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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
THE SECRET OF PRAYER.

In the word of God there are two things prominently set forth concerning prayer: one is secret prayer, and the other is the secret of prayer. While preaching the Sermon on the Mount, Christ told the people not to stand in the streets, that they might be as the hypocrites, who would stand in the streets, that they might have glory of men, but He says, "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." The point He desires to bring before their minds was, that they seek to attract the attention of no one but the Lord in time of prayer. This is truly what some may term the secret of success in prayer. Then what we call the secret of prayer is, whether we are alone with God in a secret chamber or in the bustling, crowded streets, our hearts and minds may be so centered upon the Lord that our surroundings may be forgotten so far as seeking the attention of others is concerned. But as our humble prayers go forth unto the Lord He will hear and answer.

We read of the Pharisee who made a long prayer, and commended himself before the Lord as a great man, and unlike that poor publican, but his prayer had no weight with the Lord, but passed by as the wind. But let us notice the prayer of the poor publican. He feels his weakness, realizes the condition of his soul, feels too unworthy to look up, and, with his head bowed down, smites his breast and says, Lord, have mercy upon me, a sinner. He was not praying to the people around him, or to be seen of men, but he was looking unto the Lord with all his heart. Was that prayer heard? Yes; we are told in the precious Word of God: "That man went down to his house justified. Truly he had learned the secret of prayer, and that was with humbleness of heart to call upon the Lord and believe not only that He is able, but that He really is a rewarder of them who diligently seek Him. And now as we have learned that the secret of prayer is believing prayer, let us open the precious Word to Mark 11:24. Jesus said, "Therefore I say unto you, Whatever things ye shall pray and believe, ye shall have them." Oh, what precious words! Although spoken hundreds of years ago, yet they come ringing down to us. Such loving words! "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He heareth us, whatsoever we ask, we know that we have the petitions that we desired of Him."—1 John 5:14,15. Dear reader, do you realize that this is God speaking to you? Have you been measuring up to the Word and receiving at His hand as you should? "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him because we keep His commandments, and do those things that are pleasing in His sight."—1 John 3:21,22. If you have never been in the habit of spending some time each day in earnest secret prayer, begin at once keep it up day after day, not in a careless sleepy manner, but with real confidence and faith, believing and you will find yourself increasing in the ways of the Lord, and your spiritual strength renewed day by day, and the power of God resting upon you and manifesting itself in your life as never before.—Scl. by Amos Wolgemuth, Mount Joy, Pa.

Oh, that our friends were well in soul! We are not sufficiently concerned about this best of health! When they are well in soul we are grieved to see them ailing in body; and yet this is often the case. The soul is healed and the body is still suffering! Well, it is by far the smaller evil of the two! If I must be sick, Lord, let the mischief light on my coarser nature, and not on my higher and diviner part!—C. H. S.
IT JUST SUITS ME.

What a wonderful salvation!
For its length and breadth and height
Far excel the grandest knowledge
Of the seraphim in light;
I can never, never fathom
Half its holy mystery,
But I know it is for sinners,
And it just suits me.

CHOIRS.
It just suits me,
It just suits me.
This wonderful salvation,
It just suits me.

Oh, this blessed "whosoever."
Calling everyone who will,
The sparkling living waters,
Flowing fully, freely still;
No, I know not why He loves me,
But His blood is all my plea;
I can trust his "whosoever."
For it just suits me.

Precious promises of Jesus
Sweeping every human need!
For the grace of our redeemer
Must his highest thought exceed;
To the mighty royal storehouse
Let me use the golden key.
Find the special, tender promise
That will just suit me.

What a perfect, present Savior
What a true and loving friend!
Can we ever praise Him rightly?
That will just suit me.

May it just suit me.

THE SECOND COMING OF CHRIST.

NUMBER EIGHT.

THE CLOSE OF THE GENTILE PERIOD
AND THE RESTORATION OF ISRAEL.

IT IS an undeniable fact that the
Gentile Church has shamefully apostatized from the apostolic teaching, faith and practice. There is, however, no lack of zeal to proselyte. It is now in that respect as it was in the days of Christ when the Jews compassed land and sea to make one proselyte and when he was become so, he was made twofold more the son of hell than they themselves.

We hear of very few conversions. The New Birth is being resolved into moral training, moral philosophy, infant baptism (christening), and into other unscriptural doctrines.

"Hobbyism" is also a thing that

is quite prominent and is leading many into fanaticism. The whole Word of God must be taught, believed and practiced to attain unto Christian perfection, and be a power in God's hand.

There are many heterodoxical teachings by which multitudes are deceived—such as Spiritualism, Christian Science, Baptism of Fire, Glorification of our bodies while in this natural life, etc.

Hypnotism has been astonishingly developed in the last few years, and is a great power in the devil's hands in the seduction of women, and fraud of various kinds. Thousands are being trapped in its magnetic coils and are led to ruin and death.

It has already found its way into divine services; and when persons were protrasted under its influence it was mistaken for the power of the Holy Spirit, and was called "Under the Power." Peter fortells us that false teachers should arise "Who privily shall bring in damnable heresies." The spirit of heresy is to be dreaded because of its love and unity destroying power. The Jews began to divide themselves into sects about the time of the Maccabees 175 B.C., so when Christ visited them He found Pharisees, Sadducees, Essenes, and Herodians. How many sects will Jesus find when he comes the second time? They are too numerous to mention.

Unity is not an infallible proof of the spirit of Christ: but where the spirit of Christ is there is universal Unity. Paul severely rebuked the spirit of division when he discovered that some of the brethren stood for Cephas and some for Christ. Today we find some stand for Calvin, some for Luther, some for Wesley, others for Fox, Campbell etc.

Read Jude 18, 19, 20.

Christian people, even ministers, deacons, elders and bishops are yoking themselves with unbelievers, sanonkeepers, adulterers, fornicators and all manner of wicked persons by the most solemn form of oaths in secret orders some of which reject the name of Christ, and then on Sunday stand in the pulpit and teach that Jesus Christ is the Savior of the world, and that there is no other name whereby men can be saved than the name of Jesus. What a sin and inconsistency!

No wonder there is no Holy Ghost power in the church. The so-called church is also full of literal adulterers. Our country is fighting polygamy to the extent that Roberts was not allowed to take his seat in Congress, and at the same time recognizes laws as constitutional that allow to marry as often as they please if only a divorce is secured which is an easy matter to do under our present laws.

The only difference then between polygamy and our laws is this: polygamy says you may have a half dozen wives or more at once. Our laws say you may have a half dozen wives but only one at a time. Worst of all, many of the professed Christians sanction and live in this God-forbidden adultery. It is menacing the morality, purity and safety of our fair land. As soon as our homes are polluted and debauched, so soon is our government jeopardized and wrecked. Blighting the home, blights the nation. May God speedily raise up some one to create a law in harmony with the Gospel and purify our nation from this awful abomination.

HOW MANY WOULD BE LEFT IN THE GENTILE CHURCH

if all the anti-Christ, fornicators, adulterers, hypocrites, liars, thieves, covetous, infidels, votaries of fashion, freemasons and those belonging to similar organizations, railers, self-righteous, and murderers were rejected?—comparatively few. Many have a form of godliness but deny the power thereof, and some claim to have the power but repudiate and disparage the form. Form is not religion, yet there can be no religion without a form.

LOOK AT OUR CHRISTIAN NATIONS

that at the cost of innocent human blood are making acquisitions and establishing imperialism, actuated by avarice and fame. Take England for an example who has for centuries been guilty of that crime, and now is engaged in cruel and tyrannical war with the Boers in Southern Africa.

In 1840 when Zim, the Emperor of
China, made a strong effort to close the door of his empire against the awful opium traffic. England at the mouth of the cannon coerced him to yield to the importation of the opium produced in India for which she gets a revenue of £2,500,000 yearly. China now averages the consumption of twelve tons per day. The people of this generation have a vague idea of what Christianity is. It means to live like Christ.

The Scriptural prophecies point strongly to a time when the Gentile period shall close. Jesus Himself said that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Luke 21:24. Paul to the Romans, says—"I would not have you ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in." The word indicates a definite time. "There shall come out of Jacob a remnant, and shall turn away ungodliness from Jacob; for this is My covenant unto them when I take away their sins." "The gifts and callings of God are without repentance." The word indicates a definite fulfillment.

ISAEL SHALL UNDERSTAND.

"Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them anymore there."—Ezek. 39:28,29. "And I will multiply them upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, as one that is in bitterness for his first born."—Zech. 12:10.

"Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days."—Hosea, 3:5. The Apostle James in a council meeting at Jerusalem gives a strong quotation. "Brethren, hearken unto me: Simeon hath rehearsed how first God did visit the Gentiles to take out of them a people for His name. And to this agree the words of the prophet; as it is written, After these things I will return, and will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up; that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who maketh these things known from the beginning of the world."—Acts 15:13-18. "Essias also crieth out concerning Israel, though the number of the children of Israel, be as the sand of the sea, a remnant shall be saved; * * * and except the Lord of Sabaoth had left us a seed we had been as Sodom and been like unto Gomorrah."—Rom. 9:27-29. This means if a remnant would not have accepted Christ they would have been totally destroyed or exterminated even as Sodom and Gomorrah. "Having therefore such hope we use great boldness of speech, and are not as Moses, who put a veil on his face (Continued on page 115.)

LORD, revive Thy work in the midst of of the years make known: in wrath remember mercy. Revive, means, to return to life; to recover life.

Where there is necessity of return to, or recovering life, it is clear that there has something been lost that was once in possession. It also means, reanimation, which would imply that some of the life may yet be remaining; and the prayer of the prophet in the above words is for a returning to vigorous life. God wants more than a meager existence, and would say in the language of the apostles, "Be ye strong in the Lord" which is a positive command on the part of God.

There are many reasons why revivals may specially be needed in the present day. The impression seems prevalent that the pressing need of the Christian Church at large is an old-fashioned Holy Ghost revival.

Not necessarily manifestationistic or demonstrational, in bodily exercise; but one in which the fruit of the Spirit may become more prominent in the hearts and lives of men and women professing godliness; that we have more than a mere empty, hollow profession, only "a sounding brass." Some of the characteristics of such a work may be looked at as follows:

Firstly; it must begin in the heart, when it is of God it is a heart work. Also it needs to begin with the preacher and the members of the church. It will bring about a careful and thoughtful reading, and study of the
Bible, which is one thing that is too often neglected by the young Christian.

