
Samuel Zook

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ASSURANCE.

My little Children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth and shall assure our hearts before Him. For if our hearts condemn us, God is greater than our hearts and knoweth all things. Beloved if our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive of Him, because we keep his commandments, and do those things that are pleasing in His sight. And this is his commandment, that we should believe on the name of His Son, Jesus Christ, and love one another, as he gave us commandment, 1 John 3:18-23.

It is blessed to have the assurance in our hearts that we belong to God, "Whose I am and Whom I serve." Acts 27:23. In the text we have presented unto us the truth upon which our assurance is founded, it is not upon feeling or on some particular experience. It is blessed to have those heavenly feelings and also blessed to have experience, because experience bringeth hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. There is a time in our experience when we become perfectly submitted to God, so that His Spirit can leads us. As long as we hold to any thing of our own the Lord can not do any thing for us. It is the surrendered will and mind that finds the secret of this blessedness. It is not the will of God that we should continue in doubt and fear in regard to our acceptance with Him, but He wants to bring us to the place where we can assure our hearts before Him. If our hearts condemn us, God is greater than our hearts and knoweth all things. As long as we are conscious that there is sin in our hearts we can not have the assurance that we belong to God, neither can we deceive Him, because He knoweth all things; but "if we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9.

The gospel of Jesus Christ provides for forgiveness and cleansing. Beloved, we need both in order to have the blessed assurance that we belong to God. We must first yield ourselves to Him unreservedly, being perfectly submitted, and then God worketh in us both to will and to do according to His good pleasure. It is all of grace and not my own doing but it is my yielding to Him and letting Him do the work; hence there is no glory to self, it is all of God. Oh how our heart is pained sometimes to hear so much I in our testimonies. It is not I but the Lord. He is the author and finisher of our faith and salvation. Praise his name forever. Let us give God the glory and take no glory to our dyes.

It is wonderful what the Lord can do for us if we just let Him. We become a marvel to ourselves, and Oh, how it humiliates me to think that the Lord should pick me up, finding me all polluted with sin and utterly helpless; and yet when I cried unto Him "He took me out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song into my mouth even praise to my God" (Psalms 40:2,3): and gave me the blessed assurance that I am His child, having entered into light, which is Christ. He is the true light. We are also to walk in Him, and if we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. In the blood of Christ we have the perfect remedy for sin. It cleanseth us from all sin. Brother and sister, are you willing that the Lord should do a perfect work for you? Are you willing to be cleansed from all sin? If so, just yield yourself to God as those that are alive from the dead and the Lord will do a complete work for you and will make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ, to whom be glory forever and ever. Amen.—Heb. 13:21.
The next fruit of the Spirit is peace. This peace is the result of reconciliation with God. It is peace within the conscience of the believer, It is peace which is deep and which cannot be disturbed by the varied experiences of life; it is the peace which Christ sheds abroad in the heart. Jesus Christ came into the world as a Prince of peace: the Angels sang the song of peace on earth: the night He was born, and the entire tendency of His reign was to promote universal peace. Before He left His disciples on the night on which He was betrayed He said: "These things I have spoken unto you that in Me ye might have peace;" and He also said to them, "Peace I leave with you: My peace I give unto you." He desired to impart to them the peace which He Himself enjoys: that peace which the apostle tells us passeth all understanding.

Another element of the fruit of the Spirit is longsuffering. This is the patient bearing of the reproaches received for Christ's sake, and it also is a manifestation of patience with the frailties of others and is the spirit which leads us to forgive the wrong done by others, because God for Christ's sake has forgiven us.

Another fruit of the Spirit is goodness. This is doubtless used here in the sense of doing good. We are to follow the example of our blessed Lord who went about doing good.

The next grace is gentleness. This means goodness, kindness. This grace is one of the natural effects of the Spirit's presence in the soul. Piety and gentleness are closely related.

Another fruit of the Spirit is faith. Without faith it is impossible to please God. We must believe that He is and that He will reward them that diligently seek Him. May God increase our faith.

The next is meekness. This is one of the noblest of all qualities of the Christian life. Meekness is inseparable from true greatness. It adds beauty to the Christian character. Christ, Moses and Stephen were examples of meekness in its true sense, and it is learned in the school of Christ; when we empty ourselves of self, and are filled with the Spirit of God, when we put off the robe of self-righteousness and put on the Lord Jesus Christ, then we are meek.
in the right sense of that great word. The last virtue mentioned in this remarkable catalogue is temperance. We are to be temperate in all things. This word temperance indeed covers the whole range of thought and feeling regarding all that is inherently evil, and all that may become evil by undue indulgence. A Christian man must be master of himself. No man can fully rule others except he first rule himself. No man can rightly command but he who has learned wisely to obey. We master law by submitting to law. Opposing law we are destroyed by that law. He who reveals to me a new law of conduct which I ought to observe, is God's messenger to me and is divinely my friend in a beautiful sense.

All who manifest the graces of this Scripture are free from the law because they are in harmony with this the highest law. The apostle follows the catalogue of virtues with the statement: "Against such there is no law." There is no law to condemn such persons. The servant of God is the true freeman: all others are slaves. The servant of God rises above all other service. He who fears God truly need fear none other. When we become the servants of righteousness, we are free from sin. God help us all to know the glorious liberty of the children of God, and to adorn the crown of our christian character with these resplendent jewels—love, joy, peace, long-suffering, gentleness, goodness, meekness, and temperance.

JOSEPH BASSELL.

For the Evangelical Visitor.

For the Evangelical Visitor.

WHAT GOD HATH WROUGHT.

"I will extol Thee, O Lord: for Thou hast raised me up, and hast not made my face to refuse me. O Lord my God, I cried unto Thee, and Thou hast heard me. O Lord, Thou hast brought my soul from the grave: Thou hast kept me alive, that I should not go down to the pit. Sing praise unto the Lord, O ye saints of His, and give thanks unto His holy name. For His anger is but for a moment; in His favor is life: sleeping may endure for the night, but joy cometh in the morning."—Ps. 30: 1-5. 

DEARLY Beloved:—We greet you with the above salutation. It is quite a long while since you have heard from your humble serv-

vant through these columns. Since our last writing we have passed through some deep waters. But in all our afflictions the Lord was with us. Bless His Dear name! We had all been to the mountains for a rest. Just at the beginning of the rainy season we returned again to our work. We had not been there long when my wife was attacked by some kind of fever caused by the excessive rains and intense heat. Soon Eber and his wife were taken down with the same. It acted a little like the Grippe. By the time they were well and getting strong again in answer to the prayer of faith, I was attacked and knew very little of what went on from that time until three weeks later. A doctor came to see me and called it an abortive sunstroke. This turned to congestion of the brain and then to brain fever. I know what it is to "walk through the valley of the shadow of death." I was very near to heaven's gate. During all this affliction the Lord was so preciously near. I was a marvel unto the heathen. Doctors came to see me and watched my case very carefully, and wanted very badly to dose me with their poisonous drugs, but my case had been committed to the Lord by those who had the care of watching over me and attending to my needs. And in answer to their praying, the disease was miraculously rebuked, and the doctors were baffled and had to admit that I was healed much sooner than their medicines could have done. Thus the Lord sanctified His name in the sight of the heathen and took away the reproach from His children. Bless His holy name!

The heathen were more ready to give the glory to God, than some Christian missionaries, for my healing. One Mohammedan came in and saw me when I was lying unconscious, and then came again when I was healed. He said, "Thanks to the Almighty Father that you got healed so soon without taking any medicine." And others too praised the Lord for what he had done for me.

At this writing we are on the mountains again for recuperation. It is wonderful how the Lord is increasing our bodily strength in a manner that is marvelous in our eyes. The Lord is my strength: hallelujah!

We hope ere long to be able to be in the front of the battle again. Amen. The Lord has raised me up again that I might be useful in His service. My will is to do His will. The rest of my life is to be for God and souls. After such a wound from the enemy I feel no inclination to run off the battle field, but rather desires of pressing the battle to the wall, Glory to God!

"All for Jesus, all for Jesus,
All my thoughts, and words, and doings,
All my days, and all my hours.

Let my hands perform His bidding,
Let my feet run in His ways—

Let my eyes see Jesus only.
Let my lips speak forth His praise."

Amen. Yours till He comes,

D. W. ZOOK.

CALCUTTA, 11-9-99.

For the Evangelical Visitor.

"BE YE HOLY; FOR I AM HOLY."

The Lord is righteous in all His ways, and holy in all His works.—Psalm 145:17. My mouth shall speak the praise of the Lord; and let all flesh bless His holy name forever and ever.—Psalm 145:21.

ARE we not to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service? and not be conformed to this world, but transformed by the renewing of the mind that we may prove what is that good, and acceptable, and perfect will of God?

We are to be holy in all manner of conversation, because it is written, "Be ye holy; for I am holy." And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear.

"What manner of person's ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to this promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing
that ye look for such things be diligent that ye may be found of Him in peace, without spot, and blameless." Therefore be ye holy.

Quench not the Spirit of the Lord, the Holy One from heaven. Oh! how the Holy Spirit is leading me heavenward! Glorious things have I experienced since I have been sanctified: since I am set apart. What a happy life is a consecrated life! glorious to be sanctified! How can I thank the Lord enough for free salvation. How can I sufficiently thank the Lord for the glorious saving Gospel. He has given me the pledge—the Holy Ghost. I am so glad I know of a day of redemption. Hallelujah! I cannot praise my Master enough for what He has done for me; it seems I am not worthy of it.

One evening as I was at prayer, meeting at Bro. Elmer Kauffman’s I noticed my hand appeared different, so pretty. I never saw it that way before that I remember. I saw it was holy. I looked at it for some time, then looking at the other hand that too was the same. Holy hands, am I worthy to lift up holy hands? It could not have been my imagination because I don't think I ever heard much of holy hands. Afterwards, I noticed at different times, that other parts of my body were different. Glory to God! Let us "lift up holy hands, without wrath and doubting," no not doubting, but trusting in the Lord.

Of late I thought of being in danger, and I thought of protecting myself, but was not allowed. I was to trust in the Lord, and He was to care for me. Therefore I must believe that He is a prayer-hearing and prayer-answering God. If I had not trusted in Him, it would have been sin to me. He always hears and answers my prayer if according to His will, and I am willing to say, “If it is Thy will, Lord.” Oh let us trust in our Master and do His will so we shall have part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection." When we read the latter part of Rev. 20, can we help but fall on our faces and ask the Lord, “Is my name written there?” Oh, how I long to be an angel, and with the angels stand! Oh, that beautiful city of God! “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.” Oh, the glorious promises if we keep His commandments! “Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city. Let us flee to God when our way is overshadowed, when our hearts are overwhelmed; He will deliver us. Let us resist the enemy at all times.

“I know that my Redeemer lives! O the sweet joy that sentence gives!”

MAMIE HOFFER.
Florin, Pa.

