spirit in the bonds of peace.—Eph. 4:3. Bless the Lord, we will become separated from sin and sinners, and as we walk in the glorious light as He is in the light we will have fellowship one with another and the blood of Christ his Son cleanseth us from all sin.—1 John 1:7. There are different attainments in the Christian life (Phil. 3:16), but this does not hinder us from walking according to the same rule and mind the same thing. The demonstrations of the Holy Spirit are not always physical, although we do not despise it so long as it is in Christian order, but when demonstrations become ridiculous and repulsive we fear there is danger that it is not the Holy Spirit. There are many spirits gone out, but they are not all of God. We are to try the

spirits. By the fruit we know the tree. The fruit of the spirit are clearly set forth.—Gal. 5:22,23. God's Holy Spirit is very tender and can be grieved.—Eph. 4:30. Everyone that has indeed received this Holy Monitor knows how softly and carefully we must walk. All foolishness and light-mindedness is taken away from us and we become grave and temperate, and while it gives us joy unspeakable and full of glory it takes away all frivolous joy. The fools laugh will not be engaged in. It makes us meek, gentle, and easy to be entreated and we will deal kindly with our fellowman. Our hearts are filled with the love of God and that brings sympathy, and while there is no compromise with sin, yet there is a kind hand to help and lift up those that are down. In short, when God through his Holy Spirit sanctifies us he makes us meet for the Master's use.

In conclusion we want to say it is all of Grace. By Grace are ye saved. It is one thing to be justified and sealed with God's Holy Spirit of promise, and it is another thing to suffer the Spirit to lead us and separate us and wholly sanctify us, and a great many that have the first experience do not have the second because they do not follow in the way. Beloved, let us go forward. There is no standing still. Don't depend on past experiences. Your salvation depends on whether you finish your course laid down for you by the Holy Ghost and whether you have kept the faith. Like Paul, forget the things which are behind you and reach after the things which are before you. He that setteth down and thinks he has it all will lose what he has.

Selfishness is the primary cause of much of the trouble which at present manifests itself in the world of humanity. To "love the Lord thy God with all thy heart, and thy neighbor as thyself" seems to be a command which is set aside as belonging to other ages and conditions. Nevertheless, these are the conditions of the Gospel and a positive requirement in order to meet Kingdom conditions.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

Published in the interest of the church and the cause of our Lord Jesus Christ.

No. 147.             $ 12.25

The fall council of the Brethren will be held at Bethel on the 19th inst. for North Dickinson county, Kans., and at Newbern on the 21st for South Dickinson.

The Rev. George Detwiler of Sherston, Ont., is now on a visit to southern Ohio and will come to Abilene, Kansas to work in the Varron office on the first of October. Bro. Detwiler expects to continue in the office the balance of this conference year.

We would call attention to an article published in this number on “The Prayer Covering,” written by S. N. McCann. The writer handles the subject ably with Scripture reference for all that he claims. We recommend it to the careful and candid searcher after the truth of the Gospel.

The weather in this part of the west has been extremely hot and dry for the last several weeks until yesterday evening (7th) when the wind shifted to the north with slight rain and the mercury fell about 40 degrees, from 105 to 60, which made it quite agreeable. We hope the heated term is over for this summer.

We notice a report given by G. M. Henyon in The Guide of the Moonlight camp meeting in which he says, “The chief priests and Elders and the people (Jews—church members) got to raving and counselling and in turn they ‘stir up certain lewd fellows of the baser sort’ who are blind and dead in sin, to do their dirty work for them, and at this place they made a personal attack on the life of the writer, etc.” We want to say this is a mis-statement and a calumny. No counselling was done by the religious people of any denomination in the community where the lawlessness was engaged in, and the reflections thrown upon Elders, etc. is unjust and untrue.

We desire to call attention to the fact that on the 1st of October a great many of our subscribers start on a new year on their subscription and they would renew their subscription promptly. We are under heavy expenses this summer and the only means of support comes from subscriptions and benevolence. We wish to say to all subscribers, examine the tag on your paper and if you find your subscription has run out or you are in arrears please remit at once. This no doubt is a small matter with you but means much with us. This does not apply to charity subscribers. If you are poor and unable to pay and desire the paper, all we ask is to report to us and we will send you the paper free. Then again, how many of our friends that will renew will send us the name of one or more new subscribers? While we cannot pay you to do this we will greatly appreciate the same. Who will help?