A young man who had become a Christian, once requested a call from his pastor, to consult him as to his spiritual condition, realizing that there was something lacking with him. The pastor on entering the room noticed the Bible lying up somewhere, well covered over with dust. He took it down, blew the dust off, when the young man took the hint and said, I see now what is wrong, he failed to feed on the WOARD OF GOD. Again, it will have the effect of the family altars being erected, that have been broken down and neglected; and also take the dead formality out of our devotions in the family circle, and the worshipping be in spirit and in truth.

It will bring about on the part of each member of the Church, a profound interest in the salvation and welfare of our fellowmen, taking away the fear to talk to our neighbors about their soul's best interests, away the fear to talk to our neighbors about their soul's best interests, and labor personally with them to bring them to Christ. Furthermore; and as the twig is bent, the tree in-verse, that have been broken down and neglected; and also take the dead formality out of our devotions in the family circle, and the worshipping be in spirit and in truth.

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One, that will take away the disposition, always to be looking out for No. 1 and will not feel it when slighted, or unkindly spoken of. As one has said, get to the place where we live on "cold shoulder, cold tongue" and slights. Conclusively read 1 Pet. 3:9-15.

Dear Editor: We feel impressed to call especial attention to an article of Bro. S. G. Hall, in a late issue of the Christian Conservator under the caption, "Feed My Lambs" which we consider is directly to the point, and would that the principles therein taught were universally practiced.

The writer was converted in early life (68 years ago) in a portion of the country where experimental religion was but little known. But we had a mother who found the Savior in the parsonage of her sins in 1827 who knew how to FEED the LAMBS of her FOLD. And the companion of ours with whom we shared joys and sorrows for 58 years and who bade us farewell three years ago, being the mother of five daughters, all of whom were converted in early girlhood, and not one of our dear ones backslid. Two of the number have been taken from earth to glory, and the remaining three continue faithful, but the secret is, they received proper food and tender nursing from her who had nourished them at her breast, coupled with a godly example at home, whereby she taught them to shun the superfluity of the world, and adorn their Christian profession, and as the twig is bent, the tree inclines.

We as a church profess to be a peculiar people, and are expected by the world to exemplify a holy life, being taught in the Bible and also by our worthy fathers not to be conformed to this world, while mothers who profess to be the followers of the meek and lowly Savior and their daughters by their side are dressed in the style of the world, with feathers and artificial flowers, spending their money in buying those costly articles, while millions of our fellow men in India are starving for bread and also millions elsewhere for the Word of Life. We are to be "transformed by the renewing of our minds," which is our only safety and yet how vain and inconsistent to see wives and daughters of preachers wearing jewelry, feathers, and artificial flowers, whereas the minister's wife, should be ensamples of the flock, (the twain are one) and while the standard is being thus lowered need we wonder that churches are being filled with unconverted members. Like priests like people, as the preacher and his wife may be considered the index of their flock.

For a long time we have seen an evil among many Christian families in rearing their children and we are sorry to say, as time advances the evil seems to increase. We allude to the extravagance and style in which many of our Sisters dress their daughters with those artificial flowers and in some cases rings on their fingers and yet we are commanded in Holy Scripture to abstain from those things. In speaking to a Sister a short time ago who had an only daughter of about seven summers, her reply was, "If it do her no harm." We replied, how about others as we are creatures of influence and are said to be the light of the world. It is also written "Thou shalt not steal," and "Thou shalt not kill," or could we suppose that some of our good Sisters suppose the magnitude of the crime to be less in the former than in the latter? Whose money is used in buying those superfluities as all who believe the Bible to be the Word of God will readily admit that we are only stewards with borrowed capital, for the earth is the Lord's and the gold and silver is mine saith the Lord and in a little time we shall be called to give an account of our stewardship. We have known a number of married Sisters who wore what they called engagement rings and when told as a professor of religion, they should lay it off, they would reply, "O dear me I cannot do that, my husband bought that and I wear it as evidence of my
of the world are clearly seen being understood by the things that are made, even His eternal power and Godhead." Take a sinner and place him in a holiness meeting, freighted with the Holy Ghost and the power of God manifested, he will at once acknowledge that God is there. Yet he does not see God as the pure in heart. The sinner when he is brought to face God, like Felix trembles. He fears, he trembles, and does not like to see Him.

Again in 2 Cor. 5:10 we read, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Here we learn that all we, saint or sinner "shall see God." Yes, we shall all appear before God in judgment. The sinner seeing God trembles, because he sees his deeds are evil and God is just and righteous. Instead of being blessed is terror-stricken. In fact he cannot endure God's presence.

Christ Says, "Blessed are the pure in heart." It is their normal condition to be blessed. The blessings cannot help but come. They are not blessed because some one else is, but because they shall see God. They see God in everything, for Paul said that everything worketh together for good to them that love the Lord. They not only see Him as Peter, James and John when He was transfigured on the mountain, apart by themselves; but they also see Him when they are taken by the Spirit into the wilderness to be tempted of the devil. They see His hand when they are led through severe testings. They are Job-like when their stock is destroyed, their sons and daughters taken from their side and even the devil permitted to attack their bodies. They rejoice in the Lord for His presence and say, "Blessed is the name of the Lord." Through all these things they are blessed because they see God. Yet they do not see Him as He is, but they endure as seeing Him who is invisible. They see Him by faith. Thank God we need not wait till death, or till His coming, or till that Great Judgment Day to see Him. No, No; but as soon as we are pure in heart we shall see Him in all things. Glory to God.

Enoch knew what it was to see God in this life; for he walked with Him four hundred years. Moses saw God when he left Egypt; for he endured as seeing Him who is invisible." And we may well say like Paul that time would fail to tell of Gideon, of Barak, of David, of Samuel and of the prophets and apostles, they saw God. It is an undeniable fact that the pure in heart shall and do see God even in this life. Glory to His name!

Paul says that in this life we only see through a glass darkly. Now if this is only seeing through a glass darkly, what must it be when the glass is removed and we shall see Him as He is.

Dear brother and sister go on; it is blessed now but soon we shall see Him in all His splendor. Glory to His name!

Tabor, Iowa.

J. O. LEHMAN.

THE OFFICE OF THE HOLY GHOST.

"Wherefore I say unto you. All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men, and whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world neither in the world to come."—Matt. 12:31-32.

"But he that shall blaspheme against the Holy Ghost has never forgiveness, but is in danger of eternal damnation."—Mark. 3:29.

THERE question has been asked many times; What is the unpardonable sin? but how seldom is it answered; Jesus explain: "Because they said, He hath an unclean spirit."—Mark. 3:30.

"This fellow doth not cast out devils, but by Beelzebub the prince of the devils."—Matt. 22:11.

To commit that awful sin is to attribute the power of the Holy Ghost to the power of the devil, to rob God of His glory, and give it to the devil. There is one sin unto death; the sin against the Holy Ghost. To avoid committing that sin you must know what, and who the Holy Ghost is, and what
His office. The Holy Ghost is the third Person in the Trinity, the Father, Son, and Holy Ghost. They all agree, have different offices but the same spirit. Three men engage as a business firm. They all agree, have the same spirit, but different offices. The Holy Ghost is a person as much as Christ is. "But the Comforter which is the Holy Ghost, whom the Father will send in My name. He shall teach you all things."—John 14:26.

You see He is our teacher. "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever."—John 14:16. You will see that He is a person. Jesus said, He was going away, but He would not leave them alone, He would send the Holy Ghost, who would stay with the Church forever. When Christ came up out of the water He was praying. He was the God-man, God in the flesh. The Holy Ghost came down from heaven in the form of a dove. John saw Him coming and remain, He (Jesus) was anointed with the power. At the same time came a voice from heaven; the voice of the great I AM speaking in an audible voice introducing Jesus to the astonished multitude as His beloved Son. The three persons in the Trinity were present at the baptism of Jesus; and it was through this power that Jesus did all His mighty miracles.

When Jesus went to heaven He sent the Holy Ghost back as His agent to represent Himself. "When He the Spirit of Truth is come He will guide you into all truth for He shall not speak of Himself but whatsoever He shall hear that shall He speak, and He will shew you things to come."—John 16:13.

Before Jesus left the world He had many things He wanted the disciples to know: but they could not bear them then, nor could they understand: but Jesus promised to send the great teacher mentioned in John.

Jesus spake of Him as a person. Nine times He is spoken of as a teacher, a guide and a prophet. "He shall shew you things to come." In the face of this would any dare to say, that He is only a fancied or imaginary influence? Before the day of Pentecost the Holy Ghost was in the world for certain purposes, and at stated times, but on the day of Pentecost He came to stay. The last days began at that time, but it especially refers to this our day. To this generation God is showing wonderful signs above and beneath. The sun has been darkened and the stars have fallen.

"Then Peter saith unto them, Repent, and be baptised, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off even as many as the Lord our God shall call."—Acts 2:38,39.

He promised the gift of the Holy Ghost to every one who would accept Christ in the right way. "The promise is to you." Observe, He offers Him to the whole congregation, He goes further; and to your children, and all that are afar off, even as many as the Lord shall call, Oh praise His name, that takes in me and all I may lead to Christ. All may have the power, the gift of the Holy Ghost, Eternal Life. He comes as a still voice, and in many other ways, no matter how He comes, receive Him. Be careful you do not make light of Him and commit that awful sin.

Jesus compares the Holy Ghost to wind, when He came on the day of Pentecost they heard the sound coming from heaven "like a rushing mighty wind, and sat upon each of them like tongues of fire." One hundred and twenty men and women were there; they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. The whole city of Jerusalem was stirred. They were gathered around this little band of anointed ones. Look at the sinners under the mighty power. The work will go on until Gabriel writes the last name in the Book of life. The angels are all shouting victory for King Jesus.

Three thousand souls converted to God in one day; the greatest revival ever known. Oh Lord! send us more Pentecostal outpourings of the Holy Ghost! Dear reader, I am afraid, with many it is like Stephen said, "ye stiff-necked and uncircumcised in heart and ears. Ye do always resist the Holy Ghost."
that He might present it to Himself a glorious Church not having spot or wrinkle or any such thing but that it should be Holy and without blemish, wherefore beloved, seeing that ye look for such things be diligent that ye be found of Him in peace without spot, and blameless.

Beloved, seeing then that this is the condition the Church should be in when Jesus comes let us examine ourselves and if we feel our need of something more let us lay all on the altar and not keep back part of the price. He will accept the gift. Hallelujah! Beloved be ye steadfast unmoving always abounding in the work of the Lord. Yours in the bonds of love.

Bethesda, Ont.

PETER STECKLEY.

"Go ye into the vineyard and labor, and whatsoever is right I will give you."