For the Evangelical Visitor.

EBENEZER.

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.”—1 Sam. 7:12.

WE HAVE great reason also to raise some memorial of God’s goodness to us, and take this method to record one of the most marvelous deliverances that has ever been ours to experience.

Some weeks ago, three of us were taken down at about the same time, with fever. Our brother David was the fourth and last to succumb to the miasmic atmosphere so excessively prevalent in the months of July and August. By this time, however, we others had been raised up of the Lord and healed in answer to prayer. With David, the indisposition seemed more obstinate. However, he was much better, as we thought, and had begun again to take his meals with us at the table. Just after we had seated ourselves for breakfast one morning, and the Lord’s blessing had been asked, without any warning, David was seized with a violent convulsive spasm, the symptoms of which suggested apoplexy. Whatever the trouble, this we knew, that he was in a serious condition indeed, and unless the arm of the Lord was quickly moved, he would soon be with the Savior.

Out of need unspeakable, we implored God to touch him. The prayer was heard and the spasm was broken, but it left him unconscious and delirious. In this state, he remained for forty-eight hours, piteously but unconsciously calling for help; sometimes praying, sometimes talking, but his sentences generally ended in a burst of incoherent words.

If ever we looked to the Lord, we did during those long hours of constant watching. Our dear Bro. C. W. Shierman was with us in this time of distress, and his prayers of faith went far to rebuke the stroke, while his fatherly presence and advice were of inestimable value.

A doctor near by sent some medicine, but we sent it back with thanks, saying that we were not desirous of taking him out of the Lord’s hands. Many, even missionaries, pronounced our course strange, foolish, and fanatical.

Let the Lord be the judge, but it brought to us the desire of our hearts. David became conscious and has been improving ever since. This is as much in accordance with Scripture as instantaneous healing. The promise connected with the great commission was: “They shall lay hands on the sick, and they shall recover.” If we mistake not, the German says: “Es soll mit ihnen bessern werden” (It shall be better with them).

His recovery has been remarkably rapid, especially since he is gone to the mountains. The climate here is so oppressive and so against recovery that we deemed it best for him to seek cooler atmosphere. This was the united advice also of all here who know the treachery of this climate. In any case God has been setting His seal upon the step by step of our dear brother in a marvelous way.

The stroke from which he suffered was said, by those who well knew, to be an abortive sun stroke. If we properly interpret this term, it signifies that a touch of the sun was taken when he was well and about, and only had its full effect when his body became weakened by the fever. We think the calamity was precipitated by a phenomenally hot night, during which none of us slept more than an
hour or so, and our brother not at all.

Well, thank God for the deliverance. It was a mighty one, and we call upon all who read these lines to witness this demonstration of God's healing power, and present desire to heal in answer to the prayer of faith.

"Let all the people praise the Lord." Amen.

Yours for His sake,

J. EBER ZOOK.
Calcutta, India.

WHAT IT MEANS TO BE SANCTIFIED.

We are often confronted with the question: "What does it mean to be sanctified?" I fear that the answers given in some cases are not satisfactory and in others are actually misleading. Let us see. One says it means to be cleansed from all filthiness of the flesh and spirit, such as carnal appetites and desires. Well, many a moral man would be sanctified, and that without Christ, for to some I believe all these things are hateful. So we see that answer does not cover the ground. If we add the remainder of the text, i.e., "perfecting holiness in the fear of God," it would be understood by one already in the experience, but not by one who had no such experience.

Then what does it mean to be sanctified? Some will say it means "entire consecration on the Christian's altar." This is true, but it is obscure language to one who has no experiential knowledge of these things. And then does sanctification mean more than this?

Some say that it means, "I have given up everything, time, talent, will, soul and body, all to the Lord." This is also true, but that does not cover all the ground yet, and many who claim to have done all this have fallen far short of the prize, because all means a little more than they think it does. Many are contentions for their own peculiar dogma.

Well, what does it mean to be sanctified? To me it means the partaking of the Spirit of Christ to the full, so that all that was carnal has been destroyed and the vessel completely emptied of everything, has been filled with the Holy Spirit.

The Holy Spirit being the Spirit of Jesus, my spiritual nature is thereby changed into the spiritual nature of Christ, thereby becoming one in the Father and Son. This leaves me no will but His will, leaves me no life but the life hid with Him in God, leaves me nothing but Christ, and He is all and in all. So to be sanctified means to be like Him, to follow where He leads, to have the Spirit, and then I will have the "fruit of the Spirit." And if I have not the fruit of the Spirit, then I have not the Spirit, for the Spirit always is bearing His fruit.—Thos. A. Smith.

PARTY SPIRIT.

Paul classifies party spirit among the works of the flesh. It gave him much trouble in the Corinthian church. Party spirit is to be distinguished from Christian brotherhood, which is a bond that unites all of God's people in a strong, loving brotherhood. It is love flowing in the divine family circle. Rigid orthodoxy may be hard and loveless, a great stickler for a set of well established truths. Christian brotherhood binds to men. Orthodoxy binds to clearly established and generally received truth. Party spirit binds to a few selected opinions, favorite and chosen. Party spirit has passion and often war in it. It holds mainly to chosen opinions, and holds to the men who hold to the same opinions with best. The sanctifying grace of God cannot coexist with the party spirit.

Sometimes, as in the Corinthian church, the party spirit is based on the attachment to certain preachers. Party spirit inflames and separates, is passionate and schismatic, intolerant and fiery. It is zealous to make proselytes to a party. It is not careful so much about goodness as about party. It is not zealous for the truth, only its section of the truth. Holiness in general, in the particular, in the abstract or in the concrete; holiness in the heart or holiness in the life is not so much to it only its particular manner, form, or way or opinion of holiness.

Party spirit has jaundiced eyes; it cannot see clearly. Its vision is limited or disorderly. It can only see things from one point. It is contracted in view, little, narrow, intolerant.

Under the baneful influence of party spirit love dies or is reduced to a shallow rill; reason loses its scepter, and the heart is belittled, hardened and inflamed. Few things are more violent in maintaining opinions than the party spirit. It wars for religion in the carnal weapons. It is most dogmatic and intolerant where there is the greatest cause for doubt or difference and the strongest grounds for liberty.

It will be a martyr, not for Christ but for self. It will give its body to be burned. It has no lack of the martyr courage or the martyr principle. Its only lack is the martyr spirit of love, without which the martyr courage and martyr principles are vain and profitless. Party spirit is religious, but as St. James says, its religion is "earthly, sensual, devilish," not "pure, peaceable, easily entreated."

We may have a good mixture of spiritual operation, as the Corinthian church had, with the party spirit, but if the party spirit is not destroyed it will turn all spiritual operations back to the flesh. It will turn all the sweetness of true piety into bitter gall. The party spirit may be particular and pains-taking in the duties and rites of religion as the Pharisees were, but will be only the worse for their punctilious and paraded religiousness.

The only antidote for party spirit is Paul's as found in the thirteenth chapter of First Corinthians: love, pure, fervent, perfect love. Love will make a perfect cure for the party spirit in symptom and disease. Try it. Take a good, large dose of it, and increase the dose daily.—Zion's Outlook.

"We are more apt to get what God wants us to have when we are not in too much of a hurry to choose for ourselves."

We shall be judged hereafter not by what we have felt, but by what we have done.—Robert Hall.

"The saloon was born of evil but it exists because good men tolerate it."
On the Importance of Prayer and the Study of God's Word to Foster the Deeper Spiritual Life.

THE cry of all missionaries is not for men and means only but especially for the prayers of God's people. From hearing them speak and reading their letters from their different fields we are led to believe that they feel this need more than anything else. To-night we wish to consider one particular aspect of prayer. It is sometimes said at meetings of this kind, "You present to us the ideal life, but you do not indicate how this can be enjoyed." Now I would seek to-night by God's help to remove this reproach, from my own soul at least. No one can enter and live this life except by prayer and the study of God's Word.

I. That secret prayer is all-important is seen when we turn to the Lord and note how it was emphasized by our Lord himself. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matt. 6:6. The closest intimacies are confidential. There are some things you would tell to some people; but there are some other things that you would tell to only your dearest and most intimate friend. There are, however, aspirations, longings and desires that you could not express in prayer even in a meeting like this. It would kill you to do it. To breathe out these you have to get away alone, with God, for unless you give expression to them they will die. We need to "practice the presence of God." True, "in him we live and move and have our being," we are always in His presence, but in another and very important sense we must cultivate the habit and discipline ourselves to be much alone with God. To know experimentally the abiding life in Christ, secret prayer is absolutely necessary. For power with God and man, secret prayer is of supreme importance. No amount of fussy, bustling activity will make up for the neglect of this. The speaker spoke of the late Dr. Andrew Bonar—his wonderful familiarity and intimacy with God. It is when we read his diary that we find the secret of it. (I quote a few entries, "Yesterday, for a few hours, enabled to seek the Lord's face in the church alone, but it was only for about an hour or less that I seemed to get near and surely for a time my soul was melted." "Spent two hours in trying to render thanks unto the Lord. I was melted and made to mourn as I reviewed the Lord's love." It is my deepest regret that I pray so little. I should count the days, not by what I have of new instances of usefulness, but by the times I have been enabled to pray in faith and to take hold of God." "I see that unless I keep up short prayer, every day throughout the whole day at intervals, I lose the spirit of prayer. I would never lose sight any hour of the Lamb in the midst of the throne, and if I have this sight I shall be able to pray." "Too much work without corresponding prayer. * * * I am convinced that living in the spirit of prayer from hour to hour is what brings down the blessing." Got the opportunity of retiring to the church for three hours today, there pleading before God the cause of our church." "Some hours for prayer on Lamberton Moor, spread on the altar, my congregation, etc." Dr. Bonar's power was found in the fact that he was a man of secret prayer and God honored him for it.

Now if secret prayer is so important, why is it so rare? We may find an answer to this question by considering some hindrances to secret prayer.

1. Secret cherished sin. "If I regard iniquity in my heart the Lord will not hear me" (Ps. 66:18). With sin cherished in the heart there is one place that you can never come to and that is the secret chamber. You can go to church, attend prayer meeting and go through religious forms, but no communion with God. You know that if you have said anything about a person wrongly or falsely, you don't want to meet that person. So in relation to God. Sin cherished in the heart is a sure hindrance to secret communion in prayer.

2. A second hindrance is carelessness—a slovenly way of doing it. Think of a lawyer preparing his case for the judge, what trouble he goes to, how carefully he studies the question in all its bearings, in order to get a favorable verdict from the judge, and yet that is only for some temporary gain; but when eternal things, eternal interests are at stake, how often we are slovenly and careless in our approaches to God. O for the earnest spirit of John Knox when he cried, "O Lord give me Scotland or I die!"