CHURCH NEWS.

CHICAGO MISSION.

Report for month ending August 31 is as follows:

CREDITS AND DONATIONS.

Balance on hand. $56.87

Donations.

In his name. $5.00

Necessaries for sick. $2.00

Dry Goods, etc. 1.50

Total. $5.50

SARAH BERT AND WORKERS.

6001 Peoria St., Englewood, Ill.

PHILADELPHIA MISSION.

Report for month ending August 31 is as follows:

CREDITS AND DONATIONS.

Balance on hand. $75.87

Total. $75.87

EXPENSES.

Rent. $6.00

Shoes for poor. $8.00

Provision for poor. 2.00

Total. $8.80

PETER STOVER.

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

DES MOINES MISSION.

DESMOINES, IOWA, Sept. 1, 1899.

The Lord has remembered us graciously by the following donations:

The church of Valley Chapel, O. $4.50

“ “ “ “ One barrel of groceries and clothing.

A brother, Ohio. 10.00

Sister Mary Trump, Sr., Ill. 1.00

I. A. Eisenhower, Dayton, Kan. 2.00

A. C. Higgins, Des Moines, Ia. 5.00

Mrs. Jackson. $3.00

It is very encouraging to us to see our beloved brethren and sisters contribute so cheerfully and liberally to the Mission work of this city. We know they shall in no wise lose their reward.

J. B. ZOOK AND WIFE.
LOVE-FEASTS.
Ontario.
Nottawa, Simeon Co. . . . . . . . Sept. 16-17
Markham, York Co. . . . . . . . Sept. 23-24
Walpole, Haliburton Co. . . . Sept. 20-Oct. 1
Black Creek, Wetland Co. . . . . Oct. 7-8
Wilmot, Waterloo Co (at the home of Bro. Levi Wanner) . . . . Sept. 20- Oct. 1
New York.
Clarence Center . . . . . . . . . Oct. 14
Pennsylvania.
Philadelphia Mission . . . Sept. 30-Oct. 1
Harrisburg, M. R. Home . . . Oct. 4-12

REPORT OF WORK IN BUFFALO MISSION.

DEAR BRETHREN AND SISTERS:—HAVING been requested to write for the EVANGELICAL VISITOR about some of the work here at the Mission where I have been staying for over two months past, I will endeavor to do so with God as my helper.

I enjoy so much to read what others have been writing for the paper, and often wish there were more who would write and, although I often thought about it, I never have attempted before to do my part on this line.

As you perhaps noticed in the VISITOR, we have a prayer-meeting every Thursday night and meeting every Sunday night. The prayer-meeting on Tuesday night was held as a cottage prayer-meeting whenever a house was opened for it, which has not been since the warm weather. We also have Sunday School at three o'clock in the afternoon, with preaching immediately after. The Thursday night meetings have been well attended, with good interest shown; although not so much so lately because of the heat. The meetings, however, are good, even though there be but few, when we can realize the Spirit of the Lord in our midst.

There have been a number of converts here, some of whom are very sincere and can testify of the saving power even from liquor and tobacco, while others require much attention in the way of encouragement; and we are looking forward to the time when we may see them obey the Lord still further in baptism and the other commands. We desire to have all God's children hold them up to a throne of grace that they may become willing to give up all and be out and out for Christ, to say from the heart, "Where He leads me I will follow." We occasionally have continued meetings and expect soon to have another series. We were pleased have Bro. Byers of Arizona with us to assist in holding several meetings, during which the Lord was with us. To Him be praise forever.

The enrollment at Sunday School is about 75; only about 45 or 50 have been attending through the last few months. Some of the children prefer spending the time near the water in some park or at other places of interest, instead of coming to be taught from the precious Bible, thus making the school much smaller at present. While some of those who attend come merely out of curiosity, or to see the other children, there are those who are very attentive and seem anxious to learn, which seems encouraging; and we hope and pray that some seed may be sown into every heart and bring forth good fruit in the near future. It requires much patience, however, to work with the children here, as some of them would be very disorderly at times.