PEACE and happiness only spring from a well-balanced mind; the burden-bearer toils incessantly for the good of others. Some who are burdensome to the generous-hearted are not guided spiritually and fail to be helps in the Lord's vineyard, else they would regard the divine injunction, it is more blessed to give than to receive. By so doing the really needy ones are cut off from being helped, such as the sick and aged for whom the procuring of a livelihood is more difficult than for the young whose vigor exceeds that of the helpless. The glory of a young man is his strength; then why not exercise vigor in seeking whatsoe'er is right I will give you.

Government cannot run. God gave to man ingenuity and skill that he might apply it for the good of the community temporally as well as spiritually. Notice how active the human family is to accumulate means to keep the wolf from the door; to a certain extent this is right, but to oppress and grind others out of their substance by so doing and then ask them to save besides is wicked. The royal law condemns the grinder when it declares "as ye would others should do to you do ye even so unto them." What is our duty, but to fear God and keep His commands for this is the whole duty of man.

We should not take advantage of each other by taxing the laborers in the vineyard too much." Paul declared "these hands are witness, I labor for my necessities. How lovely are the sons of toil. Mary of His are compelled to ask, let us not withhold from giving to the needy.

I feel glad to see Zion more active in her Christian duty, seeking to win souls to Jesus, yet I wish and hope she soon will be ready to sheath the sword. War begets corruption, vice, gambling dens and drinking cisterns, yea dens of hell! Up and doing, still achieving, still pursuing. Can we Christians sanction the doing of hell? The joys of the kingdom are to eat bread in the Kingdom of God.

I desire that our laborers will work under the fire the world gives, to bring us together in one fold of whom Christ is the Shepherd, so that the sheep will not remain scattered as they are now; then we will find rest, sweet rest. Perfect rest is found only in Him. We will look to Him who is the author and finisher of our faith, and who ran the race set before Him so patiently, who when He was raised at, raised not again.

Work on weary travellers till the harvest comes, when the vintage is ripe He will gather the fruits. Then let us not be weary in well-doing for we shall reap if we faint not by the way when we are rebuked by Him.

Draw near frail one to thy rest
God in His kingdom assigns thee a place
If thou wilt bear the cross He gives
Thou shalt forever in the kingdom of Jesus live.

Your friend in Jesus.


SARAH HALL.

For the Evangelical Visitor.

THE PRAYER COVERING.

AN EXPERIENCE.

"Judge in yourselves, is it comely that a woman pray unto God uncovered.—1 Cor. 11:13.

The above subject has been on my mind for sometime, so much so that I felt really burdened at times, and the impression came to me, to write my experience for the Visitor, as I believe it agrees with the Word of God; and I will do so in the fear of the Lord.

I was brought up among our people but was not taught to have so much in the form as some. I was taught to pray when a child, and when under deep conviction for sin, and praying to God for mercy, I never thought of covering my head, but after I found Jesus precious to my soul, and was born in the family of God, I felt impressed to cover my head when in prayer, and I obeyed. After that I told my mother I wanted a covering made like hers and I was blessed in every step I took, but right here I should have become more established in the Word, as it would have been a help to me in after years. In wearing this much despised covering I was much blessed and especially so when among strangers, and I can say, dear sisters, it was only a bondage of love, for I loved to do His will, but I am sorry to say as I grew older, and was not so faithful to God, I became a little ashamed of my covering, and it became a cross to wear it.

About this time an incident took place that I never told in public that I remember. One day visiting with a young sister, we were standing at the gate talking. (I with my bonnet in my hand) when some strangers drove by; the enemy was there and suggested that I would better put my bonnet on. I was just ready to do so, not thinking where the voice was from, when Jesus stood at my side, and said" No you wear it for me." Oh! what joy I received, my shame was all gone.

But at time went on I became cold in His service, I laid the covering aside, and began following the fashions of the world. But when
the Lord again made me willing to leave all and follow Him, and was again restored, the question came, what about the covering. I was willing to do anything for the Lord but expected Him to tell me to put it on and thought too, perhaps I was not yet at the place to wear it as I held it sacred, for God had blest it. I stood there for some time, when one day, a voice said, "the Lord won't yet at the place to wear it as I held it sacred, for God had blest it. I stand there for some time, when one day, a voice said, "the Lord told you to put it on once and you leave all and follow Him, and was told you to put it on once and you held it sacred, for God had blest it. I stood there for some time, when one day, a voice said, "the Lord will follow the Lord."

For the Evangelical Visitor.

CHRIST LEADING MEN FROM CARNALITY TO SPIRITUALITY.

UNDER the above caption an article appeared in a former number of the Evangelical Visitor, the scripture used, 2 Cor. 6:17,18. The effort seemed to be to prove that the complete work of grace is comprehended in the one act and experience commonly called conversion. We do not wish to criticize but to draw out a few truths that may be of profit to some hungry soul. We are required to bear testimony to what we have received (experienced) from the Lord. The experience and testimony are coupled together, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—Rom. 10:10."

On the priest's robes there were hung first a pomegranate, then a golden bell then a pomegranate and a golden bell, all the way around. The pomegranate represents fruit and the golden bell, life, and they both are evidences of life.

That spiritual life begins in regeneration is conceded by all, but that it is much more abundant after the further work is believed and experienced by many. All that the brother has said pertaining to the experience of pardon, also what precedes and follows it, is true. Every element and every principle of godliness is set in his nature in regeneration. If the carnal nature does not remain after regeneration, his theory would be correct throughout. It might be profitable to say here, that it is the universal belief and experience and also will add and try to show that it is universally taught in the Scriptures that this conflicting nature does remain after conversion. This further work is not a matter of adding a new virtue or introducing something new, or strange, or odd, or foreign to what is already there, but of taking from the heart that contrary nature still untonouched by pardon or regeneration.

As the child must be born before its inherited diseases can be cured, so a man must be born spiritually before this native sin-principle, for which he is not accountable, can be cured. God is pleased to let us have a part in all that He does for us and understandingly seek for it. So He begins by convicting the sinner of his sinful life, his guilt, then follows all the sorrow of heart and awful forbodings of his lost condition. Through his sorrow of heart and forsaking of sin and abhorrence of himself he forses his wretched life and begs for mercy and pardon. God meets him on this ground and pardons his sins and washes away his guilt, regenerates his heart or starts life again from the dead.

God pardons because we repent, gives life because we can do nothing to merit it. He writes our names above (adopts us) because we meet the conditions of sonship. The most we looked for now was to escape perdition and be set at peace with an offended God. God has now become our object of love, our glory, our delight, our all and in all. Our cry now is, What can I do for my Master. For all Thy mercies, Lord, let me serve Thee. Our will is to serve God, our purpose firm, our love aflame, our outer life holy: 1 Thess. 1st chapter is our experience.

But sooner or later the uprising of evil is felt. Those that never have felt it might well fear they have no spiritual life. He is disappointed and grieved. He seeks relief but it is not permanent. His purpose is to live holy. By the grace of God, not by the strength of the law he resists every temptation and tendency to evil and does not allow himself to commit sin. The world, the flesh (his bodily appetites and senses which must always be kept under), and the devil, together with his carnal nature have conspired against him. Through all he has the victory and lives justified, "There is therefore no condemnation."—Rom. 8:1. He lives above sin and is separate from sinners, walks in all the light that shines upon his pathway, watches and prays lest he enter into temptation.

In short he observes all the laws of a holy life and is holy outwardly but this is not entire sanctification.—Rom. 12:1.

The carnal risings trouble the merely justified person and he loathes them for he is spiritual. He is not carnally minded because he does not allow the carnal mind to break forth into action in word, thought, or deed. He is subject to grace, hence lives holy, but that thing in us (the carnal nature), is not holy, for it is not subject to the law of God, neither indeed can be. —Rom. 8:5-7. It has out-croppings through the flesh and through the spirit.—2 Cor. 7:1.

Anger, pride, malice, envy, self will, self-seeking, no longing for holiness, opposition to those pressing and teaching it, indifference to special means of grace; these are some of the tendencies of the carnal mind, also not willing to bear heavy burdens for God, grievance at this world's losses, having a sectarian spirit. Paul says, "Are ye not carnal, and walk as men?"

The soul cannot feel holy, pure and clean when this nature is within. This removed the inner life and outer life are in perfect harmony with the law of God. His image, the law of holiness, entire sanctification, perfect liberty and perfect love. All commands, precepts, and teachings of God's Word anticipate the removing of the carnal nature.
mind by the cleansing blood in order that we may feel and live holy.
The want of this has flooded the Christian world with failure, not
in the eyes of men but in the eyes
of God and His saints, and according
to His word.

"Tarry ye in the city of Jerusalem
until ye be endued with power from
on high"—until the Adamic nature
is crucified, the heart purified (Acts
15:8,9), and you have received the
baptism of the Holy Ghost. The
soul has now a large inflow of life.
Your appreciation of God, His law
and His love, His Word and all
His works has marvelously and
gloriously increased, as in a night,
and will continue to do so with
untrammeled powers. Now fruit
and testimony, fruit and testimony,
is the divine order. The holy
heart can but speak the things it
feels, and pour out in action the
ever increasing love-life in holy
deeds. Why should the testimony
of one to pardon be received and
to cleansing utterly ignored? Is one
after having gone on unto perfec-
tion less capable of giving holy
testimony to spiritual things?
The proofs are then, first, in the
person. Every one must confess
they have been troubled with their un-
controllable heart-clamorings, or con-
fect they have never been born again
or are backslidden in heart. Cov-
etousness is a prevailing lust among Christians and in spite of
the Word of God, and their better
judgment and what spiritual life
they have, lessens their liberabilities
and benevolences almost to nothing.
Such can argue eloquently their
own needs. They only feel safe
when in sight of a full stomach and
a replenished wardrobe.
The Scriptures are profuse with
texts, precepts, parables and symbols,
teaching, which is corroborated by
blessed experience. So numerous
are they as almost to baffle an effort
to formulate them. We should
search the scriptures diligently on
this subject, not to prove it untrue
but to find it a blessed reality.
Search your own experiences and
compare. Believe their testimonies
as you would be believed.

Another proof is the burden of
the sanctified church for the sancti-
fication of others and the salvation
of lost men. Christ had this burden
in His last longing desire for His
disciples, John 14. Paul for the
Thessalonians, 1 Thess. 3:10-13;
4:3; 5:23. Peter for the general
church, 1 Pet. 1:2,14,15,22. John
to the church 1 Jno. 1:5,7,10;3:3,15
Jude to the sanctified, Jude 1:24,25.
James to the church at large, Jas.
2:1,11;4:1; 5:12; 6:1; 7:11,19,26;
8:5; 10:10,14,19,20; 12:14. Christ
to His disciples, Matt. 5:8,48. Mark
7:17; 14:15-17; 15:1,2.