3. Then there is often so much confused hurry in our secret devotions. In this age of rush and hurry and worry, so much to be done, so many calls and claims on our time, how often we as much as say, "I must hurry through family worship and personal devotions because I have something so important to attend to." Now this shows how far we have got away from secret communion with God. Let us remember that "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint" (Isa. 40:31).

4. Formality is a common hindrance to secret prayer. Were you thinking of God when you were on your knees, or were your thoughts wandering hither and thither upon the mountains of vanity. Suppose some person were speaking to you, and after a while asked you a question on what he had been saying, and you replied, "I wasn't listening," what would be say? How would you regard such conduct? How, then, must such inattention and thoughtlessness appear to God? How often is that prayer, which is the basis of all true prayer—"The Lord's Prayer"—uttered in a mere formal, perfunctory manner.

II. The example of Christ in regard to secret prayer. Some think it difficult to get time and opportunity for secret prayer. It has been said that, "Converse with men makes sharp the glittering wit, But God to man doth speak in solitude." Christ found solitude in time by going to the mountain side when
others were asleep. He found solitude in opportunity also. In the life of our Lord we have three or four special occasions when He gave Himself to secret prayer.

1. When He was going to take some special step or enter upon some great undertaking. Before He called the twelve apostles He spent the whole night in prayer (Luke 6:12, 13). Oh, friends, is it because there are so few nights spent in solitude with God that there are so many days of heart-burning vacation and罐沉ing care.

2. In times of success (cf. Luke 5:15, 16 and John 6:15). In times of trouble people are ready to go to God, but in times of success they are apt to think that prayer is not so needful, whereas the fact is it is more needful. Perhaps nothing is more dangerous to spiritual life than success. Success leads to undiscipline; we begin to congratulate ourselves and say, “We have done it,” and we begin to presume that we can do without the frequent solitude with God. The man to whom God gave his own omnipotence to bring water from the flinty rock was Moses, the man of prayer, the man who cried, “If thy presence go not with me, carry us not hence.” (Ex. 33:15). But at Meribah Moses forgot himself, disobeyed God and said, “Must we fetch you water out of the rock?” (Num. 20:10). Oh, the danger of success, and what need for much prayer when God is pleased to use us in doing good to others! I can walk very well on that sidewalk on the ground, but put me up fifty feet, and I shall feel pretty shaky; put me up five hundred feet, and I shall be sure to fall before I get many yards. When successful we need increased prayer.

3. When life is full of service (Luke 5:12-16). When Christ was busy He went away for secret prayer; when we are busy we think we can’t spare time for prayer. Alas! what a mistake. He had so much to do He must have more time for prayer. When Luther was busiest he was wont to say, “I can’t get along without three hours a day in prayer.”

4. Christ took time for secret prayer before times of special trial. As we study the scene in Gethsemane we see a strange contrast. Yonder we see the Savior in such agony of soul that great drops of blood fell on the ground, and an angel came and ministered unto Him, and a little way off the disciples are sleeping. Soon the storm burst upon them, and they all forsake Him and fled, but Christ moved majestically and calmly because he had been fortified by prayer and communion with the Father. That devoted saint, Henry Martyn, said once, “If I had my life to dispose of again I would spend much less time in public, and much more in private communion with God.” Oh, friends, let us all seek to pray more to the Father in secret, and He that seeth in secret shall reward you openly.—By Dr. McTavish in Faithful Witness.

HOLINESS TURNED SOUR.

W E NEVER have seen anything so destructive to the holiness doctrine as sour holiness people—such who are under the law, and have lost charity for all who do not see like themselves and go about condemning, almost claiming absolute perfection. What they see, say, or do is always right in their own eyes. They make a kind of private confession some times, but would never yield in public nor own up. In fact many don’t have enough truth in them to see their own sin in them. Let us remember, that the holiness which I received last year does me no good, but the holiness which I enjoy now. “Christ is our holiness.” If holiness does not set us apart that Christ can keep us sweet when we are talked about or ill treated without a murmur, what does it do? We are inclined to think that many are hot-headed holiness (?) people, who never fully realized what a clean heart is. The spiritual one could readily detect pride, selfishness, desire for applause, avarice, etc. there. A clean heart sees God in everything. Never murmurs; never complains, never frets, never seeks revenge, but allows only Jesus to shine out continually. God give us clean hearts, and pure motives forever.—Sel.

WHAT IS CONSECRATION?

Consecration is not an act of feeling but of will. It is the entire surrender to God of all we have, all we are, all we expect to be, and all we expect to have. It is saying with all our heart, soul, might and strength, “Here am I.” James Brainerd Taylor was converted at fifteen. Six years afterward he had a remarkable experience. He says, “The 22nd of April, 1882, I was on a visit to Haddam, Conn. Memorable day! The time and place will never be forgotten. For a long time my desire had been that the Lord would visit me and fill me with the Holy Spirit. My cry was “Seal my soul forever thine.” I lifted my heart in prayer that the blessing might descend. I needed something I did not possess. There was a void which must be filled. My earnest desire was that all love of the world might be destroyed. all selfishness extinguished, pride banished, unbelief removed, all idols dethroned, everything hostile to holiness and opposed to the divine will be crucified—that holiness to the Lord might be engraven on my heart and evermore characterize my conversation. At this juncture I was most delightfully conscious of giving up all to God. I was enabled in my heart to say, ‘Here, Lord; take me—take my whole soul—and seal me thine—thine now and thine forever. If thou wilt thou canst make me clean.’ Then there ensued such emotions as I never saw before experienced. All was tranquil, and a heaven of love pervaded my whole soul. I had a witness of God’s love to me and of mine to him. Shortly after I was dissolved in tears of love and gratitude to our blessed Lord. The name of Jesus was precious to me; He came as king and took possession of my heart, and I was enabled to say, ‘I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.’”—Wayside Evangelist.

I would rather aim at perfection and fall short of it, than aim at imperfection and fail attain it.—A. J. Gordon.
CONCERNING CHURCH AMUSEMENTS.

The question of church amusements is one that is very much alive with many of the denominations. They are spoken against and their ridiculonsness and anti-christian character exposed, yet they go on. It is not difficult to locate the position of the church frolic, and those who are spiritual can easily discern where they belong, but many who belong to churches are not spiritual, and so find fleshly enjoyment in them. May our Brotherhood ever remain far from “making progress” on that line, but may it continually advance in a deeper spiritual life, in the “denying of ungodliness and worldly lusts” and living “soberly, righteously, and godly” in this present evil world.

We present below, a few extracts from exchanges, which give no uncertain sound as to the nature of these things:

The Herald of Truth says:

Amusement is the leading thought in the minds of church-goers, as well as in the minds of the non-professing world. If any one doubts this, or thinks the statement too sweeping, let him study the bulletin boards in front of the churches, or the church announcements in the weekly and daily papers in our cities for a little time, and soon he will readily be convinced. I have done this again and again, until the fact has proven itself undeniable that amusements in the churches are outstripping the preaching of the gospel and all its good influences.

They have been led into such a condition of mind that they think a church cannot flourish without amusements; and to keep the interest and meet the extravagant expenditures necessary to maintain such a condition of things they resort to festivals, banquets, church suppers, fairs, concerts, theatrical plays, operas, shows, etc., too numerous to mention and too ridiculous to describe.

Is not 1 Cor. 10:9 fulfilled in these things, and would not the Lord Jesus say to these people as He said to the Jews: “My house shall be called a house of prayer, but ye have made it a den of thieves.” “Take these things hence.”

Let us prayerfully think of these things, and may God preserve us from falling into sins like these. Let us cultivate pure thoughts, a pure life, a pure religious worship, a pure church service, and worship our God in spirit and in truth, with sincere hearts, yea in the beauty of holiness; let us worship Him to whom all praise is due, so that all the thoughts of our hearts and all the words of our mouths may be acceptable in His sight, and that in all things we may glorify Him who loved us and redeemed us, and gave us the promise of eternal life.

Is it not easy to believe that we are not far from the end of time; and that both the world and the church are on the down-grade?

M. Hatfield in The Conservator under Popular Church Amusements has the following timely remarks:

There is an increasing desire on the part of churches to excel in worldly popularity by presenting enticing allurements and worldly fascinations. And that church that can present to its membership the most varied forms of amusements is more desirable and more sought after by the world and the unconverted membership than churches that seek for things that are heavenly and spiritual. Popular amusements are not real but imaginary, and only a thing of a moment, and soon sets in eternal darkness forever. They present nothing that adds to christian character, nor is it in sympathy with the divine worship that should be rendered to the living God. The church derives no spiritual blessings from them. Its only mission is to cancel the soul of the church and the worship of God with bigotry selfishness and worldliness. It obliterates the blood of Christ from our christian experience, tears down the altars of our devotion to the cause of Christ, and shrinks from the cross that Christ commanded us to take up and follow Him; tramples in the dust the commandments and refuses the golden opportunities given to the world in the Book of God. It enters the church, not in its naked deformity, but clothes itself under the assumed name of an angel of progression, while it is controlled by the power of sin and death. While it gives promises of pleasure, happiness and hilarity. But it gives no promise of eternal life; whispers no words of hope beyond the grave. It reaches forth no hand to aid the poor and distressed, who have suffered in agony and tears; plants no flowers of love nor sympathy along the thorny pathway of the weary ones of earth, while journeying to the celestial city—the city of our God. It gives no words of consolation as we stand around the death bed of our beloved kindred or friend, nor does it point us to that heavenly home above the skies. But with heartless ingratitude and bitter scorn would endeavor to crush the effects of those who are following in the footsteps of the lowly Nazarine, of humble birth, whose light first shone from the carpenter’s hut in Nazareth, dimly. But now it has encompassed the world with its glory.

It indeed seems strange that this death stricken world should be grapping after those things that Christ condemned by word, by precept and example, and yet they present no promise, no claim, that the followers of Christ could accept without making a sacrifice of their Christianitv and put Christ to an open shame, and crucifying him anew, and treating His Word as an idle tale.

His life, His suffering, His death, were emblems of His love for His church and it would indeed be sacrilege to suppose that heavenly con­cils ever ordained that Christ should ever be sent to establish His church, to redeem a world from death and hell, lead a life of toil, privation, suffering and death on the cross, so that unborn millions of the human race might come to a knowledge of the truth and be saved through the blood of the atonement made on calvary, and then have all the modern amusements of worldly pleasure attached to it.

No! No! The church of Jesus was not founded for the purpose of forming unholy alliances with worldly affiliation; nor on the theories of man; nor on perversions of the Word of God; nor on the annexes of
popularity; nor on the criticism of the credulous; nor on the bigotry of
Pharisaism; nor on any of the doctrines that conflict with the mission of the
Holy Spirit, the new birth and the blood of Christ. But these things
were ushered into the churches to meet the demands made by up-to-
date professors. Christ never made any provision for its introduction
into His church, nor did He pro-
claim it in His great commission.
Paul never preached it, the disciples
never practiced it, and the Holy
Ghost never sanctioned it, nor was
there any promise given on earth or
in Heaven that it should be in the
church of Christ, which He founded
there any promise given on earth or
on a rock, and that rock was Christ
Himself. * * *

TRY THE SPIRITS.

