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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the days draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and the wheel broken at the cistern, Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it. — Eccl. 12:1-7.

The thought that comes to us from this lesson is the importance of early piety. The great mistake often is with young people that they think they must spend a part of their life in seeking after the pleasures of this world, and the trouble with them is that instead of remembering their Creator they forget God.

We should remember our Creator because He has created us: we have our being from God, and how wonderfully He has made us. How imperfectly we understand our own physical construction; but this is not the most wonderful. He has endowed man with the powers of reason so that we can comprehend the things of God. It is this that exalts man above the animal creation; no other creature has the power of understanding their responsibilities to God. When God gave His law to man in the Garden he was able to understand the import of violating that law and when our first parents partook of the forbidden fruit they justly brought upon themselves the penalty.

We should therefore remember our Creator because He has fearfully and wonderfully made us; marvelous are His works and that my soul knoweth right well, (Psalm 139:14).

We should remember our Creator in the days of our youth because it is then that our character is formed and the habits acquired which often cling to us through life, and are so deeply engrained into our moral nature that they are hard to erase. And while the grace of God through the power of God in the Gospel is able to transform us into the image of Jesus Christ we will have conflicts which will be avoided by an early life of obedience to God's will.

We should remember our Creator in the days of our youth because it is then that our faculties are bright and our will power strong and it is so much easier to make up our minds to what we are convinced that God requires of us. How hard it is for an old sinner to make up his mind to become a Christian. His mind is so corrupted by a long life of sin that there is but little disposition left to accept Jesus Christ and become saved from sin.

We should remember our Creator in the days of our youth because we owe our life to God and He has a legal claim upon us; we are His by creation and redemption. God will hold us responsible and we are left without excuse. We should do this because life is very short and the evil day may come upon us at any time. And above all we should do this because without the religion of Jesus Christ our life will and must be a failure. How many Christians look back with deep regret upon that time of their life which was wasted, yet criminally wasted in serving the world and the Devil. And while they glorify God in the glorious deliverance they enjoy, they are sad of the thought that there was a time in their life that they lost to themselves and to God by not yielding to His service earlier. Before the evil day come. Old age brings many afflictions and hindrances in our way, the mind becomes so corrupted and the will so captivated by a long life of sin that comparatively few turn to God in old age. It is the evil day, and let all accept timely warning which comes to us through the Word of inspiration. Amen.
HOW SAID IT WILL BE.

How sad it will be when the end draws near,
If Christless your spirit shall be;
And hopeless you shrink as you slowly sink,
And doom that is endless you see.

CHORUS
Lost! lost! lost! endless will be your fate,
Hopeless and cheerless your awful doom,
Your wall! Too late! too late!

How sad it will be when the judgment comes,
To stand at the left of the throne,
When those on the right with their garments bright,
The King in His glory shall own.

How sad it will be when Eternity dawns,
If you are outside of the gate;
Your chances all gone while you stood so long,
Your wall will then be, It's too late.

How oft you have heard the sweet message of peace,
But still you've refused to be saved;
Your chances are passing, your life will cease,
And mercy will end at the grave.

—Tears and Triumphs.

For the Evangelical Visitor.

THE SECOND COMING OF CHRIST.

NUMBER SIX.

As announced in our last article we will continue the signs of the times taking up first the False Prophet, for meditation.

We now pass from Dan. 7 to Dan. 8, and discover that he again sees too great universal empires, namely, the Medo-Persian and the Macedonian. The first is represented by a ram with two horns, and the second by a he-goat with one great horn between his eyes. The Medo-Persian empire pressed its conquests west, north and south, and no nation was able to resist and repel its progress until Greece produced Alexander the Great, who rose in the (then) west with great power and military skill and inflexible ambition, and crushed it into nothingness and established the Macedonian Empire. This he-goat grew very great and the great horn (Alexander the Great) was broken (died); and instead of it there came up four notable horns toward the four winds of heaven.” These four horns must be the four divisions of the Macedonian Empire which were Egypt, Greece, Central Asia and Syria.

Now, out of one of these divisions came forth a little horn which waxed exceeding great toward the south, and east, and toward the glorious land (Ceylon).

The division from which this little horn should rise most probably was Syria under Antiochus Epiphanes. Most likely was a prototype of Mohammedanism as the destruction of Jerusalem in prophecy was a prototype of the second coming of Christ. Mohammed was born at Mecca, Arabia, about 570 A.D. At the age of six his mother died. When about twelve years old he accompanied a caravan to Syria. A few years later he took part in a “sacrilegious war” (so called because it was engaged in during the sacred months when fighting was forbidden) which was carried on between the Koreish and Bani Hawazin.

He attended many preachings and recitations at Okatz where probably his rhetorical and poetical powers and religious feelings were awakened, and for some time was engaged as a shepherd to which he refers later as being in accordance with his career as a prophet as it was with Moses and David.

His mind was strongly impressed with Judaism and Christianity, and from that Arabic lore began to engage his mind. He frequently retired to solitary places, especially to the cave of Mount Hira north of Mecca, at which time he was passing through great mental struggles and frequently meditated suicide. In one of his reveries he beheld in his sleep the angel Gabriel who commanded him to read from a scroll which he held before him the words which begin the 96th sura (chapter) of the Koran. Other revelations followed. He was firmly established now in his belief that he was an apostle and prophet of God. His first convert was his wife, then his cousin, followed by his sons and father-in-law Abu Beke. After preaching three years and winning about fifty adherents the Meccans rose against him so that part of his followers had to resort to Abyssinia for safety in 614. Mohammed, however, continued his meetings in the house of one of his disciples in front of the Kaaba which later was called the “House of Islam.”

The conversion of Hanza and Omar and 39 others in 615—616 strengthened his cause. The Koreish now excommunicated him and his followers who were obliged to live in retirement.

In 620, at the pilgrimage he won over to his teaching a small party at Medina where the new religion spread very rapidly. He now has a vision of a miraculous ride on a winged horse, Borak, to Jerusalem where he was received by the prophets, and thence to Heaven. Seventy more of Medina pledge themselves to stand by him. The Meccans now propose to kill him on which threat he flees to Medina, June 622. This marks the beginning of the Mohammedan era. He to this time was simply a religious preacher and persuader, but now in the Medinan period he became a legislator and warrior. In 622 he built the first mosque. The first battle of faith took place in 624 between Mohammed and the Meccans in which the latter were defeated. At this time Mohammed also bitterly protested against the Jews who did not recognize his claims to be the “great prophet” promised by Moses.

He now changes his attitude of prayer from the direction of Jerusalem to that of Kaaba in Mecca and appointed Friday as the day of public worship. Many expeditions were made in the following years; and one tribe after another submitted to Mohammed until in 631 he had established a definite Empire. He made his last pilgrimage to Mecca in A. D. 632, which was called the “farewell pilgrimage.” In the same year he died while planning an expedition against the frontier of the Byzantine Empire. (C. D. and Euc.)

Since Damascus was the first conquest of the Moslems they may more truly be called the successors of the Syrian Kings, and the Greek Empire than any power on earth to-day.

Mohammedanism rules the whole region that belonged to the
and America looked upon the carnage with horror, yet took no
definite action in a military sense to put it down because of fear, and
jealousy, and money investments.

The chief opponents that Moslem met were eastern Christians and the
armies of Greece. And had it not been for Martel it doubtless would
have swept over all Europe. Multitudes of people and pastors
perished in this awful struggle.

IT SHOULD COME BECAUSE OF TRANS-
GRESSION.

It should be remembered that the
Greek Church became idolatrous and
Mohammed thought that he was
especially sent to destroy idolatry—a purifier of religion, but
while he did crush idolatry he intro-
duced a system of religion more
cruel and ridiculous.

IT ALSO SHOULD PRACTICE STATE-
CRAFT.

This is true of Mohammedanism. It
has always been deceitful, break-
ing treaties, and treacherous. Was
the Toleration Act kept? Made re-
peated promises to stop the butch-
eries of Armenia at once yet the
carnage went right along for a long
period, in plunder, rape, burning of
property, murder of the most
horrible form, pitching innocent children on their bayonets
without an indication of sympathy.
If the Turk dared to practice such
infernalities in the face of all the
civilized nations of the world now,
what must have been the cruel-
eties in the 7th century. But there
is an unseen Hand gradually weak-
ening its temporal power so that
the Turkish Empire is only a totter-
ing wreck after passing through a
series of wars in which concessions
were made to other nations until
she is ready to drop into her timely
garve. But while this is true of
HER CIVIL POWER THE RELIGION OF
ISLAM
is not dead by any means nor on
its dying bed. Just as little as
Papacy was dead when dethroned of
its temporal power. It is authen-
tically said that 10,000 students are
ever going out as evangelists of
Islam from its great university of
Cairo, Egypt. The latest statistics
show that 210,000,000 human beings
are under its thraldom to whom it
is almost impossible to bring gospel
light. Its adherents are increasing
rapidly every year.

Right here I wish to call the atten-
tion of the reader to another
system of false teaching established
by Buddha (the enlightened) who at
the age of 29 left his wife and only
son for the spiritual struggle of a
recluse. After seven years he be-
lieved himself possessed of perfect
truth, and assumed the title of
Buddha ‘the enlightened.’ He is
set forth as having received a sudden
illumination while sitting under
the Bo-tree, or ‘tree of knowledge’
at Bodhgaya. One of his doubts
was whether he should reveal this
knowledge to others or keep it to
himself. Love prevailed and he
began to preach at first at Benares
and continued to preach for 44
years. His doctrines were rather an
outgrowth of certain Bromanical
schools. He claimed first that
existence is suffering, and that the
cause of pain was desire etc.
His special concern was salvation
from sorrow, and so, from existence.
This teaching found its way into
Afghanistan, Bactriana, Tibet,
China, Japan, and India. Its ad-
herents are supposed to number
350,000,000 who are now principally
in China, Tibet, Japan and Ceylon.

While this system of false religion
was established possibly in the
sixth century B.C. it has lived
through these many centuries and
in a general way we will classify it
with the false prophet. The BEAST
(Papacy) and the FALSE PROPHET
shall both be cast into the lake of
fire. We have no scriptural as-
surance that these systems of false
religions shall be destroyed before
the SECOND COMING of our Lord
Jesus Christ.