If I were asked what is the thing
which the devil the world, and
the flesh try hardest to prevent
Christians from getting, I should
reply, "Conversations with Christ."
I say this from my own experience,
and from observations of all the
Christians I have ever known. A
quiet, unhurried speaking to Jesus
alone and hearing His replies—
this is what every Christian needs
every day, and what many get only
once a month—or more seldom
still—or never.

WHEN DID YOU LAST SO TALK WITH
CHRIST?
Stop and answer this question to
yourself before you read on.
It is so easy to go to services and
listen to prayers and to join in
them. It is so easy to sing or pray
with other Christians present.
Communion services are very
blessed helps and means of grace,
but they are not necessarily con-
versations with Christ; nor is preach-
ing or teaching or working for Him.
You may be a most religious person
—busy all day about God's matters;
you may give time and money and
thought to Him, and yet you may
never converse with Him. And the
danger is if you do not converse
alone with Him each day, you
will certainly get on the wrong road
and get thoroughly wrong altogether
and that when you and He meet,
you will see all your work crumble
away and yourself left naked—
suddenly waked up to the fact that
you and your Savior are strangers
to each other. It will be a horrible
surprise to you that nothing should
remain of all the work on which
you spent your life, the solemn
words, "Without Me ye can do
nothing" having been forgotten by
you.

He meant that you should have
talked to Him continually about
everything you did, and everything
you cared about; and should have
been always conscious of His
sympathy and oversight and working.
But, instead of that, you
only talked to men and women, and
made shift with their sympathy,
advice and help. He meant you
to have asked His counsel about
that money trouble. He would have
arranged it all; but you only asked
your lawyer, and it turned out badly.
He meant you to have told Him
your anxieties about your son, and
He would have ended them, but
you only consulted your friend, and
matters grew worse. He meant you
to have asked Him for light
about that doctrine which you could
not understand; but you went to
books to get it explained, and you
became more uncertain than before.
He would have satisfied you. He
meant you to have confessed to Him
that secret sin, and He would have
given you and cleansed you;
but you confess it to your clergy
man or minister, and it torments
you to this hour. He meant you
to have committed to Him that
painful illness, and He would have
been your Physician and healed you;
but you trusted your family doctor
only, and got no relief. He meant you
to have asked Him how much
money you were to give away;
but you settled that yourself and
settled it wrong. He would have
been your counsellor about the profession you chose, the situation you accepted, the servant you engaged, the books you read, the friendships you formed; but you chose other counsellors, or did after your own choosing, and all has been failure.

An hour of conversation with Him each day will make all the difference.

May the Holy Spirit strike the scales from your eyes now, and may you arise from your enchantment, counsellors, or did after your own
voice He as sin-bearer. He who
received Him as our Counseller and Guide
wholly
as our Friend and Counsellor!

and take Christ now for your person-
difference.

Him each day will make all the

you formed; but you chose other
the books you read, the friendships
accepted, the servant you engaged,
profession you chose, the situation you

surrender to Him and by faith re-

likeness of His death, Isaac like
sufferings (Phil. 3:10) and the mean-
in Christ Jesus" lifting us above
the world of sin
the resurrection life, that lifts and

definitely, going down into the

Tract.

Almighty Lover, Savior, and Friend

Oh, how He loves!

And will not we take such an
Almighty Lover, Savior, and Friend
wholly as our Counsellor and Guide
while here below,—His own chosen
ones soon to be with Him and like

Him in the glory above?—Tract.

IF CHRIST BE IN YOU.

5 YIELDING WHOLLY TO GOD.

WE WILL know the power of
"the law of the spirit of life in Christ Jesus" lifting us above the old life of conflict, just to the extent that we know the power of His death, the fellowship of His sufferings (Phil. 3:10) and the meaning of our burial with Him by baptism into death (Rom. 6:3-11, 1 Cor. 15:29).

If we, upon our part, yield
definitely, going down into the likeness of His death, Isaac-like (Gen. 22:9), we will know by a most blessed reality, the power of the resurrection life, that lifts and keeps us above the world of sin (Col. 3:1).

It is not enough to behold Jesus as our substitute CRUCIFIED FOR
us, bearing away our sins as we surrender to Him and by faith receive Him as sin-bearer. He who

takes our sins and meets the penalty of them, asks for our LIVES. Many are willing to give up sins that brought Jesus to the cross, but withhold from Him their lives for His indwelling and use. We knew when Jesus became our Savior, Dying for us, we may know as truly and definitely, Jesus our Sanctifier, as WE DIE WITH HIM.

We yield our whole being to God for crucifixion, not on a material
cross as Jesus did at Calvary, but yielding MIND, WILL and AFFECTIONS
to God, as Jesus our pattern has shown
us the way, three years
and a half before the cross, when He came to the Jordan, a type of death, publicly and officially yielding Himself up into His Father's hands, saying to John the Baptist, as He went down in burial into the waters of judgment and death, "suffer it to be so now, for thus it becometh us to fulfil all righteousness." And Jesus, when He was baptized, went up straightway out of the water; and, lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him.

[Jesus was of course before this at the disposal of His Father; but at this time, He comes forth from private into public life, and therefore is officially initiated into His public office of Prophet, Priest and King. Everything that happened unto Jesus was for us. He was born of the Holy Spirit at Bethlehem, that He might become a partaker of our nature (Heb. 2:14), that we could be born of the Holy Spirit also, and become a partaker of the Divine nature (2 Pet. 1:14). We sanctified Himself, that we might set our lives apart unto God for a holy use, and thus be like Him (Jno. 17:21-23, Heb. 2:11). Jesus yielded Himself unto the Father, to show us how to yield up likewise unto God. He lived a yielded life, to show us how to live one too. If we will believe it, and enter into the fulness of the Christ life, the Holy Spirit will live over again the same life in us.]

Thus the sinless Jesus, born of the Holy Spirit at Bethlehem, be-
came the Christ of God. A Christian is one like Christ. The meaning
of Christ is "Anointed." To be a full fledged Christian, we must be
sanctified (1 Jno. 2:27) by receiving the personal and literal Holy Spirit into the new life born of the Spirit, and abide in the anointing.

In yielding our MINDS to God, it
means that we are to die out to our
own plans and fleshly reasoning; emptied out as to OUR THOUGHT OF

things, that we may have the mind of Jesus (Phil. 2:5, 1 Cor. 2:16). The Holy Spirit wants our minds for His use.

In yielding our wills to God, we
renounce what we henceforth want (Jno. 6:35). It shall now be what He wants, "For it is God which worketh in you both to will and
to do of His good pleasure." (Phil. 2:13). God is to control our lives fully by His Spirit and Word. Let us live, move and have our being in the will of God.

Our SENSIBILITIES are to be also
then yielded up to God. How most Christians have their lives in the earth, instead of the heavenly nature. We love and hate and say we cannot help it, yet knowing full well we are not in the divine order (Psa. 45:7). God can help it, but not until He has full control of our affectional nature, and puts this part of our being through the furnace of His holy fire, will we be right. We can be dead to praise or blame from men, when we know we are right with God, and have His approbation. Many live in subjection to their environments, because they live in the lower na-
ture of their being; moved by people and things, instead of being moved by God, and reckoning on His presence and power to keep in all circumstances and at all times. Jesus did not live to please Himself (Rom. 15:3). He laid down His entire life, that God might please the Father, showing us how we also may lay down our lives for Him (1 Jno. 3:16). We are commanded to make dead our members which are upon the earth (Col. 3:5). The personal, living CHRIST IN US, will make this death as real as the death of Christ was upon the cross.

"For the Word of God is quick
and powerful, and sharper than any
two-edged sword, piercing even to
the dividing assunder of soul and spiritand of the joints and marrow,
and is a discriber of the thoughts and intents of the heart" (Heb. 4:12)

"And if Christ be in you, the body is
dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:10). It is God,
the searcher of hearts, who comes
in as a refining fire (Mat. 3:11). He will burn out everything consumable in our lives now, if we will open up to Him our beings, and take Him for this work, doing it more effectually than the fires of purgatory possibly can.

6 WHEN GOD WILL WHOLLY SANCTIFY.

All Christians recognize the need of this sanctifying power, as a preparation for entering heaven. Some believe that after death, there is an intermediate state, where, in the fires of purgatory, the soul is prepared for God's holy presence. Others believe that the preparation must be made here in this life, but as we cannot live a righteous life, not until death does it take place. There are others who believe that we may be wholly sanctified by God in this life, and kept unto the coming of Jesus (1 Thes. 5:23), or if death should overtake us, until that event (Phil. 1:21).

The teaching that Jesus gives in Luke 16:19-31, would indicate that He holds out no encouragement to those who refuse or limit God's power to transform the life now (Jno. 15:3), but expect the state or character to be changed in the future life. The attitude we take here, toward God and His truth, determines our future destiny. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."—Rev. 22:11. Is it not a more propitious time to enter into a life of entire sanctification (2 Cor. 7:1), for which all believers are chosen (Eph. 1:4), before the death-bed, when our faculties are clear and our minds are free to act, undisturbed by pain and not dragged by opiates, as they often are at such a time? And then death comes to many suddenly and unexpectedly cutting off all preparation.

What authority have we for saying that there is in the article of death, in itself, sanctifying grace for those who have been indifferent to the calls that have come, to lay aside every weight and the besetting sin of unbelief (Heb. 12:1), and walk before God with a perfect heart (Gen. 17:1)? If sanctifying grace comes at death to people who are opposed to it, prejudiced against it, or ashamed of it during life, why will not the man also be saved in that hour, without personal faith in Christ, who has all his life rejected the blood shed to redeem him? God's way is plain; our time is now, if we will enter in.

To be continued.

WHITE SHOES AND WHITE DRESSES.

MISS Willard always enjoyed telling this true experience of one of the leaders in the Temperance Crusade:

One morning during the crusade a drunkard's wife came to my door. She carried in her arms a baby six weeks old. Her pale, pinched face was sad to see, and she told me this story, "My husband is drinking himself to death; he is lost to all human feeling; our rent is unpaid, and we are liable to be put out into the street, and there is no food in the house for me and the children. He has a good trade, but his earnings all go into the saloon on the corner near us; he is becoming more and more abusive. We seem to be on the verge of ruin. How can I, feeble as I am, with a babe in my arms, earn bread for myself and children?"

Quick as thought the question came to me, and I asked it, "Why not have that husband of yours converted?"