PAUL said to Timothy, “Take
heed unto thyself and unto the
doctrine: continue in them; for in
doing this thou shalt both save thy-
self and them that hear thee.”
“Preach the Word; be instant in
season, out of season; reprove,
rebuke, exhort with all longsuffering
and doctrine. For the time will
come when they will not endure
sound doctrine; but after their own
lusts, will heap to themselves teach-
ers having itching ears.”—I Tim. 4:
16; 2 Tim. 4-2,3.
The world is full of new teachings
on spiritual life, most of which claim
to be Bible. Mark this there is no
new Bible doctrine. Error puts on
a new dress and claims to be new
truth, but it is old error still, and
can be detected by the Spirit and the
Word of truth. All Bible truth is
as eternal and unchangeable as God
Himself. Whoever sets aside the
fundamental doctrines of the Word
of God, or perverts them, is a false
teacher and a deceiver. “From such
turn away.” Many are running here
and there after the “new” instead of
asking “for the old paths.” Study
Jeremiah 6:16 There is a Satanic
fascination about false teaching, a
glitter of pretensions that only those
well grounded in truth can discern.
All new teachers should be sound-
ed as to what they teach. True
shepherds will not admit a question-
able person to beguile their flocks;
neither will a true Bible Christian
countenance such teaching in pulpit,
press or privately. Right here is a
great responsibility as to taking re-
ligious papers which are on the line
of new doctrines. They are in-
creasing. Beware of them. Sound
them by the Word of God, not by
what they claim. Again we say to
all our readers, “Take heed to thy-
self and to the doctrine.” “Try the
spirits whether they be of God.”—
Anna Abrams in Vanguard.

SENSITIVE EARS.

IT is told that a telegraph operator
at Springfield, Mass., was kept
at his post of duty many hours re-
cieving special news. After losing
two night’s sleep, he was relieved
from duty to get some rest. He
went to his room at the hotel, and
soon was fast asleep. When the
time came for him to return to his
instrument he could not be awak-
ened. Loud pounding on the door
did not result in arousing him. An
operator then, with his knife-handle,
tapped “Springfield” on the door, in
imitation of the clicking of the in-
strument. At once the sleeping
operator sprang from his bed, and
was soon ready to continue his work.

It is said that firemen hear in
their sleep the signal calling them
to duty, while they sleep right on
through any number of signals which
do not concern them. In an article
on “Heroes Who Fight Fire.” in
the Century, Jacob A. Riis tells of a
fire department chief who had a gong
right over his head at his home,
every stroke of which he hears, al-
though he never hears the baby;
while his wife hears the baby if it so
much as stirs in its crib, but does
not hear the gong.

We hear that for which we listen.
The sensitive soul, attuned to hear
the voice of God, is surrounded by
disturbing noises of all kinds, and
yet it responds instantly to the call
of duty or to words of warning.
The gentlest whisper of conscience
is sufficient to call to action the one
who has trained himself to hear
that voice. A single text from God’s
Word is a louder call than all the
noises of the world to one who trains
himself to obey that voice.—The
Christian Guardian.

PRIDE.

PRIDE is sin from the fountain
of sin in man’s heart. It is not
in fashionable dress or apparel, never
so. The dress is only a shadow of
the pride which is in the heart.
There always must be an object or a
body to cast a shadow. A little
tree will make a little shadow at
first, but it will grow larger every
year, with a large top on it. Take
that tree away, and the shadow is
gone. Oh now many cast the shad-
shadow of pride. We are to shun the
appearance of evil. I often wonder
how some can testify to entire sancti-
fication and continue to cast such
shadows of pride. Some tell us that
these things are good and comfort-
able. Why not keep them then,
when the fashion changes. One
needs only to look at the styles of
men’s and women’s hats to be con-
vinced that they are not looking to
comfort in selecting their head wear.
They wear shoes about three inches
longer than the foot. Is that com-
fort? It grieves me to see these
things creep into our little denom-
ination. It is mocking our God.

Some say, How can we know just
how to dress? Do not follow the
fashions. You know they are of the
devil, and not of God. A good plan
is to take your profession along
when you go to buy and you will
come out of the store without a
stain. Let the world know that you
are not ashamed to confess where
you stand in not buying those
trifling things of fashion. Holiness
deals with facts, not with ideas or
theories only.—Gospel Banner.

It is said that man’s method of
dividing men is the horizontal, into
the upper class, middle class, and
the lower class. God’s method is
by drawing a perpendicular line,
and placing one class, the saved, on
the right hand of this line, and the
unsaved on the left hand.—Selected

To know that God approves of
you, that all day long God is with
you, and you with God, that His
mighty and loving arms are under
you, that He has promised to keep
you in all ways, to prosper all you
do, and reward you forever—if this
be not happiness, my friend, what
is?—Charles Kinsley.
THE SALOON THE MOUTH OF HELL.

DOES any one doubt this? Let him read the following extract from the report of the grand jury of Chicago. Having investigated the saloons, they made out and published their report, which, in part reads as follows: “Repeatedly witnesses before us have testified to the fact that in saloons which are the resort of thieves, hold-up men, and dissolute women, robberies and burglaries are planned; and criminals with well-known records issue from these vile dens to waylay men, women and children. In many cases saloon keepers and saloon employees serve as receivers of stolen property. In no less than six cases before this grand jury it was shown that murders were committed either in saloons or as a result of saloon influence. The police, when striving to detect criminals, at once visit the saloons, proving that these officers are aware of the character of the men who habitually fill them.

“The fact is that in the opinion of competent men whose duties call them to the consideration of crime in Cook county, seventy-five percent of criminal offenses committed within the county are traceable directly or indirectly to the saloon, and the further fact is that the greater portion of the expense of the administration of justice and the regulation and punishment of crime is caused by the evil of drink. All these facts are ample evidence that there should be immediate and stringent measures adopted for the suppression of the frightful evil and influence of open saloons.”

The worst of all in this array of infamy is the fact that every one who is fairly well informed as to the purpose and work of the saloon knows that this terrible indictment is only too true. The statement is made not by “cranky Prohibitionists” or “long-haired,” “wild-eyed” “temperance fanatics,” but by plain citizens, commissioned by the court to investigate and make report under oath of the facts and conditions they find.

The saloon is a God-blaspheming, law-defying, man-destroying institution that sooner or later will destroy this Republic if not itself destroyed. In the name of all that is precious and sacred why do not the Christian people get together, concentrate their efforts, and forever overthrow this foul foe of God and man?—Religious Telescope.

HORACE MANN ON DRINK.

INTEMPERANCE carries ruin everywhere. It reduces the fertile farm to barrenness. It suspends industry in the shop of the mechanic. It banishes skill from the cunning hand of the artisan and artist. It dashes to pieces the locomotive of the engineer. It sinks the ship of the mariner. It spreads sudden night over the solar splendor of genius at its full-orbed meridian glory. But nowhere is it so ruinous, so direful, so eliminating and expulsive of good, so expletive and redundant of all evil, as in the school and the college, as upon the person and character of the student himself. Creator of evil, destroyer of good! among youth, it invests its vortaries with the fulness of both prerogatives, and sends them out on the career of life to suffer where they should have rejoiced, to curse where they should have blest.

We are in a sick world, for whose maladies the knowledge of truth and obedience to it are the only healing. Oh! if the literary institutions of our land would sanctify their ambition, and instead of an earthly rivalry to send forth great men, would provoke each other to the holy work of rearing good men, then would they be doubly rewarded, both by greatness and goodness, such as they have never yet imagined. Referring to the comparative worth of scholarship and morals, Montaigne says, “We know how to decline virtue, but we know not how to love it.”

Surely it is the most appalling fact in our annals, and it ought to make every parental heart palpitate with alarm, that the college, where the youth of our country must be sent for higher culture of the mind, should ever expose them to a deprivation of the heart. And yet it is an opinion not uncommon, nor—would to God I could say—wholly unfounded, that as young criminals learn new lessons in crime when sent to our public prisons, so young men lose purity of character and contract habits of vice when sent to college.

Some of the most awful heaven-defying vices that destroy the peace of society and turn all the sweets of life into bitterness are only college vices full-grown—the public manhood of the academic childhood of guilt.

On its colleges, far more than on its legislatures, does the well-being of a country depend—on its education more than on its legislation.

Conservator.

The liquor traffic produces more crime, distress and sorrow than all the other agents of wrong in this world. Seventy-seven per cent of the crime, says a consensus of Judges, comes from liquor. Every true Christian is bound by his obligations as a Christian to oppose, to antagonize every evil; yet the mass of professors give their sanction to license or tax the rum curse, which means to perpetuate it. With a wholesome religious sentiment against liquor by all professors of religion the rum traffic could not endure. From the crushing of the grain in the distillery to the crushing of the life on the gallows, the rum traffic is an unmitigated curse, that heaven hates and hell applauds. We show which side we take by our attitude toward the rum traffic.—Conservator.

“The demoralization of India through the drink sent from England may be inferred from the list of liquors that passed through Madina in one week: 900,000 cases of gin, 24,000 butts of rum, 30,000 cases of brandy, 29,000 cases of Irish whiskey, 800,000 demijohns of rum, 36,000 barrels of rum, 30,000 barrels of Old Tom, 15,000 barrels of absinthe, 40,000 cases of vermouth. The above was taken from the posted Religious Telescope.

The above was taken from the posted daily returns in Liverpool. Who can estimate the influence of such quantities of alcoholics among a people that we send missionaries to elevate and save?”
PREACHERS should be broad-shouldered, fully rounded, and beveled by grace to the work of a pastor, teacher, evangelist missionary, a worker with God in all good. He should have the courage of a lion, the wisdom of a serpent, and the meekness of a dove.

The Bible indicates that men are born with various talents. Some men improve their talents and distinguish themselves. Others are indolent and rust out. But God holds men in such a way that they may improve their talents and distinguish themselves.

Many youthful, hopeful lights have faded out and left a sad trail. No one questions a prayerful, diligent preparation for the pulpit. The teacher should look up thoughtful subjects, select Scripture containing a body of divinity, and make a digest with discerning knowledge, and deliver the same to the congregation.

The duty of a preacher is to think of the condition of his people from the lips of a wide-awake and active pastor. The pulpit should think of the wants of the people, select from the Bible, especially in the Books of Psalms and Proverbs, and deliver the same to the congregation.

A preacher should go out among the people and make short visits and become acquainted with their every-day life of labor and wants, and then he can readily meet the condition of his people from the pulpit.

This is a moving, living age, and what a majority of the people need is a living, thoughtful, practical sermon from the lips of a wide-awake preacher. The day for dry, theological, hair-splitting disquisition is past. The pulpit should think of the man looking across the great gulf to the other shore, and that a minister must gather fresh courage each day, for Sunday after Sunday he must irrigate the ground and labor with the dry bones.

