Evangelical Visitor- October 1, 1896. Vol. IX. No. 19.

Brethren in Christ Church
THE SUFFERING SAVIOR.

Darkly rose the guilty morning,
When, the King of Glory scorning,
Raged the fierce Jerusalem;
See the Christ his cross up-bearing,
See him stricken, meekly wearing
The thorn-platted diadem.
Not the crowd whose cries assailed him,
Not the hands that rudely nailed him,
Slew him on the cursed tree;
Ours the sin from Heaven that called him,
Ours the sin whose burden galled him
In the sad Gethsemane.
For our sins, of glory emptied,
He was fasting, lone and tempted,
He was slain on Calvary;
Yet he for his murderers pleaded,—
Lord, by us that prayer is needed:
"We have pierced, yet trust in thee.
In our wealth and tribulation,
By thy precious Cross and passion,
By thy blood and agony,
By thy glorious resurrection,
By thy Holy Ghost's protection,
Make us thy eternally!—Selected.

ASK IN FAITH.

What things soever ye desire when ye pray, believe that ye receive them, and ye shall receive them.—Mark 11:24.

A JAPANESE woman once told her experience of how at one time while she was praying she fell asleep praying a faithless prayer. That is a good picture of many Christians today, who are praying to God while spiritually asleep, and their prayers are as faithless as that of the woman. She realized that while she was asleep, or in a sleepy condition, she could exercise no faith. How much less can one exercise faith when in a sleepy condition spiritually.

So many people pray and pray and receive no answer to their prayers simply because their prayers are as the above, or the faith they have is a dead faith, or they ask and receive not because they ask amiss that they may consume it upon their lusts.—James 4:3.

"Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." It is high time for us to be praying faithful prayers, because the time is short and the day is near at hand when our Lord will come for his saints.

The kind of faith that is required is a living one. That man that says he has faith, and has nothing to do for God, receives no answer to his prayers, because such a faith is dead and amounts to nothing. Thus the Apostle tells us, "Faith, if it has not works, is dead, being alone."—Jas. 2:17.

Many misinterpret the word works as meaning that they should do all they can themselves in answering prayer. For an example, a sick man, when he asks the Lord to heal him, thinks that the works that are necessary are to dose himself daily or hourly—as the case may require—with medicine and other applications, as his physician may prescribe. But the apostle clearly defines the word by the two verses preceding the verse last quoted. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?"—Jas. 2:15,16. The works, then, that are necessary, according to the Word, are obedience to the commands of God, whatever they may be—clothe the naked, feed the hungry or preach the Gospel. "Beloved, if our heart condemn us not, then have we confidence [faith] toward God. And whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight [works]."

Others, again, receive not because they ask not according to the will of God, but ask according to their carnal appetites. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?"—Jas. 4:4. But when we have the Holy Spirit reigning in our hearts he shall teach us how and what to pray for. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit
it might be interesting for the readers of the VISITOR to learn some
thing of this country, as it is not well known to most of the readers.
The seasons are at least one month earlier here than in Northern Ohio.
The difference in the temperature in the shade during August is not great between here and Northern Ohio. The temperature ranged from 90 to 98 degrees Fahrenheit. It was oftenest 93. This was our unusually hot season, north and south. Lately we had a cool spell, as low as 76. Yesterday it was 90 again. The early morning temperature varied from 45 to 75 degrees. But the sun here is piercing hot. During August we had plenty of rain but now it is dry and dusty. The dust gets very fine here. (We had a heavy rain this afternoon.)

Berea is one hundred and thirty miles south of Cincinnati, in the south part of Madison county, on the Kentucky Central R. R. It is located on a ridge surrounded by low lands, here called the Glade. The main street does not run with the points of the compass, but runs nearly central over the ridge or from north-east to south-west. The college buildings are near the east end, in a beautiful oak grove which extends to both sides of the street. This grove is said to contain forty varieties of oak. The college owns a large body of land here. Lincoln hall, the main college building, together with the chapel; Howard hall, the home for young men; Industrial hall, where carpentry and printing are taught; and buildings of the primary department are all in the grove on the north side of the street. This is the campus proper. On the south side are the Ladies’ hall and the Model cottage, where sewing, cooking, and general house-keeping are taught. Such an institution should be in every village. Besides, several of the professors and college officials live on this side in the grove. This is a beautiful site for a rural school. It comprises about the east third of the village. At the west boundary of the campus there is a ravine and a foot bridge, known as “the bridge.” Here the grove ends, though the whole village has a good supply of shade trees, mostly forest trees. East of the campus is a row of business houses, on a street running north and south. This is the old part of the town. Eight years ago the railroad was built on the west side and a business interest sprang up there, and the business is drawn in that way. The interval is filled up with private houses, not thickly built, but has some pretty homes. This college town has only about five hundred inhabitants. It has no saloon. The people are dependent on wells and cisterns for water supply. There is a small creek east and south of town within a range of a half mile, and a larger stream about a mile east known as Silver creek, a tributary of the Kentucky river. The foot-hills of the Cumberland mountains are visible and form a semi-circle from the south-west to the north-east from two to five miles from the town. They consist of knobs and ridges interspersed with gaps. The hills are of variable height—from fifty feet to seven hundred feet—and offer grand views of the surrounding country. This range of hills gives picturesque scenery from the village. Some of these knobs consist of gigantic masses of lime stone rock. These mounts were the home of Daniel Boone, and this country his hunting ground.