We then have sewing school at 3 p.m. every Saturday, teaching the children to sew, besides forming a better acquaintance with them. The school is opened by prayer and singing—which they all seem to enjoy—and when the work begins. The attendance in cold weather has been as many as 70; and although it is usually less, there is always plenty of work for the teachers, which are few. Perhaps it would be interesting to know what the children have been sewing at. Besides 4 quilts, when finished, they have made aprons, dusting-caps and handkerchiefs; and when the boys come we usually find work for them too. At present they are making doll's suits; and it is surprising how some are improving and what an interest they take in their work, hardly being satisfied with one hour's work. We are happy to say that many of the brethren and sisters, who were among the many other visitors at this Mission, have remembered the expenses connected with this work and contributed thereto; but as you will notice in the VISITOR, the expenses still exceed the donations. While assisting here in the absence of Sister Mary Doner, who has been so faithfully laboring here and at the time of writing is at her home in Markham expecting to return soon, I find there is a great work to do, and, with the responsibility resting on Brother and Sister Hoover, they need all the aid we can give them in every possible way. Although I expect soon to return to my home in Clarence Center, my desire is still to work for my blessed Saviour, and I ask an interest in your prayers that I may ever be humble at Jesus' feet and meet you all in heaven.

"In the good old way where the saints have gone,
And the King leads on before us,
We are traveling home to the heavenly hills,
With the day-star shining o'er us."
On the 13th we attended an old-fashioned barn meeting at Bro. C. Hos- tetter's, and in the afternoon a children's meeting in the Dunkard church in Elizabeth town. Here it was our privilege to meet our dear Bro. C. H. Balsbaugh and hear a very instructive talk from his sacred lips. Oh, for more such Holy Ghost filled men who are not afraid to utter the truth.

The week following we held five services in Bro. J. M. Kuhn's corn barn at Union Deposit. These meetings grew in numbers and interest every night, and we with many others were sorry that according to other arrangements, they had to be closed. One dear young brother confessed to being in bondage and was graciously delivered so that his countenance gave evidence that his soul was at liberty. He moved out of Rom. 7 over into Rom. 8, where victory was perched on his banner. Praise the Lord for deliverance!

Over Lord's day, the 20th, we were with the Brethren at Hummelstown. Owing to the interest, the meetings were continued until Tuesday eve.

On Aug. 23 and 24 it was our privilege to attend a camp-meeting near Cleona, Lebanon county, held by the United Christian church. They are peculiar of the U. B. church. We find them quite spiritual and very common in their dress, although they have no special cut or form of dress. We enjoyed the plain preaching very much and we were also granted liberty to preach on Isa. 54:9-10. With the liberty that the Lord gave we delivered our souls. Wife also had liberty to speak in the testimony meetings. On Thursday between the hours of 4 and 5 we were granted the privilege to hold a missionary service. The Lord helped us show the need of sending the blessed light of the Gospel to those that have never heard of God nor of His Christ, in whom alone is salvation for a lost world. As a fruit that will abound to those who are farthest advanced in the language taught; which we answer as follows:

Last October the school opened with a small class, increasing until the enrollment was between 40 and 50. Today we have the pleasure as well as the solemn responsibility of forming a class of these beginners, numbering twelve. The youngest may be ten or eleven, the oldest possibly forty or forty-five years. The object is to give them definite instructions in connection with the demands of their several cases. Some of them give a clear testimony of the pardon of their sins. Others are in deep contrition and refering to things which older Christians pass over thoughtlessly. What the case may be different.

A G A I N we come to our dear readers with greetings.

It is somewhat of a task to undertake to write this report; and for more than one reason would we desire to pass in silence and leave our work and surroundings to make its own record, feeling sometimes that the reports may to some appear as stale reading, repeating themselves from time to time.

I am, however, impressed to refer more definitely to the school and its results. Whatever may be the conclusion of the casual observer, or the prejudiced mind in regard thereto, facts and results must speak for themselves; and if there is a more successful way to gain the greatly enlightened heathen than by using their own children as the mediums, I would like to know it. More especially do I have reference to the illiterate heathen of Africa. Where literature exists, and heathen nations are worshipers of idols, the case may be different.