The successful pastor is not always the one who gets the largest number of people converted, but the one who most largely builds up the church in numbers and in spiritual life. To an alarming extent our own ministers are not successful because they are failing to bring into the church those who are converted under their labors. They do not properly care for this work, and hence do not permanently build up the church.

The secret of success and power with the preacher is his nearness to God. Heaven's coals on the minister's lips ignite the fire of inspiration in the audience, and then everything moves in union with the Father.

The church without the pulsation of Christ's great heart is like the locomotive without the steam. It was not Paul's Gamaliel training that moved the world, but the power of God with Paul did it. From the closet quietude of the throne is where the preacher gets the lever that moves the heart.

In old age I care less for scholarly and eloquent sermons than in youth. I have no time for speculation in theories, but let me hear the preacher and read the writer that carries an earnest inwardness for souls.

The pulpit should give thoughtful, prayerful, and wise counsel on temperance. When a church becomes dead to the subject of temperance, it loses caste and revival interest, and an imperceptible dry rot sets in.

Preachers should be thoughtful readers of such literature as will broaden their general information and elevate their Christian life and usefulness. There is practical utility in the Bible, especially in the Books of Proverbs and the New Testament.

CARE OF CONVERTS.

NOMORE delicate or difficult task ever devolved on a Christian pastor than that of the proper care and culture of converts. Because of inattention to or for want of proper skill in this important work, much of the fruit of many excellent revivals is wholly lost to the church and to the cause of God.

We cannot conceive of how a minister can feel justified in leaving a charge for several weeks immediately after closing a good revival unless circumstances compel his absence.

The nurture of converts is a work fully as important as that of getting sinners converted. To leave them without pastoral care as soon as the revival is over, even if it be for a brief period only, may result in a relapse into worldliness and sin on the part of many, and it is quite sure to result in a majority of those who do not backslide drifting into other churches than the one in which they were converted and which they ought to have joined.

How a man whose heart is in the work of God as it ought to be can desert his spiritual children as soon as they are born, or, which is practically the same thing, leave them to the care of others, and think that in so doing he is making full proof of his ministry, we confess is beyond our comprehension.

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Brethren in the ministry, let not such a grave wrong as this ever be properly laid to your charge. Be true to your calling, be loyal to the church. Stick to your field of labor. Watch for souls as one that must give an account.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter 5:2-4.

Free Methodist.

The Niagara Falls is a mighty water power, but the difficulty is to harness and utilize it. So there is an allmighty power in the church as it was planned by Jesus Christ, for He says: "All power is given unto me in heaven and on earth." On this grant of power is founded the commission to go and preach the gospel. The thing to do is to get in that state where this power will act, and through the church, and save men.

It is clear that the church is not employing all the power that is provided.
HEALTH AND HOME.

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

OUR FATHER.

There's not a bird with lonely nest
In pathless wood or mountain crest;
Nor meaner thing which doth not share,
O God! in Thy paternal care.

There's not a being now so gross,
Who did not taste Thy goodness first;
And every joy the wicked sees
He proposed that we should have.

And Thou dost bless the wanderer there
Who makes his solitary prayer.
In busy mart or crowded street,
He content with the air he breathes.

And Thou dost bless the wanderer there
Who makes his solitary prayer.
In busy mart or crowded street,
He content with the air he breathes.

And every moment still doth bring
Thy blessings on its loaded wing;
Widely they spring through earth and sky
And last till all eternity!
—Noel.

TOBACCO SLAVERY.

The tobacco habit is to me a perpetual wonder; it exists among gentlemen of education and culture. I can understand very well why course, ignorant, and brutal men should fall into the habit and continue in it, because they have no thought and no care for the rights and comforts of others, nor whether the habit makes them a nuisance among those who do not like the intolerable odor of tobacco. There is no habit or custom among barbarians or semi-barbarous people more absurd, I think.

To be without the chew or smoke is a torture fully equal to excessive hunger or thirst coming from long deprivation of food and drink. Then the customary indulgence allays the pain and soon dissipates it; that is the whole of the comfort coming from tobacco. We wonder at seeing a gentleman when among others, even among ladies, with a cigar in his mouth, poisoning the air which others must breathe. We do not see how anyone with any of the qualities of a gentleman can do it. But the reason of it is, that without the smoke he will be in torment. Then, if this be so, why should he not retire to some out-of-the-way-place, so as not to annoy others with his smoke? The reason of this is, that the tobacco habit dulls and deadens the moral sense.

The slave of the tobacco habit does not see that tobacco and tobacco-smoke are poison. Where is the right of a man to poison the air that I must breathe, more than to poison the water that I must drink? But we see this done many times every day by men who would shrink with horror at the suggestion that they were really doing so.

I was once the guest of a gentleman living in a Western state. It was a charming day and after dinner he proposed that we should have a drive—he and his wife and I. There came to the door a handsome carryall with a fine pair of horses. The wife and I were on the back seat. It was a bright, balmy day and the fields were covered with new mown hay. "How delicious is the smell of the hay; the atmosphere is full of its fragrance," said the host.

I suppose so," I replied, "but we on the back seat can smell nothing but the smoke of your cigar!" "I beg a thousand pardons; I did not think of that," he said. Of course not; he did not think. Why? The tobacco has dulled his moral sense.—Sel.

Sore sorrow has come to the hearts of parents, who wake up to find the devil has corrupted the hearts of their children with impure papers and novel reading. You can hardly get a soul under conviction that has been debauched by bad books and papers. Parents are penny wise and pound foolish who do not put plenty of good wholesome papers in reach of their children. Parents who claim to be pious, permit their children to read polluting papers. They sow to the wind and reap the whirlwind. Most of the young in our prisons were ruined by reading story papers with illustrations of lust and crime! We have known some such whose children were being damned by bad reading who plead that they were too "poor" to take a pure paper, full of soul food and clear of advertisements at $1.00 a year! Oh, wake up! The wolf is trailing your loved ones. Burn the literature of hell.—Exchange.

THE FARM AND HOME.

Farm real estate is low, but what of it? The real value of a farm is not what it will fetch in cash sold in the open market, but what the owner can make it produce and realize in cash from judicious working of the farm. Farms are not carved out of the fertile lands of the country, fitted with commodious and convenient buildings, as articles of commerce, no more than our mills, shops, and manufactories are. Each and every farm is an industrial center from which the owner is getting the living for himself and family, educating his children, and laying the foundation for a competence for after years. There the highest ideals of true manhood and womanhood are nurtured, and thence strong men and women shall go forth into the world to establish other homes, and do battle for right against wrong of every sort. The farm is a good place to raise men; if you have good stock and good religion to begin with.—Exchange.

Hot water also promotes expectoration, and so relieves the dry cough.

—Exchange.
APPEAL TO OUR YOUTHFUL READERS.

That there is a department for Youth in the Visitor implies that there are youthful readers who are interested in its contents, and we are anxious to present only such teaching as is healthy, timely and in accordance with the teachings of Jesus. The Visitor enters many homes in the land, widely scattered, and it is much to be desired that its influence be good in every respect, and among all classes. In many of the homes where it enters there are the boys and girls growing up to manhood and womanhood so quickly; and in them rests the hope of the future prosperity of the church and nation. We are glad that even children find that Christ's salvation is adapted to their needs, that it saves them from sin, and is able to keep them. And happy that child—that boy—that girl—who makes Him his or her early, only choice. We trust many of our Youthful Readers have already made this choice and can gladly testify to the saving power of Jesus. To them we would say: Be faithful in the calling wherein God has called you. You have surrendered yourselves to Him and have found the joy of forgiveness, now "yield yourselves unto Him as those that are alive from the dead" and find His service delightful and that He keeps you day by day.

But there are many children in the homes reached by the Visitor who are disposed to neglect salvation, being deceived by the enemy and his agents, being persuaded that the service of God is only to be thought about in maturing years. Of children, this is a mistake: you will never find a more favorable time than "just now," and we pray God that many of you may now "step over the line" and become reconciled to God. Remember salvation is ours, not by or through any works, but by grace, both the gift and the believing which receives it. It is the gift of God, "Repentance toward God and faith toward our Lord Jesus Christ" were the first principles of Paul's preaching, and God's method of saving people has not changed. The only safe path for youthful feet to tread is in the steps of Jesus. May many who read these lines be happily walking therein, and may many more be persuaded to also turn their feet into that path, knowing that wisdom's ways are ways of pleasantness and all her paths are peace.

THE NECESSITY OF FORMING GOOD HABITS.

We often hear bad habits spoken of, but very seldom good habits. I wish to speak a word of warning to the young. Beware! Habit is a chain that binds thousands of slaves. I wish I had the language and power of speech to impress upon the youth of the land the importance of forming good habits. During the first ten, fifteen, or twenty years of their life they stamp the character for time and perhaps for eternity. Could they realize that fluid of to-day will soon be solid, and what is gristle will soon be bone, they would take more pains in forming their habits after the noblest pattern.

We are "fearfully and wonderfully made," with high capacities and fearful propensities for good or evil, and happiness. There must be a constant watch and guidance or they are liable to go astray. We have appetites, lusts, greediness, temper, self-will, pride, jealousy, which grow and harden with the habits of life. When we see those things which will be hurtful in life growing paramount in the character, it causes us to weep and mingle tears of pity and indignation and cry to the Master to soothe the animal nature and cause this person to see that these desires and habitual gratifications are death. Beware! They only require a lifetime of uncurbed dominion to become a burden that destroys interest of home, country, and heaven, and pulls down the soul into the pit of perdition. When we consider how many have been ruined, body and soul, by neglecting their early habits, and living carelessly, thinking it an easy and pleasant thing to live, and that life is a pleasant holiday and recreation, we are constrained to call upon God to come in saving power and rescue immortal souls.

The aged cannot go back and rectify the mistakes of their youth. "What is written is written," but you, my young friends, have the future before you. Are you forming good or bad habits? If you now pay attention you can stop the growth of that habit that will soon be your master and ruin. Nip it now while it is a small thing, lest it become a large thing. You are building to the glory of God and the blessing of man, or to shame and woe. Young man, arise! Shake the dust of sin and be a man. Go forward determined to break the chain of sinful habits and form habits that are Christlike and that lead to godliness and heaven. —Eugene J. Hall in Religious Telescope.

ADAM CLARK ON TOBACCO.

To those who are not yet incorporated with the fashionable company of tobacco consumers, I would say, never enter! To those who have entered, I would say, Desist; first for the sake of your health; which must be materially injured, if not destroyed by it. Secondly, for the sake of your property. Thirdly for the sake of your time. Fourthly, for the sake of your friends. Fifthly, for the sake of your voice. Sixthly, for the sake of your memory, that it may be vigorous and retentive. Lastly, for the sake of your soul. May God look upon you and save you before it is too late!

