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Samuel Zook
EVANGELICAL VISITOR.

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

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

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PRACTICAL PREACHING.

This is what the people want.
It is a practical age in which we live. The immense development of industrial life has discounted theorizing and put a premium on action. Men do not care to sit and speculate or hear speculation, but they want to do something. They will listen intently to a speaker who is telling them what to do, but they will turn a dull ear to one who is simply explaining or proving doctrine. They are impatient of abstract reasoning and solemn incommprehensibilities, and want the speaker to come to the point. Disputation, too, has had its day. The theological controversy that formerly filled the pulpit has largely been swept away by the good sense of this practical age. The people do not want to be led into a metaphysical jungle or into a theological light, but they do want to be led into action upon the practical fields of life.

Preaching can be practical. Its subject matter is religious doctrine in its application to human life, and nothing can be more practical than this. All true doctrines run straight into practice. The most profound and subtle theory of the metaphysician, when traced to its logical consequences, will be found to shape and color the common deeds of every day. If we were to look in upon the astronomer shut up in his observatory and spending nights and days in delicate observations and abstruse calculations, we might think his work was of no use to the busy world, and yet those calculations of his may be dissected to death and dust and color the common deeds of every day. They may seem when treated theoretically to be the power of God unto salvation.—Presbyterian Banner.

It is a fact worth remembering that it does not take half as long to make a wound as it does to heal one.

A Christian life is not an imitation but a reproduction of the life of Christ.—Van Dyke.

"The man who limits what God is willing and able to do in him by the Holy Spirit dishonors God."

"No man can give his best service where he has not first given his heart."
THE OLD FOUNTAIN.

By Samaria's wayside still,
Once a blessed Message fell
On woman's thirsty soul,
Long ago;
And to eyes that long were sealed
Was the glorious thought revealed,
Thro' a fountain that was opened
Long ago.

CHORUS.
There's a fountain that was opened
Long ago,
For the healing of the nations
Is its flow;
Along the line of ages
The prophets and the sages
Caught the singing of its waters,
Long ago;
And a little captive maid,
By a leper undismayed,
Told to him a simple story,
Long ago:
That the stream where he might live
Had alone the power to save,
Thro' his trust in that old fountain,
Long ago.

And a woman in a crowd,
Without word or cry aloud,
Just stooped down and touched His garment,
Long ago;
As her urgent need appealed,
So her sinful soul was healed,
In that fountain that was opened
Long ago.
As the enmarch tried to read,
Philip taught him of his need,
And baptized him in the stream,
Long ago;
As the outward seal and sign
Of an inward work divine
That was wrought thro' that old fountain
Long ago,
O thou, fountain, deep and wide
Flowing from the wounded side
That was pierced for our redemption,
Long ago;
In thy ever-cleansing wave
There is found all power to save
'Tis the power that healed the nations,
Long ago.

—Pentecostal Hymns.

FOR EVANGELICAL VISITOR.

THE SECOND COMING OF CHRIST.

NUMBER TEN.

Our last article treated particularly on the opening of the seven seals. The next in order will be the sounding of the seven trumpets, and the pouring out of the seven vials, which respectively are recorded in the 8th, 9th, 10th, 11th, 15th and 16th chapters of Revelation.

This one fact we must bear in mind to be able to understand that the opening of the seven seals which we have already studied, cover the entire period from the resurrection of Christ to his second coming or millennium. And that the sounding of trumpets and pouring out of vials cover the latter part of the same period, bringing out in full things not expressed in the opening of the seals. Having learned this truth we can much more easily understand these prophecies.

Introductory to the seven angels preparing to sound the seven blasts of trumpets, John sees an angel standing by the altar of God in heaven having a golden censer with much incense, that he should offer it with the prayers of the saints upon the golden altar which was before the throne. This should be an incentive to every saint to do more fervent praying; for this plainly demonstrates that the prayers of all saints are preserved and honored in heaven, and that they are auxiliaries to those who come to God, as well as condemnation to those who reject Christ. He who goes down to destruction over the prayers of Jesus Christ and saints will most assuredly have an awful hell.

After the incense and prayers of saints were offered, the angel filled the golden censer with fire from the altar, and cast it down into the earth. What followed? Thunderings, lightnings, and earthquakes. This fire must signify God's anger and displeasure with sin. The first angel now sounds, followed by the second, and so on consecutively until the seven blasts were given by the seven angels. What do we see? Voices, thunderings, lightnings; hail and fire mingled with blood were cast upon the earth, burning mountains hurled into the sea, seas turned into blood, one-third of creatures therein dead, one-third of ships destroyed, the burning star, wormwood falling from heaven and poisoning the waters; one-third of the sun, moon and stars smitten with blackness—day-light grows dim, the bottomless pit opens its huge mouth and exhales volumes of smoke until the luminaries are benighted, pestiferous locusts egress from the clouds of smoke to torture the wicked five months, during which time men shall seek death and shall not find it. Whether these shall be literal insects or whether it is figurative I cannot say, but, however, it shall be an organized system of operation against the wicked having for its head the Greek Abaddon, or the Hebrew Apollyon.

The sixth angel is instructed to loose the four angels which were stationed on the four corners of the earth holding the four winds thereof to control the elements until the 144,000 of the twelve tribes of Israel are sealed, Rev. 7:1, 2. What is the result?

GREAT ARMIES MOST FOMIDABLY EQUIPPED MOVE WITH UNPARAGONED DESTRUCTION TO HUMAN LIFE, (AND YET, THOSE WHO ESCAPED DEATH REPENTED NOT OF THEIR IDOLATRY, MURDERS, SORCERIES, FORMATION, OR THEFT.) The Revelator now beholds a mighty angel clothed with majesty and power, holding in his hand a little book, and aware by Him that liveth for ever and ever that there should be time no longer after the sounding of the seventh trumpet, Rev. 10:7. The command now comes to the observer to take the little book in the angels hand and eat it, which he did; and it was as sweet as honey in mastication but bitter in the process of digestion, according as it was prophesied, which meant more prophecy must be uttered, and that the last which was yet to come was so much more painful and terrible than the first that he compared the first to the last as sweet to bitter. He now sees two witnesses of God having power to prophecy with authority for 1260 days, clothed in great humility (sackcloth.) They are also called the "two olive trees" and the "two candlesticks" standing before the God of the earth. These "two witnesses," "two olive trees," (good trees), and "two candlesticks," most surely signify the Jew and the Gentile Christians, because many of the Jews shall have accepted Christ at this time referred to here and shall prophesy, bear fruit, and let
their lights shine for Jesus Christ as well as the Gentile. They shall stand side by side in the work of the gospel, and God shall furnish complete protection against their enemies until their work is completed. They shall have great power, equal to that of Elijah, and Moses: for they shall have power to turn the heavens that it rain not during the days of their prophesy, to turn water to blood, and to smite the earth with any plague as they desire. We may expect great things yet of God's faithful ones who will stand true to the word and Spirit. But when they shall have

FINISHED THEIR TESTIMONY, the beast that cometh out of the bottomless pit shall make war against them and kill them, and their dead bodies lie in the street of the great city (the rebuilt Jerusalem) which spiritually is called Sodom and Egypt, where also their Lord (Jesus) was crucified.

This in my conviction is the city of Jerusalem rebuilt by the Jews on their return to their own land, and is retaken by the nations of the earth, for it will be the great religious center of Christendom where Israel and the Gentiles will worship Jesus in perfect concord, and teach with great authority. And from among the peoples, and tribes, and tongues and nations do men lead upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth. And after three days and a half the breath of life from God entered into them, and they stood on their feet; and great fear fell upon them that beheld them. And they heard a great voice from heaven saying unto them, come up hither, and they went up into heaven in the cloud, and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell, and seven thousand persons were killed in the earthquake; and the rest were a-frighted and gave glory to the God of heaven. Some may say, how can these things take place? We might with as much propriety ask, how was Enoch and Elijah translated?, or how were those saints raised whose graves were thrown open on the day of Christ's crucifixion?; or how Christ Himself was raised from the dead, and how he ascended into heaven? This time undoubtedly is near upon us, when it will, and even now requires entire consecration and the baptism of the Holy Spirit to be able to stand blameless before God; but all that will be, and are undeceived shall have great power. This is being manifest already. Thousands of people are being healed by faith and prayer, in Jesus' name, among the most spiritual and devoted Christians. Let us all make full consecration to God, be wholly sanctified and anointed by the Holy Ghost, that God may be glorified in our spirits and bodies which are His. All the above mentioned things, named by the Revelator, shall come to pass in the tribulation period, and more too.

THE SEVENTH ANGEL NOW SOUNDS, and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord and of His Christ; and He shall reign forever and ever, and all power shall be in His hands. And the nations were wroth (the wicked nations that shall be here at Christ's second coming), and God's wrath came, and the time of the dead (in Christ's crucifixion) to be judged (justly rewarded), and to give their reward to Thy servants, (those who have part in the first resurrection) the prophets, and to the saints, and to them that fear thy name, the small and the great, (no one shall be forgotten); and to destroy them that destroy the earth. All God's people shall be rewarded in full Christ's second coming; and the sinners shall be destroyed from the face of the earth, and shall be resurrected and rewarded in full a thousand years later, which we shall explain more fully when treating of the resurrection. The seven last plagues are represented by the emptying of the

SEVEN GOLDEN VIALS upon this sin-stricken earth. These plagues are recorded in the 15th and 16th chapters of Rev. But before the Revelator describes the woes, he is favored with another view of the redeemed, and their joy. He sees those who become victors over the Beast (Roman Catholicism with all her daughters (Rev. 17:5), standing on the sea of glass mingled with fire. Glass may represent transparency of character. Fire may mean purity as the sequence of the work of the Holy Spirit. It, the sea of glass mingled with fire may signify the Word and the Spirit, through the obedience of which, the redeemed are justified and pure before God which state shall exist eternally. The Word is sometimes spoken of as WATER (sea): and the Holy Ghost as FIRE. Again, the Spirit is the life of the Word. They are inseparable. The Word is everlasting, and so is the Spirit. Hence the expression: "sea of glass" represents the clarified (intelligible) Word of God; and "mingled with fire"—quickened and enlightened by the Holy Spirit. The redeemed were singing the song of

MOSES AND THE LAMB, which is recorded in Rev. 15:3, 4. The angels now begin to pour out the contents of the vials in consecutive order. (Let us notice particularly that it was the unjust only upon whom the plagues were poured. God's people can and will escape these plagues without being caught away from the earth of which catching away we have no warrant in the scripture. The only catching up into the air shall occur when Jesus comes the second time to resurrect and change the bodies of His people, and reward them, and destroy from the earth the wicked, purifying the earth by fire.)