On the 7th inst. it was just one year since we arrived in this valley, to open mission work among people who, as a tribe, never had "one offer of salvation;" and at this early period we have the real joy of hearing the cries of penitents go up to God with such zest and agony of soul as would do the people good even in the homeland, alternately kneelng with them and praying, imploring God's mercy upon them as they confess their sins and agonize as if the flames of torment were overwhelming them, confessing themselves as being in the midst of the same. The ages of these range from eleven to twenty-five years. It is pleasure to the real soul-winner to labor with such, even until the midnight shades steal over you, eagerly waiting to hear the pardoning voice of Jesus speak to the agonizing penitent. Bless God, it has come! and the glare of joy veils the countenance of the pardoned heathen.

These are some of the fruits of the diligent labors of the Sisters in the school-room.

According to the request of the committee we have not taken the space to describe the school. The Lord has blessed the school since its opening, giving a fair progress in the language, as well as in the religious instruction. One reason would oft desire to pass in silence and leave our work and surroundings to make its own record, feeling sometimes that the reports may to some appear as stale reading, repeating themselves from time to time.

The question, no doubt, arises in the minds of some as to what course is pursued in the school-room, and as to language taught; which we answer as follows: The Zulu language is taught exclusively and the Testament is the textbook, with the exception of charts, etc., for beginners. It is quite evident, too, that those who are farthest advanced in reading the Scriptures, are the farthest on in the light, and experienced.

School is opened by song, prayer, exhortation, reading, and explanation of the Scriptures, followed by the ordinary instructions; after which comes the sewing department. When this ends they are finally dismissed by song and prayer, in which some take very earnest and active part. It is surprising with what depth of thought and searching study some read the Scriptures, taking note, and referring to things which older Christians pass over thoughtlessly. What the future will reveal among this people we cannot tell; but all have reason to believe that if proper care is pursued, both with instructions and right Christian living, that many will accept Christ and be saved.

Bro. and Sister Cress have made very fair progress in the language, as well as
our worthy young Bro. I. O. Lehman. The former contemplate moving out on personal work soon. The object is to locate some distance from the Mission station and open another school, which course we consider is the proper one to pursue, in order to reach these people most speedily. No one will conclude, we trust, that no other means are used in connection with the work, since we have frequently referred to our Sunday service, and Karl visiting, which latter is becoming more and more practical among us. The Sisters have now decided if possible to make weekly visits to the same in order to reach these who do not come under the influence of our instructions as often as we desire. These are mostly the women, who are bound close to their toil, as the men do less manual work than they, usually.

While the direct outlook is quite encouraging, the general surroundings are not so pleasant, as the war-cry through South Africa has been running high. Should ultimately a collision take place between England and the Transvaal it would in all probabilities bring the African race to consider their opportunity for an uprising, which would mean a strong effort to regain lost power, not only, but as far as possible destroy their numbers. The men are mostly the women, who are bound to their toil, as the men do less manual work than they, usually.

If there is no God, though I might live forever here, and enjoy not only this, but all other worlds, I should be ten thousand times more miserable than a reptile.

Dear readers, one more has fallen in the ranks. Who of you will come to take his place? The people are still sitting in darkness, and God is still waiting until He shall receive the precious fruit of the earth.

Beloved, we send loving greeting to you all. Pray for us.

Yours in the hope of the Gospel.

J. G. CASSEL.

GRACIAS, HONDURAS, C. A., AUG. 13, 1899.

BLESSED be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Cor. 1:3,4.

We have been called upon to pass through deep sorrow since our arrival here. Only a few days after reaching this place, when the joy of meeting our loved ones was yet new in our hearts, our dear brother, William M. Torrence, was taken sick with fever, which at once became very serious, not only prostrating him upon the bed, but also robbing him of the power of mind and voice. After the third day he could not speak intelligibly, and on the ninth day his spirit went to be with the Lord. He evidently suffered much pain, and yet his death was without a struggle of the body. On the following morning, August 7, we laid his body to rest in the cemetery. A number of the men of the city attended the burial and showed us kindness in rendering assistance in various ways. A brief service was conducted at the house by our Bro. H. L. Carter, of Santa Rosa. We had sent for him during the sickness, and though he came with all haste, walking the distance of thirty-five miles over hills and mountains in less than twelve hours, he did not arrive until our brother had passed away.