His name shall be the Counselor,
The mighty Prince of Peace,
Of all earth’s kingdoms conqueror,
Whose reign shall never cease.”

“The Lord (God the Father)
said unto my (David’s) Lord
(Christ) sit Thou on my right hand
until I make Thy enemies Thy
footstool.”—Psa. 110.1.

Des Moines, la.

J. R. 300K.
COME, ALL THINGS ARE READY.

"What is man that Thou art mindful of him?"

EVERYWHERE in the Bible and upon every subject we address we are met with that ennobling principle which could not have emanated from any other source or being but God Himself. He is the source from whence all our blessings flow, both of this world and that which is to come. The Lord God in His early experience with man, even before His six days of creative work was completed, saw that "it is not good that the man should be alone." Provided for him "an helpmeet," by which He has hallowed to the world for all time, that divinely ordained institution called "Holy Matrimony." The first marriage on record was solemnized in Eden. The Lord God who created the man and his wife officiated at that pure and holy institution and no doubt the eternal Son and the Holy Spirit were present and witnessed the bond, which was typical of more than simply uniting two parties in the bonds of Holy wedlock. The great mystery that the Lord ever desired to disclose unto the minds of His children was the near relationship in which they were held to Himself. See Eph. 5:20-33. Jesus honored that divine institution by His presence at the "Marriage in Cana of Galilee," to which both He and His disciples were called. We deem it an honor or a tribute of friendship upon such occasions, and friends is neglected or omitted, timely and sometimes forcible reminders are given.

During this year upon which we have just entered, there will in all probability be many neglected or disappointed ones as far as earthly friendship obtains and numbers left to their own sadness without any apparent redress, who must continue to add pain to their sorrow unless they with one accord look up to the great initiator of this divine order and hear the Prince of Peace herald forth the universal invitation "Come for all things are now ready." The wedding invitation to which I would call our special attention and to which all without respect of person, race, color, or standing in society are invited, is that of Prince Emmanuel, a person of the highest dignity and purest character known to man, (2 Cor. 8:9), yet He condescended through love and deep humility to extend His kind invitation to you and I and willingly receive us into His great loving heart and accept us as guests to that "great marriage supper," (Rev. 13:9). Because we are His friends? See Rom. 5:8.

How are we treating the invitation? Do we show as much respect as we do to our earthly friends? Or will we resort to the conduct of those very busy economical, as to time, persons spoken of in Matt. 22: 2-5? Are we not more anxious to attend these nuptial feasts where we can "eat the fat and drink the sweet" and cram our stomach with the delicious and rich viands which are generally prepared for such occasions regardless of the consequences, than to attend to the spiritual needs of the soul? Mark the difference. The wedding bells are ringing. Great activity in the home of the prospective bride. The bridegroom busy sending out invitations. The invited guests busy preparing for the coming event. New garments, sweet perfumes and striving to excel in costly decorations, no time is lost until the entire outfit is complete. Then everything is carefully reviewed lest there be something omitted and we not appear equal to or if possible better than others and our vain proud heart not be gratified. Time, labor, expense and fatigue accompany this preparation, yet all is cheerfully endured because of our friend. One has said; "Schmeckt euer Herz aufs beste." How do we treat our blessed Jesus? Do we give the same earnest heed to His kind invitation as we do to that of our friend? Have we put off the old body of sin and given our consent to the Lord to clothe us with the garments of salvation and cover us with the robe of righteousness?—Isa. 61:10.

But hark! we hear the sound of voices, "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM." Christian, are you ready, is your lamp trimmed and burning? Luke-warm and sleepy one, "where art thou?" A busy scene presents itself to our vision. The Lord of glory, the Prince of Peace is coming for His bride, "and they that were ready went in with Him to the marriage and the door was shut." Are all safely within the guest chamber enjoying the marriage celebration? No, for we hear some one without knocking and "saying Lord, Lord, open unto us." Why are these without, did they not have timely invitations? Yes, the invitation is to all. But they were too busy to heed it. Lamps gone out—no oil—"One went to his farm another to his mercantile." Probably some were on their way to the creamery on Sunday morning or got home too late from the Christmas entertainment, or some other social or political gathering. For you know they are all Christians(?) and all going to the wedding. But they want to go there in their old clothes of self righteousness, sadly failing to get hold of the mystical union between Christ and His church. Plural marriages are not sanctioned by the Lord, (Gen. 2:24.) He gave man Holy ordinances, Divine institutions, which are blessed to man only when they are appropriated in the same pure motive in which they are given. The man and his wife (not wives) form the home around which cluster those endearing associations which make life blessed and enjoyable only when their best endeavors are to maintain domestic, moral and social purity in the strictest sense. Where these principles are not recognized there is confusion and every evil work. So also in the church of Jesus Christ. The highest order of social and spiritual enjoyment given to man Purity should be stamped upon every heart, (Matt. 5:8.) Then our association with each other, with the world and all mankind would be of the same nature under all circumstances. The Lord strictly prohibited Israel from having intercourse with the Gentiles lest they fall into idolatry and become defiled, (Deut. 7:3-6.) By disregarding God's law man has brought upon himself the just judg-
forever, (Rev. 22:15; Acts 3. 22,23.)

Every institution of God is sacred. Indifference to religion, apostacy and idolatry, spiritual death and separation from the Lord and His people will bring the judgment of God upon us. We have our resurrection to look forward to, but we have our present life to live. Every time that we sin, we sin against our future. The sinner cannot consecrate, and consecration is our part. Sanctification in the sense of cleansing is God’s part.

The sinner cannot consecrate, and if he could it would not be accepted for whatsoever is not of faith is sin. We have in the bread and wine the emblems of the body and blood of Jesus, yet it is only bread and wine, but the consecration declared it. John declares plainly that we are not without sin, and yet we do not sin. How is this? We are of the earth earthy and therefore under the curse but there is a time when our bodies will be redeemed (Rom. 8:25).

This being the case we conclude that self must be consecrated to the will of God, for in 1 Thess. 4:3 we find that God’s will is that we be sanctified and nothing can be sanctified without a consecration. Aaron was separated from all the children of Israel and consecrated to the Priestly office. This did not say that he was more holy than his fellows but the consecration declared it by certain ceremonies given by God, and it is now as it was then, if we want to be priests unto God there must be a consecration.

Thee now is this to take place or to whom is it applied? God says whatsoever touches the altar shall be holy. Now sin cannot touch divinity, and as the flesh cannot be free until the body is changed there must be something that can or else we could not obey the command to be holy. According to the teaching in 7th of Romans, man is a two-fold being. When God gave us the new heart we could cry out Abba Father and are commanded to come out from the world and be a separate people, to put off the old man with his deeds, and to put off all these anger, malice, hatred, etc. Ezek. 36:26,27 says first, “A new spirit will I put within you,” and then “I will put my spirit within you.” The young man who came running to Jesus was in earnest, and had kept the commandments yet he lacked one thing in order to be perfect.

Paul said, “I am not ashamed of

Hezekiah.

For the Evangelical Visitor.

HEZEKIAH.

IT HAS often been a source of comfort to our hearts to study the lives and characters of some of the noted Bible worthies; especially so of the above named king of Judah.

Of his birth, early life, and training we find very little; perhaps his early life was as that of some nowadays, good advice with bad parental example, yet his mother’s care and advice may have been ample, but certainly a lack on his father’s side. But let this be as it may we find him as one of the three kings having the special approval of high heaven. Ascending the throne, as successor to his father, King Ahaz (a wicked king) we find his righteousness beginning where his father’s wickedness ended. Ahaz having destroyed the vessels of the temple, shut up the doors, made him altars in other places, and established idol worship. Hezekiah, in the first month and first year of his reign, opened and repaired the doors bringing the priests and Levites to their places, who were to sanctify themselves, and carry forth the fulness out of the Holy place. He did his work in the house of the Lord “with all his heart,” (2 Chron. 31:21), also with “a perfect heart”—Isa. 38:3. To the best of our knowledge through research we find nothing in his life with which God was displeased, up to the time when Isaiah said to him, “Set thine house in order for thou shalt die and not live.” At this time he turned his face to the Lord in earnest prayer, the Lord seeing his tears, and hearing his prayers, promises to add to his days fifteen years, and as a sign that He will perform what he had spoken, He promises to bring again the shadow of the sun dial of Ahaz, ten degrees backward.

The king of Babylon hearing of Hezekiah’s sickness and of the wonder which the Lord had performed in the land, sent messengers with a letter and presents to him. Hezekiah was glad of them and showed them all his precious things. (Isa. 39:2.) But he rendered not again according to the benefits done unto him, for his heart was lifted up. We find him very ready to show those messengers his treasures of all kinds, but we find nothing of him magnifying the power of God, who had healed him, and performed the wonder in the returning of the sun. A lesson for us not to have our affections set on things perishable, and forgot what great things the Lord has done for us. But we find too, that he humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem so that the wrath of the Lord came not upon them in his day. We find in 2 Chron. 32:31 that “God left him to try him that he might know all that was in his heart.” The leaving him I think refers to the 15 years added to his life in which he was shown what was yet hidden within. Among the notable things which he did, was that he removed the high places where generally idol worship was carried on, where the true God was forgotten, and brake the images or statues, to which men bowed in worship, and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it. That which was once for their healing and a blessing to them, they now make an idol of. So we too may idolize some blessing, or some experience; but we are to worship God who is the giver of all blessings.

Jacob N. Engle.

Consecration and Sanctification.

BY God’s help I will give a few thoughts on the above subject. Consecration is our part. Sanctification in the sense of cleansing is God’s part.

The sinner cannot consecrate, and if he could it would not be accepted for whatsoever is not of faith is sin. We have in the bread and wine the emblems of the body and blood of Jesus, yet it is only bread and wine, but the consecration declared it. John declares plainly that we are not without sin, and yet we do not sin. How is this? We are of the earth earthy and therefore under the curse but there is a time when our bodies will be redeemed (Rom. 8:25).