What are the seven last plagues? Grievous and noisome sores came upon the men who had the mark of the beast, and worshipped him, the sea became as the blood of a dead man, and every living soul died in the sea, the rivers and fountains of waters became as blood. This shall be brought upon them because they have shed the blood of saints, and prophets, and the Lord will give them blood to drink. The fourth vial is poured upon the sun; and
of God. The fifth angel poured his vial upon the great river Euphrates and sealed the way might be made ready for the kings that come from the north, and the kings which came in the end of this age, but He will vanquish them both, with the dragon. Who can deny that great darkness has befallen Papacy, which I carefully described in a previous article.

The sixth angel poured his vial upon the great river Euphrates and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising.

This most certainly represents the nations of central and eastern Asia moving aggressively westward. May it not typify the doctrines of the false religions of the East which are spreading over Europe and our own fair land? Did not the World's Congress of Religions, at the World's Fair in 1893 in Chicago encourage those false religions? Is that not paving the way? May it also include the breaking down of Mohammedanism and the establishment of commercial activity between the Eastern and Western nations by steamship lines and railroad systems thus facilitating the propagation of their religious notions. Russia has completed her railroad system through Siberia already. Another system is being contemplated, which is to cross the great Euphrates. There is and will continue to be great deceptions practiced by all these false religions. This is most emphatically expressed in the 13th and 14th verses of the 16th chapter of Revelation where John sees spirits of devils proceeding out of the mouth of the dragon, beast, and false prophet, a trinity, and going forth and deceiving the nations. The workings of these spirits are being manifest already. We shall give a more careful application of this particular scripture in a later article under the title "Armageddon."

The last vial is emptied—unparalleled earthquakes followed with enormous and destructive hailstones. Cities of the nations fall, and great Babylon comes in God's remembrance to be punished for her wickedness; and instead of men repenting they blasphemed God because of their suffering. Allow me to recall your attention to the evil spirits that shall emenate from the dragon, beast, and false prophet, Satan through these miracles shall counterfeit the genuine work of God's people because as we have already seen, God's little ones shall have great power, which has been mentioned previously in connection with the two witnesses, Rev. 11:3.

Our next topic will be "The End of The Gospel Dispensation."

Will your anchor hold in the storms of life, Where the clouds unfurl their wings of strife? Where the strong tides lift, and the cables strain, Will your anchor drift, or firm remain? Refrain.

We have an anchor that keeps the soul, Steadfast and sure while the billows roll, Fastened to the Rock which cannot move, Grounded firm and deep in the Savior's love.

Des Moines, Ia.

For the Evangelical Visitor.

Dear Brother in Christ:

Perhaps it seems rather strange to you, to receive a communication from a perfect stranger. But in name only are we strangers, for through the grace of our Heavenly Father I am permitted to call you brother. The time for the opening of navigation on the Great Lakes drawing nigh, I will embrace this opportunity to write a few lines, to show each of you dear reader of this Evangelical Visitor, what a merciful Lord and Savior can do for an outcast, who is tired and weary of sin and folly and who is willing to give up everything and say: "Here Lord, take me and use me as Thou seest fit."

Before going any further, I must tell you what prompted me to seek relief from this world. Thirteen years ago I came from Switzerland to this country. (15 years old) having never known drink and tobacco to be Satan's devices, I started right in the city of Chicago on a very fast road to eternal destruction. At the same time I learned the art of cooking, a trade, which always commanded good wages. But, dear reader, money was never a blessing to me. It only dragged me deeper and deeper into the mire of degradation. To drinking and smoking I added profanity and gambling; forgetting all that were once dear to me, home, parents, sisters and brothers.

Going to the coast from Chicago I signed on a full-rigged sail-ship (4 master) for two trips to Australia, China, India etc. Even during those voyages, which lasted 18 and 19 months respectively I would never cease worshiping the devil, in spite of several miraculous escapes from a sure death. After my second return, I joined the U.S. navy, serving three years as ship's cook first class and cabin steward. When war broke out I again enlisted. After receiving my discharge I started for the Lakes and found work on a dredge in Erie, Pa., harbor. There too my earnings, $60-$75 per month, simply tended to make me serve the evil more faithfully. As a consequence, when winter came, Christmas found me with only $151 in Buffalo, but 85 miles from Erie. A perfect stranger in this city, and used to riotous living, I started at once to seek fun and pleasure among the concert halls in the lower part of the city. There I found willing hands to help me spend my money and by January 3rd I drifted into Loyd street Mission with but a few cents in my pocket. For the first time in years, I was set to think about myself in earnest. Each testimony that was given me was a reality in the service of our Lord, and that there was a reality in the service of our Lord, and that those people had something that I didn't possess.

On Saturday Jan. 13th I visited Ohio street Mission, where Brother...
and Sister Hoover were leading a meeting. I couldn't help but drink in every work that was spoken that evening, but when the invitation was given, I was still too much of a coward to confess my sins and to cry out for mercy. The reason for holding back, was; I had made up my mind that, should I ever give in, I'd have to make a complete surrender, meaning, that I would have to part entirely with my past, making a complete change in my mode of living. It meant much to me, dear reader, for I never thought it possible to go without drink and tobacco and to drop jolly companions. But, God had marked out my course.

On Sunday afternoon, Jan. 14th, God, in HIS infinite fatherly love and mercy pardoned me and spoke peace to my soul. Dear reader, if you never have served and followed the devil as faithful for so many years as I have, you can't understand, what it all meant to me. With what joy and gladness I stepped out on the streets of Buffalo, giving me strength and grace to say NO whenever the devil stretched out his hand toward me. Four nights I spent walking the streets of Buffalo, hungry and footsore, but then, how many nights had I not put in, in the devil's service without grumbling! I know this time of severe trials only brought me closer to Him, who had saved me. On Jan. 26th Sister Hoover offered me a home until I should find work. With a grateful heart toward Jesus and Sister and Brother Hoover, I accepted, but wasn't able to find work so far. I have a boat for the season and expect to be called aboard any hour now. I want to say here, that the dear Lord has not only saved me, but He has also wonderfully kept me. Although I have gone down town almost every day, Jesus has taken the very desire for drink, tobacco and bad company from me. My firm determination now is, to cling to the Rock, to follow Jesus as closely as I can that when my life's journey is over, I may hear my Savior say "Well done, thou faithful servant." Amen.

The first thing, when I came to Brother Hoover's I wrote to my dear parents (the first time in two years) asking their forgiveness and telling them, what change God had wrought in me. I could hardly expect to get any answer, as I had so badly neglected my dear ones, but the Lord arranged things wonderfully for me. I received an answer saying, that, as Jesus had forgiven me, so they gladly would forgive and forget, and welcome me home. Dear reader, haven't I reason to be happy and thankful? Isn't life worth living now? Just think, from the depth of sin and degradation to be raised to be a child of a King. But new duties have come to me now, for I know, God doesn't want me to stay where I am. I know too, that my very life is being watched by some, who have known me, when I was the devil's servant. But thank God I am able to walk before Him, holding Him up before others in testimony whenever I have a chance. I derive great comfort and strength, witnessing the daily lives of Brother and Sister Hoover and Sister Mary Doner. How faithfully and diligently are they fulfilling our Savior's command to HIS disciples: "Go ye into all the world and preach the Gospel etc. The work in Ohio streets especially requires courage and patience and that cause can't be laid close enough to the Brethren's hearts. May the Lord strengthen and encourage them all, and abundantly bless their labors. Amen.

And now let me close, dear readers, with the earnest request, that you may all unite in prayer, that I may ever stand true to God and that I may be a help and support unto others and that I may be willing to do only the Lord's will. Amen. Yours in the love of Jesus, ALFRED RUEGG.

25 Hawley St., Buffalo, N. Y. 3-22-1900.

THE LAST DAYS OF JESUS.

(Concluded.)

WHEN Jesus had concluded this prayer the little company, filled with sadness and evil apprehensions, He went silently out into the dark. On their way they went over the brook Cedron, and entering into a garden "for Jesus oftentimes resorted thither with His disciples." Here they halted, and here Jesus passed through the bitterest experience of His life. He was convinced that the enemy would triumph, and that His time to die had come. The struggle was most severe. Who can imagine the anguish of His soul? As He wrestled in His agony of death He pleaded with His Father if it were possible, He should take the cup from Him, nevertheless, He felt resigned to His Father's will. So intense was the struggle that His sweat became as great drops of blood. The agony however, quickly ceased and peace and strength returned to Him. This is supposed to have occurred shortly after midnight on Thursday, and the small hours of Friday were at hand, when in the distance was seen approaching a company of men with torches and weapons, with Judas at the head, who feigning friendliness, came up and kissed Jesus, to show his followers whom they should take. Peter, who was somewhat of a hasty disposition, for a moment thought of resistance, but it was only for a moment. At last Jesus was in the hands of His enemies, who led Him away, whereupon His disciples fled and were scattered abroad.

It was yet early in the morning, but the evil priests could not wait,
Judea was a Roman province, therefore it was necessary to have two trials; one before the ecclesiastical, and one before the civil court. Ananus being an old man, still retained the influence, if not the insignia, of the High Priesthood office. To him, therefore, was Jesus first taken for examination. A meeting of the Sanhedrin could not legally be held before morning, but those who had taken Jesus were impatient, and decided to have a meeting at once, which was conducted by the High Priest Caiaphas.

From Caiaphas, Jesus was led into the judgment hall, to appear before Pilate. Pilate was a typical Roman. He was proud, arrogant, cruel, vicious and deceitful, as were most of the Emperor's servants. Before this monster in human form Jesus was brought, who had no sympathy with Jesus, nor with His accusers. That Jesus was unjustly condemned by the Jews, was plain to Pilate, and was one point in His favor. Notwithstanding the vehement urgency of the Jews' request, Pilate hesitated to deliver Jesus unto them. Whether he had heard something noble of Jesus, or had been apprised of the ill intention of the Jews, we know not. One thing is certain, that his wife communicated unto him her dream.

When Jesus appeared before Pilate, three charges were brought against Him. It was said, "He had perverted the nation; He had forbidden to pay tribute to Caesar; He had set Himself up as a King." All of these were utterly false. The hostilities and hate of the opposers, however, was purely religious. Jesus was a spiritual reformer, and such persons generally arouse the enmity of those who are affected by their teachings. The feelings of revenge are always intense and bitter among those who are zealous for a faith which has fallen into decay, on account of having been perverted.