In company guard your tongue; in solitude your heart. Our words need watching but so also do our thoughts and imaginations, which grow most active when we are alone. —Spurgeon.

We should accustom the mind to keep the best company by introducing it only to the best books. —Sydney Smith.
EVANGELICAL VISITOR.

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Elder Samuel Zook, Abilene, Kans., Editor.
Geo. Detwiler, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler.

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.
1. When writing to have your address changed, be sure to give both old and new addresses.
2. The date on the printed label will show to subscribers when their subscription expires.
3. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.
4. To the Poor—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents:—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post Office Money Order, Registered Letter, or Bank Draft to G. Detwiler, Abilene, Kansas. Canadian Currency is discounted 50c.

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Abilene, Kansas, November 1, 1899.

ADDRESSES OF MISSIONARIES.

Eld. Jesse Engle
Mrs. Elizabeth Engle
Miss H. Frances David
Miss Alice Heise [son]
G. C. Cress
Mrs. Sara Cress
Issac O. Lehman

Miss Barbara Hershey, Forbisburg, Johannesburg, South Africa.
D. W. Zook and wife, 86 College St., J. Ether Zook, Cincinnati, Ohio, Amanda Zook, 
Miss Fannie L. Hoffman, Khamgaon, Berar, India.
Miss Hettie L. Fernbaugh, Larache, Morocco, N. W. Africa, care of Mr. Rockafeller.
J. G. and Mrs. Susan Cassel, Gracias de Gracias, vis [New Orleans] Honduras, C. A.

BENEVOLENT FUND.

Ohio ........................................... 50
Swarata Sta., Pa. ............................ 50
Hope, Kas. .................................. 50

FOREIGN MISSION FUND.

No. 151 ........................................ $1.00
No. 152 ........................................ 10.00
No. 153 ........................................ 5.00
No. 154 .......................................... 6.00
No. 155 .......................................... 1.00

LOOK at your credits on the address label. Is your subscription paid up? or are you in arrears? If you cannot remit NOW write us about it anyway. We do not wish to drop any one from our list but if you would rather discontinue the VISITOR and will kindly say so to us we will comply with the request when all indebtedness is paid. The amount may be but small, but kindly remember, we do expect the small amount (to pay the expenses of the VISITOR, and your small amount is needed to carry on the work. When you have paid up you will enjoy reading the VISITOR more, and be able to pray for us more heartily and effectually. It is with reluctance that we speak on this line, but it is more important that we are living in a time when Psalm 119:127 says, "He that keepeth thejang and his tongue will no doubt be the cause of much suffering and hardship. How our Missionaries will be affected we cannot foretell, but feel glad that they are facing the situation so bravely. The greatest danger to them probably is the possibility of a native uprising, in which case they would likely find shelter at Fort Usher. However we are encouraged to believe that He, who has so signally led so far, will provide the means and grace to meet the crisis. We call attention to the articles of the India Missionaries, and rejoice with them in the mercy of God who wrought such a remarkable recovery from sickness. Praise His name!

We call the attention of all our readers to the Notice we publish in another column of the urgent need of the Philadelphia Mission to procure for it a suitable house of worship. Let all consider the matter prayerfully, and support the enterprise with prayers and contributions, as the Lord may prompt. "The Lord loveth a cheerful giver."

While the impression has gone out among the Brotherhood, that there has been a large defection from the body of the Brethren in Kansas, through the machinations of what is known as the "Fire Baptized Association," we were happy to note at the recent love-feasts that a large majority of members is yet loyal to the principles of the church. p.

Rev. Elmer E. Holler, formerly of this place, and for the last few years stationed at Rawlins, Wyo., writes us that they are now located at Evanston, Wyo. He says that "Evanston is a needy field of some thirty-five hundred. Nothing but the grace and power of God can plant the cross in this dark sinful field. Pray for us that the Word of the Lord may have free course, run and be glorified."

The author of "In His Steps," the famous religious book, of which over three million copies have now been sold, has been induced to answer, in an article which has been sent to The Ladies' Home Journal, the question which unconsciously comes to the mind after reading his book: "Is this plan practicable in our present daily life?" Mr. Sheldon does not evade the question, but answers it in a direct and vigorous manner, and tells exactly what he believes would be the effect of his plan upon modern business methods and present-day social life.

No doubt most of our readers already know that political conditions in South Africa are at present somewhat gloomy. Great Britain and the Transvaal Republic with the Orange Free State, are in active warfare; some fighting having taken place already and railroad and mail communication interfered with. This is much to be regretted as it will no doubt materially hinder Missionary operations, and we will no doubt be the cause of much suffering and hardship. How our Missionaries will be affected we cannot foretell, but feel glad that they are facing the situation so bravely. The greatest danger to them probably is the possibility of a native uprising, in which case they would likely find shelter at Port Usher. However we are encouraged to believe that He, who has so signally led so far, and so graciously recognized and owned the work, still will take care of the same, and bless it to the gathering in of many "diamonds" in that dark land. D.

Says the Editor of the Record of Christian Work: "Over and over again, during the various conferences that we have attended this summer, have we heard reference to the coming revival. The impression that we are on the verge of a great awakening throughout our land seems general. We trust and believe that this impression is from God. But if we are to have this revival the church of Christ needs to get down upon its face before God in confession of sin and earnest pleading for the outpouring of His Holy Spirit. What is most necessary at just the present time is a revival of true prayerfulness on the part of Christians." That such a revival is needed everywhere throughout this land is plainly evident: that we are living in a time when Psalm 30:1-4 describes the condition of things to be regretted as it will no doubt materially hinder Missionary operations, and we will no doubt be the cause of much suffering and hardship. How our Missionaries will be affected we cannot foretell, but feel glad that they are facing the situation so bravely. The greatest danger to them probably is the possibility of a native uprising, in which case they would likely find shelter at Port Usher. However we are encouraged to believe that He, who has so signally led so far, and so graciously recognized and owned the work, still will take care of the same, and bless it to the gathering in of many "diamonds" in that dark land. D.
need not say what these are. Only, that wild pleasure is let loose and the gratification of the carnal nature is paramount. No one need to be deceived as to their nature, for the name carnal fully expresses where it belongs. Carnal pleasures are according to the flesh. "The carnal mind is enmity against God," and, "To be carnally minded is death." It is painfully evident that God is largely left out of the question, and people are worshiping and serving the creature more than the Creator. In how far the churches connive at, and are mixed up with these things God knows. It is to be hoped that the revival will come without fail and men who name the name of the Lord may depart from all unrighteousness, and many who are under the power of evil be delivered and saved from their sins and cleansed and filled with the Holy Ghost who is given to such an obey. May the people of God break the bands of worldliness, and associations of evil, and mount up to a higher plane of worship and practical Christianity, and we have no doubt but the "Shower of refreshing" will come from the presence of the Lord.

The Lovefeast near Sedgwick Kansas, on the 7th and 8th inst, was well attended and was a real refreshing season to all present. Two were received into fellowship and were baptised on Sabbath afternoon—Brother Lantz and his wife of Newton, Kansas. On Monday morning some of the brethren and sisters met at their home and had a communion service for the special benefit of their daughter, who is an invalid, suffering from an injury she received by a fall when a small girl, but is a blessedly saved person. She was anointed according to James 5:14-15, and received into the fellowship with the understanding that she will be baptised as soon as her physical condition will enable her to do so. On the 14th and 15th the brethren of Rosebank church in the South Dickinson district also held a Lovefeast, which was also well attended and proved to be a season of sweet fellowship to the saints. The Word of truth was spoken in the demonstration of the spirit and power, and God's little ones were greatly blessed and encouraged. While some of the "wild-fire" element was present, the Lord graciously took care of the meeting. On the 21st and 22nd the brethren and sisters met at Zion to celebrate their annual Lovefeast. The meeting was well attended from both North and South Dickinson, and the presence of the Holy Spirit was graciously manifested and the occasion was greatly enjoyed by those who are loyal to the truth and the church. The attendance on Saturday evening and Sabbath morning was very large. Bro. George Detwiler of Sherkston, Ont., was with us and broke the bread of life. Taking all into consideration we feel to say as the great Apostle Paul, who thanked God and took courage.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation."—Isa. 52:7. It was with regret that we had to send out the last issue without a report from any of the Missionaries, but as we failed to receive any in time we were obliged to do so. We are glad, however, to be able to publish this issue to present to our readers Bro. Engle's report and also one from Sister Cress written more especially to her parents. Although both are similar describing the same events, and going over the same ground yet there is enough dissimilarity to make them both interesting reading. No doubt our readers will rejoice with the Missionaries over the success of their labors, although it be to "rejoice with trembling." God has signally blessed the efforts, and it should encourage and prompt our Brotherhood to more extensive efforts in carrying the glorious Gospel to those who are yet in darkness.

"Shall we whose souls are lighted With wisdom from on high; The lamp of life, deny? Salvation! O Salvation! The joyful sound proclaim Till earth's remotest nation Has learned Messiah's name.

May every member esteem it a privilege that brings blessing, to assist in the great work with earnest prayer in behalf of the work and workers and also for the precious redeemed ones who witnessed so good a profession in the dark land, before God and so many witnesses.

SELECTIONS.—It seems to be needful to say something about selected matter. In private conversation words of dissatisfaction are often spoken, because of the amount of such matter appearing in the Visitor. Now the members of our Brotherhood have it largely in their power to change this matter. If there would be a larger amount of contributed matter—whether essays on live subjects, sermons, or experiences—it would find room in the paper. We are short of original matter, and we believe there are many who could furnish some short, crisp, live articles, that would prove interesting to the readers. We need variety, and this also is one reason that selections are made use of. The matter of these selections is such as we think is profitable for our readers, and on a variety of live subjects, and expresses the truth, perhaps, more forcibly than we could. We aim not to admit anything into the columns of the Visitor, but such things as are "true, honorable, just, pure, lovely, of good report, virtuous and praiseworthy, and all our readers can help us if they will, by furnishing a good supply of original matter, and by their prayers in our behalf. We would be glad to have more for the "Church News" column. Could not some one in every neighborhood send in reports of meetings, lovefeasts, baptismal and other-like services, revivals, etc., all of which is generally of interest and appreciated.

NOTICE.