But she answered hopelessly, "Oh, there's no hope of such a thing. He cares for nothing but strong drink."

"I'll come and see him this afternoon," said I.

"He'll insult you," she replied.

"No matter," said I; "my Savior was insulted, and the servant is not above his Lord."

That very afternoon I called at the little tenement house. The husband was at work at his trade in a back room, and his little girl was sent to tell him that a lady wished to see him. The child however soon returned with the message, "My father says he won't see anyone."

But I sent him a message proving indeed that I was in earnest. I said, "Go back and tell your father that a lady wishes to see him on very important business, and she must see him if she has to stay till after supper."

I knew very well there was nothing in the house to eat. A moment afterward a poor, bloated, besotted wreck of a man stood before me.

"What do you want?" he demanded, as he came shuffling into the room.

"Please be seated and look at this paper," I answered, pointing to a vacant chair at the end of the table where I was sitting, and handing a printed pledge to him.

He read it slowly, and then, throwing it down upon the table, broke out violently:

"Do you think I am a fool? I drink when I please, and let it alone when I please. I am not going to sign away my personal liberty."

"Do you think you can stop drinking?"

"Yes; I could if I wanted to."

"On the contrary, I think you are a slave to the rum shop down on the corner."

"No, I ain't any such thing."

"I think, too, that you love the saloon-keeper's daughter better than you do your own little girl."

"No; I don't either."

"Well, let me see about that. When I passed the saloon-keeper's house I saw his little girl coming down the steps, and she had on white shoes, and a white dress, and a blue sash. Your money helped to buy them. I come here, and your saloon-keeper's daughter better than you love your own little girl."

"No, I don't either."

"And you love the saloon-keeper's wife better than you love your own wife."

"Never, no never!"

"When I passed the saloon-keeper's house I saw his little girl coming out with a little girl, and she was dressed in silks and laces, and a carriage waited for her. Your money helped to buy the silks and laces, and the horse and carriage. I come here and find your wife in a faded calico gown, doing her own work; if
she goes anywhere, she must walk.

"You speak the truth."

"You love the saloon-keeper better than you do yourself. You say you can keep from drinking if you choose; but you helped the saloon keeper to build himself a fine brick house, and you live in this poor, tumble-down old house yourself. The facts are against you."

"I never saw it in that light before." Then, holding out his hand, that shook like an aspen leaf, he continued, "You speak the truth, madam—I am a slave. Do you see that hand? I've got a piece of work to finish, and I must have a mug of beer to steady my nerves or I cannot do it; but tomorrow, if you call I'll sign the pledge."

"That's a temptation of the devil; I did not ask you to sign the pledge; you are a slave, and cannot help it; but I do want to tell you this: There is One who can break your chains and set you free."

"I want to be free."

"Well Christ can set you free, if you'll submit to Him, and let Him break the chains of sin and appetite that bind you."

"It's been many a long year since I prayed."

"No matter; the sooner you begin the better for you."

He threw himself at once upon his knees, and while I prayed I heard him sobbing out the cry of his soul to God.

His wife knelt beside me and followed me in earnest prayer. The words were simple and broken with sob, but somehow they went straight up from her crushed heart to God, and the poor man began to cry for mercy.

"O God! break these chains that are burning into my soul! Pity me, and pity my wife and children, and break the chains that are dragging me down to hell! O God! be merciful to me a sinner!"

And so it was that the little girl came into my husband's Sunday School with white shoes and white dress, and blue sash on, as a token that her father's money no longer went into the saloon-keeper's till.

But what struck me most of all was that it took less than two hours of my time thus to be an ambassador for Christ in declaring the terms of Heaven's great treaty whereby a soul was saved from death, a multitude of sins covered, and a home restored to purity and peace.—Sel.

THE POWER OF PREACHING.

IT is often said that the pulpit is losing its power. Without stopping to discuss the relative intellectual or oratorical powers of the preachers of today and of earlier times, it may be well to inquire, What is the real power of the pulpit? What was preaching the Gospel intended to accomplish? The answer is ready at hand: "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1:18,21.

The Apostle gives the secret of the power of his preaching: "But we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—1 Cor. 1:23,24.

If it is anywhere true that pulpit power is waning, it may not be needful to search far to find at least some of the causes. Some one has said: "The fires are burning low on many altars because preachers wander away from the Cross, or veil its magnetic attractions with the speculations of men. Get back to the Cross; present, explain, and emphasize its fundamental truths and the pulpit will be the power of God. The people want to know about the atonement."

The Gospel of Jesus Christ meets a mighty need of human souls. Like bread for the starving or water for those perishing with thirst, the story of the Cross brings comfort and hope and life. Whenever Christ and his redeeming work are faithfully presented, results similar to those seen in apostolic times are witnessed. A thoughtful writer says:

"The question of Daniel Webster is still pertinent: 'Where have the life-giving waters of civilization sprung up, save in the track of the Christian ministry?' Neither philosophy nor science has ever delivered men from the dominion of superstition or the horrors of idolatry. The Gospel and the Gospel alone effects this. It is God's way of emancipating the whole man, and it will be more and more effective till the last redeemed soul is gathered in."

When men come to know the plague of their own hearts and their really lost condition, they will turn toward that salvation which the Gospel presents. What is needed to-day, as in all the days since Paul preached, is men whose hearts have been touched by the power of the Holy Spirit, whose eyes have been anointed to behold the things unseen, and who are filled with something of the divine love and sympathy that dwelt in the bosom of Jesus of Nazareth. It has been well said: "Mighty is the written Word of God, but the Word never conquered until it was made flesh. A man's force in this world, other things being equal, is just in the ratio of the force and strength of his heart. A full-hearted man is always a powerful man. Let the Gospel become incarnate in the preacher and then out of a full heart let him speak, and his pulpit will be a conquering power."—The Christian.

"Some people are willing to live up to their light as long as their eyes are bandaged."

If you and I meant what we say on our knees, there wouldn't be any saloon.—Rev. D. J. Burrell.
Our Youth.

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

Child's Evening Prayer.

Thanks for a soft and quiet bed,
Be to my Savior given;
He had not where to lay His head,
Though Lord of earth and Heaven.

Around my couch may angels bright,
Their holy watch-care keep,
While He who dwells unseen in light
Gives His beloved sleep.

Be merciful, O Lord, I pray,
And all my sins forgive;
And grant that in each coming day
I to Thy praise may live.

Fold me, O Lord, in peace to rest,
Through darkness watch o'er me,
And when I wake serene and blest,
May I still be with Thee.

—H. L. H. in Little Christian.

A Boy Who Would Not Be Whipped.

I may as well tell the boys now that my mother was a widow, and a woman of great firmness and decision of character, and of deep piety. When she said anything she meant it, and yet she was just as gentle and tender as a lamb. One character, and of deep piety. When she said

I got nearer home, till finally I pulled it out and threw it as far as I could send it into the woods. I did not go home in a hurry. It was four miles, and I was four hours on the way—and mortal hours they were. I hesitated, and turned back, and resolved and re-resolved. The better thing in me said, "Go home and yield to your mother, and obey her," but some other thing said, "I would die first."

Those who have never been in the shoes of the "prodigal son" do not know what an effort that trip home cost the poor boy, nor how long he was making it. When I felt that I could go no further, I kneel down and pray. That always helped me. I felt firmer afterwards. The last hundred yards before I got home seemed to be a mile long. If it had been night and no light burning, so mother could not see me, how glad I would have been: but there it was, a beautiful, sun-bright day in the calm, cool November.

Oh, how black the light makes a guilty heart look! The last hour before day is said to be the darkest hour.

When I got near enough to hear my mother singing—

"Jesus lover of my soul,
Let me to Thy bosom fly."

Ah, that song! What mingled feelings it stirred in my heart, and how appropriate it was. Hope and shame had a struggle, but thank God, hope prevailed just as I reached the kitchen door where mother was setting the table for dinner.

"Good morning, my son," she said, just as pleasantly as I had ever heard her speak in all my life. "Come in," she continued, "have a seat," setting a chair for me. "I hope you are well, my son?" That word "son," how it hurt me. I was not worthy of it.

"Very well, I thank you"—I did not venture to say "mother." "Are all well?" I asked.

"Well, thank you, my son," and she went on chatting away just as pleasantly as if I had been a neighbor called in. I wanted to tell her my sin and shame, but did not know where or how to commence. Dinner was soon ready, and mother asked me to dine with her, with all the politeness and deference due a visitor.

When seated at the table, mother said, "Will you please say grace for us?" That was awful. The words choked me, though I had been accustomed to ask a blessing for a year or two. I could not eat: I was too full already. Mother hoped I was well. I told her I was.

When dinner was over, I said, "Mother, what work do you want me to do?"

"None at all, my son; I do not expect visitors to work for me," she answered.

"But, mother, I have come home, and want to go to work, and quit this foolishness," I said.

She replied firmly, "Well, my son, to be candid with you, if you will now take a whipping you can stay, but if not, you can have your clothes and leave."

I jumped up and pulled off my coat and vest, and sat down with my face toward the back of the chair, and my back toward mother and said:

"Well, mother, I will take the whipping, and stay home with you. So get your switch and give it to me."

Then mother burst into tears, caught me in her arms and said:

"That will do, my son. Let us pray."

She led. Oh, that prayer, that prayer! It lingers yet like the refrain of some old song, grand with the melody of heaven.

I then had a home and a mother, and was about as happy as boys ever get to be in this life. Now, boys, I'm ashamed of my sin to this day, but I am so proud of my mother I thought I would tell this story. —Little Christian.
PUBLISHERS' NOTICE.

To Subscribers.—Our terms are cash in advance.

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

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

3. If you do not receive the Visiting within ten days from date of issue, write us at once and we will send the number called for.

4. All communications and letters of business should be addressed to Geo. Detwiler, Office Manager.

ADDRESSES OF MISSIONARIES.

Abilene, Kansas, March 15, 1900.

ELD. JESSE ENGLE

Mrs. Elizabeth Engle

Miss H. Frances David

Miss Alice Heise

G. C. Creas

Mrs. Sara Creas

Issac O. Lehman

Miss Barbara Hershey, Lwanda Mission Station, Duff's Road, Natal, South Africa.

D. W. Zook and wife, 10 Creek, J. Eber Zook, Mrs. Amanda Zook, Calcutta, India.

J. I. Long, Choshi Chiba Kea, Japan.

Miss Hettie L. Fernbaugh, Lorraine, Morocco, N. W. Africa, care of Mr. Rockafellar.