Brother Torrence leaves a widow and one child. He came to this country last December, and located in this city in February. He had already acquired a sufficient knowledge of the language so that he could converse with the people, and had given faithful witness of the Gospel both by word and life. We believe his testimony will yet bear fruit to the glory of God.

It is always hard to see our dear ones taken from us, but in a land of strangers it seems a good deal harder; and yet the grace of God is sufficient for this, and we realize that He comforts us in our trial. Our hearts are drawn a little closer to Him, and the longing for Him quickened in our breasts. We rejoice in the prospect of that world where there shall be no more death and no more pain.

We had hoped to labor together in the Gospel, awhile at least, but we have had to learn again the lesson that God's thoughts and ways are not ours. I will need to learn the language before I shall be able to do much in the way of testimony, but God will give grace to live as a Christian should live.

If there is no God, though I might live forever here, and enjoy not only this, but all other worlds, I should be ten thousand times more miserable than a reptile.

—David Brainerd.

INDIA'S BLIND.

THERE are five hundred thousand blind people in India; many are blind from birth, but thousands are victims of small pox and that India pest, opthalmia, in which they receive no care or attention. Of this number thirteen hundred are Indian Christian. In British India no less than five thousand blind men and women are employed in the distillation of spirits, and the drawing of toddy. Upward of thirty-seven thousand are temple servants, ascetics, devotees, etc.; of these twenty-seven thousand are priests and priestesses, presumably knowing enough of their Sanscrits and the Koran to repeat large portions, and to teach them by rote to the young depraved. There is a saying in one of the languages: if one devil is an ordinary man, ten are in a blind man. This may be largely caused by their habitual idleness and street begging. The employments of the blind cannot be well gauged from the Census reports, for most of them are evidently tabulated according to the castes in which they were born. But it is an interesting list and one cannot refrain a smile when you read that fifteen thousand blind persons are returned as village watchmen! In China there are estimated to be 750,000 blind. To this add the 500,000 found in India, and you have nearly a million and a quarter of our fellow beings thus afflicted. What has Confucianism, Hinduism, and Mohammedanism done for these unfortunate, and also for the 200,000 deaf mutes in India?—Ex.

"Success and suffering are vitally and organically linked. If you succeed without suffering, it is because some one else has suffered before you; if you suffer without succeeding, it is that some one else may succeed after you."—Judson.
OUR YOUTH.

CHARACTER IS MORE THAN REPUTATION.

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

For the Evangelical Visitor.

LITTLE BRIGHT-EYES.

BY DR. MOSES BUNNELL.

Oh, the little tears of anguish,
She's on Broadway thoroughfares;
Hear the orphan children begging,
Pleading up their daily cares.
One, a little bright-eyed barefoot,
Standing there from night till morn,
Begging every stranger passing
In the sunshine and the storm.
Mr., please do stop and listen—
I'm so hungry and so cold.
Mr., please, just give me something—
Grandma's dying, she's so cold.
Mamma died of cold and hunger—
Now her troubles are over:
Then they laid her in a coffin,
And I've never seen her more.

Now the time has come for Bright-Eyes:
One, a stranger, passing by
Listened to the little Bright-Eyes
And her mournful pleading cry.
Little Bright-Eyes, I will listen;
Tell me what you have to say.
Yes, I'll keep my little Bright-Eyes,
Show me, quickly, lead the way.
Grandma's spirit, too, has left us,
Bright-Eyes left now all alone.
But her friend did not forsake her,
Took her to his palace home.
She was loved by all the household,
Daily shared their ample fare;
There she was no more a barefoot,
Bright-Eyes now with golden hair.
She, the wife of one who saved her
From starvation and from cold;
Bright-Eyes had a daily mission,
Searching for the starving ones;
Sharing with them every feeling,
Making happy, joyful homes.
Des Moines, Iowa.

BIBLE STUDY.

[NOTE:—Sister Brillinger desires to call attention to a mistake in her article in the August 15th issue on "Long-suffering." Referring to 2 Cor. 10:5, the article should read: Being in readiness to revenge disobedience; but not forgetting that we shall not render evil for evil. The way we, as God's children, should revenge disobedience would be by convincing those who sin of the wrong they are doing, but not returning evil for evil.—G. D.]

No. 1.—KINDNESS—A FRUIT OF THE SPIRIT.