After Pilate had heard the accusations, he took Jesus aside and questioned Him privately. He asked Him concerning the charges that were brought against Him. Jesus denied that He assumed kingly authority, but said His kingdom, which He had come to set up was not of this world. After a few minutes' absence, Pilate returned, and announced his intention of releasing Jesus, saying "I find in Him no fault at all." This announcement was adverse to the Jews, and was followed by an outburst of rage. The mob in Jerusalem was always opposing the Governor. If the record of the administration of Pilate had been clear, he could have ignored those who taunted him, but there were many dark charges that could be brought against him, and he feared the consequences.

At this juncture Pilate remembered that Herod was in Jerusalem. This is the Herod, who so wantonly had caused John the Baptist to be beheaded. He was a petty Nero, corrupt, conceited and contemptible, who had committed many crimes during his time. Whilst Jesus was before Pilate, His behavior was courteous, and respectful, but to Herod He showed utter contempt, and all questions were answered with profound silence. Herod, upon being baffled in his endeavor to draw a reply from Jesus, "with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe and sent Him again to Pilate." This peculiar robe was such as was generally worn in Rome by candidates for office. Thus Jesus was sent back to Pilate as an aspirant for the Jewish throne.

The second trial was now ended. What should Pilate do with Jesus? All his attempts to escape responsibility had failed. He suggested, since Herod had also found Him innocent, he would "therefore chastise Him and release Him." Before this could be carried out a new idea came to his mind; he offered to release Jesus unto them according to the custom of the feast, when a prisoner—a leader of a revolution—was set at liberty. But the infuriated priests and people were merciless, and scorned the offer. They insisted, "with loud voices" that Jesus should be crucified, and Barabbas be released unto them. Finally, Pilate yielded, not because he was convinced of the guilt of Jesus, but because he was a coward, which men with a guilty conscience generally are. Thus the chief priests and the Jews were gratified, and the doom of Jesus was sealed.

The scene on Calvary was a sad one. Death by crucifixion is terrible. A Roman citizen was never crucified, but only offenders of a servile class. The hands and feet of the victim were nailed to the wood, and a rude seat was generally provided to prevent the weight of the body tearing the flesh. The exact spot where Jesus was crucified, cannot now be identified, according to the accounts of recent travelers. Golgotha is supposed to have been at that time a skull-shaped hill "outside the city walls." To this place a strange procession wended its way, Jesus and the two culprits with their crosses on their backs, and the hard-hearted rabble jeering at them as they passed along. The strength of Jesus gave out long before the place of execution was reached, and they compelled Simon a Cyrenian to bear His cross.

The crucifixion of Jesus, like all others, was barbarous in the extreme. The executioners were heartless Roman soldiers, and they with a host of angry Jews feasted their eyes on the hideous and pitiful sight. The agony which Jesus suffered upon the cross was no protection against the taunting sarcastic words of the furious crowd. Jesus with but one of His disciples in sight, and with only two or three friendly women near, one of them His mother, passed the last painful hours of His life upon the cross. Those who suffered death by crucifixion generally lingered about three or four days—Jesus only lived about five hours. Whilst Jesus was upon the cross, He spoke seven times. Soon after the cross was raised, Jesus looked with a pitiful look upon the cruel and brutal soldiers, and on the fanatical crowd who had hounded Him to the last. He, then at this extreme moment breathed forth a prayer to His heavenly Father, which, no doubt, has made a deeper impression on the world than any other prayer ever offered. "Father, forgive them; for they know not what they do." There is something thrilling and Divine in those words, especially if we look at the characters for whom it was offered. No one but a superior being could have made such a request.
A little later a feeling of loneliness seemed to come over Him, and seeing His mother standing by, recommended her to the care of His beloved disciple. But now, anguish filled His soul, and with a loud and bitter cry He cried: “My God, my God, why hast thou forsaken me?”

All the powers of darkness which seemed to have overshadowed Him for a moment, quickly passed away, and He with a calm and collected voice said: “It is finished.” Thus Jesus, after hanging upon the cross from the third to the ninth hour, breathed out His life by saying, “Father, into Thy hands I commend my Spirit.”

At last the Savior of the world conquered and vanquished the powerful foe. Although the battle had been fierce and long, and no one will ever know what it cost the Savior, yet we are glad to know, that the blessings which come therefrom to the human family, are sure and lasting. Others have been betrayed, others have been crucified, others have endured severe physical suffering, even the thieves upon the cross were subjected to fierce agony, yet none are to be compared with the sufferings of Jesus. Theirs were only personal sufferings, but the sufferings of Jesus, were for the whole world. “The just for the unjust.” The significance of the life and death of Jesus, is in His lofty and ethical teachings, which have been the means of transforming the world in a wonderful degree. But more wonderful is the fact that the moral and wholesome teachings of Christ, only began to be a force for good in the world after He had breathed His last. His sublime and ethical teachings are generally regarded to outweigh, by far, all the teachings of the best philosophers the world ever knew. They are ideal and perfect in every respect. His teachings, the relationship between God and man, the compensation of wrong and right-doing, concerning sickness, sorrow and death, all of which found full expression during His last days on earth, are highly appreciated by those who are looking for the reward of the just beyond this vale of tears. The influence of His teachings are becoming daily more and more appreciated, and the story of the cross will never lose its power. Its softening, influential power is able to melt the hardest heart today, as in days of old, and will continue to do so until the end of time. — Charles Baker.

HEAVENLY RECOGNITION.

WE HEAR the question frequently propounded: “Shall we know each other in heaven?” We have always assumed the affirmative. After the death of David’s son, for whom he fasted and mourned, David said, “But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.”—2 Sam. 12:23. Surely David believed he would recognize his son among the heavenly host, and therefore was consoled.

When the Scribes and Pharisees, who were the leaders in the Jewish churches, and boasted of their pre-eminence as being the children of Abraham, the Saviour said, “There shall be weeping and gnashing of teeth” when ye shall see Abraham, Isaac and Jacob in the kingdom of God and you yourselves cast away. And if they being excluded as the enemies of Christ and yet recognize those patriarchs, is it not evident that we should know those whom we meet within its sacred walls amidst the brilliant light of the Sun of Righteousness.

Again, when the son of Man shall come in the clouds of heaven, every eye shall see him, and the promise is we shall be like him and see him as he is.

On the mount of transfiguration, Peter readily knew Moses and Elias and called them by name. Christ, after His resurrection was seen and known by more than five hundred of His disciples; and He being our pattern, we cannot doubt for a moment but that we shall know one another. We are inclined to believe that each of us shall maintain our identity at the resurrection morn, when this mortal shall put on immortality and this corruptible incorruption. Now we see through a glass darkly, then face to face; now we know in part, but then shall we know even as we are known. 1 Cor. 13:12.

God always did take delight in His people, and there is nothing on earth that affords greater pleasure than for His children to mingle together in His service under the influence of the Holy Ghost, to see eye to eye, and shed for each other the sympathizing tear; such joy can only be felt, but never told. And after entering heaven, for us to be deprived of knowing those with whom we mingle on earth, to us, would seem absurd. When we hail each other in the city of the great King, our first attraction shall be to see Him who thought it not robbery to be equal with God, and yet condescended to purchase our pardon upon the cross, and to Him all praise shall be given. We may next meet the messenger of God who was the instrument in winning us to Christ, and then we fancy our inquiry shall be in that celestial city, where shall we find our godly father and devoted mother who burned the midnight lamp in caring for us and taught us first to lisp the name of Jesus. Upon our arrival, says the parent, where shall we find our sons and daughters, whom thou hast given us? and being directed probably by an angel to their mansion, shouts of hallelujah shall be heard in a family reunion of husband and wife, parents and children. The consoling thought is that this reunion shall continue forever, praise the Lord.

At the second coming of Christ there will be a very great change in the resurrection of our bodies, as we are told by the apostle we shall be fashioned like unto the glorious body of Jesus Christ. Phil. 3:21.

All deformities shall disappear and the dark skin of the Ethiopian and the bronze of the various tribes shall become fair as the moon and clear as the sun. Then all shall bloom in the beauty of immortal youth, as the wrinkles of age and the scars we receive during our warfare in this world shall all disappear; having borne the image of the earthly, we shall also bear the image of the heavenly, death being swallowed.
up in victory. Then only shall we be able to sing the memorable song, "O death where is thy sting, O grave where is thy victory," and continue, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:55, 57.

It is evident, according to the Holy Scriptures, that both the righteous and the wicked shall retain their memory in eternity. When the rich man cried to Abraham for water to cool his tongue, Abraham replied, "son remember." But had his memory been blotted out it would have been superfluous for Abraham to say, "son, remember!" but the rich man also remembered that he had five brethren in his father's house. Luke 16:27.

The trials and tribulations through which the children of God pass while in this world are frequently very dark, and we are constrained to acknowledge that God's ways are past finding out. When parents are called to part with a child that promised to be their stay in old age, and in many instances the parents are removed and their orphan children cast upon the cold charity of the world, they are ready to exclaim with the patriarch Jacob, "All these things are against us."

Again, when God in His divine providence called away C. H. Spurgeon, H. L. Hastings and D. L. Moody, who died rather in the vigor of their manhood, in the midst of their usefulness, in view of the loss sustained by the church, in our tears we exclaimed, "What meaneth this?" and our only comfort is the language of the Saviour, "What I do thou knowest not now, but thou shalt know hereafter."—John 13:17.

This evidently will be one of the lessons which we shall learn in eternity, together with many of the hidden things of God. That which appears so mysterious to us now, may be made plain to us in heaven, probably under the guidance of one of the tall sons of glory.

Yours only in Christ.

JOHN FOHL.

Chambersburg, Pa.

"God's Son was without sin, but not without temptation."

JOY IN THE MEMORIAL ORDINANCE.

"For as often as ye eat this bread and drink this cup ye do shew the Lord's death until He come."—1 Cor. 11:26.

That the Lord's Supper is memorial is abundantly testified by these words. The sacramental idea is not found in the Scriptures in connection with this or any other ordinance, but comes from man. It originated in a religion of ceremony rather than a religion of the heart; in a worship of God in form rather than in spirit. (John 4:23, 24.)

We pass this point to notice a great truth all too little understood in connection with this ordinance, viz. joy.

Would to God that a charm might be thrown for each believer around the ordinance that would make each opportunity for the proper observance of it an occasion for solemn self-examination (1 Cor. 11:28) and of joyful participation (1 Cor. 10:16 R. V. margin) and also of that constant communion with Christ and resultant sustaining power of which the ordinance is a type.

We desire to speak of this joy under five heads as follows: Salvation, Obedience, Fellowship, Sanctification or Holiness, and Anticipation.