This part of Madison county was first settled in 1854. Rev. John G. Fee was the first settler. He still lives here, and is now eighty years old. He still preaches once or twice every Sunday. He is remarkably clear-headed and warm-hearted, and is a Christian man of unsullied character. He is the historic character...
of the place. He was the great apostle of the Gospel of freedom for all irrespective of race or color. He preached the gospel of love to God and man irrespective of social conditions. This subjected him to great trials. He was most cruelly persecuted by pro-slavery roughs. He was twice taken out of the pulpit by angry mobs and a rope brandished before him and threatened to be hung and at another time to be ducked in the Ohio river. He was to desist from preaching or leave the country. This he could not do, as he had covenanted with God to preach the Gospel in Kentucky. God protected him. He was neither hung nor ducked, and continued to pursue his mission. He still lives and is universally respected. I had the pleasure to dine with him and preached twice in his church, and expect to preach there again on Sunday. His congregation is not large. It is a mixed congregation, two-thirds being colored. Caste has not died out here yet, though the colored people are more intelligent than the low whites. Many of the colored people are well educated. Rev. J. G. Fee first projected the plan to establish a school where all should have access irrespective of race or color. In about 1858 a school was started and in 1859 a charter was procured. About this time the John Brown raid took place and the country was so disturbed that nothing could be done on the line of anti-slavery teaching. When the war of the rebellion broke out all further operations were suspended until after the close of the war. In 1866 active measures were taken and the college established. The influence of this school is felt far and wide. It is not only a civilizer but has made this community religious. Of course there is a great deal of dross among the metal. The object of this school is to give the poor an opportunity to obtain an education, and it is the cheapest college in the country, and a thorough educator.

Colored people have the same privileges as the white here, and this school has done much for that race. The colored people are prospering.

Unfortunately typhoid fever has spread through this whole country.

A RELIGIOUS MEETING AMONG THE COLORED PEOPLE.

This afternoon, September the 6th, Rev. John G. Fee, of Berea, Ky., took me to a meeting of colored Baptists about four miles from here. At what is known as New Liberty church, a rather good building erected by the colored people. This meeting is what they call an “Association”—a business meeting of a district in connection with preaching and worship. This afternoon was the winding up of a five-days meeting. We arrived just in time for the afternoon services. A fair-sized house was full of people, and there were enough outside to fill it twice more. There were probably a thousand people there, and I did not see twenty-five white people. I never saw so many colored people together before. They were of all shades of color. They were well-dressed and clean. The vehicles and horses were fully equal to such as would be found at a meeting of white people. There were a number of colored preachers there. As the house was nearly full on our arrival, my old friend and I were seated in front of the pulpit, a favored place.

The meeting was opened by an old colored preacher. He read the hymn quite well, but when he lined it, it was in an extreme “sing song.” The prayer was earnest and Scriptural, and I trust it reached the ears of Him whose “ears are open to the prayers of the righteous.”

The preacher who conducted the afternoon and closing services was a unique character, not the product of a literary institution. He was a fair specimen of a Kentucky colored man—short and stout, middle age, illiterate, with a harsh, unpleasant voice, and not without some self-conceit. He introduced his sermon by stating his relations to the “Association.” It existed for twenty-one years; he attended every session and had the honor of being second moderator in this session; he was a Christian, and said with emphasis that he was a minister of the Gospel. After these preliminaries the preacher sang what he called a “praise”—“Maybe we will never meet again.” The brethren and sisters all helped him lustily. This was the first step toward a sensation.

He now announced his text as in Heb. 10:22. He said it was a good text if there was someone that could preach from it. He scarcely meant that he could not, though he said he did not know much and could not say what he did not know, but if anyone thought that he knew nothing he should come to his house and talk with him. After expressing regrets that he had not time enough to preach the whole text (he had already occupied almost time enough to do so) he concluded not to preach from the text at all, but announced for his subject, “The Lord will fight our battles.” This was his subject. The object was a sensation, and he understood his business. After telling the brethren to hold up their heads and look at him, he began his discourse. He said many good things, but they were all disconnected. For some time there was no response. The exclamation, “Have I no witnesses here?” brought a hearty shower of “Amens” and “so on,” etc., from the brethren.
and sisters, as well as some clapping of hands and laughter. He now commenced to make all kinds of grimaces and antics and to make an outlandish noise. This had the desired effect. Soon some of the sisters commenced to shout and leap and fall over the seats. A large part of the sisters were on their feet. The brethren also were in a glee. Soon the fervor commenced to abate and partial order was restored. The preacher took a leap. I think he raised himself two feet from the pulpit floor. This struck the right chord. The sisters commenced to shout and leap, and the brethren also gave evidence of their joy in a less demonstrative way. There was great confusion through the house. The greater part of the audience were now on their feet. One sister jumped over one seat and fell over the next and landed close to me. Some of the less impressionable sisters caught her and she was not hurt. These demonstrations contributed greatly to the delight of the preacher and the brethren and sisters. It was to them a "good old time." The proceedings were a little hard on my ear-drums, but I came out with them whole. Toward the close the congregation became restless and the preacher exclaimed, "I do not like to preach here; the brethren do this way [taking his watch out of his pocket and looking at it] and look at me." At this epoch the brethren had my sympathies rather than the preacher. After a few announcements the benediction was pronounced and the congregation was dismissed. The crowd now rapidly dispersed. My old friend remarked that without this demonstration this people would have thought their meeting very tame. He further remarked: "They are feeling after God, and they are doing the best they know. Their condition is far superior to that of slavery. These people are very impressionable and act largely from impulse, though there are some exceptions, as some are intelligent and others educated. If it is remembered how recently this people emerged from abject servitude it is astonishing to behold the progress they have made. Many of the older ones were slaves. They rate above the low class of whites in intelligence and industry. If the next generation makes as much progress as the children of the slaves have, they will be equal to the average white population in the vicinity of Berea college.