J. G. and Mrs. Susan Casell, Gracias de Gradias, via (New Orleans) Honduras, C. A.

Messrs. Fannie L. and Elmina Hoffman, Khamson, Berar, India.

The Joint Council for the state of Ohio will be held at Valley Chapel, Stark county, O., on the 23rd and 24th of March.

It seems that some of our subscribers failed to receive the issue of Feb. 15. Why this should be we do not know and can only express our regret that such is the case. We have mailed copies to all who have notified us, and as we have yet a limited number on hand, will supply to all who may write us until the supply is exhausted.

Some of our readers are acquainted with an Evangelical, by the name of Alfred Wright, to whom it may be of interest to hear that he writes us from Hay Springs Neb. under date of Feb. 21 of successful labor at that place and that the Lord is graciously approving of the work in saving and in healing the people. His future address is Crawford City, Neb.

We would be glad if the appeal by Bro. J. W. Hoover in behalf of the Felham church building would receive generous consideration from our readers. The work was carried through under difficulties, and we feel a special interest in the prosperity of the work at that place. A donation, however small will be appreciated and should be sent to B. J. Patterson Fenwick, Ont., as stated by Bro. Hoover.

Several communications which should have appeared in this issue are necessarily crowded out. Shortly before closing up the forms, and too late to make space for it, we received a report of the Matoppi Mission from Eld. Jessie Engle which will appear in our next issue. He reports quite favorably regarding the mission work and its prospects. Are not affected by the war more than in prices of necessaries, and communication with the home land.

We notice that several of our town exchanges gave part of Eld. Jesse Engle's communication published in our last issue, under the heading "Are having a hard time of it." We think it to be hardly fair to give that complexion to anything Elder Engle has said, as there is not the shadow of complaint in anything he says. So far as we are aware not a word of complaint has come from any of those who have gone out. Are there some hardships to bear? They did not expect to get through without them, and in all their letters there is evidence of the cheerful endurance of the unpleasant features of the work, all these being overbalanced by the consciousness of being in the order of the Lord, and that He is approving their efforts to carry out the Master's last and great commission.

It was our privilege to attend the Sunday School Conference of the Kansas Brethren at the Rosebank Church on the 7th inst. For a number of years this conference has been held jointly with the Kansas Joint Council, the first day being occupied with matters which specially concern the successful operation of the Sunday School. The attendance was quite satisfactory considering the unusually bad condition of the roads, and the proceedings were seemingly much appreciated by all present. It is here that students and parents and children meet for a day's counselling us to the condition of the schools, the outlook whether promising or otherwise and to talk over ways and means in order that the work done may be done in the best way, and what ways to take to insure better results etc. We enjoyed the opportunity very much, and could not but wish that a more wide spread interest in this blessed work would prevail throughout the Brotherhood. We believe all the S.S. workers who enjoyed the opportunity went home encouraged, and with a greater interest and enthusiasm in the work. It is evident that there is yet much for us to learn, so that the work can be carried on more successfully. And with special emphasis, the need of the workers being Spirit-filled was very evident.

We also attended the first day's sessions of the Kansas State Joint Council. The Brotherhood was fairly well represented, and the business was dispatched mostly with kindness and consideration. Considering the very critical situation which has prevailed in the State for the last few years we could not but rejoice for the charity and evident good feeling existing, and we are persuaded that, while the defection which has taken place and which is certainly much to be regretted, is keenly
felt, yet the church looks forward hopefully with the confidence that "He abideth faithful; He cannot deny Himself," and that the broken ranks may be closed up again, and that she may again go forth to victory.

The second day proved to be a real blessing to those that were present; all the business being disposed of the council adjourned at three o'clock P. M. In the evening Bro. B. F. Sollenberger was ordained to the ministry in the Rosebank district. The services were of the most impressive kind and all seemed to be impressed with the solemnity of the occasion. May God bless the Brother in his labors.

Mr. G. D. Hagogian of Zeitown, Armenia, as representative of the Armenian Orphan Relief Committee, Berne, Indiana, with his wife late of Shenandoah Iowa, visited this community the last weeks of February in the interest of the cause which he represents. His addresses were interesting and the Brethren of the different fields contributed liberally towards the relief work. Lately two Mennonite Sisters, F. Honk and A. Moyer, went out to engage in the work who have now arrived safely at Hadjin, Turkey. They write interestingly to the Gospel Banner of their journey through the Mediterranean Sea and thence through the places the names of which are familiar to Bible Readers. Below we give the closing part of the letter, Dated Jan. 11, 1900, which relates their arrival at the Orphanage.

The next morning we began to ascend the mountains in earnest, and for twelve hours we passed up and down the narrow path now across a stream and then along a precipice, at which no doubt our friends would stand aghast, but our horses are sure-footed. I am sure God answered the prayer of home friends in giving us such perfect weather, and having no fresh fall of snow, the highest mountains were quite passable. On the fourth, the last day, we passed the highest mountain, which was quite icy and about 2 o'clock we were delighted to see our dear Sister Gerber who had returned a month before, ride up, and also Mr. Martyn and the native pastor. Two hours more ride and we came to the children who had come out a half hour's walk to meet us. It was quite overwhelming to see the 170 children, besides others, shouting and waving their handkerchiefs. "Hosh-geldon" — "We see you pleasantly" is the greeting. And then a hearty welcome song brought the tears to our eyes.

You ask, what impression did you get from the first sight of the city? Looking at it from a distance it reminds one very much of a honey-comb, as it is built on a hill and nearly all the houses of one color, and we thought it was not quite as sweet. A large part of the town came out to see the new-comers, such interesting occasions being few and far between.

As we entered the house and saw the happy faces of all these children as they gathered for the evening meal, we wished all who have helped in this great work might see them; and I am sure they would feel well repaid. Were it not for the Home all these children would either be begging on the streets or be in some of the filthy holes that were their homes.

We had supposed the work was confined to widows and orphans, but we were glad to find it was still more extensive. Friday and Sunday night the sitting-room is open to the men, sixty or more packing in, sitting on the floor, and some have been saved—three last week. Sister Gerber is giving them the full Gospel, going forth each day in the strength Christ gives her.

Every afternoon the poor women who are given work gather to hear the gospel, given very simply, as they are so ignorant. We felt it a great privilege to speak to them (through an interpreter), and their faces were a real inspiration as they drank it in. Just think, given work three days a week at seven cents a day supports them and their family. Remember this, dear friend, when you spend twenty-five cents thoughtlessly. Food is very cheap and theirs is of the cheapest.

There is also a meeting for the street boys on Sunday, well attended; and another opening of some importance is that Sister Gerber has been invited to speak in the old Gregorian Orphanage S. S. — a providential opening. On Saturday Christmas was celebrated amongst our children in the church. All the children took part in singing or reciting the gospel and beside our family of one hundred and seventy and the nearly one hundred widows, there were about three hundred present. Every opportunity is taken to present the full gospel, and for this reason a dialogue on the Second Coming of Christ was given, the questions and answers being composed for the occasion by Sister Gerber.

Some work has been assigned us, making use of an interpreter and we hope started at the language which we find quite interesting. Other lines of work could be taken up, such as visiting from house to house, caring for the sick, etc., if there were time.

Before closing we want to say that since we have seen the work done ourselves, we are sure none of the reports you have read have in the least exaggerated the work done here; and your self-sacrifice money is well spent. Are there not many of our dear friends who will unite as never before to help us with prayer and means to "rescue the perishing and care for the dying?" Yours in Jesus,

F. Honk.
A. Moyer.

(Continued from page 203.)

that the children of Israel should not look steadfastly on the end of that which was passing away: but their minds were hardened; for until this very day at the reading of the old covenant the same veil remaineth unlifted: which veil is taken away in Christ. But unto this day, whencesoever Moses is read, a veil lieth upon their heart. But whosoever shall turn to the Lord the veil is taken away."—2 Cor. 3:13-16.

Those prophecies are too plain to be mistaken by any intelligent bible reader. What can they mean but the Restoration of Israel? Are there any indications that the fulfilment of these prophecies is near at hand? Let us see.

The Restoration period may have begun in 1750 when Prussia passed the decree of Jewish Toleration. In 1753 England in the face of intense opposition naturalized Jewish residents as citizens. This was followed by Austria in 1780, and in 1788 by France. Russia called them from banishment in 1796, and millions returned to that country. Their emancipation took place in Italy in 1806, and Prussia became more liberal in 1812. Turkey was forced to issue a Decree of Toleration in 1844. The Bessarabian movement is a lawyer, named Joseph Rabinowitch, a man who was respected far and near by his compatriots, and who had for a long
time been endeavoring to ameliorate the condition and to raise the culture of his people. During the time of that persecution in South Russia in 1882, which the Times newspaper so forcibly brought before the British public, he was jealously advocating the repopulation of the Holy Land. In order to discover ways and means for this he set out himself for Palestine, and from the time of his return there commenced a genuine revolution of his religious convictions. These convictions were based on a belief that the historical Jesus of Bethlehem was after all, the true Messiah spoken of by Abraham, Moses, and David, for the crucifixion of whom the Jews have ever since been wandering and their land made desolate. This deep impression on the mind of Rabinowitch was not produced by any influence of Christian missionaries, but entirely by the force of circumstances; and it carried along with it a strong feeling that the only hope for his people's return to their land would be by their acknowledgment of such facts. In this way, without for a moment thinking of joining the Christian Church by baptism, a plan of forming congregations of Jewish nationality, founded upon the historical and doctrinal works of the New Testament, slowly and gradually ripened in his soul. He returned from Palestine with this watchword: "THE KEY TO THE HOLY LAND LIES IN THE HANDS OF OUR BROTHER JESUS."