Each one understood will bring from the heart a hearty hallelujah—"Praise ye Jehovah."

Joy in salvation: "Ye do shew forth the Lord's death." Need we be reminded that we were dead in trespasses and sins (Ephes. 2:1) guilty before God (Rom. 5:12), already it was working in us, but wonder of wonders, He died and we live—saved, quickened, born again, made alive—alive forevermore—how little we seem able to grasp the truth because of our Lord's death we are saved—eternally saved. (John 3:36 and many other texts.)

May God help us to realize this fully and we shall have done with any thought of ourselves and what we are and what we have done but we will take our right place before God—sinners saved by grace (Ephes. 2:8; 1 Tim. 1:15, 16). What the passover was to the Jew as it set forth the fact of deliverance, from the bondage of Egypt, a type of our deliverance from sin, what Inde-
our fitness to participate in the Lord’s supper is measured. It is not, be baptized and believe but believe and be baptized. The Lord’s supper was not and could not be instituted until the close of Jesus’ ministry, since it could not show forth a memorial of His death until the same had occurred. The apostles’ practice therefore of believing believers and then fellowshipping in the breaking of bread is pertinent, and real joy of the soul always follows not only in the observance of the ordinances as He commanded but in obedience in all the walks of life as we shall notice more fully later.

3. Fellowship. There is beautifully set forth in this ordinance joy in fellowship. This is twofold. First with God, and secondly with believers. It depends upon obedience. The least act of disobedience will break fellowship until the blood cleanses.

Fellowship with God. In this ordinance there is set forth in a marvelous way the wonderful truth of the believer’s union with Christ and the Father through the Holy Spirit. John 14:18-26. As in the participation of the elements they become part of me (they representing Christ’s body and blood) so in my spiritual union with Christ He becomes part of me, and I rejoice in the presence and fullness of the power of God. Col. 1:11, Ephes. 3:16.

Fellowship with believers—bound together by the ties of blood in Christ (Rom. 8:16, 17) and oneness in the community of saints in the church home, there is a fellowship that is a real joy. Our fellowship exists by virtue of our fellowship and union with Christ, a matter of blood relation. It is expressed by a formal union with the church. The early believers so far as we can learn always fellowshed with the disciples.

In connection with fellowship we would like to notice that it is strengthening:—union with God brings to me the mighty power of God for victory over sin and for service. Phil. 4:13. Our relation with the church in fellowship is also strengthening. This is self apparent, both as relating to God and the believer and is such a full topic for thought that it ought to have consideration by itself.

We have already said that it is joyful. We simply repeat this for emphasis.

It is disciplinary. This is one of the practical truths that is too often overlooked, not only in this connection but in connection with the thought of fellowship generally. In our fellowship with God, shall He direct us or we Him? Two cannot walk together unless they be agreed.

Amos 3:3. Are we willing to yield ourselves to the discipline of God? If so there will be real fellowship. If not it will be broken. Comparing our lives with God’s standards in the Word looks as if many Christians (let us look close home here) were disciplining God, taking Him to worldly places of amusement, making Him a party to crooked transactions, pride, avarice, selfishness and many such like things. The same thought of disciplinary fellowship exists in our relation to each other. All of us have reason to thank God for His disciplinary fellowship. We need its help as expressed spiritually with God and outwardly with our fellow disciples, but without membership in the church there can be no discipline. Refusing to unite with fellow believers in church fellowship I refuse to place myself in a disciplinary relation to my brethren.

There is self denial in fellowship. God comes down to us. This is a wonderful thought but it is nevertheless true. God comes down to us. How often are we not ready to humble ourselves before or with our brethren. Rom. 12:10; Phil. 2:3 and Ephes. 5:21. True fellowship gives large room for the exercise of true humility.

Nothing brings more real joy than true fellowship. The Lord’s Supper is a type of this expressed both in our relationship to God and man, and refusing communion with those with whom we may have strengthening, disciplinary and humiliating fellowship is manifestly improper, and to meet another of the conditions to the proper participation of the Lord’s supper is fellowship in some church that meets the New Testament standard of measuring churches. This standard we may not here examine, suffice it to say that there is a New Testament standard and this alone should govern us in choosing our church home.

My fourth point is sanctification or holiness. Beloveds there is a joy in the blessed truth that there is power in the blood of Jesus whose death is set forth in this ordinance to cleanse from sin (Matt. 1:21) not only to give eternal life, but to change this sinful being so that we may boldly, yet very humbly, claim a place with the sanctified (1 Cor. 6:11) and He be able to present us spotless. Col. 1:22, 33.

As I partake of the bread and wine (natural food) it transforms us. So participation of and union with Christ transforms me. Have you felt the transforming power of Christ? Do not be afraid of holiness.

There is some teaching about it that it is well to be afraid of, but of holiness as taught in the Bible and experienced in the life as our lives are yielded unto God to abstain from sin and to serve Him (Rom. 6:13, 19) we just want to have our whole lives saturated with it. 1 Cor. 3:18. It will mean separation from the world and its sinful lusts and pleasures: separation from false doctrine and teaching. The importance of this separation is too much overlooked. The secret of this changed life is found in one word quoted above “yield”. Unless we are willing so to yield our lives to the transforming power of God as expressed in an orderly walk daily we cannot properly participate in the joy of the memorial supper.

Anticipation. “Until He comes.” There will be no Lord’s Supper then. One of the sweetest truths in connection with the ordinance is its declaration each time in a vivid manner of the great truth that our Lord is coming again. John 14:1-3; 1 John 3:1-3, and with that third verse let us close. “Purifieth himself.” No we cannot do it but we can yield to Him and He will work in us (Phil. 2:19) and as we yield and He works our lives are shaped into obedience and day by day we have joy as expressed in this fivefold sense in connection with our Lord.

A. Z. M.
IF CHRIST BE IN YOU.

[Continued]

10 HOW TO ENTER IN AND HOW TO ABIDE IN CHRIST.

WHERE art thou this moment, dear reader? What is thy life, and what are thy works?

1. Have you turned to God confessing all sin, and have you accepted Jesus Christ as your personal and all-sufficient Savior? If not, come to Him now, for He has come to you, and will not cast you out (Jno. 6:37). "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (Jno. 1:12).

2. You are a Christian, and have the assurance of it, but are conscious that as your life is squared with God's Word, it comes far short of meeting the necessary requirements. Your transgressions and short comings occur every day. You are tired of a struggling life. You sin and repent, and yet commit the same offense again, discouraged that you cannot cease from sin. Alas, how many go back into the world again, because they did not go forward into Canaan. There is a better life than the warfare pictured in the seventh of Romans. We may live in the eighth chapter if we desire to, and will meet the conditions. What must you do?

1. Get still before God; than ask Him to show you wherein your life is not glorifying Him; also ask Him to reveal unto you the life He would have you live. The following chapters are among those helpful to show us our need: 1 Cor. 13, Jno. 15, 2 Cor. 6:14-18, Rom. 6 and 8.

2. Confess the depravity of your inner life, and your utter helplessness to ever govern the quick temper, or to give up that unholy appetite, desire, or besetting sin in your nature. Do not pity yourself, for God knows better than we, the corrupt and deceitful "old man" (Eph. 4:22). As you confess your transgressions, by faith laying them over upon Jesus your sin-bearer, so by faith, put off the old man, throwing in all that ever did or ever will belong to your old nature. Christ has atoned for all, therefore we may claim the Blood to cleanse every part of our being, inside and out, from head to foot (Psa. 51:7).

Believe God's Word in 1 Jno. 1:7, this moment, not because you feel different, but because you have opened up your entire inner life to God, and now you dare to take Him at His Word! If you wronged anyone, make restitution to the utmost limit of your ability.

3. Yield your will to God, and by faith let every faculty of mind, soul, and body, pass over into His hands as definitely and completely as you would drop a message into a letter-box. If you will address it, stamp it, and drop it in, the government will do the rest. You rest upon the faithfulness of the government to perform its part. So drop into the hands of the Lord forever, and He will become responsible for your life. This is entire consecration.

4. Receive the Holy Spirit in His personality and literality, to come in to possess you, occupying every atom of your being. Do not wait for some unusual sensation before making the transaction, for He comes in, not by feeling, but by faith (Gal 3:14). He is given by the Father to the children who ask and believe (Jno. 11:13). He will report Himself to your consciousness, making Himself real, but that will be in His time and way. Receive the Spirit in fullness, upon the authority of God's word, and never question the reality of the transaction, or open the matter for controversy with the enemy thereafter.

5. Recognize the Holy Spirit's presence and power within you, and put all responsibility for holy living, and right doing upon Him. God has come in to live and work. Keep your hands off and down, or you will hinder Him. You have tried to use Him; He will now use you.

6. Obey Him at any sacrifice. The Holy Spirit is given in fullness to those who obey Him (Acts 5:32). When our consecration is complete, and faith perfect, our part in living and working may be embraced in one word—OBEEDIENCE. Faith and obedience go hand in hand and constitute the life of victory.

7. Be much in prayer; take time for God to make His will known. Take time to read God's Word under the illumination of the Spirit, meditating upon it; appropriate the promises, welcome the judgments, and delight in all the commands. Believe every word, not because you now understand it, but because God says it. Search to find how much Christ has redeemed you from, and how much He has redeemed you unto. Search to find how much is required of His followers, depending upon the indwelling Spirit to make the written Word life, and reality unto you. He wants to transcribe the written Word upon our hearts, that we may not sin against Him, but be written Epistles, read and known of all men (2 Cor. 3:3).

8 Keep your eyes off from people, and upon Jesus; leave the faults and failures of others with the Lord, who will judge righteously; be thou occupied with Jesus; practice living in His presence; go nowhere He would not go; do nothing He would not do; say nothing He would not say; think nothing He would not think. Put Christ in between you and every other person, and every circumstance in life. Then your life will be hid with Christ in God (Col. 3:3), and nothing can touch you but what He wills (Rom. 8:28); you can both bear the hardest trial and drink the bitterest cup, because coming from your loving Father's hand (Jno. 15:11).

9. Confess before men, to the glory of God, at every opportunity, what Christ has become to you; otherwise people will think that you are naturally good, or by your own efforts you have attained unto a life of sweetness and victory (1 Cor. 13:4-7). The early followers of Christ were bold in bearing testimony for Him (Acts 1:8).

Be bold therefore, in the Spirit, telling out what He gives you to say. Be definite, telling out where you are, and what you have in Christ. Keep sweet and humble. Do not argue or compromise because of the unbelief of hearers.
We are to give out what God gives to us and leave the result entirely with Him.