As a supplement to the above I will relate a visit I have made to a family that belong to the lower stratum of society. I was asked to make this visit on account of some indisposition of a member of the family. A friend gave me his horse and buggy to make the visit. It was off from the road and I missed the turn. On inquiry a man opened a gate into a cornfield and directed me to drive on to "drawbars." I found them, hitched the horse there and took a footpath that lead to a lonely house in a field. The house was small. It was in two apartments, but had all the effects of poverty. I saw a table with dishes on it, through the partition door. Where the beds were I don't know. I saw none. There were two chairs there. The mother was sitting on one and I occupied the other. The mother is forty-two years old and has ten children. There was a married daughter there who was in ill-health, and she also wished to speak to me. She looked quite young and thin. She had a small babe. I said to her, I presume this is your first? She replied, "No; this is my third." The women of this class marry quite young, are very prolific, and their subsequent life is one of toil and hardships. The men of this class are said to be thriftless, depending largely on their women to maintain the family. These men work by spells, but lose a great deal of time. Hunting is a favorite employment, and they are good marksmen. They are warm friends and hot enemies. I made some inquiry as to the effect these early marriages, with their attending results, have on the span of life. I was informed on fairly good authority that these women are old at thirty-five—in appearance—but live on indefinitely to old age. Of the moral condition and spiritual state of these people I know but little. But from the general religious tenor of the people I should suppose that many of them at least profess religion and belong to some church, but it is probable that the true missionary would find work among them. W. O. Baker.

Louisville, Ohio.

For the EVANGELICAL VISITOR.

HIS RIGHTEOUSNESS.

"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

SEEK—why? Because it is the Lord's direct command unto us. If we neglect this first and most important duty, we disobey the Lord who will be our Savior, and disobedience is sin. Seek, because we have no promise that we shall ever find his kingdom without seeking for it. Salvation is not by chance; it is by earnest endeavor. "Seek and ye shall find." Seek, because seeking brings conviction. We cannot come to him and have his righteousness imputed except we are first convicted of sin and see our great need of salvation—that we are lost indeed, "having no hope and without God in the world." Seek, because our natural goodness, however much of it we may have, cannot save us or give us a transport into the kingdom of God. There is no efficacy in our own righteousness, though...
the evangelist says "he that doeth righteousness is righteous." But "he that commiteth sin is of the devil." It is the righteousness of Jesus Christ imputed unto us, in that he offered himself a full and complete sacrifice and atonement for sin, an offering without spot or blemish. "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins that are past."

Seek—how? By using the means that God has given us to bar evil out of our heart. Seek earnestly and diligently in His law. Meditate thereon day and night. Seek until you find. "I sought the Lord and he heard me, and delivered me from all my fears."—Psa. 34:4. It may take more than a day, more than a week, more than a month, yea, more than a year. But do not be discouraged. The promise is: "Ye shall find if ye seek with all your heart. There must be a full surrender. Seek by earnest and importunate prayer.—Luke 18:1-8.

"Ask and it shall be given unto you." "Put away the strange gods from among you and prepare your hearts unto the Lord, and serve him only," by being separate from sinners and everything of a sinful nature. —2 Cor. 6:14,18. Do not ask the Lord to save you in your sins, that is save you and let you continue in sin. It is sin that defiles the soul. Therefore, in seeking, "cease to do evil and learn to do well." If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. "He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall have mercy." Search the Scriptures, especially the New Testament, and if need be on your knees, until you get light to see what the Lord says you shall do, and, then, like Paul, arise and "obey from the heart that form of doctrine delivered unto you." It is of the utmost importance that this be a thorough work. Seek until you find that God for Christ's sake has accepted you as his child and you are ready and willing to obey him in all his commandments.