This being the case we conclude that self must be consecrated to the will of God, for in 1 Thess. 4:3 we find that God’s will is that we be sanctified and nothing can be sanctified without a consecration. Aaron was separated from all the children of Israel and consecrated to the Priestly office. This did not say that he was more holy than his fellows but the consecration declared it by certain ceremonies given by God, and it is now as it was then, if we want to be priests unto God there must be a consecration.

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Paul said, “I am not ashamed of
the gospel of Christ for it is the power of God unto salvation to every one that believeth.” In Rom. 1:17 Paul says of them they are to be called saints and they had great faith, verse 8, but he did not desire them to remain where they were, for there was a higher life for them to live, or as he says in verse 11, “Spiritual gift which was no doubt for the purpose that they might be established even though there be a claim of a higher experience, yet there is danger of being carried about by every wind of doctrine on account of the much diversified teaching. Paul never wrote at random; he knew they were not established in Christ, he says, there will be indignation and wrath to them who are contentious and do not the truth (Rom. 2:8) and in chapter 6:19 he says, “I speak after the manner of men because of the infirmity of your flesh, for as ye yielded your members servants to iniquity now yield them to righteousness, and then unto holiness.” Here Paul instructs them to yield their members after being dead to sin. In chapter 7 he gives an experience of bondage under the law, but winds up by giving the remedy, Christ the Servior who saves to the uttermost, (chap. 8:2). After he calls them saints and gives them the admonition to yield their members he calls them to consecration of self, (12:1), to present their bodies a living sacrifice. Sinners could not do this for they are dead. They were to be holy, which no sinner can be therefore he must of necessity be saved from all his sins before he can present a holy body; then, we are not to be conformed to this world for we have consecrated the body as well as the mind to the service of God; so we reckon it as dead and also as being holy in Christ, who is the Christian’s altar, and as the bread and wine are used for a holy service, so likewise our bodies are for a holy use. As God could not permit the presence of leaven in any holy service so it is impossible to consecrate anything sinful. Sins must be forgiven, for God cannot use a filthy mouth or a deceitful, proud heart. Being ourselves on the altar we do not think too highly of ourselves. Now if we touch the altar we are made holy, for the altar sanctifies the gift and man’s salvation is wrought, and that as soon as we touch the altar. There is no future time in which man can be saved; as the tree falls so shall it be; he that is holy let him be holy still.

Now turning our attention to the Thessalonian church, whose members were without doubt saved, for Paul credits them with having faith, love, and patience (1 Thess. 1:3), that they were called to God, and were examples to all believers, and he desired to see them again that he might be saved; as the tree falls so shall it be; he that is holy let him be holy still.

Such an experience or standing would be regarded as wonderful in the present day, which indeed it would be, for there is but little faith, love or patience manifested. But Paul knew they were not established in holiness (v. 13). It appears the command to be holy had been given before (chap. 4:2). The purpose for the command of sanctification was, “To abstain from fornication,” “to possess his vessel (or body) in sanctification and honor.” Afterward in chap. 5:23 he prays that God might sanctify them wholly adding “He is faithful and will also do it.” There is no evidence that this church was backslidden neither was it carnal and Paul recommended it highly, not having anything to prove only that they had not gone on to perfection as he no doubt had told them, so of necessity this epistle was written to urge them on to holiness without which “no man shall see the Lord.”

Now they were not commanded to grow into this grace for the God of peace was to do it, neither is it to be obtained at death for then it would not be commanded for us to be holy, God will purify unto Himself a people. He will cleanse us from all unrighteousness if we walk in the light as He is in the light (1 John 1). Salvation is by faith and when the point of faith is reached God does the work. It is only possible to grow in any grace when we have got into it. That sanctification is not obtained shortly before death, as some think, is evident for Paul wanted them sanctified in this life so they could be preserved blameless unto the coming of the Lord. Beloved, have we the witness of the Spirit and do we know that we are a child of God? and have we the fruit of the Spirit, love, joy, peace, etc? To shout, sing, make claims, do penance, be active in church work is possible and yet be in the self-life. A steam-engine needs something to control it in its movements so do people need to be under proper control, and not be in the self-life. Oh let us all consecrate ourselves to God that He may lead us out into green pastures.

I find the self-life is no friend to grace so let us be sure that we are all for Jesus for He may come at any time and we are to watch. Read Matt. 7:21. May all the brethren and sisters pray for me.

Yours, looking for Jesus.

Hamlin, Kansas.

N. J. FRANKLIN.

For the Evangelical Visitor.

Gospel Book Items.

“Give attendance to reading.”—1 Tim. 4:13.

“Prove all things, hold fast that which is good.”—1 Thes. 5:21.

“As cold waters to a thirsty soul, so is good news from a far country.”—Prov. 25:25.

Read what? The Bible, because therein we have eternal life, it is the foundation of all reading for the child of God. It proves often to be not as sweet as the honey and the honeycomb. Ps. 119:103.

“Let the word of Christ dwell in you richly in all wisdom.”—Col. 3:16.

Taste and knowledge are very often woefully absent in would-be earnest followers. Read good books? Yes, such as are in harmony with the tenor of the Word. A hermit might live well without anything save the Scriptures, but to meet and reach the various societies in various environments certainly demands knowledge in general, apace with the world. No doubt God has ordered much of good books. Dare we say John Bunyan was not inspired? Read papers? No newspapers. A good religious journal will give sufficient. We need read our own church paper for mutual concentrated effort. We need a general knowledge of the work abroad. A
SELF-DENIAL.

TO DENY one-self and take up our cross daily and follow the footsteps of our Savior and walk in His Holy ways requires a fixedness of purpose that only those who are sustained by divine grace are able to endure unto the end. The temptations and allurements of this world are enticing, and often promise personal comfort which for the time being involve happiness and profit. In some cases fidelity to the dictates of conscience awakens contempt upon the part of others and puts the man of God into great straits and into much disadvantage and loss; but, steady to his purpose he proceeds in the even tenor of his way counting it better to suffer loss than to sacrifice his honesty of purpose in carrying out the principle of true piety. The great motive power of the true Christian is to perform the acts of self-denial every day of his life and count it all joy to suffer for Christ; "knowing that tribulation worketh patience; and patience experience; and experience, 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." They give no sign of discontentment, nor do they murmur or complain beneath the chastening rod, but in the hour of grief and pain they lean upon the mighty arm of God with as sublime a faith as the young men did in the fiery furnace, or as Daniel did in the lions' den. The accusation may not always be marked by such peculiar circumstances, but the principle is the same maintained with their manner of life, glorifying God for His grace.

Self-denial does not always require the fires of Whitfield to test it, nor the stake such as Polycarp was bound to so that the spirit of martyrdom must be carried out by patient continuance in well doing we grow in grace and in the knowledge of our Lord Jesus Christ, whose whole life was one continuous act of self-denial, and doing good unto mankind continually, at all times and under all circumstances. He became poor that we might become rich. He made Himself of no repu-

tation but took upon Himself the form of a servant, being made in the likeness of sinful men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, the death of the cross. He bore our grief and carried our sorrows. Now can we not so much as take upon ourselves the cross of Christ,? and bear one another's burdens and fulfill the law of Christ? Denying ourselves of all ungodliness and fleshly lusts, we live soberly and righteously in this present world, so that we may have the promise that if we bear the cross we shall also wear the crown.

GE0. S. GRIM.

Louisville, Ohio.

For the Evangelical Visitor.

WATCH AND PRAY.

DEAR readers of the VISITOR, Brethren and Sisters.

This subject often impresses my mind and is I think the most necessary thing in our christian warfare. Jesus says, "watch therefore for ye know not what hour your Lord doth come," for He will come "as a thief in the night," for we have no continuing city here but we seek one to come." So that we may have our work and our spiritual house in order. When we cross the railroad track we can see the signboard which says stop, look, and listen. By obeying this injunction at the crossing, we would always be safe: this is in the natural sense: how much more is it necessary in the spiritual sense. The word watch means a great deal, but if we have a meek and lowly praying heart we can overcome all. Jesus says, "Watch and pray that ye enter not into temptation, the spirit indeed is willing but the flesh is weak." If we do not watch closely and often ask the Lord for His guidance we will soon become cold and unconcerned in our soul's salvation, thinking the way to Heaven is a hard way. Brethren and Sisters, let us pray for the unconcerned world and help in every possible way to bring others to Christ, for Paul says, "whosoever a man soweth that shall he also reap." Jesus says, "when thou prayest thou shalt not be as the
hypo­critics are for they love to pray standing in the synagogues and in the corners of the street.' This scripture plainly shows us that we are not to pray to receive honor of men, but whether we eat or drink or whatsoever we do we shall do it to the honor and glory of God.

In that solemn night when the Savior went yonder to pray and said, "O my Father if it be possible let this cup pass from me, nevertheless not as I will but as thou wilt." I must often think how meek and humble our Savior was; He went about doing good but the Jews rejected Him. He commands us to walk in His footsteps, how? By keeping His commandments. Some one will say, how can we do this? By getting the heart cleansed from sin and by receiving a praying heart that is willing to receive the engrafted Word with meekness which is able to save your souls?

If trials and temptations come we can just tell it to Jesus and He will help us if we are honest and upright. Paul writes to Timothy "I will that men pray everywhere lifting up holy hands without wrath and doubting," Pray for me.

HENRY F. ROSENBERGER.

THE SPIRIT OF HOLINESS.

AFTER we have abandoned willful sin, sought pardon and God, and found-God and pardon by receiving the Christ we had been openly rejecting; and after we have begun the practice of righteousness, perhaps even finding a clean heart in sanctification of the Spirit, then we must put on and put into practice the spirit of holiness.

This is not always clear to the sense of all. There seems to be a distinction made between righteousness and true holiness in a certain high sense in the word, as if holiness as a characteristic in one sense, was something even beyond mere righteousness.

I do not wish to split a hair in distinctions, but I am convinced that at this very point many who begun well make a failure, and others make a glorious success, while others pursue lines at all degrees between, alas! too often at too low a degree entirely.

It seems certain that after we have sought and begun righteousness, there is a spirit of holiness a disposition of pure, refined, high and holy and charitable thought, speech, conduct, dealing and intercourse, a something that is to be put on, and put on more and more continually.