True kindness is without selfishness. "Love your enemies and do good: lend, hoping for nothing again," is the command of Jesus, "and your reward shall be great, and ye shall be the children of the Highest; for He is kind unto the unthankful, and to the evil."—Luke 6:35-36.

It is selfish to serve the Lord only for reward. We should serve Him in return for what He has done for us.—Matt. 5:44-48.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another."—Eph. 4:31, 32. According to Jas. 4:11, it is wrong and unkind to speak evil of another and to put a slur on the character of another when perhaps it might be favorable to self or some friend. The hurt which is done in this way is not corrected by outward acts of friendliness or apparent deeds of kindness. Better to heed the admonition and not "speak evil" of another.

In Prov. 31:26 it is said of the model woman, or wife, that "in her tongue is the law of kindness." Dear readers, "Put on therefore as the elect of God, holy and beloved, bowels of kindness, humility of mind, meekness, long-suffering."—Col. 3:12.

Your sister in Christ and desiring the prayers of God's children,

K. E. BRILLINGER.

Bethesda, Ont.

I WISH I could say to all young girls, in city or country, Beware of strangers. Never speak, especially when traveling alone, to strangers, unless what they say is said distinctly enough to be heard by all persons sitting there. The low voices of strangers speaking to young women or girls to whom they have not been introduced should be regarded with suspicion.

Another thing: Have no secrets from your parents. Danger, if not actual harm, begins with secrecy. Be as open as the day. Your father and mother are certainly your best friends. If you sometimes think they are not, you are probably wrong; but even if right, while you are young, it would be much safer for you to have all your acquaintances understood.

Sometimes strangers endeavor to entrap young girls by advertising that they would like to begin a correspondence. This is the most common means of leading girls astray. The awful results of answering such advertisements as they have been brought to my knowledge by letter and personal accounts, and through reformatory and other institutions, would arouse the American people to such indignation against the newspapers that admit such decoy letters, that the wretches that edit them would be driven from decent society.

In almost every school there is some girl bad enough to be in a reformatory. She may be bright and pleasant, but says wicked things, and there are many who are weak; so that an innocent girl may be greatly injured by some schoolmate. The moment a word is said that you would be ashamed for your father or mother to hear, renounce the society of the one who says it. You would be afraid to go into a room with a girl that had said a lie. It would be better to have your body contract such a disease as than to have your soul poisoned.—New York Christian Advocate.
TEMPERANCE.

"Temperance is the moderate use of all things helpful, and total abstinence from all things harmful."

TOBACCO AS A STIMULANT TO LUST.

O. S. FOWLER says: "Tell me, a tobacco chewer is a virtuous man! I know better. He may not have broken the seventh commandment outright; but as 'he that looketh on a woman to lust after her committeth adultery with her in his heart,' so tobacco, in all its forms, causes that sinful, sensual tone or cast of the love feeling which constitutes the very essence of licentiousness. The influence of tobacco upon amativeness is powerful and powerfully vitiable. No man can be virtuous as a companion who uses tobacco; for although he may not violate the seventh commandment, yet in the feverish state of the system which it produces, it necessarily causes a craving and lustful exercise of amativeness, just as alcoholic liquors cause such amatory cravings; and for the same reason. As alcoholic liquors and the grosser forms of sensuality are twin sisters, so to alcoholicliquors and the grosser forms of sensuality are immensely increased by the use of tobacco."

WHISKEY DID IT.

A WEAVER named Robert Pendlebury, of Chorley, died on Saturday night.

On the previous afternoon, a cart, belonging to Messrs. Walmsley and Charnley, spirit merchants, Preston, was passing along Railway street, when a bottle containing six gallons of whiskey fell to the ground and broke, the contents running into the channel. A number of men quickly dammed up the channel and began to scoop the liquor with anything available, and to drink it in haste. Pendlebury, who was thirty-six years of age, got the lid of a pint can and drank from it nearly thirty times, becoming helpless and speechless. He was conveyed home in a wheelbarrow. His tongue became perfect-black, and although Dr. Rigby attended him, and emetics were administered, he never recovered consciousness.