Seek—when? The voice of the Lord in his Holy Word says, "Now," at this very moment. You have no lease of your life, you do not know what one hour or a day may bring forth. "Behold, now is the accepted time; behold, now is the day of salvation." It is important that this work be attended to now, not waiting for a more convenient season. Procrastination is a thief of time. It has robbed many of their salvation. Jesus says, "Seek ye first the kingdom of God and his righteousness." Other work may be delayed. Temporal matters can be attended to afterwards. They are not of so much importance. They are only for our use in this life and then cease forever. An inheritance in the kingdom of God is everlasting and will exist after the heavens and the earth have passed away. Because of the uncertainty of life, we are of "few days and full of trouble." Therefore, "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." "In the place where the tree falleth, there shall it be." "Remember now thy Creator in the days of thy youth, before the evil days come," while the body is strong and active, so that you may be useful in the Lord's vineyard and help to extend his kingdom—while the intellect is still clear and unenumbered with the duties and cares of this world so that it can be enlarged and trained to the honor and glory of God. "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord," before the mind becomes occupied with evil and and poisoned with the obscene trashy literature of this reputed enlightened age. It often requires more time and labor to clean the soil from weeds, than the cultivation and care for the good seed sown of which we desire the harvest to be. "Thorns spring up; the care of this world, and the deceitfulness of riches, choketh the Word and it becometh unfruitful." The demand is great and the call urgent. "The King's business requires haste." "Seek ye first the kingdom of God." "The harvest truly is plenteous, but the laborers are few." Erroneous doctrine is being sown with a liberal hand, and the hearts of the simple are thereby deceived. Oh, why will mortal man fight against God and neglect the most important part of his being in this world! "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God."

Seeking without yielding willing obedience is as faith without works, alone, dead. Seek, believe, obey, enter into everlasting life.

D. Heise.

Clarence Centre, N. Y.

DAILY WALKING WITH CHRIST.

It is related of an American clergyman that he was once a guest at the home of a prominent man, even more preeminent for his sten-}

ling and consistent piety than for his deep and universally acknowledged learning. He had an intense curiosity to see and know more of the inner and secret life of that godly man whose simple and saintly piety had made such deep impression whenever he was known. One night after he had taken leave of his host he lingered in his chamber which adjoined that of his host, with the door ajar, that he might hear if possible, the last words of his evening devotions. His desire was gratified,
for in a little while the good man put aside his papers and books, and closing his Bible knelt down and uttered the simple prayer, "Lord Jesus, things are still just the same between us." And then he retired for the night. This was all; but what a beautiful fellowship! The childlike saint walked so closely and constantly with his Lord that neither business nor conversation, nor any of the cares of life, could intercept his communion, and life was all service and devotion. "As ye have received the Lord Jesus so walk ye in him." This is the true Christian life, implicit, simple, inseparable from Christ. "Abide in me, I in you." "Without me ye can do nothing." So close he craves to come there is no place in life he is not willing to walk with us, except the forbidden ground of sin. There is no hour of darkness and sorrow but he would have us to be with him and to lean for support and strength upon him. It is not only in the closet and the places where we pour out in secret our souls to him, not only in the sanctuary and public assembly, that we find him, but everywhere. He says, "I will be a sanctuary to the trusting and loving soul." Into the business of life he will come with his peace, his wisdom and his overruling providence, directing blessing and crowning with success the enterprise which recognizes him. As for life's joys and sorrows, he will brighten and increase the one and by his grace sanctify and make endurable the other. "How do you ever get through with your work?" said a friend to a gentleman who was proprietor of several large enterprises involving millions and employing hundreds of men. "I will tell you frankly," was the reply, "because you are a Christian and can understand me. I never could get through at all without Christ.

I regard myself simply as managing this business for him as the true proprietor. I take to him all the embarrassments and perplexities, and he carries the burdens and receives the returns, while I am his steward and servant." This is consecration, this is rest, and this is also true wisdom. This is the efficient life that invariably attends a daily walk and communion with Christ. Such piety is as practical and wise in a worldly sense as it is devout in a spiritual. Like the truly good and devout man, "things are just the same" with such as they were at the prayer-meeting and at the communion table. True soldiers, they are always in uniform, always true and to be depended upon, always serving, always honoring their Lord. And when at last the close comes, "things are just the same still." There is no excitement, no oppression of undue fears, no sudden preparation for the presence of Jesus. They have been with Him all their lives. They know Him as one friend knoweth another. They love Him, even as He hath loved them. "You are soon to be in the presence of your Lord," someone said to a dying workman. "My man," he said, "I have been walking in the light of his presence for more than thirty years!"

And does any reader think that this is an experience for others but too exalted for him, or her? If so, you err, not knowing the height and depth, the exceeding broadness, the unspeakable riches of Christ. The humblest believer can live so closely in communion with Christ, can be so intimate in all his relations with him, as to be actually in personal contact with him. It is the believer's privilege to grow day by day more and more in the spirit and likeness of his Savior, until there shall be no strangeness between them, but the closest and most endearing intimacy. It is his privilege to walk to Christ, to abide in Christ, and from such no good thing is withheld. The followers of Christ are admitted to an intimacy more close and enduring than any human friendship. That bond once formed is indissoluble. The interest of Christ never fails, his love never wanes. Let us then not be content with anything short of a personal and intimate acquaintance with this best of our friends, remembering that it was he who said, "According to your faith be it unto you."—Selected by Annie Eshelman.

CHURCH NEWS.

CHICAGO MISSION.