10. Keep going and growing. There is opened up into the life wholly sanctified by God, wonderful possibilities for growth and development. We cannot grow unhindered, until after we are (1) wholly separated from the world and questionable things; (2) our inner lives cleansed from all unrighteousness; and (3) we received the fullness of the Holy Ghost. We can only maintain this life, holding what we have, by going on further, and down deeper in the Christ life. As we yielded definitely at consecration, we continue to go down with Jesus in a daily surrendered life. Welcome with a heart all the hard things that He lets touch you. We need all that will come, to blow off the froth, take out the unreal things, and test the genuineness of our consecration. Don't consult your feelings and taste about anything. It matters not what we want; it is what God wants. He knows just the instrument to use to make us like Himself. Learn to be still, for God to work. Thus our lives will become like the oak, in taking deeper and firmer hold upon the earth beneath, as the branches grow outward and upward.

The purpose of the Blood that cleanseth, the written Word, and the Holy Spirit, is to make us like Jesus. We must have more than a doctrine in our minds; we must have the truth made life unto us. The Holy Spirit is preparing a people in these last days, for the coming of Jesus. His other matters sink into insignificance in the light of seeing Jesus face to face, and being ready for that meeting. There will be a company prepared to greet Him (Rev. 19:7). Shall you and I be there? God grant that we may. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior be glory and majesty, dominion and power, both now and ever. Amen."—Sel. by Sister Mary Zook.

THE END.

FAVORITE LlFE.

IT IS important for us to know what is to be understood by sanctification. It is not absolute perfection, as God only is perfect and infallible, and not the Pope of Rome. Neither is it angelic perfection as it pertains to human beings, and it is not perfection of knowledge or exemption from mistake, for in view of our natural depravity "It is human to err."

These however are not imputed to us as sin, for Christ "Himself took our infirmities and bare our sicknesses."—Matt. 8:17. Neither shall we be exempt from temptation, as our great High Priest "was in all points tempted like as we are, yet without sin."—Heb. 4:15. He was led up in the wilderness, and was tempted forty days and forty nights. Luke 4:1-13.

The people of God in all ages of the world have been a suffering people, which seems to be one of the conditions of discipleship, as given by our Savior. "In the world ye shall have tribulation."—John 16:33. The great company spoken of by John who were robed in white around the throne of God did not get there by that route, as they "came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. 7:14. Sanctification is not a state of constant ecstasy or overwhelming joy as some suppose, but more properly "A heart resigned, submissive meek My great Redeemer's throne, Where only Christ is heard to speak, Where Jesus reigns alone."

Sanctification is not the exemption from the possibility of falling. Adam was created in the image of God, and yet he fell, and a part of the angelic host who kept not their first estate also fell. Herein the doctrine of holiness has suffered reproach by some fanatics who have gone over the land teaching a doctrine of sinless perfection, that we can attain to such a state in this life, that we cannot sin, and are exempt from falling. This is contrary to the teaching of the Bible, and has a tendency to prejudice a great many honest persons against the doctrine of sanctification. The apostle taught, "Let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:12. Again Paul found it necessary to keep his body under subjection lest after having preached the Gospel to others he himself should be a castaway. 1 Cor. 3:27.

—Selected by A. Wolgemuth.

FAMILY RESPONSIBILITIES.

ONE of the sadest features of the present day is the lack of family worship in Christian homes, and a recent writer thus speaks of the consequences: God has set the world's inhabitants in families. Not one of them but belongs to a family, and the Bible lays extraordinary stress on this fact. We have lost much of the Jewish reverence for family life, and our social system of today minimizes relationships. This change in thought has, we are certain, resulted in a revolution of society—taking the word in the widest sense—which has been far from good. Nowadays children are, often permitted to treat their parents in a spirit of chaffing contempt, which has the most injurious effect on themselves as well as on their fathers and mothers. They are allowed to criticise and sneer at relatives and hold all blood relationships at a discount. It is quite true that we choose our friends, but cannot choose our relatives. Nevertheless the family ought to be a sacred idea, and the ties of relationship ought to be held more seriously than they are."—Faithful Witness.

While in Detroit, Mr. Moody had told about his work of sending religious literature to prisoners, "How many of you believe in this work? Hold up your hands." Up went a forest of hands. "That's right. Now put them down into your pockets, quick."

Some good men are very peremptory in asking: God to give them souls. That may not be the best service you can do for God. The best service you can give Him is to submit to is will.—Andrew Bonar.
TEMPERANCE.

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

THE SIGNBOARD.

I will paint you a sign, Rumseller,
And hang it above your door,
A truer and better signboard
Than ever you had before.
I will paint with the skill of a master,
And many shall pause to see
That wonderful piece of painting,
So like the reality.
I will paint you rosy and smiling,
White-aproned and supple and gay,
Like an angel of light to the simple,
But body and soul are your prey.
Here your victim comes in, Rumseller,
At your hand he takes his first drink,
His first act in the drama of ruin,
Think of it Rumseller, think.
And now farther on view the signboard,
What scene is this that appears?
I must paint with deeper colors,
Mixed with darkness and blood and tears.
Here's a home that you blasted, Rumseller,
A home of despair, want and strife,
Here are children of shame and sorrow,
And a broken-hearted wife.
I will paint the form of a mother
As she kneels at her darling's side,
Her beautiful boy that was dearer
Than ever you had before.
I will paint it free of cost.
But I'll paint you a sign, Rumseller,
And many shall pause to view
That wonderful swinging signboard,
So tearfully, terribly true.
And now as I close, Rumseller,
Hear a kind timely warning, I pray,
There's a day of judgment soon coming,
A great and terrible day!
Repeat and believe on Jesus,
Repeat and forsake the whole,
Then God will forgive in His mercy
And eternally save your soul.

GLADSTONE'S GREAT SAYING.

The greatest statesman of this century declared that the purpose of law is to make it as hard as possible to do wrong, and as easy as possible to do right. Like a blow from his ax, that saying cuts through the sophistries brought against prohibition.

"No intelligent person expects a law to annihilate the thing it prohibits, but only to make it as hard as possible to do it. And especially is law intended to clean the streets of pitfalls for the young, and so make it as easy as possible to do right."

Of law, as of conversion, many persons expect too much. A little girl who had started out to be a Christian, expecting she would never do wrong again, on falling into sin exclaimed impatiently, "I asked the Lord to make me a good girl, and why don't he do it?" Another child was wiser who prayed, "Lord, make me good, and if at first you don't succeed try, try, again."

Local option is often secured and conditions are improved, but the people who childishly thought drinking would absolutely stop altogether and at once, finding themselves disappointed in that undue expectation, vote to repeal the law, instead of working to enforce it.

Prohibition does not annihilate, whether it be prohibition of drink, lust, theft or murder; but in all cases it is better to forbid the evil, to outlaw it, than to sanction it.

The best battle cry for prohibition is, "Give the boys a chance."

"The cry of "personal liberty" assumes that there are none in the streets but full grown men and women. Even of these, some are only grown up children, who need, in order to save them from injury by society, to be protected against temptations they are too weak to meet. But surely the streets ought to be made safe for the feet of the young. Such liberty is of hell, a travesty on the liberty which is encircled by laws that make it hard to do wrong to ourselves and others.—Twentieth Century Quarterly."

HORACE MANN, ON DRINK'S RAVAGES.

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

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

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

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

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

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

A PLEA FOR PEACE EDUCATION.

A FEW years ago thoughtful persons, those who had lived through, perhaps participated in, the horrors of the Civil War, told us that war had become a thing of the past, so far as this country was concerned; that never again could the men of this Christian nation be induced to take up arms against their fellow-men. When all the probabilities seemed to indicate that this was true, the duty of educating young people in the ideas of peace was easily overlooked. But today when the two countries which pride themselves on being the most civilized and most Christian of all the nations of the world are both involved in struggles which, as it seems to me, are as unnecessary as they are cruel; today when men high in official circles, men of wide-reaching influence, not only justify war as a necessity in the progress of affairs, but extol it as a blessing to those engaged in it; today, when the war-spirit has so taken possession of our people that men and women can talk as lightly of defeat and slaughter of their fellow humans as they would of the rise and fall of stocks and bonds; today I say, humanity demands that those of us whose eyes have not been blinded by the false glamour of war, whose ears have not been deafened by the cries of misguided patriotism, should rise up and plead for the men of the future.

Let us, who boast that our young people are receiving all the advantages centuries of Christian progress, stop for a moment and see if this is true, or whether we are not allowing, as a prominent element in their characters, an idea not only directly opposed to the teachings and example of Christ, but opposed as well to the higher ideals of civilization. Is not war in its very nature a horror of horrors, a relic of barbarism and worthy only of wild beasts and savages? Yet, what is the vision of war that rises before the eyes of your boy? Is it a vision of bravery, manly valor of unyielding struggle for some worthy cause, of the defeat of wrong, and of fame and honor. This vision is made bright by the fluttering of banners, the gleam of sabers, the glitter of uniforms, and the irresistible magic of martial music. Those of us who were in the Capital City during the summer of ninety-eight, and saw the soldiers as they went and as they returned, can realize how different the reality was from the dream. We saw our District boys—some of them young boys not yet through the high school—leave, eager to go and longing for adventure and glory. Three months later we saw these same boys return, worn and broken men, men in every way unfit for life, men wrecked both physically and morally. We saw, from the disfigured look in their faces, that war had not given what it had promised. We saw more than that—we saw the mother's heart-broken tears as she knelt by the grave of her boy; we saw the no less real anguish over the other boy, whose life was spared, but whose manhood was gone forever.

Will you believe me if I tell you that that very mother was the one who was responsible for her boy's fate? Unconsciously to herself, during the days of his childhood, she had allowed the seeds to be sown which later bore such bitter harvest. A story is told of a woman, living in an inland town, whose six sons, as they reached manhood, each left home and went to sea. After the last had left her she asked a friend what he thought could be the reason that her sons had become sailors, as none of the family had been seafaring men, and her boys had never seen the ocean. Pointing to a large picture of a ship, which hung upon the wall, her friend replied: "There is the secret. That is why you have lost your boys."

A mother remarked to me not long ago: "I can't imagine why my boys are so crazy over war. They can't think or talk of anything else. I certainly hope there won't be a war when they are grown. I know I never could keep them at home." Yet this mother had dressed her little boys in soldier suits, and from babyhood, almost, their only toys had been miniature guns, pistols, and battleships.