I am not so much surprised at the speech and conduct of holiness people generally at times, for "in many things we offend (stumble) all;" but I am surprised that while some most humbly and continuously correct themselves under grace, many seem to have little conception of the after-spirit or disposition and practice of holy refinement and charity that we are to put on, and to make little or no effort at it. In fact too many linger in what they conceive to be mere righteousness and miss or lose the spirit of holiness entirely.

But how can I make myself clear at this point where many may dispute, claiming there is nothing above or beyond more righteousness.

Here is a man whose justification you cannot doubt, or who may even give testimony to experimental sanctification that you cannot deny. He is upright and honest. He prefers the holy work, and gives of his means, and will help the needy. He clearly discerns the path of righteousness for his own feet and keeps it, and also sees when others fail by not keeping it. His criticisms of others for their wrongs and failures are perfectly true and just. He hits the truth exactly. Who can deny it: but—but—what is that strange something that seems not quite right about it?

And he who listens knows every word, that it is perfectly true and just; but he can neither speak nor feel as the other did. He has just as clear a sense of righteousness and is just as zealous for it as the other, but there is a strange spirit of compassion and kindness above all, a feeling toward the person or persons in question that the other has little if at all developed in him. And as out of the heart (mind) the mouth speaks, their utterances in regard to others are entirely different.

Were it not that forbearing charity has touched our hearts to some degree, we should be forced to the conclusion that the speech of many constant holiness witnesses betray a heart uncleansed. But I am convinced that often the seeds, the rudiments of holiness are written, but the person is neither instructed or practiced in the spirit of holiness. And very often how beautifully such begin to put on charity and to show a change in their mental thoughts, feelings and sentiments towards others! The rigid judgment that such were unregenerate or uncleansed would be very dangerous to make. But if when light and instruction shines in, more of the spirit of charity and holiness does not shine out, such must surely need conviction.

But just speech against others, untempered to the proper degree by compassion and kindness is not the only sign of the further need of the disposition and practice, the spirit of holiness. Worldliness of thought, speech and life will steal on unless the spirit of holiness is most faithfully put on. To be industrious, to "profess honest trades for necessary uses," to provide for one's own, to guide one's own affairs with discretion is all in the line of righteousness. But without the bond of perfection, the spirit of holiness, is put on it all, one may easily become so over-righteous in these lines as to miss the mark entirely, even smelling strong of the world.

The same is true in the work of God even the holiness work. One might be perfectly sound in the faithful truth in favor of holiness doctrines and practice and against all sin and carnality and leave out in part or entirely the spirit of holiness.

Thus it will be seen that if we fail to put on the spirit of holiness we may be led to the violation of the command, "be not over much righteous," in fact becoming like the Indian who was said to have been "so straight he leaned over." It is the intense sense of right and
propriety without the spirit of holiness that makes some holiness people such inveterate and keen critics of others and everything under heaven. It is the intense sense of the demerit of sin and carnality not rightly bound over to keep the peace of God by the blessed "bond of perfectness," the spirit of holiness, that leads many holiness speakers by pen and tongue on and on into the dry wilderness of the carnality not rightly bound over to critics of others and everything that makes some holiness propriety without the spirit of holiness, something we can discern but scarcely name or tell, a sweet, a holy, a blessed thing, resting like a halo, crowning, perfecting all, conceiving like God Himself, irresistibly showing the soul alive, pure, kind, compassionate. There are two lines of "holiness" in the world diverging wide. Which line shall we take? Oh may God baptize and fill all our zeal and righteousness and teaching with the spirit of holiness indeed! But I am sure after most careful study and observation that unless we voluntarily and practically put on the spirit of holiness after we are made alive, and above all after the gift of the rudiments of sanctification, we shall wake, each for himself sometime, to find ourselves far on the wrong holiness road. Oh where is that blessed, indescribable spirit of holiness that is so sweetly earnest but compassionate, so intensely distasteful of sin yet so full of kindness to the one in sin or error, that spirit whose impulse is to cover a faulty ones weakness or error rather than publish it? I am sorry to have to confess that I meet many who are very ready and raw in needlessly uncovering the sins and failures of others. I feel that if they see any chance for a hold on me it is the end of me. I will be carried about and chewed up the rest of my natural life. Oh, for that spirit that "bears one another's burdens," (our weaknesses are burdens) that "comforts the feebleminded," that "weeps with those who weep, and rejoices with those who rejoice." That spirit that would no more peddle out anyone's fault for mere talk than it would steal. That spirit that pours the sweet rain after each crash of thunder as it dreads frowns on sin and weeping over the soul in its slavery. That spirit that dreads and avoids the taint of worldliness as it dreads hell.

Without this, and with the ministration of condemnation, we shall wound souls and communities to agony with no power to heal.

But I do not claim that I have it and you not. Oh, oh, no, no! But together shall we forget the things of the past and press toward the mark of our high calling. But if any of us should discover ourselves a little wrong we must not swing like the pendulum across the line. Holy love consists of loyalty and affectionateness. We must seek the true balance, we must keep in the middle of the road.—Selected by J. N.Engle.

**TIME OF TROUBLE.**

**THE** power which is given to apostate professors in these times to work wonders and to deceive them that receive the mark of the beast, and them that worship his image, is one of the tokens that the coming of the Lord draweth nigh. Spiritualism, Mormonism, Christian Science and other blasphemous and lying devil worships and miracle-working systems of Satan, are signs of the second coming of Christ. "And then shall many be offended, and shall be deceived one another, and shall hate one another and many false prophets shall arise, and deceive many. And because iniquity shall abound, the love of many shall wax cold."—Matt. 24:10-12.

These troubles are coming upon the earth—terrible cyclones, spreading terror and devastation in their track, "men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 21:26. "And there shall be a time of trouble, such as never was since there was a nation even to that same time."—Daniel 12:1. "The falling away and departure from truth and holiness, failure of church discipline, corruption of civil government and crushing out of Christian conscience everywhere is indicative of the final catastrophe of fire. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."—1 Tim. 4:1.

The awakening of the whole church, upon some new and mighty impulse, to preach the Gospel to the heathen betokens the beginning of the end. "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."—Matt. 24:14. The spread of the special holiness evangelism is associated with the time of the end. The holy people, in the face of bitter persecutions, are forcing all sincere and honest souls with conviction for entire sanctification, and flashing the torch light of their testimony through all the hiding places of depravity.

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth forever, that it shall be for a time, times, and a half; and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished."—Daniel 12:1. —The Vanguard.

**MAK E JESUS KING.**

Poor, weary heart, why sad and lone When there is waiting for thee one Who would be all to thee? He knows thy cares, thy doubts, thy fears, He listens to thy sighs, and hears In deepest sympathy.

Oh! restless, thirsty, hungering one, When God's own well-beloved Son Came down to Calvary, He died to save thee from all sin, That thou might'st joy and rest in Him For constant victory.

Wilt thou not yield Him all thine heart? The holding back of any part Will leave thee weary still. He sacrificed His All for thee, Then how canst thou be thus unfaithful Is He to have His will?

O'er crown Him King, this very day, Let this Great Savior have His way And be thine All in All! Then, strong in Him, go forth to prove God's own unutterable Love Is thine, what' er befall! Emmeline G. Thistlethwaite.
MINISTER'S PAGE.

OPEN LETTER TO A MINISTER.

DEAR Brother in Christ: “Beloved I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” 3 John 2. Since hearing of your sickness my heart has been going out to God for you. The burden of my prayer has been that you might not only be restored to health, but to your former faith and power in the ministry for divine healing and the radical work of God. He has great need of true ministers on all lines of radical truth, and especially that of divine healing. Not that I would place the healing of the body above the salvation of the soul, or of equal importance, but that it have its proper attention as Jesus taught and practiced. Our usefulness for God depends largely upon out being well, as you are doubtless realizing Hezekiah said, “In the cutting off of my days I shall go to the gates of the grave, I am deprived of the residue of my years. For the grave cannot praise Thee, death cannot celebrate Thee, they that go down into the pit cannot praise Thy truth. The living, the living, he shall praise Thee, as I do this day; the father to the children shall make known Thy truth. Isa. 38:10,18,19.

The suffering everywhere need the ministry of divine healing. Jesus used it to reach the unsaved, so may we. Whoever disregards this, cuts off a right hand of effectiveness and power. The sick saints are so grateful if they can find a Gospel minister to instruct them at their bedside from the Word of God and offer the prayer of faith for their recovery. “If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness; then He is gracious unto him and saith, Deliver him from going down to the pit. I have found a ransom.” Job 33:23 24.

But why need I say all this to you who once was such a messenger to many sick people, a man full of faith, on whom the power of God rested, who taught divine healing from your pulpit, and stood firm against all opposition in this matter. How the people loved to have you come among them. How true you were to souls. How fearlessly you declared the whole counsel of God and how your soul prospered and your health was equal to all the demands of God. What has caused this sad affliction of sickness to come upon you? Has not that bold resolute faith you once had given way to unbelief? Have you not like King Asa, sought unto physicians instead of unto the Lord. 2 Chron. 15:12.

Dear Brother, how could you so go back upon the precious light and experience that God gave you? Do you not see that when you resorted to means you turned from Jesus. How you have grieved Him and what bondage it has brought to your soul. Like Samson you have been shorn of your strength. How Satan has rejoiced over your sickness and paralyzed powers. He has most effectively hindered you from carrying forward this work of divine healing and the cause of God has been reproached and many have become discouraged at your loss of faith and have been turned aside to doctors and remedies.

But enough of this side. Praise God there is light and hope in the Savior “Who forgiveth all thine iniquities; Who healeth all thy diseases.” Doubtless you have said and done things that will have to be repented of, gone back on light. Weep your way back to the light and the cross and God will meet you and restore you fully and make you a wiser and a better man and especially of divine healing. “Then Job answered the Lord and said, I know that Thou canst do everything and that no thought can be withheld from thee. Wherefore I abhor myself and repent in dust and ashes. And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.” Job 42:1,8,19.—The Vanguard.

God’s favorites are of the world’s laughing stock.—M. Henry.