The committee appointed by General Conference to solicit means for purchasing a suitable house for worship for the use of the Brethren in Corist, in the city of Philadelphia, Pa., having met, desire by this notice to urge the solicitors who have been engaged with them in the above work, to forward the money subscribed for that purpose, with the books sent out to them, to Bro. A. B. Musser, treas. Harrisburg, Pa., that it reaches them not later than Dec. 15, 1899, in order that they may be able to proceed with the work. The Committee will—after books and collections are returned to them—make a report and brief statement of their work, through the columns of the Visitor.
meeting-room. Therefore, Brethren and Sisters who think of contributing towards a new meeting place ought to bestir themselves to this at once, so that the Committee Brethren who were appointed at the late Conference to proceed with the building of a new house, should funds be forth-coming, may be able to go ahead with the work. There has been an amount subscribed to encourage the Committee somewhat; and yet it seems but enough to leave them in a predicament should no more be forthcoming at this time. So now while the iron is hot, is the time to strike and thus enable the workers to avoid paying rent and the neighbors sufficient room to come and sit comfortably in meetings. Come, therefore, with your contributions, small or great, and let not the work be marred or hindered by insufficient seating capacity, but let the house be built at once. Contributions to this end may be sent to A. B. Musser, Treas., Harrisburg, Pa.

CHURCH NEWS.

LOVE-FEASTS.

Kansas.

Clay County ...................................... Nov. 4-5
Abilene ........................................... Nov. 11-12

Indiana.

Nappance ........................................ Nov. 11-12.

CHICAGO MISSION.

Report for month ending October 15

CHICAGO MISSION.

Report for month ending October 15th is as follows:

CREDITS AND DONATIONS.

Balance on hand .................................. $ 1 67
John Garwick, Morrison, Ill. .................. 50
Miss Doneelson, Morrison, Ill. ............... 2 91
Sister A. L. Myers, Freeport, Ill. .......... 1 00
Sister Reiter, Freeport, Ill. ................. 1 00
Polo, Clide and Shannon districts, Ill. ..... 15 91
Sister Bredahl, Ind. ............................ 3 50
Fannie Grove, Abilene, Kas. ................ 5 00
Benjamin Bert, Moonlight, Kas. ............ 5 00
Rent .................................................. 3 00

Total ........................................... $39 39

EXPENSES.

Rent ........................................... $12 00
Groceries ....................................... 8 65
Oil, etc. ......................................... 2 52
Coal and wood .................................. 12 60

Total ........................................... $35 77

Balance on hand ................................ 8 62

In addition to the above we have received from the brethren of Illinois a box of vegetables, etc.; also from Sisters Gayman and Krider a half gallon butter each.

Surely the Lord is good and His mercy endures forever. We indeed are thankful to God and His saints that He is, through His children, providing for those who are working in the interest of lost souls and are trusting in Him for the things needed for the body; and most of all, are thankful for the provision made through Him (Jesus) for the soul. O, how it should bring joy to our hearts to know that we are in the order of God; and that He is willing to know and hear His saints when they pray. We are glad to say that the work is going on and that souls are seeking after Him and testifying of their acceptance with Him.

We were made to feel glad to-day for one that felt the burden of sin upon him, dropping into the Mission to ask God's people to pray for him that his guilty conscience might find rest and that his heart may be cleansed before he leaves the place. May God keep him to the honor and glory of His great name.

We ask that all the saints of God may make very plain to us His will concerning us. We are on the trusting side and know that God can make very plain to the sanctified soul where his place is and whether he is in the order of God. O, what marvelous ways the Lord does take that His children can be kept from falling. Whilst our number had been increasing, the Lord is again decreasing by taking some away; yet we can say, Amen. Whilst the Lord is taking them away here, He is placing them into a better position. Praise His name! We wish them God speed. Bro. Meisenhelters with their family moved to Shannon, Ill.; Bro. Hutchins to Wisconsin. May God keep and prosper them both soul and body is our prayer. Amen.

B. L. BRUBAKER AND WORKERS.

Englewood, Ill., 6001 Peoria St.

MESSIAH RESCUE HOME.

Cash offerings given to the support of the Home during the month of September are as follows:

Donation box .................................. $2 63
John Heisey, Florin, Pa. ...................... 5 00
W. H. Driver, Bradford, Ohio .............. 5 00
S. R. Smith, Harrisburg, Pa. ............... 5 00
B. E. Greenawalt, Mt. Joy, Pa. .......... 5 00
Samuel Peters, Derry, Pa. ................. 3 00
Fanny Brubaker, Shalerstown, Pa. ....... 5 00
Jonas Kreider, Annville, Pa. .............. 2 00
J. B. Engle, Allen, Pa. ...................... 5 00
Irvin Musser, Florin, Pa. ................. 2 00
J. L. Kreider, Annville, Pa................ 1 50
Levi O. Musser, Florin, Pa. .............. 1 00
J. K. Kreider, Annville, Pa. .............. 1 50
Eli Engle, Mt. Joy, Pa. ..................... 1 00
J. S. Engle, Hummelsford, Pa. .......... 1 20
Jacob Weaver, Florin, Pa. ............... 73 00
Barbara Engle, Maytown, Pa. .......... 1 00

Total ........................................... $46 98

TRANSS, MESSIAH RESCUE HOME.

Harrisburg, Pa.

MISSIONARY.

"The field is the world."—Matt. 13:38.
"Go ye into all the world and preach the gospel to every creature."—Mark 16:15.
"For the Son of man is come to save that which was lost."—Matt. 18:11.

MATOPPO MISSION.

BULAWAYO, S. AFRICA, AUG. 27, 1899.

"Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul and forget not all his benefits."—Psalms 106.

The past day with it's joys and sorrows has swelled our hearts with the utterance of the Psalmist. The Captain of our salvation has led us on to victory, and has crowned this day with triumph and joy; even though Satan prowled around the camp; he was however complete ly outmanoeuvred, insomuch that he quit the field with his forces (as we trust) greatly demoralized. But he has such a relish for belligerence that he will unquestionably reorganize and make another assault from a different standpoint, but bless God, our Chiefestain never lost a battle and never shall.

We will refer to a few of the joys, leaving the sorrows in the hands of our great Physician who can more than heal them all.

When the Apostle Paul reported to the church at Jerusalem that the Gentiles had accepted the Gospel, there was great rejoicing, saying, "Even so hath the Lord also given to the Gentiles repentance unto life." Thus our joy has been verified. To-day six dear souls were baptized and received into full fellowship with the visible Christian church. The day was an exceptionally thronged one, inasmuch as both the dedication of the house of God, (also to be used as a school) took place, together with the communion services. The latter however was postponed at a late hour for next Sunday.

The cooperation of the workers made both the dedicatory and baptismal services pleasant and interesting, the latter especially so, since to-day the banner was raised from half mast to full upper current in these Matoppo hills. We are happy to say that the sentiment of all the workers is, that we did not baptize seekers only, but such as gave a clear evidence of their acceptance of Christ, ages ranging from eleven to twenty-five years. It did our souls good to see the clear conception they have of the plan of salvation. We however have the latter part of the commission to fulfill, to wit: "Teaching them..."
to observe all things whatsoever I have commanded you." After the preliminary services were over, we repaired to the water where prayer and Scripture reading were first in order, after which one by one was led into the water, where in the hands of the baptist they were as passive as lambs, which made the ceremony both easy and impressive. Parents and relatives sitting and standing on the banks of the little Jordan, with solemn awe looking upon the services,—touched and a social interchange of feeling exhibited among the workers, the baptist with the mutual affection manifested between the missionaries and their loved friends and children.

After the baptismal service was over and a social interchange of feeling exhibited among the workers, the baptist came up on the banks where he was met by the father of one of the baptized, who, stretching forth his hand, expressed his thanks. It was Fusi. After this many crowded around, grasping the hand and with uplifted faces expressed thanks and approval, only to be told that they should thank the Lord for the blessing.

Again we repaired to the house of worship where a short service was held, consisting of laying on of hands and a special prayer for each of the newly received members, then the exercises of the day were dismissed. While repairing to the camp, eight or ten rods from the church, Fusi walked by my side asking for a testament for his boy, stating later on to Sister Davidson that he wished him to study it much, because he wanted him to become an Um'undisi, (Missionary, Teacher, or Preacher). We say should Christ delay his coming yet a later on to Sister Davidson that he wished for a testament for his boy, stating our two were furnished with a packsaddle each well buckled to the body, one carrying clothes and bedding, while the other carried the lunch boxes with a three-day's supply. A native and an angel of the Lord lead the way, and following, we had a blessed and successful trip. The first ones we met were two young girls carrying vessels filled with grain on their heads, the native means of transportation. The Sisters greeted them in a friendly manner, after which Bro. Cress stretched forth his hand, bidding them "saku benato." The one gave a friendly hand-shake, while the other also made the attempt; but when almost touching his hand, she drew back as it were in dread and horror. When the rear was brought up I also followed suit shaking hands with the former. After stretching forth the hand to the latter, she drew near, but when almost touching my hand, she drew back, manifesting signs of fear. The former burst into a stout laugh, reprimanding the other for her conduct. So she made the second attempt, again almost touching my hand, when suddenly she sprang away two or three rods as if horror strikes, only to renew the burst of laughter from her companion. The entire circumstance was just a passing one, possibly including not over a minute and a half. The next meeting was an actual picture of heathendom; two old persons in a small kraal, exhibiting little more intelligence than a well-trained baboon, if even as much. I shall not attempt to describe, suffice to say that we were taken unawares in the minds of some of our party beyond ensure. Oh, how our sympathies were touched. Our onward way brought us to a beautiful rivulet, when the vote carried to dismount and cook dinner. The Sisters soon had a refreshing morsel prepared, hours in abundance was the order of the day, the verdict was passed that we proceed to our errand. How wonderful the Lord prepares our way!

Mounting our donkeys we were soon on our way again, arriving at our guide's kraal sometime that afternoon. Here we again dismounted and were shown a place behind the rocks which formed a protection for his own home, under the open heavens, where we could cook and lodge for the night. After the charge was given again to our native boy to take care of our effects, we followed our guide, hastily visiting kraal after kraal, until we thought it advisable to return and prepare for the night, leaving every face lit up with expectant joy that "Um'undisi" were coming to them, and since then the report is that they come daily to Uloziso (our guide) to look into this matter and enquire when the teachers are coming. On returning to our goods we were at full liberty to enter our inn which had for its covering the arched dome of the heavens, but it brought joy to our souls. After supper we repaired to rest, lying upon the bare ground, between the ridges of the newly made corn rows which ran up to the great rocks. Soon the morning alarm was sounded by Bro. Cress who built a fire, and by the time the Sisters had breakfast ready, the son of our guide came into camp bringing us as a present a can of goat's milk, upon which verdict was passed that we pronounced it very good, much reminding us of the time when first-class Jersey milk in abundance was the order of the day, especially so since the absence of the Mission furnishes us no milk.

Heise had visited this place some months ago; also, we were now near the place to which I was hastily dispatched to see a sick woman of which some details were given in the Evangelical Visitor in a former report.