Not only should the mother exclude all toys fostering the military spirit from her child's play room, and banish all stories and pictures of battles which would have a similar tendency, but she should, as well, teach him the lesson of self-control, and, above all, the greatest reverence for life. No mother can impress too deeply or too soon upon the mind of her boy the fact that all life is sacred: not only human life, but that of every living creature, even to the tiniest insect.

If the children of today could be thus impressed with the sanctity of life and the hideousness of war, we might look forward with confidence to a future of peace; to a future when men would realize that there is a better and nobler way of settling the affairs of state than by means of a savage warfare. Then, indeed our land might never again be confused with the clash of arms and the din of war, nor our hands stained with the blood of our brothers and with the tears of helpless women and children. 

Anna B. Townsend in American Friend.

ANOTHER SHOT AT THE CIGARETTE.

A PROMINENT railroad man is the latest to throw down the gage of battle to the cigarette. He is a general freight agent of a large railroad, and employs many young men as clerks. He has announced that, in the future, he will not employ any young men who are addicted to the cigarette habit, and further than this, he expresses his intention of getting rid of all cigarette smokers now working in his department. He gives the following as his reasons for this decision: "Among the two hundred in my service, thirty-two are cigarette smokers. Eighty-five per cent of the mistakes occurring in the office are traceable to the thirty-two smokers. They fall behind with their work, and when transferred to other desks, which men who do not smoke handle easily, they immediately get along just as badly, showing that it is not the amount of work, but the inabilty or indolence of the performer. The smokers average "two days off" from work per month, while the non-smokers average only one-half of a day in the same time. The natural conclusion is that the thirty-two men are holding positions deserved by better men."—Michigan School Moderator.

An aftermath of war which lasts for years and which seems even to grow with time is the pension roll. When a bill, appropriating $145,000,000 for pensions can pass the United States Senate without a word spoken on either side of the chamber, the significance of the cost of war receives a tremendous emphasis. This was the amount which the Senate has lately appropriated. It is said that no one manifested interest enough to vote yes or no.

LIFE.

"Tis not for men to trifle;
Life is brief and sin is here;
Our age is but a falling leaf,
A dropping tear.
Not many lives but only one have we—
One, only one.
How sacred should that one life be,
That narrow span?"
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

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

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

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

Sample Copies Free.

To Foreign Countries, $1.25 a Year.

Elder Samuel Zook, Abilene, Kans., Editor.
Elder W. O. Baker, Louisville, Kansas, George Detwiler, Associate, Abilene, Kansas.

Geo. Detwiler, Office Manager.

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

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.

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

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

3. If you do not receive the VISITOR within ten days from date of issue, write us at once.

4. Although we cannot mail registered Letters, or Bank Draft, to O. Detwiler, Editor, Abilene, Kansas, the paper free on the recommendation of others or upon their individual requests, Individual requests must be renewed every six months as a matter of good faith.

5. The date on the printed label will show to CORRESPONDENTS:—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

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

7. Communications for the VISITOR should be sent in at least ten days before date of issue.

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

Canadian Currency is described with us.

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

Abilene, Kansas, April 15, 1900.

ADDRESSES OF MISSIONARIES.

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

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

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

Mrs. Amanda Zook, 2 Cottage Place, Wilmington, Del.
S. H. Zook, Hidalgo, Texas.
Miss Hettie L. Fernbaugh, Larneau, Morocco, N. W. Africa, care of Mr. Rockefellar.

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

Misses Fannie L. and Elmina Hoffman, Khamagoo, Berar, India.

He is not here; for He is risen, as He said. Come see the place where the Lord lay. **

And they departed quickly from the sepulchre with fear and great joy, and did run to bring His Disciples word.—Matt. 28:6,8.

"Christ the Lord, is risen today,
Sons of men and angels say:
Raise your joy and triumphs high;
Sing ye heavens,—and earth reply,"

THE LORD IS RISEN INDEED.

FOREIGN MISSION FUND.

187 .......................... $ 5.00
188 .......................... 25.00
189 .......................... 1.00

INDIA FAMINE FUND.

Previously reported .................. $395.25
Ashland and Richland Ohio .......................... 25.50
Sister R. Freeport III .......................... 1.00
W. H. K. Shannon .......................... 1.00
S. E. I. Claremore Center N. Y. .......................... 1.00
S. H. Ramona, Kansas .......................... 1.00
J. S. .......................... 1.00
Pleasant Hill S. S. Hambilla, Kan .......................... 1.00
A. E. .......................... 1.00
J. G. B. Bartholomew Ohio .......................... 1.00
A Sister, New Cumberland, Pa. .......................... 1.00

DOVE-PEASANTS.

Pennsylvania.

At the Philadelphia Mission, May 5 & 6.
Skippack, (R. R. Station Graterford, Perkiomen Brauch, Phil. and Read, R. R. June 2.

Ohio.

Valley Chapel, June 2 & 3
Ashland and Richland, June 3 & 4

Kansas.

Clay County, May 5
Brown .......................... May 5
Belle Springs, Dickinson Co. .......................... May 26
Bethel .......................... June 2

The Editor, Elder S. Zook and wife have been called east by the death of Sister Zook's father, Elder Jacob M. Engle. They left Abilene at 12 M on the 9th inst, and do not expect to return until after the Conference.

Our friends will please take notice that Sister Barr of the "Isih Faith Home", 512 W. James St. Lancaster, Pa. has removed the Home to 7 Cottage Place, Elmertville Lancaster, Pa. All communications should be addressed to Mrs. E. J. Barr, number and address as above.

We invite special attention to the Notice of Bro. A. J. Miller of Dayton, O. on last page with reference to rates as well as the directions as to route, and all be governed thereby. We are safe in saying that the Ohio Brethren desire a good representation of the Brotherhood from the different States and Ontario, and no doubt all who come will receive welcome and be hospitably entertained. We have not heard of any large delegations going from Kansas, yet we hope there may be a respectable number.

It has been hinted by some of our readers that some of the articles appearing in the columns of the VISITOR, written by our correspondents, are rather lengthy. We have thought so ourselves, and give this intimation to those who write, with the idea of correction and not to discourage. An article of one or two columns will stand a much better chance to be read, than one of from three to six columns. Of course when a writer is dealing extensively with a special and large subject which requires much research as for instance the "Second Coming of Christ", by J. R. Zook there may be sufficient excuse for elaborateness, but ordinarily all writers should endeavor to put their thoughts into smaller compass. It is said that brevity is the soul of wit and the exercise of stating concisely and correctly what we have to say, will not fail to be profitable and prove a satisfaction to those who will make the effort, and will meet with the hearty approval of those who read, and certainly the benefit and satisfaction to the readers as a whole will be greatly enhanced. We may also here say that we extend to our correspondents considerable latitude in the expression of views though we may not fully agree with all they may say, permitting our readers to exercise discretion in proving and holding fast that which is good. On the other hand we have withheld a few articles because of the prominence given to, and advocacy of certain new phases of teaching which are not in harmony with the teaching of the Word as accepted by the Brotherhood. We hope those of our correspondents will also have grace to bear with us.

Some years ago Dr. Talmage in a sermon in which he scored the fashionable follies prevailing among women as regards dress, said, "If you were to sail up the harbor of heaven in that kind of a rigging you would be fired on as a blockade runner." Again in another sermon he said, "The woman who must consult the fashionable magazine to know how to make her next gown breaks the first commandment, for it says, 'Thou shalt have no other gods before Me' and she is under the control of the goddess of fashion," virtually an idolatress. Looking at the Easter number of his paper The Christian Herald we wonder is the man mocking or does he in his ministerial capacity feel...
yet scarcely any headway was made.
The matter was agitated from year to year.
All the earth and render an account when
by their great and extended influence,
home ties and going forth to the dark
paths of a thoroughly worldly society.

This feeling was mostly confined to
land was a new and untried experience, a

So fully assured of the will of the Lord that
continually await us, and now, even
casion for thankfulness. However changes
break down the seventh day of rest, and
spared to the pride and vanity of the human
heart, and say to them, “You need not
take me seriously or to what I say in the
pulpit. I have to do this in part of my stock
in trade in the pulpit, but really we must
hear what society says, ‘better be out of
the world than out of fashion,’ and the
Holy Ghost really made a mistake when
said that women should be clothed in
modest apparel, and not with gold or
brodered hair or costly array. It’s not
practicable in our days; so Christian
Women give your testimony as to the
truth of the Christ—ian religion and I
will publish your portraits, fixed up after
the most approved style of the latest
Parisian Fashion Plate”. We confess we are
not able to see the consistency of such a
course and much less can we reconcile it
with the spirit of the teachings of the New
Testament. We have all respect for these
men of superior abilities and they say
many great and important truths, but
how will they stand before the Judge of
all the earth and render an account when
by their great and extended influence,
resultant because of their superior ability,
they lead the people in the slippery by-
paths of a thoroughly worldly society.
Will they not have to be “ashamed be-
fore Him at His coming?” Let all God’s
little ones beware.

We as a church, were slow in starting
work in the Foreign Field, and although
the matter was agitated from year to year
yet scarcely any headway was made
until the movement of a deepening of the
spiritual life made itself felt among us,
and the Holy Ghost distinctly separated
such as He would send forth. The sur
render was made and He consecrated to
that service, but the actual breaking of
home ties and going forth to the dark
land was a new and untried experience, a
step which to some seemed impossible.
This feeling was mostly confined to
those who stayed at home. Those who
went had fully counted the cost and were
so fully assured of the will of the Lord that
they were eager for the untried work.
Since they left us every bit of news and
every communication was eagerly read.
The continual cheerful reports as well as
the marked blessings of God attending
the labors were a source of joy and an oc-
casion for thankfulness. However changes
continually await us, and now, even
when we were hoping for much success
to attend the labors of Brother and Sis-
ter Cress at the new station where they
had taken up the work with such courage,
comes the message of sudden sickness
and death. In our last issue a notice of
the sickness of both of them was given,
but also a hint of improved conditions, but
following that came the word that Sister
Cress had succumbed and was laid away
in an African grave, on Feb. 8. It is with
profound sorrow that we give this news.
It is what was to be expected would hap-
pen and has happened to many workers
in the foreign field, yet it comes as a
genuine sorrow, she being the first of our
company. We think of the verse in one
of Mrs. Heman’s poems, entitled “The
graves of a household.”

“They grew in beauty, side by side,
Their followers and glee;
Their graves are severed far and wide,
By mountain, stream, and sea.”