PLENTY OF PREACHERS. The Chester County Times says: “The pulpit of the First Baptist church of Phoenixville, Pa., became vacant about three months ago, and since the last pastor resigned eighty preachers from all parts of the United States have made application for the vacant pastorate. The church pays a salary of $1,000 a year, with a house.” It is not easy to believe that the Lord would send eighty of His servants to one place and leave 500 millions of sinners without hope. Things seems out of joint some way.—The Christian.

Luther is quite an authority on a good many theological questions. He ought to have known something of preachers and preaching. He gives ten qualifications as essential to an efficient minister of the gospel. They are given in brief as follows: 1. He should be able to teach plainly and in order. 2. He should have a good head. 3. He should have good power of language. 4 He should have a good voice. 5 He should have a good memory. 6 He should know when to stop. 7. He should be sure of what he means to say. 8 He should be ready to stake body and soul, goods and reputation, on its truth. 9. He should study diligently. 10. He should not suffer himself to be vexed and criticised by everyone. But how is he going to prevent this? We surmise that Luther started out to give just ten qualifications, and so he forgot some.—Church Advocate.

God works through His people for the recovery of the wayward and sinning. What a responsibility rests on His people, and how faithful and earnest should we be in our lives and conduct before the world, and what tender interest should we feel for those out of Christ whose feet stumble on the dark mountains of sin! "I have sometimes felt like cursing professed Christians in my heart," said a captain of a steamer, "I have carried Christians as passengers in my ship for years, and how small the number that seem to care for me or my men in our religious welfare."—Selected.
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.

HOME.

Home is not merely four square walls, 
Though with pictures hung and gilded; 
Home is where affections calls 
Filled with shrines the heart hath builded. 
Home! Go watch the faithful dove 
Sailing in the heavens above us; 
Home is where there's one to love, 
Home is where there's one to love us.

Home's not merely roof and room, 
It needs something to endear it, 
Where there's some kind lip to cheer it. 
What is home with none to meet, 
None to welcome, none to greet us? 
Home is sweet and only sweet 
Where there's one we love to meet us.

HOME.

POPULAR WAYS OF COMMITTING SUICIDE.

A MEDICAL journal thus enumerates the fashionable modes of doing it:

1. "Wearing thin shoes and cotton stockings on damp nights and in cool, rainy weather. Wearing insufficient clothing, and especially upon the limbs and extremities.

2. "Leaving a life of enfeebling, stupid laziness, and keeping the mind in an unnatural state of excitement by reading trashy novels. Going to theatres, parties and balls in all sorts of weather, in the thinnest possible dress. Dancing until in a complete perspiration, and then going home without sufficient overgarments, through cool, damp night air.

3. "Sleeping on feather beds in seven by nine bed rooms, without ventilation at the top of the windows, and especially with two or more persons in the same small, unventilated bed room.

4. "Surfeiting on hot and very stimulating dinners. Eating in a hurry, without half masticating the food, and eating heartily before going to bed, when the mind and body are exhausted by the toils of the day and the excitement of the evening.

5. "Beginning in childhood on tea and coffee, and going from one step to another, through chewing and smoking tobacco and drinking intoxicating liquors; by personal abuse, and physical and mental excesses of other descriptions.

6. "Marrying in haste and getting an uncoenial companion, and living the remainder of life in mental dissatisfaction; cultivating jealousies and domestic broils, and being always in a mental ferment.

7. "Keeping children quiet by giving paregoric and cordials, by teaching them to suck candy, and by supplying them with raisins, nuts, and rich cake: when they are sick by giving them mercury, tartar emetic, and arsenic under the mistaken notion that they are medicines and not irritant poisons.

8. "Allowing the love of gain to absorb our minds, so as to leave no time to attend to our health; following an unhealthy occupation because money can be made by it."—Religious Telescope.

HEALTHFULNESS OF ONIONS.

As MANY people refrain from eating onions because it makes them somewhat offensive to those who do not eat them, there ought to be at least one day in the week called "onion day," upon which people who refrain must take the consequences! A medical authority says: "Those who are in the habit of indulging in raw onions may be consoled for the social disadvantages which ensue by the fact that onions are about the best nerve known. No medicine is really so efficacious in cases of nervous prostration, and they tone up a worn-out system in a very short time. Their absorbent powers are also most valuable, especially in times of epidemic. It has been repeatedly observed that an onion patch in the immediate vicinity of a house acts as a shield against the pestilence, which is very apt to pass over the inmates of that house. Sliced onions in a sick room absorb all the germs and prevent contagion. During an epidemic the confirmed onion eater should, however, eschew his usual diet, as the germs of disease are present in the onion, and contagion can easily result.

HEALTH EnrR Cr KILLED BY TOBACCO.

The sudden death of William M. Singerly, editor of the Philadelphia Record, adds another to the countless victims of the deadly cigar. Dr. Bernardy, who was Mr. Singerly's family physician, visited him the day before his death, and found him then in fairly good condition, with no weakness or pain, expecting to go down to his office the next day. But the end came suddenly, and without a word the strong man fell back dead. The explanation of the sudden death, which will apply to thousands of similar cases, is given by Dr. Bernardy as follows:

"Mr. Singerly was an inveterate smoker, and for years had suffered from what is known as a 'tobacco heart.' I forewarned his family that some day he would die suddenly in just the way he has. He knew that his heart was weak but laughed at the thought of danger. The end has come, however, in just the manner I had predicted and expected."

The rest of the world of smokers, who are diligently cultivating the treacherous "tobacco heart," will read this account of a smoker's death from the effects of tobacco, then light their deadly cigars and pipes, and go on their way to death as if nothing had happened. They, like Mr. Singerly, only laugh at the warnings of doctors and friends. They will stop laughing when they are dead.

—The Evangelical.

LOVE BEGETS LOVE.

A LADY was teaching her little girl her evening prayer. After a while she forgot the presence of the child, and her prayer took the form of an earnest thanksgiving for all that the child was to her. After she finished, the child sprang up and said: "Well mamma, I never did think you would talk about me to God in that way. But if that's true, what you told Him, I've been thinking (putting her arms about her mother's neck) that I'd never be a naughty girl again."

Your daily duties are a part of your religious life just as much as your devotion.—B.
**EVANGELICAL VISITOR.**

**TEMPERANCE.**

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

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**THE SHADOW.**

Drink, drink, drink,
It is only a sip at first,
And drink, drink, drink,
With never a dream of the worst;
But a ghastly shadow stands
With a mocking laugh and a taunt,
And whispers low of a life of woe,
And misery, grief and want.

Drink, drink, drink,
In a parlor rich and grand,
And drink, drink, drink,
The toast from a jeweled hand.

Drink, drink, drink,
Secure in your boasted might.
In the garden of early years
Life's habits grow deep and fast,
And the drinking song and the merry throng,
May end in a dirge at last.

Drink, drink, drink,
The shadow now has claimed its prize,
And drink, drink, drink,
Stand forth in his powerful guise.
Yes! Prophet of Death, stand forth!
Thou Vulture of Night, be known
If but to be raised in righteous wrath,
Secure in your boasted might.

There with Chaos and Ruin,
Eruct o'er the anguish you spread,
Endless distress for the living,
Eternal despair for the dead.

With every alluring delight,
And smile when the dark drifts out in the dark
To sink in the ocean of night.

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**NERVELESS DRINKERS.**

I took a drink when I feel like it," said a canal street business man, "and can't say that it has ever done me any harm, but I witnessed a little episode this morning that has haunted me ever since and has forced me to do a whole lot of thinking.

"I had stepped into a bar early to get a cocktail, and while it was being compounded a middle-aged gentleman came and asked one of the attendants to pour him out a little plain whisky. He was carefully dressed, and had all the marks of refinement and good breeding and his request was so unusual that I turned involuntarily to look at him. The bartender exhibited no surprise, and placed half a small glass of whisky at his elbow, but the instant he stretched out his hand I saw that the man was on the verge of nervous collapse. He shook like an aspen, and when he finally managed to seize the tumbler, its contents flew in every direction. 'Let me assist you, Colonel,' said the bartender quietly, and pouring out another drink, he leaned over and held it to his lips. The man said nothing, but gave him a haggard look that went into my heart like a knife. My God! what a look! Shame, humiliation, and abject animal terror.

It started the sweat on me like water. Well, he drank this whisky, stood still for a minute as if gathering himself together, and sauntered out as cool as ever.

"I asked the bartender if he had many such customers, and he laughed. 'Lots of 'em,' he said. 'There is not a first-class bar in town,' he went on, 'that doesn't patch up a few old boys like that every morning. They are not drunkards, but they've been at it so many years that their nerves are gone, and, altogether they don't know it, they are working on absolutely nothing but whisky. As soon as they get a little fresh fuel in the morning they are all right, but they come in scared out of their wits and thinking they're going to drop dead every minute. I'll bet that gentleman you saw can sign his name now without a quiver.' I walked out reflecting."

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**DRINK IN RUSSIA.**

**A CYCLIST,** touring in Russia, thus describes what he saw as he passed through a country town on Sunday: "Around the green and white church hundreds of Cossack women had assembled in their bright dresses. The vodka shops in the main streets were doing a rousing trade, and moujiks, incapable drunk on the fiery spirit, lay about in all directions. This is a Sunday installation observable throughout whole Russia—the women go to church, and the men get drunk. Vodka is the loadstone of every moujik and Cossack. They will drink it by the quart, just as the German will drink beer. Its effects are almost instantaneous, and it is frequently the case that a moujik will get insensibly intoxicated several times in one day.

The custom of the "treaktir" (proprietor or innkeeper) is to carry the insensible moujik very tenderly out into the street, and lay him in the middle of the road in order to give him breathing space and time to sleep off the effects of the potation. The Vodka shops are a government monopoly and the revenue derived therefrom is at the cost of the degradation of its subjects. — Exchange.

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**A MURDERER'S WARNING.**

The following are the last words of a murderer, who warns all, especially the young, never to follow his example:

"A murderer who was hanged lately made the following statement just before his execution: 'To every one I would say: Leave the wine cup alone. To the young, I would beg them to shun evil company. Had I heeded the advice of the Book of books I would not be here today. I would not have lived a life of debauchery if I had been true to my mother's counsel.' May this be a warning to all young people to abstain from the use of the wine cup and to avoid the association of evil companions, and to the older ones to be careful that they go before the young with examples worthy and safe to follow."