We praise God for the interest taken in the Mission. The church in Brown county, Kansas, has been very liberal both to the Mission and to the Relief Fund. Bro. A. L. Myers has sent an offering to the Mission by kind hearts and open hands, whose names are found in the different reports. We thank the kind friends of this place for their kindness shown and their regular attendance on the Mission. May the Lord bless them.

Our meeting was well attended, although Bro. B. Brubaker and family and Bro. M. Bert and family could not be present on account of sickness. Sister Sarah Bert was obliged to be absent to take care of the sick. We pray the Lord that they may speedily recover.

Bro. William Kreider has been here the past week seeking for Divine healing. He has been suffering for several years with Tic-Dou-Loute, and has been greatly benefited. If the Lord will we will have a love-feast on the 26th and 27th of September. A hearty invitation is extended to all who feel to and can come. If some minister can come and be here on Friday previous, and inform us, we will have preaching
Friday evening instead of Bible reading. We will have Saturday all­day meeting. Let no one think that they cannot be provided for, or fear we might be crowded. We would appreciate it to be crowded at that time. The Lord will provide. We praise God for his unspeakable gift. Brethren, pray for us Mission workers.

Report of receipts and expenses from our last report up to the 15 of September is as follows:—

**EXPENSES.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cabbage Cutter</td>
<td>$ 20</td>
</tr>
<tr>
<td>Waiter and Tub</td>
<td>$ 70</td>
</tr>
<tr>
<td>Matches</td>
<td>$ 15</td>
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<td>Fruit Cans</td>
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<td>Milk</td>
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<tr>
<td>Fuel</td>
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<td>Groceries and Provisions</td>
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<td>Hall Rent</td>
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<tr>
<td>Rent for two Bedrooms</td>
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**Credit Donations**                      | $29.73 |

**Balance due Mission**                    | $3.47  |

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<th>Donations</th>
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<tr>
<td>H. L. &amp; N. A. Shirk</td>
<td>$ 3.47</td>
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<tr>
<td>6028 Peoria St., Englewood, Ill.</td>
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**Sewing School and Relief Department.**

Report for August is as follows:—

**DONATIONS.**

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<tbody>
<tr>
<td>A Brother</td>
<td>$ 25</td>
</tr>
<tr>
<td>Susan Rhodes, N. Y.</td>
<td>$ 1</td>
</tr>
<tr>
<td>Lydia Heise, Florin, Pa.</td>
<td>$ 2</td>
</tr>
<tr>
<td>A Sister</td>
<td>$ 1</td>
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<tr>
<td>Brethren of Brown County, Kan.</td>
<td>$ 19</td>
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<td><strong>Total</strong></td>
<td>$232.25</td>
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**EXPENSES.**

<table>
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<tr>
<td>Necessaries for sick</td>
<td>$ 2.82</td>
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<tr>
<td>Shoes, etc.</td>
<td>$ 4.55</td>
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<td>Dry Goods</td>
<td>$ 4.49</td>
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<td><strong>Total</strong></td>
<td>$15.86</td>
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**MISSION TIDINGS.**

In the western part of China there are said to be thirty millions of Mohammedans.

Peru is a flourishing republic of three million people, one of the strongest of the South American states. Among these three missions are working and only twelve missionaries; one only for a quarter of a million people. Even the swarming myriads of India fare better than this. They have one missionary to 165,000 souls.

Two out of three persons in the world have never heard of Christ. What have you done toward carrying the Gospel to them? If nothing, then begin now. If you cannot go yourself (a great many could if they would submit to God's guiding Spirit), then give your money. If you haven't much, give what you can. But by all means give your prayers.—Sel.

Dwight L. Moody addressed a full house in the Y. M. C. A. Hall at the noon hour last Monday. His earnest appeal was in behalf of the 40,000 convicts in our prisons and the millions of nonchurch goers. He urged Christians everywhere to visit prisons and contribute for literature to be put into the hands of prisoners. He claimed that the Sabbath evening services should be with special reference to reach the unchurched masses.

The religion of Christ is a reasonable religion. It satisfies the mind after we have studied to prove it, as with no other religion is it possible to do. It appeases the conscience, which no other religion can do. It enters and fills the heart of man. It meets our every-day needs as no other religion has ever done. It is a religion that will help a man, though he be unworthy, while other religions require a man first to be worthy.—Rev. Issac Clark.

There is but one life to live, one death to die, one God to judge, one soul to save, one eternity to spend—either in everlasting bliss, or torment—two paths—one of which all humanity must choose.—Rev. M. P. Smith.

"Everything fights against a man who is not on God's side; while he who dares right not because it is profitable, but because it is right, who loves the truth, arms himself with God's power—the universe is on his side."—Sel.

It is not the degenerate in the slums who are dragging down the standard of religion, but the great mass of so-called respectable people.—W. J. W. Findley.