It may be said indeed that the center of gravity in his creed lies hidden in the cry, 'Jesus our Brother.' These thrilling words have proved as a matter of fact to possess such power of attraction among his persecuted brethren that they have not only awakened the hearts of all in Kischennoff, his own place of residence, but of many also in other parts of Bessarabia. More than two hundred families have joined in one communion under the title of "The National Jewish New Testament Congregation." This reformer clearly perceived the great mistake of the Jews. To find the Messiah, he shows that they must go backward into the past, and not forward into the future, illustrating the statement by a parable. 'A number of Jews, traveling by a four-wheeled conveyance in a little town in Poland, lost one wheel, and still kept driving on. They overtook another carriage driving in front, and one man asked if this one had seen a lost wheel on the road. The driver replied, 'You foolish man, you must go back, not forward to find your lost wheel.' The four wheels members from all parts of the world were Abraham, Moses, David and the Messiah. The fourth wheel, the Messiah, had been lost. The Jews must go back to find it. Finding this, Israel's four-wheeled chariot will run with safety.' When Rabinowitch began to think that he ought to avow his faith in Christ he was sorely puzzled about the number of sects among Christians, and hesitated to join any of them. Not feeling led to identify himself with any of these Christian denominations, he banded his followers together under the title of 'Israelites of the New Covenant,' for whom he has prepared a liturgy, articles of faith, and a creed. These are thoroughly evangelical, and profoundly interesting, differing somewhat from ordinary Christian worship and from existing creeds, as under the circumstances was natural, yet containing all the vital elements of Christianity, and recalling forcibly to mind the condition of the early Christian Church of Judea. Mr. Wilkinson, of Middletown Mission to the Jews, who has made several personal acquaintances with Rabinowitch, and taken the deepest interest in the movement, says that this Jewish reformer is sound on doctrines of the inspiration of the entire Scriptures, the hopelessness of man, redemption by the blood of Christ, salvation by faith, necessity of a new birth, and regeneration by the Holy Ghost, good works as the fruit of faith, and evidence of its genuineness, and eternal life as God's free gift. His adherents still cling to such Jewish observances as the Passover, the Sabbath and circumcision:* * * * Mr. Rabinowitch has his mind much set on the formation of an agricultural colony in Palestine, and takes also the deepest interest in the school which he has established for young Israelites, in which they will be instructed in the faith of Christ as the Messiah. The Russian Government seems to look favorably on the movement and has granted the permission to open a place of worship and a school. A spirit of inquiry is stirred up among the Jews in Russia and Roumania, and there is every reason to hope that the movement will yet develop into a glorious and important one.' Rabinowitch died in 1899, but we believe, 'the bed which he helped so faithfully to propagate will blossom in the restoration of the Jews in the near future. There are nine colonization movements now, it is said, and the last one which is under the auspices of Mr. Rothschild promises important and permanent results.

THE ZION MOVEMENT has also become prominent,—this is purely a Jewish organization. In 1897 met in a convention at Basel, Switzerland, to consider their interests. This meeting was unprecedented in concert of action among all its representatives. A plan was drawn up: on one end the demonstration of the wailing Jews, and on the other end a Hebrew casting seed into Palæstine soil. They also wore badges which were made like a shield, painted blue with a red border; and on this shield was written "THE ONLY SOLUTION TO THE JEWISH PROBLEM IS THE ORGANIZATION OF A STATE." On this shield was also painted David's shield, surrounded by twelve stars. On this shield was a lion rampant on the hills of Judea. Let us now read the shields—shield, represents faith. David's shield means faith in the offspring of David. The twelve stars represent the twelve tribes of Israel. The Lion rampant on the hills of Judea signifies the ruling power of the Lion of the tribe of Judah which is Christ. They also voted to create a fund of $10,000,000 to carry forward their projects; and appointed a committee of twelve men to be located in Vienna to see to their interests and execute their plans. They also manifested the most ardent love for each other by embracing and kissing one another, and inviting one another to their homes in the different parts of the world. This certainly is very significant. In 1881 one of the Rothschilds became a member of the Parliament of England but the law regulating membership of Parliament had first to be modified. The Jews control the wealth of the world. The nations of Europe, according to Prof. Brown's statement, cannot go to war without the consent of the Jews, because he holds the key of money power. The greatest financiers of the world are Jews. They own all the daily newspapers of Paris. A single Jew owns one-fourth of the railroads of Russia. Jews in all lands are increasing in wealth. The names of Rothschild, Neander, Mendelssohn, Strass, Sir Geo. Jessel, Sam'l Solomonwitz, Disraeli and Deltitsch tell of tremendous money power. Some of our greatest literary men are Jews. In science they also are in the front, and in music they are second to none.

After passing through all the vicissitudes, and persecutions these many centuries they still remain a distinct people which indeed is miraculous, and attests to the truth of God's word, "When ye see these things come to pass lift up your heads with joy for your Redemption draweth nigh."
CHURCH NEWS.

PHILADELPHIA MISSION.


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Souderton, Pa., contributed of apples and potatoes 1 bbbl. each.

Buyer’s Ford, Pa., also contributed of apples and potatoes 1 bbbl. each.

**EXPENSES.**

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Peter Stover.

Philadelphia, Pa. 3423 North 2nd St.

The following communication came with the regular report as given above and though it is anonymous, we presume it is all right, and all will understand its import.

Brother Peter Stover of the Philadelphia Mission at 3423 N. 2nd St. wishes Heaven’s choicest blessings upon all those who have so kindly helped in the work of the Lord at this place, both in the way of sending clothing and food for poor, also in contributing towards the purchasing of a place for worship and further would say, as the amount needed to purchase the same is yet short, should the Lord lead others to help along in this great work, they can do so by sending their offering to him, (Bro. Stover) and he will see that it is used in that direction as the Brethren have given him the privilege to solicit in general.

CHURCH DEDICATION NEAR FENWICK, ONTARIO.

BY REQUEST I will give a statement of the dedication of the South Pelham Church building, which took place on the 4th of Feb. 1900.

The Brethren of Pelham Ontario have erected a good commodious house of worship. The size of the building is 28x40x14ft, ceiling, and the cost is about $900, including all expenses for work and material. There is still a debt of $200 on the building. Several agreed to pay annual installments which would lessen the debt considerable when paid, but at present they need about $200 to pay off all the debts. We hereby appeal to the Brotherhood in general for help. The Brethren here are not strong, few in number and have willingly done all they possibly could do. A little from the Church in general will be much appreciated and thankfully received. If any feel prompted to send any contribution, kindly send to Rev. J. Pattison, Fenwick Ont. and it will be applied on the debt.

As stated above on the 4th of February the dedication took place. Bro. H. L. Shirk, of Shannon Ill., was called for to officiate, also several other ministers were present: Bro. D. V. Heise of Clarence Center N. Y., Bro. Noah Zook, Bro. John Sider and the writer. The attendance was large considering the unfavorable condition of the weather. Bro. Shirk held a two week’s series of meetings which was much appreciated and I think the church was much revived in that part. The Bro. taught some deep lessons which will be long remembered. May God bless the dear Bro. for his faithful services in Pelham is the wish of the Brethren.

Yours in the love of Jesus,

J. W. HOOVER

25 Hawley St. Buffalo, N. Y.

ON OUR MISSION.

"Praise God from whom all blessings flow, praise Him all creatures here below, praise Father, Son and Holy Ghost." Amen.

Since our last communication we have been busy as usual in the Lord’s work. On Lord’s day February 4 it was our privilege to attend the dedication of the Brethren’s new Meeting House in Pelham township, Welland county, Ont. Although a heavy snow fell the night before and kept snowing all day yet the house was comfortably filled with attentive hearers.

The dedicatory service was conducted by Bro. H. L. Shirk of Shannon Ill., in which we took such part as was committed to us. It was upon the whole a very enjoyable service.

The few Brethren and the people of the vicinity are to be congratulated for their successful effort of building such a commodious house of worship. We pray many souls may be born into the kingdom as a fruit of the labors of all who helped in the erection of this place of worship so much needed.

We continued our labors in the Wainfleet church up to the eve of February 9 with two meetings daily. The afternoon meetings were special seasons of deep feelings and confessions and reaching forth unto those things which are before and pressing toward the mark for the prize of the high calling of God in Christ Jesus.

On the evening of February 3 we held a missionary service for the benefit of the starving poor of India and received a liberal offering for the rescue of famine children. One child will be supported by the Wainfleet church for a term of five years in the "Prenananda Faith Orphanage." This will no doubt be fruit to their account. (Phil. 5:16)

February 10, we bade farewell to the dear ones and were conveyed by Bro. John Winger of the Bertie Church to the Rainham Church, a distance of about 28 miles, where we met with the Brethren in worship in their Meeting House on Lord’s day morning. Here as elsewhere we found hungry souls and had real blessed seasons sitting together in heavenly places in Christ Jesus. We trust the seed sown will bear fruit meet to Holiness. On Lord’s day evening February18 we laid before a crowded house the need of sending the Gospel light to the millions that are sitting in the shadow of death without a ray of hope. We found the dear people here as elsewhere ready to lend a helping hand in rescuing the perishing and care for the dying, and gave an offering for the rescue work in India quite beyond our expectations. We pray that the dear Lord may abundantly bless them for their labor of love and we trust in the day of our Lord’s coming some dark-skinned Indians may rise up and call them blessed.

The meetings in general were of fair interest, without any special stir and were closed on the night of February 22.

By request and special arrangements we held a missionary service in the Baptist Church in Hagersville on the evening of February 23.

Saturday February 24, we came to the Markham Church where the Brethren had been holding meetings for a week.

In our labors and travels we did not find much snow until we came to this place, here we found about 18 in. of snow and since here quite a lot more fell and today looks as if the roads were going to be pretty well blocked. With the snow and the cold weather the meetings have been somewhat hindered. We trust all will work for good (as the Word says) to those who love the Lord to them who are the called according to His purpose (Rom. 8:28.) Yours in the hope of His coming.

NOAH AND MARY ZOOG.

Gormley, Ont., March 1,
Dear readers of the Visitor. You will learn at this writing that I am about 300 miles north east of Bombay, near a little village, called Khamgaon. Little did I think when I arrived in Bombay that I would spend any time at this place (Khamgaon), but would immediately go to Mukti Kogum where I expected to take up the language and work at once.

I learned after I was here that Pandit Ramabai spends all her time in preaching the gospel also Miss Abrams, and had no time to teach any one the Marathi language, and did not know enough about the language to be a teacher of it, and advised me to acquire the language from a Brahman teacher. I at once knew it would be of no advantage for me to go there at the present time. I came to Khamgaon to visit with my sister, until I would know just what the Lord would have me do, others with me laid the matter before the Lord just to know His will. The Lord spoke these words, "Be still, and know that it is God." I now have a Brahman teacher and am busy with the language. I find this is like a mountain between us and the natives, and we can accomplish but very little without it. Some have come to the field expecting the Lord to give them the language as a gift from Him but am sorry to say that they have been on the field for years, and are not able to preach or witness, so as to be understood at the present time. This would not be impossible for the Lord to do but we read in the Word, that we should study, and show ourselves approved unto God, a workman, that needeth not to be ashamed, rightly dividing the Word of truth. We need His guidance in this also, and know without the help of the Lord it would be impossible, for it is a very difficult language.

On this compound I have many advantages, there is an Orphanage of 75 girls, and we are in reach of the relief works, with thousands, many that never heard the gospel;

Joel 3:13 "Therefore put ye in the sickle for the harvest is ripe."