Ah! is this not the case to-day? How many of our young men are going down the path of eternal destruction without taking a thought of their soul's salvation. How many poor Christian mothers are praying for their sons and daughters to turn to God, but ah,—they heed not, until it comes to perhaps the gallows, and there they remember mother's teachings. How many a poor mother's son is led to the drunkard's grave from the effects of evil companions. Should this not be a warning to all who read; should we as followers of Christ, not try to avoid all such doings. God grant, God help the reader To be a header.

—A. Sterner.
OUR YOUTH.

"WHERE'S MOTHER?"

Bursting in from school or play, This is what the children say; Trooping, crowding, big and small, On the doorstep in the hall— Joining in the constant cry, Ever as the days go by, "Where's mother?"

From the weary bed of pain This same question comes again; From the boy with sparkling eyes Bearing home his earliest prize; From the bronzed and bearded son, Perils past and honors won. "Where's mother?"

Burdened with a lonely task, One day we may vainly ask For the comfort of her face, For the rest of her embrace; Let us love her while we may, Well for us that we can say, "Where’s mother?"

Mother with untiring hands At the post of duty stands, Patient, seeking not her own, Anxious, for the good alone Of the children as they cry, Ever as the days go by, "Where's mother?"

For the Evangelical Visitor.

A LETTER FROM INDIA.

DEAR Children:—Greeting in the Lord, I have not written to you through the columns of the Visitor yet. To the children of my home Sabbath School I have written in the form of a general letter, but of late the interest of the children, in Kansas, in our Indian children has increased so much, that one letter to the one school will not suffice, so I write a general letter to all the children that remembered our dear little Druperta, here in our girl's orphanage. I have written and told you how we found her, and how the Lord gave her to us in answer to prayer. The Lord has done so much for her since she is with us. She has lost her heathenish ways, and is now like the girls at home. She is an obedient child. When we ask her if she loves Jesus and prays to Him, she says she does. She is so happy since she came to us. Dear Children, you must not forget to pray for her. Pray that she may learn to know more of the love of Jesus.

Then, I want to tell you about a little boy that is living in a near village. This boy is of the lowest caste, (viz. the manges caste). The parents are living but they are very poor. For many years the Lord has been convicting them of their sins. They are convinced that their is but one true God, and that Jesus is the Son of God. But they have not been willing to forsake their sins, and be baptized. It means much persecution to the natives, to become Christians in India. The little boy tells us that he prays to Jesus every day. He says he doesn't worship idols anymore. He is too poor to go to school. He is begging us very much to send him to our school for boys in Akola. We are asking the Lord to open the way so we can send Him. We really think that the boy loves Jesus. Will you pray with us that the Lord may open the way for him to go to school. It only costs $15.00 a year to support a girl or boy in school. If we don't keep this family alive during the famine they will die. I wish you could see the many homeless children there are at the present time. The famine is only beginning. Think what it will be in the next nine months. Many homes are being broken up never to be together again. Many mothers with families are left to die. Many children without fathers and mothers are left alone wandering about on the barren plains of India to die. Many a heart is being crushed with sorrow.

Many times when I go out among the people, my heart is much moved to think of their greater need. Their temporal needs are very great, but their spiritual need is far more important. Let each of us ask what Jesus would do if He were here. Then let us ask the Lord what we can do.

Dear children, I thank you very much for your many nice cards. My prayer is that you may all do more for the children of India the coming year. Do not forget to pray continually for them. Christmas greeting to all.

Your's until Jesus comes, FANNIE L. HOFFMAN.

EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

Subscription, $1.00 per year; six months, 50c.

Ten days from date of issue, write us at once.

Individual requests must be renewed every six months as a matter of good faith.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to Geo. Detwiler, Abilene, Kansas.

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

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.

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

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

4. 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.

5. To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual request.

6. 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.

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

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9. Communications from the Visitor should be sent in at least ten days before date of issue.

Foreign Mission Order, Registered Letter, or Bank Draft, to O. Detwiler, Abilene, Kansas.

Entered as second-class matter at the Post-office of Abilene, Kansas.

Abilene, Kansas, February 1, 1900.

ADRESSES OF MISSIONARIES.

Ld. Jesse Engle
Mrs. Elizabeth Engle
Miss H. Frances Davis
Miss Alice Heise
Mrs. Sara Hess
Issac O. Lehman

Miss Barbara Hershey, Fordsburg, Johannesburg, South Africa.

D. W. Zook and wife, 10 Creek Lane, Lancaster, Pa.

J. Eber Zook, Lane, Calcutta, India.

Mrs. Amanda Zook, Calcutta, India.

J. I. Long, Choshe Chiba Ken, Japan.

Miss Fannie L. Hoffman, Khamgaon, Bera, India.

Miss Hettie L. Ferguson, Lahore, Morocco.

N. W. Africa, care of Mr. Rockefellar.

Miss Hettie Fernbaugh, Lagos, Nigeria.

J. O. and Mrs. Susan Casel, Gracias de Granada, via (New Orleans) Honduras, C. A.

Miss Elimina Hoffman Kellogg, Muktif, India.

INDIA FAMINE FUND.

A. G. Dysart, In $5.00
P. F. Lestern, Kan. 75
A. J. S. Hope, Kan. 2.00
J. G. Collingwood, Ont. 5.00

BENEVOLENT FUND.

Donogul, Kan. $5.00

FOREIGN MISSION FUND.

167 $5.00
168 5.00
169 1.00
170 1.00
171 56.08
172 5.00
173 5.00
174 5.00
175 10.00

We are informed by private correspondence that Bro. S. H. Zook, who left Abilene, Kansas, a few months ago as missionary to Mexico to which place he felt the Lord called him is now located at Hidalgo, Texas. On the Mexican border where he is for the time being engaged in studying the language with Elder G. M. Miller. On the way to that place he stopped at a number of places in Kansas, Oklahoma and Texas laboring as he had opportunity. May the Lord bless him in this necessary preparatory work, and may he become a successful worker in the field of His appointment. Our Brother is not out under the support of any Board going entirely on the faith-line. May he be held up by the prayers of God's people. Eld. Miller writes to the Editor of the 'Brethren' Book, "I thank God today for the salvation that makes glad the soul. I praise Him for answering our prayers, by sending Bro. S. H. Zook of Abilene, Kan., a Spirit-baptized preacher of holiness, to help us in this Mexican mission work. He is bravely taking hold of the Spanish language, and I think in less than six months he will be preaching the Word in Spanish. We need Bible readers to travel among the ranches, as above 50 per cent of the people cannot read, but nearly all gladly listen to anyone who will read and explain the Bible to them." Any mail sent to Bro. Zook at Hidalgo, Texas, will reach him.

A request comes from our Sister Vandervere of Elmer City, Michigan, that all of our readers, especially those who have been able to receive the Lord as Healer, and are out on the line of Divine Healing, unite with her in earnest prayer for the healing of her body. In order that the prayer may be in unison we will name the day, namely: Lord's Day, February 4, as at that time this issue will have reached its readers. Sister V. has been a sufferer—rheumatism—for a number of years, and has not been able to walk or help herself during these years. Bro. Reichard who visited her and sends in her request says, "she seems to be somewhat better and stronger than she was some time ago, being able to sit in her chair and can help herself a little better. She is still..."
hopeful of recovery, and is quite cheerful in this hope." Being personally acquainted with the Sister and knowing the circumstances of the family our heart goes out in sympathy for them and we hope this her request will receive generous consideration. We remember how some years ago Sister McTaggart of Nottawa Out, was so wonderfully restored and has since remained healed, as well as many others whose testimony has come to us so that we have faith that the Lord still is able and willing to heal the afflicted. Let all remember the Sister.

"WHAT IS THE MATTER WITH THE CHURCHES?" This is a question which is being discussed by many in one form or another. That the successful prosecuting of soul saving is greatly hampered and that efforts made in that way are of very meager results is evident everywhere. That the disease exists and is working great harm is well known, and many are the causes given by the doctors, but the finding of a successful remedy seems to be far away. We make a few extracts from a recent paper read before the Cleveland Congregational club by A. F. Skeele. After calling attention to the fact that during recent years there has been a marked decline in the number of conversions, he gives a number of reasons for the present condition, as follows: 1 "The increasing disuse of evangelistic methods." The revival meeting, with the appeal for immediate decision as declared by some overt act of confession, seems to be attended with increasing difficulties, and being falling into disfavor and disuse.

2. "The multiplication of organizations within the church. 3 "The multiplication and growth of organizations outside the church and competing with it at various points." Christian Science, Spiritualism, Faith-cure, Mind-cure, Psychology, Dowie-ism, Mormonism are named as being more or less religious and having an element of truth, while other elements are utterly spurious, and thus propogating their doctrines in the minds of the multitudes. Theosophy which is a reviving of the outworn doctrines of Buddhism claims already 125 societies with 3000 members in the United States. Then the almost numberless secret orders all of which are more or less deceptive, and which are so largely deceiving the men of the present day. Many saying, "The lodge or the club is church enough for me." 5 "The departure of the church from the New Testament ideal of preaching the gospel." It seems to be the general impression that the church is to do its preaching through a special class of men. To them the people say, 'You preach, and we pay. We will both pray, of course.' And then they wonder why more people are not converted. Whereas it appears from the example of the early church that the people as well as the preacher are to do the preaching." (Acts chapter 8)

"The evangelizing work was not assumed as a separate function by the apostles as a distinct class but was given alike to the whole body of Christian believers." The modern idea of preaching for a money consideration did not obtain then. "It is this dread mercenary idea of the whole business that is breaking the hearts of many faithful pastors, and eating out the spiritual life of our churches, and drying up the streams of conversion. "Is not the church today convicted of the sin of Simon Magus? Do we not merit the reproach of the apostle, "Thou hast thought that the gift of God, i.e., the Holy Spirit who alone can convert men, that He can be purchased with money." You preach and we will pay and the world will come to Christ." 6 "This suggests another reason why men are not converted, that the local church does not recognize its own equipment for doing evangelistic work." It seems as if no revival work either to revive the church or convert sinners can be taken up unless an evangelist is procured, while "we believe also that the local church of large numbers," made up of pastor and other officials, "and above all its covenanted membership is already possessed of an equipment equal to every kind of work, including the evangelist." 7. "And so we come inevitably to that reason which underlies all of these that have been named, to the cause that is fundamental in this discussion of the failure of the churches to win men, and that is the lack of a strong spiritual life." "We may call this worldliness, or materialism, or unbelief, or indifference, or the mercenary spirit, or a hundred other names, but they all reduce to this same thing, that we as the disciples of Christ, the members of these churches, do not have enough spiritual vitality." "But it is only life that can produce life. There is no such a thing as spontaneous generation, in the spiritual realm any more than in the physical." "Spiritual results can be produced only by spiritual forces. We must in every statement of the aims of the church be careful to insist upon the spiritual as essential and supreme."
OHIO MISSION.