The poor wretch had no wish to kill himself. He had been trained by the liquor traffic to believe whisky to be a good creature of God, and he thought it a shame that any of it should run to waste. Saving it in his stomach cost him his life. And this is the sort of "creature" that the law authorizes its makers to sell.—Alliance News.

ONE REASON WHY.

A YOUNG man of rare talent, but of inherited tendency to intemperance, who had been an earn­est laborer for the temperance cause, died of delirium tremens. He had striven to banish the traffic as a means of protection to himself and others, like himself easily sub­ject to temptation. About half an hour before he died reason returned and he was calm. And to his pastor he said, "You know how it has been with me. I have tried to be sober and to lead a christian life. I have failed. My appetite was too strong, the temptation too great. There is no hope for me now. I am dying, and going to hell. But I have one request to make of you; I want you to get a copy of the names of those members of our church who signed a petition for license to be given to that traffic which has been my de­stroyer, and place it on my breast when I am put into my coffin: for I wish to offer it at the Judgment seat of Christ, as one reason why I am lost."—Sol.

SALVATION BETTER THAN PROHIBITION.

PROHIBITION and holiness—twins. Hitch up well together. Both a little skittish, neither well broke; both settling down into Him."

So says a certain modern writer. "'Tis true. These movements are only successful so far as they sink into the Holy Ghost. All must be for, in, and of Him. To seek holiness apart from Him may be selfish.

Holiness of heart and life is a result of His indwelling. Receive Him. Love Him. Live for and in Him, then holiness will be manifest all around. Men will receive it, and feed on it. It will be a spontaneous outcome of the heart, not by works of righteousness (holiness), but of our holiness or sufficiency, His. Not do as He did; do as He does, in you. He will perform. Christ in you. Holy living can't be done by rules.

Prohibit rum drinking, the drinker lives on. Save the drinker and his drinking ceases. Keeping rules of holiness apart from Him is like tying oranges on an olive tree. "See me; see my nice fruit, you must do so, too." Many shall say, Have we not done so and so, but He will an­swer, "I never knew you.

Jesus also speaks of some who shall say, Why, what have we done? When did we do these things? Such had fruits of holiness unto eternal life unconsciously feeding, blessing, and restoring because they abode in Him and He in them. Apart from me ye can do nothing.—E. M. Geisinger.

THE THREE CATS.

A NASHVILLE drinking man one morning told his family of a wonderful dream he had had the previous night, in which he saw three cats, one fat, one lean and one blind, and he wondered what it meant.

"I know," promptly responded his little son; "the man that sells you the whisky is the fat cat, mother is the lean cat, and you are the blind cat."—The Issue.

While a christian gentleman was riding in a street car in the city of Rochester, he remarked to an un­known man at his side, that all Christians ought to hate the saloons. With a penetrating look he replied: "I am not a Christian, yet I hate the saloons. If Christianity does not make men hate saloons it is not worth much." This agrees with the Word of God which says, "Ye that love the Lord hate evil."—Ex.

A working man tried to pawn his Bible for liquor, but was refused. "Well," said he, "if they won't take my word or God's, it's time to give up the drink." And he signed the pledge and kept it.—Lever.
BEGINNER'S BIBLE LESSONS.—NO. 4.

PART I.—THE BOOKS OF THE OLD TESTAMENT. (CONTINUED)

Divisions.—1. Pentateuch,—6 books: G. E., L., N., D.
2. Historical,—12 books. To easily commit them let us arrange them in three
groups of three names each, the second group being double books:
Abbreviations.
Josh., Judg., Ruth
Sam., Kin., Chron.
Ez., Neh., Esth.
The Authors:
Joshua wrote nearly all of Joshua.
Samuel wrote Judges, Ruth and part of 1 Samuel.
Nathan, Shemiah, Gad, Iddo, Jeremiah and others wrote the remainder of
Samuels, Kings, and Chronicles.
Ezra wrote Ezra and possibly Esther.
Nehemiah wrote Nehemiah.
A few words about the contents of each book:
Joshua—the conquist of Canaan, suggestive of Christian triumph.
Judges—an account of the period of Judges—Acts of the O. T.
Ruth—the story of Ruth and her loves.
“Love.”
Samuels—Samuel the last Judge; Saul and David the first kings.
Kings—story of Solomon, Elijah, Elias and the kings of Israel.
Chronicles—another record of the kings of Israel and Judah.
Ezra and Nehemiah—the return from captivity and rebuilding.
Esther—hidden providences. Danger and delivery.