This is a time of much prayer and waiting on God, to many of the missionaries in India as another famine is threatening, and already many have died the awful death of torture by starvation. The present outlook is even more serious than that of three years ago.

In reading the reports of the progress of the famine in the various districts it becomes more and more evident that we are facing a time of unprecedented suffering. The immense areas affected are increasing, because of the failure of the latter rains, even where the early rains were fair, and the immense numbers already on the relief works are rapidly increasing as the pressure of hunger increases. Over three millions are now on relief works and the increase is more and more rapid.

Government has questioned whether the inducements as are held out at relief works were not too great, and have suggested the advisability of making the test still more severe, but we sincerely hope this will not be done, as they are only getting two annas a day, which is only two cents in our money, and with families they can not live any time on this amount.

The wide-spread destruction of cattle both for work and milk, is a very serious feature of this famine, and in some cases it is officially estimated that not more than ten per cent of the cattle will be saved. With such a loss of working cattle it is the more imperative that the people be not only kept alive but he kept able for work, as great numbers of fields will have to be cultivated by hand labour or else lie fallow.

If God is dealing with India, it is a time for His people to deal with her too. The awful stage of famine is already a present fact, and the living and dying skeletons are seen in hundreds and thousands in the districts where the pressure began earliest. There are still six months and even more, of awful suffering, for not only must crops be sown but they must grow.

We are asking God for wisdom to know what step to take, that He will be most glorified at our station at Khamgaon. It has been layed on our hearts to start a widow's home in connection with the Orphan house. This means a great deal for us to undertake at the present time, for there are many things to stare us in the face, but we are looking to Him with whom nothing is impossible.

First the water is very scarce, wells are giving out at many places, they are digging wells in the river bed, but many of these have dried up. In answer to prayer the Lord opened the way so they could dig another well on our compound, and so far the supply of water has been sufficient, but as the needs grow greater there must also be an increase of water. Second grain is an enormous price, the grain merchants will not give it at a reasonable price, and many will not be able to buy.

We often see them sitting on the public road picking out of the dust a few inches thick, the grains that drop from the carts while being transferred from one place to another.

We think it best to make this work permanent, not have them come just when they want something to eat, but build simple huts for them, where we can give them the gospel every day, and teach them to do some practicable work. We think we can shelter them, and make them comfortable, for one thousand rupees. It would be well if you would know the awful lives poor widows have after they become widows. They are never allowed to marry, they are turned away from home and friends, with their families with no support, before them but hard labour, being really slaves, not recognized as human beings. Many, many of them fall into the hands of evil men and lead lives of shame.

I shall make one request in connection with this article, let each reader of the Visitor ask God what He will have them do for this people during this famine, and may you not only be moved through human sympathy but by God Himself.

Address all communications.

EMILIA HOFFMAN.
Khamgaon Mission House Berar, India.

LETTER FROM SISTER CRESS.

A letter written by Sister Sara Cress to her parents which will be of interest to many of the readers of the Visitor is herewith submitted.

INTABA MISSION STATION, S. A.,
Dec. 13-1899

Our Dear Papa and Mamma: Your Africa children greet you again in the all-prevailing name of our conquering King, Jesus.

We rejoice today for the privilege of talking to you in this silent way. And pray that our communications may be an encouragement to you. We are writing today from our new field under the shelter of the little white tent, while the rocks and mountains surrounding us are draped, yes, wrapped in a heavy mist. We awoke this morning about daybreak to find that a heavy rain had set in and it rained quite lively for about two or three hours, but has now given place to a heavy mist which may last all day. It often lasts for several days without a ray of sunshine, during the rainy season.

We think that season has now begun, as it has been raining more or less every day for over a week. We are quite comfortable, however, in the tent and are very very happy. The Lord wonderfully blesses us and gives us a full measure of joy in our souls. It is indeed wonderful what God has done for us, and the way...
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are getting somewhat civilized there.

It is very funny to see those native
women feed their little babies. They
feed them thick milk. This is the way
a mother fed her two weeks old baby.
She laid the naked baby on her lap,
put her left hand under its chin holding it in
a dish-like shape, into her hand she pours
the thick milk from a gourd and says
"nata, nata, pila," (drink, drink) then
baby cries and the milk blubbers and
runs out all over the little naked body.
However during the process it drinks con-
siderable as I suppose it wants to get
rid of it some way. When the mother
thinks it has enough she rubs the
remainder all over the child's body even
into its hair. One would think the sour
milk and the exposure they get would
kill the little things, but they seem to
thrive under the treatment they receive
and seldom cry. I have seen them feed
very little baby's gruel made of kafr corn
meal.

The natives think it a disgrace to eat
sweet milk, you can't get the men to eat
it. We expect to have a cow up here
bye and bye when Father Engle gets his
fifty head on shares he said he would let
us keep one so as to have milk.

We live now almost entirely on native
food cooked and served in native style.
We don't indulge in light bread and don't
expect to have it very often at the price
of flour in Bulawayo, (which is six dol-

"LO I AM WITH YOU ALWAYS."

Oh, promise of comfort! Oh, message of
cheer!
As the last footfall dies of the vanishing
year,
And I muse, looking back on its joys and its
grievings—
On all that it brought me, and all it hath
taken,
And a pain and regret in the heart seem to
waken.
But hush—tis His whisper: "I go not
away;
My promise remains—unchangeable Yes."  
Ah the ever-loved greeting is waiting today,
And an arm I once leaned on no more is
my
stay;
But a sweet, Living Presence is watching
beside me,
And a Hand is on mine, strong to succor
and guide me,
So I hail the New Year without fear or mis-
giving:
The promise sufficient for dying or living:
"I alway am with you." And day after
day
His word I shall prove an unshakeable Yes!

"I alway am with you." Oh, Master, ap-
ppear,
Let us see Thee as face a New
Year!
New sense of Thy nearness, Thy leading so
burning,
New praises our spirits exulting shall
render!
Nor sigh for the past—all that heart knows
worth minding
Is wrapped in Thyself for a blissful re-
finding.
Deprivation and pain is earth's side of
its stay;
Restoration with joy is Thy side in the
glory!
"I alway am with you." Atest it is true, Ye
martyrs and saints whom His presence
bore through
With triumph the conflict, the anguish, the
burning;
And He who stood by you—with Him is no
turning!
"I alway am with you" rolls down the age
roll down the age
And today, Lord, we trust Thee the word
forward!
Oh, glorious, mighty unchangeable Friend,
Thy promise is Yea and Amen to the
end!
—The Life of Faith.
"AT EVEN, OR AT THE WOOL-GROWING, OR IN THE MORNING."

If the Lord should come to the morning
As I went about my work,
The little things and the quiet things
That a servant cannot shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always be done in the light of the sun,
Would He take me unsaved?

If the Lord should come at noonday,
The time of the dust and heat,
When the glare is white and the air is still
And the hoof-beats sound in the street;
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet his look to meet?
Would He take me by surprise?

If the Lord came at twilight,
In the fragrant dusk and air,
When the world drops off its mantle
Of daylight like a husk,
And flowers in wonderful beauty,
And we fold our hands and rest,
Would His touch of my hand, His low com­
mand,
Bring me unhope for rest?

Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet,
The Master is near, the Master is here,
I have only to sit at His feet.
—British Weekly.

No rest to the wicked, but even after our great sin and fall from God, there is a rest spoken of by our Savior—a SABBATH DAY OF REST. Jesus says, “Come unto Me and I will give you rest. There is no offer of any rest to those who live in sin: the devil never had any rest to give; it is all slavery and death, for “the wages of sin is death, but the gift of God is eternal life,” and eternal rest along with it.

FATIGUE UNSEEN.

(Continued.)

WILL WILLE GESCHEHE AUF ERDEN WIE IN HIMMEL.


MARRIED.

KERN-GISH.—On the 6th of March 1900, Bro. Jerry Kera of Hamlin, Kan., was united in wedlock with Sister Lizzi Gish, daughter of Benjamin Gish at his home near Acme, Kan., by Elder J. N. Engle.

WENGER-ESTER.—On the 1st of March 1900, Bro. Levi Wenger of McPherson, Kan., was united in wedlock with Sister Lizzi Eyster of Abilene, Kan., daughter of the late Geo. Eyster, by Eld. J. N. Engle, at the home of the bride’s mother.

OUR DEAD.

WALSTEAD.—Anna Sophia Walstead, of near Chapman, Kan., was born May 15, 1844, and died on the 21st of December 1899, aged 55 years 7 months and six days. Funeral services were held at the Bethel Church, Moonlight, Kan., on December 28, 1899, conducted by Bro. John M. Sheets. Interment in the adjoining cemetery.

BOOK.—Died near Lost Springs, Kan., on February 22, 1900, Barbara Book daughter of Bro. and Sister Jacob Book aged 7 years, 2 months and 4 days. She was buried at the Pleasant Hill cemetery on February 24, a short service being held at the home, but a memorial service will be held at Rosebank in the near future.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep:
A calm and undisturbed repose,
Unbroken by the last of foes."

ORTH.—Died, at Atchabula, Ohio, at the home of his daughter, Mrs. J. W. Kurtz, on the 7th of February 1900, Bro. Conrad Orth in the 83rd year of his age. He was converted in Lancaster county, Pa., over 40 years ago and uniting with the Brethren in Christ remained a faithful member until death. His wife preceded him to the future world nearly 19 years. He leaves 1 daughter 9 grandchildren and 4 great-grandchildren, who mourn, but not as those who have no hope.

He emigrated with his family to Wayne county, Ohio, about 35 years ago. Funeral services were held in the Wayne county district by Bro. S. Longanaster from Psalm 91.

HEISE—Died at the residence of his son on the old Heise homestead near Gormley, Ont., March 5,1900, Sister Nancy Heise, widow of the late Bro. Christian Heise, aged 71 years 6 months and 28 days. Deceased was born in Waterloo county, Ontario. Her maiden name was Wittmer. Many years ago she gave her heart to God, and united with the Brethren.

In the early part of her married life when her children were little, she had many a struggle in the affairs of life, as her husband was a very sickly man and could seldom help much on the farm. With her little boys she would till and manage, till they grew up and could assume the work alone. She had the satisfaction of seeing her family all settled down in life and respected and prosperous. Our aged Sister was highly esteemed both in the Church and out of it. The current of her spiritual life was deep but quiet. She dearly loved “The good old way” and we believe she faithfully traveled it to the end.

Death came suddenly without warning. She had suffered severely from cough and Asthma for some time but was much better. After eating breakfast on March 5 she quietly fell asleep in Jesus without a parting word or farewell. "Unbroken by the last of foes."