Report for month of December is as follows:

Donations.

Katie Haugh, S.S., class, Glendale, Ariz. $ 3.00
Sister Beeter, Freeport Ill $ 1.00
Sophie Beater. 1.00
S. S. collection by Bro. Shirk. 10.00
Total. $ 16.00

EXPENSES.

Groceries. $ 2.00
Dry Goods, etc. 1.00
Shoes and mending. 2.00
Total. $ 5.00

From Laporte City, Iowa, by Sister Fike a box of clothing.

We thank the dear ones for the encouragement in the work. May God bless you all, Amen.

SARAH BERT

6001 Peoria St. Englewood.

Report ending January 15, 1900.

Donations.

Bro. J. Eisenhower. $ 10.00
In His Name. 5.00
Bro. McCulloh, Ill. 50
Rent for the hall. 8.75
In His Name. 1.00
Total. $ 29.25

EXPENSES.

Due Mission. $ 73
Groceries. 7.15
Rent. 12.00
Total. $ 92.48
Balance on hand. 37.

In addition to the above we will say: we are still on the way and rejoice in the Lord and know that He is our defender if we will trust Him; it is well if we can feel the presence of the Lord amidst all the Powers of Darkness wherewith we are surrounded. But we have a sure foundation to stand upon which is the Word. Praise the Lord. If we would have to hold up the opinion of men before the people we would be left, but if we have the, thus says the Lord, whether it will be accepted or not it will still stand. O may God help us to have our eyes fixed upon Jesus that He may lead us and speak to us. Oh how we need Him so much in the work here whilst the work is going on and souls are seeing the Light yet we fear that darkness will overcome them. But some of them are praising the Lord for what He is doing for them; and trusting God that He will give them the victory. Will you help to pray that the work may be laid upon our every heart. What the Lord is going to do with us we know not but this we know that we want to follow Him and whether it be according to men's opinion or not, only so it is to the honor of God. Pray for us, and especially for the work that God may carry it on to His glory. We are glad to state that Bro. A. Zook from Illinois was with us a few weeks. Also Bro. J. Trump over one Sunday and whilst we have had no special effort yet we were much encouraged by their presence having pleasant calls and hope the Lord will bless them for their work. Praise the Lord for His goodness which endureth forever, Amen.

B. L. BRUBAKER AND WORKERS.

COMMITTEE REPORT.

TO THE Church of the Brethren in Christ in general and to whom it may concern: "May the Peace of God which passeth all understanding keep your hearts and minds through Christ Jesus," Amen.

General Conference in May 1899, at Mastersonville, Pa., decided to establish a permanent place for worship and to continue the Gospel Mission work, now known as the Philadelphia Mission founded and carried on under the auspices of the Brethren and Sisters in eastern Pennsylvania, and which Conference appointed a Committee to solicit means wherewith to either purchase or erect a suitable place of worship and whenever enough means have been obtained to defray such expenses the work was to be begun. Now in consultation with a number of Elders and official Brethren, after a thorough investigation, it was decided that about $3,200 was needed and while the committee of solicitors with the aid of sub-solicitors throughout the Brotherhood have succeeded in collecting about one-half of the amount needed so far, and while recently ministering as well as other Brethren from near and far have been to the Philadelphia Mission and participated in the work, coming directly in contact with the circumstances existing there, have, under much prayerful consideration, concluded that an urgent effort should be made to proceed with the work of soliciting the balance of money needed to secure a permanent place of worship. The soliciting Committee remember the fact that some of the Brethren and Sisters have already heartily responded to the call and for which they on behalf of the Church tender their heartfelt thanks. Yet the appeal now comes to the Brotherhood from the dear ones of our beloved Body in Philadelphia, as well as the decision
of General Conference to help the matter along until sufficient means have been secured to undertake the work of building or purchasing.

For this reason the committee hereby submits a list of what has been solicited:

- S. Engle, Phil. dist., Pa. — $60.00
- T. Reichard — 62.00
- M. Morrison — 40.00
- E. Hess, State College Morrison Cove district, Pa. — 25.00
- A. Stoner, Martinsburg, Morrison Cove district, Pa. — 34.50
- S. J. Long, Cedar Springs, Pa., no solicitor — 4.00
- D. L. Gish, Glendale, Ariz. S.S. — 10.00
- J. M. Boxelder, Canton, dist. Ohio — 10.00
- A. B. Wingert, Northampton, Dayton district, Ohio — 24.17
- J. C. Longacre, Jr., Dayton, dist., Ohio — 11.44
- S. D. Stutsman, Smithville — 15.00
- J. D. Breethbill, N. Franklin dist. Pa. — 150.41
- S. D. Wingert — 32.30
- W. L. Garber, Dallas Center, dist. In. — 30.00
- W. Hess, Shippen, dist. Pa. — 35.00
- W. P. Keely, Silverdale — 122.50
- H. W. Smith, Sippo, Ohio — 12.20
- M. Hausperger, Green Lake, Mich. — 20.00
- A Bro. Louisville, Ohio, no solicitor — 3.00
- G. S. Wingert, S. Franklin dist. Pa. — 19.25
- John M. Myers, Upton, Pa. — 36.75
- J. D. and J. A. Kefer, Likens Valley, dist. Pa. — 12.00
- Elie Eshelman, Florin, Ephrata dist. Pa. — 40.50
- J. B. Nisley, Cumberland — 100.15
- Noah Hess, Pequan dist. Pa. — 60.00
- E. M. Engle, Manor — 40.00
- Mary Code, Donegal dist. Pa. — 35.05
- J. Lehman (deceased) — 162.25
- A Bro. not known — 10.00
- David Brein, Hummelstown dist. Pa. — 22.10
- H. K. Heider, Palmyra, dist. Pa. — 205.00
- A Sister, Martinsburg, no solicitor — 1.00
- A. B. Musser, Harrisburg, dist. Pa. — 50.00
- J. M. Engle, Newbern, dist. Ken. — 53.00
- S. Hoover, Lemasters, Pa., no solicitor — 10.00

Total: $1,593.23

J. N. Martin, A. B. Musser
E. M. Engle

EASTERN PENNSYLVANIA NEWS

A SERIES of meetings was commenced in the Brethren's meeting house near Gratersford, Montgomery County Pa., on Thursday Dec. 14, 1899, and was continued for six nights. Bro. William Longacre of Thompsontown, Pa., broke the bread of life. The meeting closed on the evening of Dec. 19. We hope the seed sown may bear fruit. Bro. George Tyson brought Bro. Longacre to Souderton on Dec. 20, a distance of about 12 miles where meetings were announced for two nights in the Brethren's meeting house in Souderton, where the Brethren tried to hold forth the Word of God. Arrangements were made for service in the Brethren's meeting house in Silverdale, Bucks County where Bro. Longacre preached two nights and the Sunday forenoon regular service returning to Souderton again in the afternoon and preached at 2 P.M. Bro. Isaac Detwiler of Manheim Lancaster County arrived, and helped the Bro. to preach the Word; there was also meeting in the evening and Christmas forenoon.

May God add His blessing is my prayer.

HENRY F. ROSENBERGER.

Souderton, Pa.

MISSIONARY.

HONDURAS.

A NUMBER of months have passed since we last sent a message through the VISITOR to our friends and beloved Brethren and Sisters in the Lord. During these months the Lord's care over us has been constant, and we have been kept from sickness, although the past months are considered the most unhealthy of the year, and many of the people here suffered from a kind of malarial fever. To the Lord who keepeth us be all the praise. How manifest is grace in all His dealings with us!

The time has been spent quietly in the study of language, without any special incidents occurring, except that of the departure of our sister, Mrs. Torrence, for the United States. This course made our home seem lonely, as we are now left quite alone in this city of strangers, there being no one of like delightful faith with whom to converse and worship. But the promise of the Lord is with us still, and not only the promise, but He Himself is with us, and will be always. Bless His Holy Name.

There are trials, of course, but why should we speak of them? We have ample opportunity to learn to know our own insufficiency, but we are convinced that it is of grace, too, that this is shown to us, and it is in order that we may learn to depend on the all-sufficiency of Christ. It is very evident from Scripture that the kind of workers God wants are such as may be represented by 0 plus Christ. And so our desire and prayer is that we may more and more fully enter into this profound mystery: "Christ in you the hope of glory."
By an accident in the cooking room it is impossible to give the balance of Bro. J. G. Cassel's article "Honduras." For this we are very sorry. In describing this feast he says, that while it is to be of a religious nature, yet it has in part been adopted from the paganism of the Indians, and that it is tolerated by the priests some of whom are not in favor of it. It is said that whenever a priest has opposed and abolished it some affliction has visited him and he could not but restore it again. The present priest had an experience of it and it is said that he paid money to have it restored again. After the performance at the church it is repeated before the priest's house which looks on while the performance is gone through with.

Drinking and quarrels are accompaniments of the feast and during this one a quarrel started between two men right in front of Bro. Cassel's house which resulted in the shooting of one man that he died. All this is evidence of the darkness and superstition that exists in that dark land, and Bro. Cassel expresses his longing desire to reach this people with the Gospel of Jesus so as to save them from it all.

In conclusion he expresses sympathy and brotherly greetings for the fellow-workers in Africa where there is the scourge of war, and in India where is the scourge of famine.

MATOPPO MISSION.

BULAWAYO S. AFRICA NOV. 5,1899.