PART II.—SOME RESULTS OF BIBLE STUDY.

Josh. 1:8; prosperity—a Bible loving Christian will prosper and grow.
Ps. 12:6; fruits in season; no withered leaves.
Ps. 37:31; brings safety in the Christian’s walk.
Ps. 119:11; prevents sin—the Word in the heart, sin cannot enter.
Ps. 119:72; it is better than gold and silver.
Ps. 119:73; gives greater wisdom than enemies, teachers or ancients.
2 Tim. 3:16,17; gives doctrine—fundamental teaching; reproof—rebuking severely
sin and error; correction—setting right wrong teaching, etc.; instruction—a complete
guide to right living; to furnish the Christian with knowledge and instruction.

Commit as many of these verses as you can. There is just a text for each day for
a week. Let us make them our own fixed in mind, heart and life. Season them well
with prayer.

A. Z. M.

BEGINNER'S BIBLE LESSONS.

ONLY ONCE WE PASS THIS WAY.

BY MAMIE HASSELL.

Do not wait for harp in glory
Ere you strike the singing wires;
Tell today Love’s sweetest story,
Wake the strains of humbler lyres.
Set the earthly echoes ringing
With the gladness of your song;
Joy to hills and valleys bringing,
As you swiftly pass along.

Do not wait till hearts that sorrow
Lie ‘neath grass and daisies deep,
Till the anguish of tomorrow
Brings you to the grave to weep.
Open now the fount of feeling,
Let its limpid waters play;
Gather ever the leaves of healing.
Help your neighbor’s soul today.

“Who’s my neighbor? This your neighbor—
He the man you daily meet;
Tired with toil and bent with labor,
Stumbles he along the street.
Just your pleasant little saying,
As you meet and speak and part,
Sends a beam of sunshine playing
Through the chambers of his heart.

“Who’s my neighbor? This the maiden
Pleasing heaven to hear her cries;
This, the woman heavy laden,
These, the low, the sinful striken.
Do a neighbor’s part today!
Bid your tardy footsteps quicken,
Only once you pass this way.

PRESCOTT, Ariz.

MARRIED.

HAWK-SWIGERT.—Married, on September 5, 1899, in Detroit, Dickinson county, Kansas, by Elder Samuel Zook, Bro. Harvey Hawk and Sister Eda Swigert.

OUR DEAD.

ROSENBURGER.—Died, near Carlisle, Cumberland county, Pa., on August 26, 1899, Eva E., only child of Samuel S. and Mary Rosenberger, aged 15 months and 5 days.

BETZ.—Florence Glorene, only daughter of W. D. and Myrtle Betz, died on August 5, 1899, near Earlington, Montgomery county, Pa., who survives him. He had no children by previous marriage.

NIESLEY.—Died, near Carlisle, Cumberland county, Pa., August 21, 1899, Bro. Jesse W. Niesley, aged 27 years, 4 months and 3 days. Deceased had moved to Salona, Clinton county, last spring where he engaged in the creamery business. He was a loving and faithful Christian, so close to his Father, Jacob B. Niesley, to improve his health; but instead grew worse. The family converted about six years ago and since then he has been a consistent Christian. He was loved by all who knew him. Services at the Letort Spring church, conducted by Elder M. H. Oberholser and the home brethren.

COFFENBERGER.—Died, near Abilene, Kansas, on September 1, 1899, Bro. David Coffenberger, aged 54 years, 10 months and 27 days. Bro. Coffenberger was born near Orrstown, Franklin county, Pa. He was converted in early life and united with the Brotherhood of which he has been a member ever since. He was married to Sistia Lydia Dohner, who-died quite a-number of years ago. He was married the second time to Sistia Maria Wingert, of Franklin county, Pa., who survives him. He had no children with either. His health failed him several years ago, which terminated in emorhages of the lungs and was the cause of his death. He met with severe financial troubles, but always bore the reputation with those that best knew him as an honest man. His end was peaceful, expressing a confident hope of a blessed immortality. Services held at the 3rd in the Brethren’s church in Abilene, which was largely attended. Services conducted by Elder Samuel Zook.

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