Leaving our boy in care of our effects, we accompanied our merry friends to the kraal, falling, however, to meet the induna, we had a talk with those at home, twelve or fifteen in number, stating our purposes and receiving a hearty welcome to come and establish a school there. After Scripture reading, song and prayer we arranged for our forward journey, strange as it may appear, yet it is nevertheless so, that the husband of the sick woman who was healed, came to the place just as we arrived; remembering me and the past event, he received us all with such kindness as may rival much of that which is called civilization, ah! of what is called Christendom. As if the world had no other errand for him, he stepped in to be our guide and stayed with us until the Lord had given success to our errand. How wonderful the Lord prepares our way!
made the new house ring with praises. Others were pleading with the Lord to lead them on that they could take the step that the others had made, or deploring that they were not yet set so far. We seldom hear more earnest and simple prayers in the homeland than those offered by these children, and young men.

When we refer to the school we wish to be understood that it is a Mission school, where the main object is to teach the Gospel in their own language; and those who are able to read love it and manifest much interest in the same, often asking the teachers such questions that prove their sincerity in what they are engaged.

# LETTER FROM SISTER CRESS.

BULAWAYO, S. A. AUGUST 22, 1899.

TO our dear ones in the homeland—
A GREETING in Jesus' sweet name. "I will say of the Lord, He is my rock, my God, in him will I trust."

"He maketh me to lie down in green pastures: He leadeth me beside the still waters: He restoreth my soul."

"In the day of trouble I called upon him, and he delivered me. He halloweth my feet from the snare and clay and set me upon a rock. He hath put a new song in my mouth, even praises unto His name."

Surely goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever," Amen.

Sister Davidson said they

"Be ye as wise as serpents, but harmless as doves," that their labors will be crowned with blessed success if in any way it can be measured by the whole-hearted reception already given.

MONDAY EVENING, 29.

A brief reference to the occasion of to-day. We may not have stated that the Sisters had given a two week's vacation to the school. The time was profitably improved in various directions. This morning, however, the school was re-opened; the day was an interesting one, more especially because of the exercises of yesterday, quite a number were here bright and early. As usual, the school was opened by prayer, the dear brethren and sister opening their hearts in prayer and praise, thanking the Lord for what He had done for them, and earnestly beseeching the Lord to lead them on in the new life to further experiences.

Sister Davidson said they
We soon came in sight of a high rocky bluff, and our boy told us there was a kraal at the top of it. We also saw and heard signs of life, as we neared it. We heard a great yelling and soon saw some one coming around the rocks driving a small herd of goats. By dint of much shouting and waving, we herded the goats into a kraal at the top of it. We also saw and heard the animals out of sight, and we neither saw nor heard any further signs of goats or driver. We tied our donkeys and began to ascend to the site of the kraal, which we reached by hard climbing, the path being difficult for shod feet. When we reached the top of the hill we found a home consisting of a number of small grass huts, the only living things in sight being a few little dogs, and even these ran away to hide when they saw us. The doors of the huts were all barred and there was no sign of human life. We followed a path that led out among the rocks, and soon came upon a most pitiable sight, an old woman who was soiled and wrinkled. She appeared to be a few little dogs, and even these ran away to hide when they saw us. The doors of the huts were all barred and there was no sign of human life. We followed a path that led out among the rocks, and soon came upon a most pitiable sight, an old woman who was soiled and wrinkled. She appeared to be too feeble to go far and so we had found them. We surely had the opportunity there (if seeing a very peculiar way, showing that she was very childlike. A little farther on we found her husband, who was also very old and looked upon us with suspicion. These were all the people we saw here and we came to the conclusion that they had noticed our approach and had hidden in the rocks. The old people were too feeble to go far and so we had found them. We surely had the opportunity there of seeing a Christless home; and the sadness that came into my heart can not be expressed. I wished I could find words to describe the scene and the sadness of it. I believe all who might read it would be touched to do more than ever for the poor, least millions—to whom we saw that day as they really are. May God save them. Amen.

We then left the kraal and followed our guide through the valley and up a rocky defile to his home. We found his house, which consisted of seven good huts and he owned a small herd of goats and two cows.

We unloaded our donkeys here and left them and the goods in the care of our boy. We then started off on foot with the man for a guide to see some of the people who lived near by. We visited three kraals within a short distance of our starting point, and he showed us where there were more. Then we returned to our goods to put up for the night. We stopped at the home of our guide in a corner made by high walls (natural) or granite rocks. We cooked our supper, and soon after night came we lay down to sleep with the earth for a bed and the sky for a cover, the moon for a lamp and the many stars like angel's eyes to watch us while we slept. Did we fear? Ah, no! Were we not ambassadors for our King? and were we not out on an expedition of peace? Yes, and we knew He would care for us. I never felt less afraid anywhere. Did not even think about rats and dogs, both of which, I think, were very plentiful.

In spite of all the rumors of an uprising of the natives, we lay down at the gate of this kraal where about two dozen of them lived, and had not the least fear of being molested. Can you imagine us lying there? The ground on which we camped was a garden prepared for the next corn planting season, and was made in furrows like lister rows. They ran up against the big rock before mentioned. Father made his bed in one of them, with his head to the rock; Clifford in the next one; I in the next and then Frank. Our boy lay a little below our feet, covered over head and ears with gunny sacks. Clifford woke up nearly every hour of the night and at half past four got up and built a roaring camp-fire. Soon I followed him, and by daylight we were all up and ready to do justice to our breakfast, which we ate at about seven o'clock. Our host sent one of his boys to milk two goats for us, and so we had some real milk for our breakfast, which was the first I have tasted since arriving at the Matopos Mission. How good it was, even though it was goat's milk, and had been milked by a dirty little native boy. After breakfast we went into the kraal and had service with the natives, at which about twenty were present. After that we started out to find our building spot. I had felt during the night and morning that a finger was pointing eastward for the spot, and Clifford said he thought he saw the place in that direction; we went right to the place we had spoken of, and we all felt that the Lord said "amen" to it. It is up on a high mountain and is almost a solid rock; but right on the summit is a plat of very rich soil and everything together made it a very nice location. I cannot find words to describe to you the wonderful scenery that will be before us every day when we live up there. But to cut it short I will say, I believe you could travel the world over and not see anything more picturesque in mountain scenery. It is wonderful, wonderful. When we had found the spot we all felt that the Lord was through with us for that trip, and so we packed, and mounted our donkeys and started homeward. We reached home sometime between three and four o'clock in the afternoon and found the dear ones all well and glad to see us again. While we were viewing the scenery on our journey, and especially when we visited the home of those old people of which I told you, we said it was not at all hard to realize that we are in Africa. It seemed very real.

We will be about seven miles from the Mission where we live in our new home, and about forty miles from Bulawayo by the road we take. We expect to find out by the commissioner in Bulawayo what the outlook is at present in regard to an uprising, and if it is at all threatening, we will not venture out to our new home until things settle down a little.

The natives here do not like it at all that we are going away. I don't think we have an enemy among these people. They all have shown us much love and respect.

We believe from what we could see, and
from the testimony of all the natives that there are many people living up in that country. I believe there are at least a hundred children of school age within easy reach of us, but of course, we don't know how many of them will consent to come to school. Some of our people were down here to services on Sunday and said: "When you come up there the people will fill your house, and there will be some outside." May God grant it may be so, and may He give us wisdom to teach them right. Amen.

We are nothing in ourselves and can do nothing good without the aid of our Father, but "I can do all things through Christ who strengtheneth me," says Paul, and the same is true of us. Praise the Lord!

Last Sunday afternoon when we had our meeting with the believers we found that we had a number of applicants for baptism among those who had come out on the Lord's side said they wanted to be baptized. We felt that they were not all at the place yet; so it was decided that we have a special inquiry meeting on Sunday and asked all the doubtful ones to come. They came, and we had a meeting and found that three of them were ready for baptism. This made seven in all.

However, it seems the enemy got hold of the one who first applied, for baptism, and he went off to Bulawayo to work without the consent of his father. It appeared he went away to get away from the Mission. He seemed to have much light, and we think he fully counted the cost and thought it was too much for him. This is however only a conjecture.

The other six were all here on Saturday for the final examination. We found these all ready, so far as we could see, and we think he fully counted the cost and he went off to Bulawayo to work, however, it seems the enemy got hold of him and so was postponed until next Sunday, D. V.

The new brethren and sister thanked the Lord and had consented to their baptism and that they wanted now to receive the Holy Ghost into their hearts that they might have power to do the Lord's will. Dear ones, and all, pray much for these dear souls that they may be kept by the power of God through faith unto salvation ready to be revealed in the last time. We rejoice in them; but as father Engle so often says, "We rejoice with trembling because of the many snares of the devil."

The week past has been a very busy one. We have been unifying our forces together to get the work out of the way before the moving, so that father Engle can go with us with as little care on him as possible, and that when he returns he may have a little more leisure. He needs rest, and we hope he may soon see the day when he can have a good long rest. We urge him to just leave his work and take a good rest, but it seems he cannot do that. Two days were spent last week by Clifford, Father and the girls in surveying the Mission farm, which was a heavy task. Clifford and Isaac expect to get up early in the morning and finish.

Next week father Engle and Bro. Van Blank expect to go to town. We send much love and earnest prayers for the welfare of all to whom these lines shall come.

God bless you all and us, and keep us who are saved and rescue the wandering ones for Jesus' sake. Amen! With love to all close, remaining yours, yet God's, J. C. AND SARAH CHES.

MARRIED.

DITSON MCKINLEY.—Married, on September 27, 1899, at the home of the bride's mother by Charles Baker, Bro. Ernest A. Ditson and Sister Mary McKinley, both of Collingwood, Ont.


OUR DEAD.

JACOBS.—Fowler Jacobs, son of Broth. and Sister John Jacobs, of Center county, Pa., died Oct. 19, 1899, aged 17 years, 6 months and 10 days. The subject of this notice came to his death by an accident while rolling logs in the timber. His injuries were mostly internal. He lived ten days, being unconscious most of the time. When conscious he prayed earnestly and left some hope to the sorrowing family. Funeral services at Summit Hill on the 26th conducted by Bro. Noah Zook, from Job 1:11, 1st clause.

SMELTZER.—Died, on the 19th day of September 1899 of consumption, Brother David Smeltzer, aged 51 years and 20 days, Bro. Smeltzer was born near Millersburg, Pa., resided in Lykens valley nearly all his life time, was never married, was converted and united with the church eleven years ago. He was a man of few words but always expressed a desire to work out his salvation which we hope he did. Was buried in the Brethren's cemetery. Services in the meeting house by Rev. A. Kester and Rev. Aye of the U. B. Church, of which church the deceased's sister is a member and at whose home Bro. Smeltzer resided and died.

SPECIAL.

In closing up the last form of this issue we have just space to mention the receipt of a communication from the Missionaries in South Africa, dated September 17. All were in moderate health, and resting calmly, although uncertain as to what the present political conditions would bring them. They ask the earnest prayers of all.

At this writing Oct. 28th, Kaunas has been favored with a general rainfall. Fully two inches of water fell. We greatly appreciate the timely blessing, as it is fine for the corn, wheat, especially the late sown. The early sown looks fine. Bless the Lord, Oh my soul and forget not all His benefits.