Truth wins slowly, but it wins. All false men and false institutions and false cities and false nations must get out of the way.—Rev. Dr. Egbert.
Our Almanac and Directory is now in the hands of the publishers, and we expect to have it ready for distribution early in November. It will be sent out direct from the publishers to the different districts. We think we have a work that will not only be convenient and useful but will often be consulted and will be valuable not only to families but to individuals. It will answer the purpose of an almanac and directory combined. We think they can be furnished at the low price of ten cents each. We have received orders from some districts as to the number wanted, and we shall be governed by those orders and shall send out to other districts in proportion. We have ordered a few more than will supply the wants of the different districts, and we will fill orders to retailers until our supply is exhausted.

In receiving subscriptions to the Visitor our attention was called to a reading notice of one of our leading railways as published in the Visitor of August 15, in which reference is made to the order of K. of R., and it seems the Bro. was grieved that we lent the columns of the Visitor even so indirectly to an announcement of the meeting of that order. Well, we regret very much that we have grieved the Bro., and we want you to know our time is so nearly expired that there will be no occasion and no opportunity for us to give place to any articles of that kind, or any other kind, in the columns of the Visitor, and we trust our Brethren will bear with us even in this mistake. In connection with this we publish a letter from a dear Bro. that is far more acceptable to us. While we take this liberty to publish some few testimonials given without solicitation, yet we do not feel free to publish the names of the writers. We are, however, very thankful for the kindly manner in which they refer to our work. They are like springs of living water in the midst of the dry and sandy desert. "Dear Brother:—Accept a loving farewell as you retire from the position you have so honorably filled as editor of the "Evangelical Visitor." Very kindly have you dealt with me in allowing me space in your columns for the presentation of the higher claims of the Cross of Christ. Many editors and others seem fearful that it is possible too high a stage of sanctification may be reached. It is pitiful to read the pleas that are made by some would-be leaders in religious thought in behalf of indwelling sin. Alleluia; where Christ is incarnate the flesh is dead. "Sinful flesh does not mean sinning flesh. Sin and grace cannot reign contemporaneously.—Rom. 8:5 and 5:21. May your retirement be one of blessed testimony to the all-sufficiency of Jesus."

With this issue of the Visitor our labors as editor close, and it may be expected that, in retiring from this special work in which we have been engaged for over nine years that we should have something to say to the many friends who have so nobly stood by us during this time. We wish to thank them kindly for the many words of cheer and good will they have shown during this time. To say that we have no regrets in thus severing our connection with the Visitor would not be true; on the contrary, we very reluctantly quit the work, not so much on account of the means of support that it afforded us, but because of the opportunity it gave us of learning who were real friends and on whose sterling worth we could rely in time of our greatest need. There are times in which we need those whom we can trust implicitly, and in our intercourse through the duties in which we are engaged we have
found them, and we appreciate that disinterested friendship. We thank them for the courtesy and confidence thus shown. We do not know that we have made any enemies; we certainly did not wish to, and we think that the friends of the VISITOR are more numerous today than when the paper was first issued. But in some instances probably those who were not so friendly at first have become true and tried friends, and we would be very sorry if there were any whose friendship we had lost because of the course we have felt it our duty to pursue. But we leave the result with God, believing that he will sustain the right and that the future will demonstrate that we were right. Any editor to be true to his mission must not be subservient to the dictation of a class but must stand for that which is right. If, then, that is necessary in every case, it becomes much more necessary that an editor of a religious journal should without fear or favor be true to the doctrine of the Bible as believed in and taught by the church of which the paper is an organ. To those with whom we have been associated in the Board of Publication we wish to express our warmest friendship. Just why our connection with each other as a Board of Publication has been so abruptly severed, we will not enquire into nor venture to assign a reason. But we will leave that for time to determine, but we trust that our relationship has measurably been cordial, and we shall remember you as friends in whom we could trust. In thus bidding adieu to all with whom we have been in any way associated, we cannot help but feel sorrowful in disconnecting ourselves with journalism and entering upon other work. Yet it certainly is a relief to be free from the constant strain brought to bear upon us. One thing we will add—and we do it in the fear of God—and that is we have acted in the duties assigned us conscientiously and as God gave us the grace and wisdom to act. Before we close we want to introduce to the readers of the VISITOR our new editor, Bro. H. N. Engle, Donegal, Kansas. He is one of our best writers and has contributed largely to the columns of the VISITOR in the past. We trust you will accord to him the same courtesy that you have to us in the past, and under the new arrangement may the VISITOR prosper and do good work for the Master and may it always be a true exponent of the doctrine of the Bible as believed in and taught by the peculiar people which it represents.

For the Evangelical Visitor.

WOMEN'S SPHERE.

The theory of equal rights is advocated by many in this our day. Men and women of eloquence have canvassed the civilized world to bring about this their desired end. The press too, whether religious, or secular, has devoted its columns to the purpose of inculcating the above idea. The result of such efforts is very apparent.

The progress women have made of late is remarkable. They hold positions now which men formerly held. They have supplanted men in many of the common vocations of life, and are also making inroads in the most trustworthy and exalted positions. They are found in schools, factories, and offices of every description. They sit in the seats of magistrates and judges. They address an audience in public places and occupy notable seats of learning. Neither have they hesitated to enter the holy and sacred place of the clergy. Their onward march seems to be phenomenal. Where it will end, or whether the step they have taken will be productive of good towards the human family, remains to be seen. At the present many have forebodings of disastrous results.