Sister Cress was the second daughter of
Noah and Mary Zook who had passed her
50th birthday. Her husband G. C. Cress
is the son of Brother and Sister Cross of
Talmage, Kan. Both were converted in
early years, and when the Lord laid His
hand on them to send them to Africa,
they answered, yes, and bidding farewell
to home and home ties they went forth,
though it should mean an early grave in
the far-off land. The Sister is gone, God
knows why, known to Him are all His
ways and we bow to His mandates
knowing that He doeth all things well.
Peace be to her ashes, and may this
mysterious providence be but a part of
the unfolding of His plan in bringing
light and salvation to the many in that
dark land. The gap in the ranks of the
workers is now open; some one will need
to step in so that the broken ranks may
be filled up again. Who will say, “Here
am I send me?” Who? God Help. d

BEETTER THAN THE SUNDAY SCHOOL.

The originator of Sunday Schools
never thought of these taking
the responsibility of the religious teaching
of children off Christian parents, as
many now seem to think they have
done. The following account of an
interview with Dr. Alex. McLaren of
Manchester, should interest all Chris-
tians: Being asked what he thought of
Sunday-School teaching in our days
57:5-6. Realizing that this is our happy
condition we also wish you all the same
blessing from God. May we all realize
the fulness of a life committed into
God. Oh! what great blessings shall we
thus enjoy and how great will be our
peace and our joy unfathomable. Our
love unfeigned and firmly in the Lord,
swallowed up in God being hid with
Christ in God. Oh! Hallelujah, we
shall not be able to make it as plain as
we ought but the Holy Ghost does the re-
vealing; may He reveal Himself unto
us all.

The writer is happy in the Lord. On
Saturday Jan. 20, he was to visit the
Saints at Intaba Mission Station. He
met them happy in the Lord and the
few days he spent with them were very
profitable. On Sunday we had two
small services with the natives of that
place; they are very deep down in
darkness and sin. You should have
been pleased to have seen your humble
servants speaking to the natives. May
God help Bro. and Sister Cress in this
their work among the lost. For the
past month your humble servant has
been engaged entirely in farm work.
He is glad that even in this the Lord
will not let us be discouraged. Jesus
is our Rock and strong tower.

Yours in His service.
ISAAC O. LEHMAN,
TO THE beloved in the Lord:—praise the Lord for His goodness and mercy which He is abundantly shedding upon me. I feel as though I were permitted to know, in a small measure, the sweetness of the secret place of the Most High and the exceeding power of the shadow of the Almighty. The Lord is leading out to where the waters are a mighty River in which a man may swim, (Ezek. 47:1-9). Both in myself and in the work the Lord has been wonderfully purifying me since I left you. My earnest prayer is that the fire may burn till all the dross is taken away, so that I may reflect His image.

In the work I have come face to face with the need of speaking to people of another language, and here it gives me joy to be able to say. Hitherto the Lord has helped, being able to read the Word and sing many of the Hymns in the language of the people. However, there is yet before me to learn the construction of sentences, and in the Name of our God I hope to cross this mountain also.

There are many opportunities to witness for the Master both with the voice and by means of tracts. We are located along the main road between Hebronville and Brownville a distance of 185 miles, the former being the nearest R. R. point. Many teams are continually passing which affords opportunity to distribute tracts, and have also given away over $16 worth of Bibles and Testaments.

We held a two weeks meeting east of town. Many were aroused to a sense of their need. Many sought the Lord but none, perhaps, have gotten to where they ought yet we are expecting fruit. A number left their tobacco, among them a preacher who according to Isa. 57:7 stepped out. He had a two day's struggle but came out with the Victory and says he has no desire for the weed anymore. A young woman came to the altar one night and when I asked her what she wanted, she answered Salvation; when I encouraged her to pray she said she could not, I said to her, you could tell me you want salvation why not just tell the Lord that. So she looked up and in the same words said, Lord I want salvation, then turned her eyes to me again. So you see her expectation was from me. They are so used to trusting man only, that it is hard to get them to deal with God direct.

But of the poor woman, like many others, if the truth were told, it would have to be said, ‘He whom thou now hast is not thy husband.” Many are the adulterers, thieves and even murderers among the people. It means much for them to come out and say, I am the man, O pray with us that we may be true to the gospel, filled with the power of God, that many may be delivered according to Acts 25:18. That their eyes may be opened to turn from darkness to light and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among them that are sanctified.

Yours in Jesus’ love.

Hidalgo, Texas, 3-28-1900.

A LETTER FROM BRO. S. B. ZOOK.

A ZULU YOUNG WOMAN.

There is a Zulu young woman in Syracuse who has ideas about American civilization. She knows in some part what it is to be an African savage and a civilized Christian; but she is not quite sure yet “which she’d rather.” She is in her civilized state now, but she is homesick for Zululand.

“Io, no,” she said today, “I want not to be a barbarian again, but I like not all civilized customs. Americans are too extreme and they are not happy for t.”

Nokutela Mdima Dube is the name of this interesting young lady from Zululand, who was born of savage parents in Inanda, Naal, on the dirt floor of a kraal like all Zulu babies. It was during the period of the annual tax collecting by the Boers, and according to the Zulu custom which ordains that a child shall be named in honor of the last important event preceding its birth, this child, was called Nokutela, signifying the paying of taxes. For the next twelve years she frisked about in a state of absolute nature.

Nokutela was quick and intelligent, and tumbling about in the hot sand being accustomed to wearing clothes, learnt how to do things for themselves. They think it is only the white men who can make houses and cities.

There are no cities in Zululand, but all the country is covered with kraals. These are groups of little huts arranged in circles. Each man has as many wives as he likes and a hut for each of them. They have large families and there are about ten persons living in each hut. The lower peak is made of grass. It is about fifteen feet in diameter and the floor is the natural earth, packed down with stones until it is very hard. During the long rainy season it becomes very wet, but the Zulus eat and sleep upon it, which is the principal cause of illness among them. All the little huts are just alike. There are no classes among the Zulus. You cannot tell a rich man’s hut from a poor man’s.

Wealth is measured by cattle. The rich man has more cattle than the poor man, but you know it only by looking at his cattle kraal. There is not much coin in the country, and there was none at all until the English came, but even now the business is done by exchange of goods. It is not business as you
J.T. and they do all the labor. They dig the ground and plant the crops, build the huts for storing grain and do all the heavy work. The men have only to hunt now. Before the English came they used to fight—one tribe against another—but they cannot now. The women cook the food, too, but they have no housework to do. Our people have no furniture, nor dishes, nor beds, and they wear no clothes. We are quite, quite natural, you see. A few of them are called civilized there and are beginning to wear some garments."

Nokutela brought out some heavy woven belts of solid beads. "Those are made by the women," she said. "One for the loins and another for the neck, and this," holding up a piece of thin black muslin about as large as a towel, with a fancy pattern of bead work, "this is their first cloth garment when they become civilized, and the older Zulus never wear anything more. But in the mission schools the Zulu child is put into a simple garment and is gradually educated to a full art of raiment.

"The next step is to induce men to give up all their wives but one. They do not wish to do that, and it is a long time before a man will consent to give up his wives. A man's household gets along peaceably together, except sometimes when the women quarrel, but the children, the Zulu babies, they are the very happiest I have ever seen. The Zulu women have many children. Their mode of living makes them strong and they do not have the fear of maternity that civilized women do. When a Zulu baby is born, the mother takes it up and carries it to the river, where she bathes herself and the child and returns to work."

Nokutela does not think her own quick development in civilization is strange. "All the Zulus learn quickly," she said. "They are easy to civilize. In the mission school I learned many things, but it is only since I came to America that I have learned your language. I have studied very hard. I study every day for a mission school I learned many things, but I do not tell how long I have lived. I am like Americans in two years. We are easy to civilize."

Continuing, Nokutela said: "I do not like your women. They are very busy—always engaged—but they do not work as my Zulu women do. They must be taken care of too well, or they complain. They hurt their bodies with their clothes and they will not bother with children. They are no use in the house kraal and they have too many clothes. American women are always busy—every day they go shopping and always for something to wear. Never do they wear anything until it is gone. That is not better than my savage people who wear none."

In concluding Nokutela said: "I do not wish the Zulus to become like that. It would make many unhappy kraals there. Our great work is to teach the uncivilized how to live. To teach them the use of tools for cultivating their land, to build houses and to clothe themselves. It is only the usefulness of civilization we want them to know. It will not be a denominational school. Zulus do not understand denominations and we only want to help them.

"But civilization is not all. I like my country better. I would like to go back there this minute."—Selected by Abby Detweiler.

**CHURCH NEWS.**

**DE S MOINES MISSION.**

Receipts since our last report are as follows:

<table>
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<tr>
<th>Name</th>
<th>Amount</th>
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<tr>
<td>Chas. Clendenial, city</td>
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</tr>
<tr>
<td>Max Mohlar</td>
<td>$1.00</td>
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<tr>
<td>C. Higgins</td>
<td>$0.75</td>
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<td>Sister Calby</td>
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<tr>
<td>Sister Clendenial</td>
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<tr>
<td>Jacob George, White Pigeon, Ill.</td>
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Also 1 bushel of potatoes, and some canned corn, tomatoes and peas.

Our arrearage is running pretty high and will give it in our next report, not having time at this writing to get the exact footing.

A surprise was sprung on my wife in a prayermeeting at our home on her birthday. The dear Sisters of the Mother's prayermeeting of Second and Grand Ave. Mission presented her a beautiful and useful golden-oak china cupboard which was most thankfully received with a high appreciation of the continual love that prompted the givers. There were also some dishes presented. That "God loves the cheerful giver" was attested by the burning, glowing, and melting prayermeeting which followed—long to be remembered.

God bless the loving sisters!

Remember us to God in your prayers.  J. R. Zook.

**BUFFALO MISSION.**


**DONATIONS AND RECEIPTS.**

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<th>Name</th>
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<tr>
<td>S. Markley, Abilene Kas.</td>
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<tr>
<td>John Rhodes Clarence Center N. Y.</td>
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</tr>
<tr>
<td>Daniel Clements, Toronto</td>
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<tr>
<td>John Winger Ontario</td>
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**EXPENSES.**

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<td>Coal and fuel</td>
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<td>Provisions and necessaries</td>
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<tr>
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**AN APPEAL TO MINISTERS.**

By the consent of the Officials of this Mission I wish to make the following statement and appeal to the ministers of the Brethren in Christ.

On account of existing circumstances we will not be able to continue in charge of the Mission longer than June 1st. I would solicit some Minister and wife to offer themselves to take our places. I humbly ask God to send some one who will preach the old gospel truth as it is in Jesus.

The meetings are good at present a full house, and good prospects for a church. Our Sunday School numbers more than 100 scholars and the interest is good.

The field, for workers in this city is large.