We have written a report quite recently, but the special experience since yesterday noon (Saturday) until today noon (Sunday) was such as to prompt us to attempt another. To begin with we refer to the large swarm of locusts which began to soar over us yesterday noon, continuing until night, at which time millions had passed over us, and millions more lit up trees, grass, and ground until in places the trees were literally covered changing their appearance into an artistic red. The afternoon was in part spent in driving them from the gardens, which is the only product which they could materially damage at this time.

In the morning our ears were greeted by native yelps even, before daybreak who passed over the Mission ground in persuasion of the locusts which had settled all around us, but, having chosen especially for their camp a place two or three hundred rods from the buildings. After daybreak we heard the chorus of the natives in the direction of the heards of the locusts, seemingly, in full glee. For a morning's walk, and to satisfy our curiosity as well, a short stroll was taken where to our surprise we saw what answers well to the Biblical picture of Egypt's plague, to wit, "the earth covered with locusts."

Our first observation of the natives was to see a man with a large sack holding two bushels, or more, of already gathered insects on his head strolling up the rocky steeps toward his home; hastening on, we soon saw another group who had a cowhide, usually used as a dress, in which they had all of two bushels, busily tying up the corners and whipping back the crawling creatures until they had projected a stick underneath the knots and giving it a few twists, after which the unfortunate creatures were obliged to be content with their imprisonment, and pending fate. Near by stood another vessel in the form of an urn, which also was filled and plugged at the top. After a salutatory exchange I invited them to worship (it being Sunday morning) and to the joy of my heart when the hour of worship came they were on hand.

We now wended our way to the house, musing with astonishment over the hundreds of thousands of these pestiferous creatures which at every step, tried to soar into the air, but because of the coolness of the night were not able to do so, until a few hours later, when it would have been to the surprise of the novices, to see that they had left, almost to a unit, having actually done no material damage.

After we had taken our breakfast, a number of natives came by with large parcels on their heads, some containing several bushels, the bearers full of jubilation, saying, they would now have a feast to eat, (meat) which we also invited them to worship only to hear the reply, si paga intete, (we must roast our locusts).

We anticipated a small assembly, which from a heathen standpoint was only reasonable, some of our company not looking for any gathering at all. However when the hour came we assembled with about as many hearers, as missionaries; we took up our service during which group after group came in until we found occasion to confess to the audience that they had greatly disappointed us. After the usual opening services, by song and prayer, Sister Davidson read from Luke 16:19 to the end of the chapter. After some appropriate comments others followed and then tried to draw to a close by prayer, when bowing, privileges of the Kristen prayer, when immediately a young man of about thirty began to open his heart in prayer. After some earnest appeals to a throne of grace the thread of his prayer broke, and he burst into anguish, and agony of soul, with such pathetic sobbings and weepings that can only be described in the language of Paul when he said, "the Spirit itself maketh intercession with groanings that cannot be uttered."

If we have ever witnessed the above verified it was indeed in this case; the congregation lingered on the knees for quite a while taking alternate turns in prayer in his behalf, in the meanwhile believing that the Lord was preaching the loudest sermon that had been preached on the mission; some going to the penitent one trying to give words of comfort or advise, which was only met by a renewal of his agony.

The time had now fully come, after the patient waiting of the congregation, to dismiss, to gather again after a short recess for Sunday School. During this time the workers had another special prayer with him; the burden however by this time had lessened, and was rolling away; we trust peace has come to his heart, to the glory of His Name Who saves even the heathens of these Matoppos. Can the Church at Jerusalem rejoice?

Nov. 11. One week has passed since writing the above, with its ordinary changes, noting no special events, only that we today again had a good attendance, and trust the word spoken may have fallen into good soil, whence it will spring up and produce fruit unto eternal life.

We are happy to report continued health, with the common blessings, and comforts of this life.

May we ever be remembered at a throne of grace by the dear ones of the home-land. May love, peace, and harmony reign, and the Lord's work prosper, is the prayer of your brother, and Apostle to the heathen.

JESSE ENGLE.

SIGN OF THE TIMES.

DEAR Brother:—In reply to your inquiry I will give you an epitome of the view of many of God's faithful witnesses, as to the signs of the times, in which I profoundly concur.

There are two great masterly causes for the present delocation in the spiritual life of the church, and the decrease of conversions.

1. The Destructive Criticism which impairs and undermines faith. "The mother grace," in clergy and laity.

2. Our splendid, intellectual, materialistic and secular civilization bewitches the people with a craze of money-making, worldly pleasure and monumental egotism. Christ is crucified between
two thieves, Business and Pleasure. God shows us the remedy:—believe God and come out from the world. From these two roots crop out some seven off-shoots, or manifestations.

1. The neglect of home religion and devotional meetings, to counteract the outside influence of worldliness and secular education.

2. The frenzy of pleasure in worldly amusements and the functions of hypocritical and hollow-hearted society. "Society" is now doing more to injure the spiritual life of our city churches than the saloons.

3. "The Amusement Heresy and Cooking Store Apostasy" in the churches, opening a wide door for fellowship with the world in Merchandising, Feasting and Fun. The less piety a church has, the more oysters, ice cream and fun it takes to run it, and the faster it runs God.

4. The general and unprecedented prevalence of novel reading among church members and Sunday School children and the re-hashing of them even in the pulpit.

5. The multiplication of special days which simply create and nourish the love of newfangled Christianity. For example, says another, if I have a ten-acre lot, and in selling it, I keep a square rod in the midst of it as my own, I have a right of way across what is sold to another, to get to my reservation. He cannot help it, and if he attempts to prevent it, I call in the road commissioners, and they make a road for me.

6. The craze of organization in the church, added to outside lodges, which cumbers and confuses the church with the clutter of unblest machinery, promotes worldly formality, and the clannishness of classes rather than the catholicity of Christianity.

7. Last but not least, the secular, sensational and cowardly preaching of "Society" and the re-hashing of them even in the pulpit. E. P. Marvin in Gospel Message.

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6. The multiplication of special days which simply create and nourish the love of newfangled Christianity. For example, says another, if I have a ten-acre lot, and in selling it, I keep a square rod in the midst of it as my own, I have a right of way across what is sold to another, to get to my reservation. He cannot help it, and if he attempts to prevent it, I call in the road commissioners, and they make a road for me.

7. Last but not least, the secular, sensational and cowardly preaching of "Society" and the re-hashing of them even in the pulpit. E. P. Marvin in Gospel Message.
There are many lonely ones scattered here and there that are yearning for and need the sympathy and prayers of God's children. Such are too much forgotten and neglected and they have peculiar trials and temptations to pass through. But let all such put their trust and confidence in God for He is our Refuge and Shelter, and He will never forget nor leave his own. A private letter from one of such is before us, and though not meant for publication we venture to make some extracts. She says, "Dear Brother, I felt like writing a few lines to you in my loneliness. We have again stepped out of the old year into the new. Many that started with us in the last year have passed away. I am yet among the spared ones. I praise the Lord for He is our Refuge and Shelter, and praying that I may not be like the foolish virgins having only a lamp and no oil, if that is lacking then all will be lost." She speaks of her limited opportunities of a place here.

**OUR DEAD.**

**HOOVER.—Died near West Milton, Ohio, on December 6, 1899, Hettie Ellen, daughter of Bro. John N. and Sister Mary Hoover, aged 7 months and one day. Funeral services conducted by Bro. J. W. Hoover, Buffalo, N. Y., assisted by Bro. A. M. Engle. Interment in Highland Cemetery.**

**LONG.—Died, on December 22, 1899 at Howard, Pa., at the age of 74 years and 23 days, Sister Hannah Long (nee Kaufman),Belief of the late Conrad Long. Deceased was a quiet, unassuming member of the Brethren in Christ Church, for a number of years. She suffered several months with a sore toe, and from which death resulted. She "fell on sleep" peacefully in Jesus and her remains were laid to rest by the side of her husband on the 24th of December to await the resurrection morn. The Brethren, J. H. Myers of Mechanicsburg, Pa., and Martin Miller of Martinsburg, Pa., officiated at the service making use of Rev. 14:13: "And I heard a voice from Heaven saying unto me write: Blessed are the dead who die in the Lord, from henceforth, ye, and in the Spirit that they may rest from their labors and their works do follow them."

Asleep in Jesus! Blessed sleep, From which none ever wakes to weep; A calm and undisturbed repose, Unbroken by the toil of toil.

Asleep in Jesus! O how sweet, To be for such a slumber meet; With holy confidence to sing, That death's dear slumber he renowned sting.

Asleep in Jesus! sleep so sweet, Affects this precious hiding place; On Indian plains or Lapland's snow, Believers find the same repose.**

**SOME ALLS OF THE BIBLE.**

For every creature—Psal. 119:90,91.

Plentiful—Romans 15:13.

For you and your friends—1 Tim. 2:4,6.

Titus—2:11.


God's promise—Gen. 39:3; Psal. 34:19.

Unchangeable—Matt. 5:18.


None shall escape—Luke 13:3; 2 Cor. 5:10.

What we must give up—Luke 18:22.

Heart searching—John 4:39.


Power—Acts 4:33; Rom. 8:37; 1 John 2:27.


Our constant companion—Gen. 21:22.

Something lacking—1 Cor. 13:2.

A thorough work—1 John 1:9.

Our reward—Rev. 2:17.

**—ALBERT T. HARRIS.**

Every man has his own lot, his own power, his own opportunity, his own responsibility. God asks no man to use what is another's, but only what is his. It is enough for a man to account for what has been given him, and about the ownership of which there is no room for doubt or question. A young Christian, seeing evidence of the strong faith of a friend of his, said, as if half envious of the other's gift, "I wish I had your faith." "You have no right to my faith," said the other; "it does not belong to you any more than does my size or weight or special training. You'd find it wasn't suited to you if you had it." "Well, at all events, I wish I had more faith than I have." "What do you want more faith for than you have? You are not using the faith you have. If you used the faith you have, you'd have more. If you had more faith now, you'd have just so much more unused possessions to account for." Let us thank God that He will not call us to account for what He has not given us. But let us remember that we must give account for the use of all that we have.—*Sunday School Times.*