In the beginning God created man in his own likeness, and said, “It is not good that the man should be alone: I will make him an helper meet for him.”—Gen. 2:18. Helpmeet is generally defined “a companion who helps: an assistant: a partner: a wife.” How much women are to help, or assist man in the affairs of life, people do not agree upon. Some claim that they should hold equal position with man ecclesiastically, socially, and politically. While others point out for her an subordinate position. Happily the Word of God comes to our assistance, which plainly defines her position.

In Gen. 3:16 we have these words addressed to the women, “Thy desire shall be to thy husband, and he shall rule over thee.” To rule does not mean that man shall have supreme authority over the women, but to control or direct by influence, counsel, or persuasion. For as a bishop was to be “one that ruleth well his own house,” etc., so it was expected that man should rule over his “help-meet” with prudence. But alas! how has that noble trust been misplaced.

God intended that man should be the protector of the women. But through the deceitfulness of the enemy, sin entered into the world. Through its baneful influences, man became vain, and by taking advantage of his prestige he became cruel towards those whom he should have protected and treated with kindness. The cruelty was at times so great that it was almost unbearable. Many women were treated no better than in a state worse than slavery. Many out of despair choose death rather than to endure the cruelties of their masters. Even to this day, women are looked upon as being inferior to
men, in many of the oriental and uncivilized countries, where they are deprived of many privileges which women in our more favored land enjoy.

Christianity has been the dawn of brighter days for women. Christ and the apostles have not only corroborated the law and the prophets, but have also defined the position of women more clearly. Paul especially, is very precise in this matter. In 1 Cor. 11:3 he says, "But I would have you know that the head of every man is Christ; and the head of the woman is man," etc. Christ as the head of every man, dictates his will unto man, and he (the man) is expected to respect Christ (his head), by showing due reverence unto Christ, when he approaches Him in prayer, or any other form of divine worship, without having his head covered. For it is generally accepted, that it is becoming for a person of low rank, when he appears in the presence of one of higher standing, to uncover his head. Then, too, Paul says, that man is the head of the women, and the women, out of respect to man (her head) is exhorted to appear in prayer, or any other form of Divine worship, with her head covered. We are glad to notice that the majority of our Christian women comply with this respectful command.

Here we notice that Christ is the head of the man, and man is the head of the woman. "As Christ * * * loved the church, and gave himself for it," so it is intended that man should "love his wife even as himself; and the wife see that she reverence her husband."

If those who advocate equality between man and wife, would study God's word, they would discover a vast difference in the duties of the man, to that of the wife. The man is to have the preference in all governmental and ecclesiastical affairs.

This is evident, from the following, When God chose a leader to deliver the Israelites out of bondage of Pharaoh, he chose Moses, (a man) and not a woman. After the exit of Moses, Joshua was chosen as his successor. When time had advanced and the children of Israel wanted a king, Saul was recommended to them by the Lord. After the disobedience of Saul, Samuel was sent to the house of Jesse to anoint David to be king over Israel instead of Saul. This is ample proof of the will of God concerning man, as taking the lead in matters of such importance.

The duty of women in ecclesiastical matters is also plainly revealed to us in the Word of God. In the old dispensation, women were excluded from the priesthood. After the children of Israel had left Egypt and were in the wilderness, Aaron and his sons were chosen by the Lord for the priesthood office. This practice of choosing men for such an important position was intended by the Lord to be maintained throughout the ages of the children of Israel. The Jews were disobedient in many things, yet in this they adhered strictly to the command of God.

In the new dispensation the Savior and the apostles maintained this principle. Nowhere do we read of them choosing women as laborers or overseers of the church. The Savior choose twelve men as apostles. After one of the number had fallen, the lot fell on Matthias to fill the vacancy. Again, when there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration, "they chose seven men full of faith and of the Holy Ghost, * * * whom they set before the apostles; and when they had prayed, they laid their hands on them."

Paul instructed Timothy concerning the things he had heard of him, (Paul) that he should commit them to faithful men, who (should) be able to teach others also." Notice—faithful men; no mention is made of women. Again, Paul says, "if a man, (not a woman), desire the office of a bishop, he desireth a good work," etc. The reason why women are prohibited by the Scriptures from taking the lead in clerical matters is plain, "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." This, then, is the point, because; "Adam was first formed," signifying that man should have the preference. And again, "Adam was not deceived, but the woman being deceived," etc. Showing unto us, if women were intrusted with so high and glorious a mission, that she, as the weaker vessel, would be apt to be deceived. For it is generally admitted that women yield more readily to temptation than men.

The holy women of ancient times have set a good example, which our modern women would do well to follow. Peter gives us a beautiful description of their behavior towards their men in the following words: "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sara obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well." Notice Peter's words, "being in subjection." A person who is in subjection is obedient and submissive unto another person. This is what Sara was; she "obeyed Abraham," and moreover she paid due respect unto him, by calling him "lord." This noble example all women have not followed. Yet, notwithstanding this, some now clamor for un-Scriptural demands, which will never be realized.