We need a minister here who is orthodox and sound in the faith as believed and practiced by our Brethren, based on the Word of God, and who with his wife can devote their whole time to the work of the Mission. The Lord will provide. Who will say, "Send me."

Yours in the love of Jesus.

25 Hawley St. Buffalo, N. Y. J. W. Hoover

**CHICAGO MISSION.**

**RELIEF DEPARTMENT.**

Report for month of March is as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shoes and mending</td>
<td>$1.15</td>
</tr>
</tbody>
</table>
Report for month ending March 15th 1900

DONATIONS.

Balance on hand ....................................... $ 91
In His Name ........................................ 3 60
Sister Damker, Chicago ................................ 1 00
Bro. S. Markly Kan. .................................. 1 50
Rosebank S. S. ........................................ 6 12
In His Name ........................................ 2 00
Rent .................................................. 4 00

Total ................................................ $19 13

EXPENSES

Groceries ............................................... $6 13
Rent .................................................. 12 00
Wood .................................................. 1 00

Total ................................................ $19 13

ON OUR MISSION.

To ALL the readers of the Evangelical Visitor we come with greetings in His Name,

"Grace and peace be multiplied unto you through the knowledge of God and our Savior Jesus Christ, according as His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these might we be the heirs of the divine nature having escaped the corruption that is in the world through lust."—2 Peter 1:3-4.

Since our last communication we have been busy as usual; we find no time for idle play. The meetings in the Markham Church were much hindered by storms so that the attendance was rather meagre, until the last few days when the house was well filled. We found blessed fellow-slip with the saints while the interest in the public meetings was nothing beyond the ordinary. The meetings were closed on the evening of March 9 with a pretty well filled house and a good interest.

On Sunday evening March 11 was the regular Sunday night meeting which was improved by a discourse on the coming of the Lord. On Monday evening March 12 we held a Missionary meeting in the Methodist Church at Bethesda with a well filled house. On Tuesday evening March 13 we held a Missionary meeting in the Menonite Church on the eighth line; at both these meetings free-will offerings were given for the India work also at the Missionary meeting held in the Markham Church. Many hearts were touched as we, as best we could, brought before the minds of the people the need of sending forth the blessed Gospel light to the millions who are sitting in great darkness and the valley of the shadow of death, and also as we told them what we knew about the millions that are dying for want of bread. The last meeting we attended was a prayer meeting at the home of Sister Susan Doner which was a refreshing time to hungry souls. Here we found a good home for several days while the storm was raging. In every way the dear saints administered to our necessities while in their midst. The dear Lord will bless them all for their tokens of love for His servants.

On March 14 we came to Stayner and were met by loving brethren and convened to the home of Brother and Sister McTaggart. For one week we held forth at my home, Glendale, Ariz., and many kind friends and neighbors were met in former years. I spent nearly two weeks here which proved a great blessing to us. Amongst them is one to which I will especially refer.

ON OTJK MISSION.

REPORT FOR MONTH ENDING MARCH 15TH, 1900.

IN THE evening of the 23rd of January I bid my own dear family and many kind friends and neighbors at my home, Glendale, Ariz., goodbye, for a visiting tour through the east. My first stop was at the Brethren's Mission in Chicago. Here I was permitted to meet with dear ones whom I had often met in former years. I spent nearly two weeks here which proved a great blessing to my soul. We had a chance of interesting meeting at the Mission realizing that God's blessing was with us. During our stay in this city we also were permitted to attend other religious meetings that proved a great blessing to us. Amongst them is one to which I will especially refer and that was at the Jewish Synagogue. Here quite a large number of Jews had assembled. They still have their former ceremonies as they had in the time of our Saviour. What seemed the most interesting to us was the theme of their meeting. All those that are Bible readers can plainly see that the Jews, God's own people, are going to be restored again back to their own land, Jerusalem. Here we might make quite a few comments in regard to the fulfillment of this prophecy. We found in this meeting that they are making special efforts to get all their Jewish people back to the ancient city. It seems there is a very poor tribe of their people in Russia and at this meeting the main object was to get means to bring those poor tribes back to Jerusalem, the speaker stating also that all the Jews of Chicago would go back to their mother city, just how soon this would take place he could not tell. Those who are watching the signs of the time can understand these things. The Saviour said in Luke 21:28 "Behold the fig tree and all the trees." You will especially notice that special reference
is made to the fig tree, which refers to the Jews every time in the Bible. "When they shoot forth their buds ye see and know of yourselves that summer is nigh at hand."—Luke 21:29. Oh how we should be awakened when we see these things knowing that our redemption is fast drawing nigh. There might be much said on this very point but will forbear for the present.

From Chicago I came to my own dear parents, who live in Lancaster Co. Pa., arriving at the above place on February 9th. I had not seen my parents for six years so I need not say that our meeting was a joyful one. Arrangements were soon made to have a prayer meeting at our father’s house on the evening of the 10th which was Saturday. Time was short to make the announcement but to our surprise the house was filled with dear friends and kind neighbors, some of whom we had not seen for a number of years. We realized that the Lord had met with us.

On Sabbath morning we accompanied our parents to the Menonite Church near New Danville where our parents are members. Here we met with many familiar faces, that we knew years ago. These dear brethren showed great kindness to me, also gave me full liberty to witness for Jesus. We took for our text, Col. 3rd chapter. It seemed almost to me as though the Lord opened the windows; surely His Spirit was among us. Many tears were shed for the joy of the Lord and also for the privilege of once more being permitted to meet on this earth.

During the coming week we visited some of our near friends and had a very pleasant time. On the Saturday and Sunday following we had promised to meet with our own dear Brethren at Pequea Church but owing to a snow storm, we were not permitted to leave our home. The following week we received word from our dear Brother and Sister, John and Katie A. Myers of Lancaster City, who are engaged in a Mission Home at that place, stating that they were holding a meeting and kindly invited us to attend. We availed ourselves of the opportunity; here we found souls hungering for the real Word of the Lord and during those meetings, some souls started for the Kingdom. We were all greatly encouraged to move forward in the strength of the blessed Master.

From this place we came to the Pequea Church and started a week’s meeting. The weather was unfavorable, and roads very bad yet the attendance was very good and also the interest. We know that the Holy Spirit was talking to many souls but it seemed no person could fully step out on the Lord’s side. We all felt greatly encouraged to obey the Lord in all things.

Next we came to what is called Manor Church, here we met with many of our school-mates some of whom we have not seen for twenty-five years. The attendance was very good, most always a full house and good interest. We continued, at the above place for one week, having a blessed time together in the Lord and when the time came to take our leave sadness seemed to fill our hearts because of the many warm hearts we found at that place.

Next we came to what is known as the Cross Road Church. Here we started a meeting, announcing it for one week. The meeting started with good interest. It seemed, that many of God’s children were reaching out for more of a fulness of His love. After the first week was over another week was announced, the meeting becoming more interesting. God through His Holy Spirit began to talk to the people at this place and it seemed to be a real heart-searching time. Many have fully given up to the Lord and are now willing to follow our dear Savior wherever He will lead.

Quite a number have stepped out on the Lord’s side for the first time and many others that are deeply convicted think they should give their hearts to the Lord, who, we trust, will do so before these meetings close. This is now the third week that we have meeting at this place; how long the Lord wants it to continue is not fully known to us, but we just want the will of the Lord to be done. During the week we have been visiting many that are bodily sick, as well as many who are spiritually sick. Oh we find Christ’s words so true, when He says, the harvest truly is plenteous but the laborers are few. My prayer is that the Lord will continue to send forth laborers into His vineyard to help to gather the lost of His vineyard. The Lord wonderfully has kept us body and soul since we left our dear home in the far west. We would ask a special interest in the prayers of God’s people in our behalf that we may stay humble at the feet of Jesus and stand true to His cause, not shunning to declare the whole counsel of God. Your unworthy Brother looking for Jesus.

C. C. BURKHOLDER.

DEOADOANCE OF FAMILY LIFE.

"There are other and graver facts of which I can but hint here which prove how deep in the decadence of the old sacred family life, and how rapidly the instinct of motherhood is dying out among our women," writes "An American Mother" in the April Ladies’ Home Journal. "One is the rapid and enormous increase of divorces in this country, especially in the northeastern farming states. It is not only the gay, self-indulgent husband and wife who tire of each other, but the plodding farmer and the woman who is old and worn with work. Another fact, even more tragic and significant, is the number of childless homes in the northern states. Hundreds of the oldest leading American families have become extinct in the last decade. The women of these families were notably active in public work. So large has been the decrease of births of American parentage in one section of this country that there is a real danger that the native stock there will entirely die out. These are darker depths here which I shall not uncover. All women have looked like them."—BROTHERHOOD HELP.

A New Church Department Proposed by Kansas Congregationalists.

The Central Congregational church of this city instructed its delegates to the last General Association of this state, to lay before that body the following proposition: "Resolved that the moderator be instructed to appoint a committee of five, whose duty shall be to prepare a plan and detail of work in the churches, to give aid in the emergencies of life to its members, along the lines similar to the helpful fraternal societies, and to report the same to the next General Association." This resolution was passed by a nearly unanimous vote. The committee was appointed, and a plan is being thoroughly studied and carefully worked out.

A schedule of dues will be proposed that will provide a fund in the bank, for the aid of sick members and for burial expenses, as well as an emergency fund, for special and exceptional cases.

Small loans without interest, to be repaid and used over and over again, will be one feature of the work.

This department of Brotherhood Help is to be a part of the regular church work, done in the church, at no extra outlay for rent, light or fuel, a...
**THE SUM OF LIVING.**

If you have a friend worth loving,

Love him; yes, and let him know

That you love him, see life's evening

Tinge his brow with sunset glow.

Why should good words ever be said

Of a friend—till he is dead?

If you hear a song that thrills you,

Sung by any child of song,

Praise it—do not let the singer

Wait desired praises long;

Why should one who thrills your heart

Wait deserved praises long?

If you hear a prayer that moves you

With its humble, pleading tone

Join it—do not let the seeker

Bow before his God alone.

Why should not our brother share

The strength of "two or three in prayer?"

If you see the hot tears falling

From a brother's weeping eyes,

Share them, and, by kindly sharing,

Own your kinship with the skies.

Why should any one be glad,

If your work is made more easy

To press, but now must close up our forms

Waiting room of the Traction Line is on

Third St., Dayton, Ohio, A. J. Miller,

P. S. The distance from Dayton

To Donnelsville on Traction Line is about eighteen miles and from

Springfield about six miles. All mail

for parties who attend Conference should be directed to Donnelsville Ohio,

or the writer, 1827 West

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