The tendency of this age is for
equality, yet all the efforts put forth in that direction will prove futile. God's word is a rock, against which all human theories will avail nothing. Whatsoever God has decreed is unchangeable, for He said, "heaven and earth shall pass away but my word shall not pass away."—Matt. 24:35. After the fall of man, God said unto the women, "thy desire shall be to thy husband, and he shall rule over thee." This has been fulfilled up to the present, and will remain irrevocable unto the end. God has drawn a line for everything, which it cannot cross, saying, "hitherto shalt thou come, but no farther."—Job 38:11.

Many women are roaming as exiles, vainly striving to appropriate a share of man's kingdom to themselves. These are like a stray meteor, lightening up the social heavens for a little while; but soon the fate of a wandering star will befall them, unto "whom is reserved the blackness of darkness forever."—Jude 13.

Nature itself teaches us that it was not intended for women to bear an equal share of the burdens of life. Her physical disabilities render her unfit for such a task. God has placed within her a natural instinct to look up to man as her protector and benefactor. In the hour of want, or threatening danger, her "desire" is to man to come to her assistance. On the other hand, there is within man a God-given principle, if carried out, will prompt him to care for, and protect the women even at the peril of his life.

We, however, believe that every honest thinking man will admit that women have not always enjoyed their allotted rights up to the present. This is, indeed, a dark blot on man, which time will never fully erase. The All-Wise Maker intended that women should be loved and protected by man, but by many they are ill-treated, and their lives made bitter, so that they live in constant fear and dread, and their life has become a living death. Such treatment would naturally cause the women to seek for relief. But as man is apt to step from one extreme into the other, so perhaps also in this case.

We admire the courage of those who are striving to raise women from a state of injustice to their allotted position. If they abide, and labor in their sphere, they are the salvation of the world. If they reach beyond their sphere their usefulness is crippled.

The place designed for women is the most illustrious and serviceable position in the world. For such a glorious and arduous work our daughters ought to receive special instruction. They should have all the education that their abilities and circumstances will allow, and above all, great care should be taken to make them familiar with every department of domestic affairs. No one is better qualified in imparting such knowledge unto our daughters, than their mothers. Paul acknowledges the capability of "aged women * * * as teachers of good things, that they may teach the young women to be sober, to love their husbands, to love their children, to be discrete, chaste, keepers of home, good, obedient to their own husbands," etc. If these noble virtues are inculcated into the minds of our daughters, it cannot fail of producing beneficial results.

Habits contracted in youth are not easily shaken off, but they will cling to a person even to old age. It is a true saying, "as the twig is bent, the tree is inclined." It has been proven, that the first twelve years of children's lives—perhaps less—as a rule, decide what they are to be in after years. How important then that the children be properly taught. No wonder Solomon says, "train up a child in the way he should go, and when he is old, he will not depart from it." What a responsible position the parents, and especially the mother occupies! How needful it is for her to ask God for grace and wisdom to help her do her duties aright. Upon it depends not only the welfare of her children, but also that of the whole human family.

The teaching which our youth receives in the various seats of learning, all tend to fit them for usefulness in their various callings of life. But the paternal and maternal influences by far exceed them all. The mother who is daily surrounded by her children, has an opportunity to use her influences towards her children, which if used in the right direction, will bring forth good fruit for time and eternity. Many men who hold useful positions, attribute their usefulness to the influence of their mothers. Women can, and often have with their cheerful and amiable disposition inspired their husbands and sons with fresh courage, when they were almost discouraged on account of their business perplexities. Instances are also on record and are of daily occurrence where men have been cruel and overbearing in their attitude towards their wives, but have become loving and agreeable companions, through the persistent prayer of faith, and kindness of their wives.

Through influences which women exert over men, the latter are often raised from poverty to eminence. Women who confer such a blessing upon their husbands, will certainly be called blessed by all who know them.

The work of women in the church is also of great importance, but it differs in nature to that of the men. Their help is needed everywhere. They are needed as helpers to go
with the Missionary and the Evangelist to their respective fields of labor. We need them in all our gatherings for worship and Sabbath Schools to help carry on the work. Yet nowhere in God's word do we find that they are permitted to stand on a level with man.

The home is the place for which Providence has especially qualified women. It is there she reigns without a rival, ennobling and refining humanity, and the borders of her kingdom cannot be extended without endangering her throne, and subverting God’s law and order. The only true and allowable sphere of feminine work which the Scripture warrants is in the thrones of the hearth. “Women reign by Divine right at home.” It is there and among the poor and afflicted, she is most useful.

In conclusion, if any are ambitious to excel in usefulness, they will find ample scope for their ability in the blessed and hallowed realms allotted them by the Creator. The greatest good done on earth is not accomplished in the rostrum, neither by eloquent and thundering speeches, nor the sermons or the prayers of the clergy, but through the maternal pleadings, “My son.”

Nottawa, Ont.

CHARLES BAKER.

When Stephen interceded for those who slew him, he prayed that they might not be charged with what he called this sin. Jesus himself had already been slain as Peter testified with hands that were wicked. A sinful heart made those who stoned Stephen stop their uncircumcised ears. Death was an extreme to which persecution did not always come, but by punishing or driving away the preacher, or by turning away their ears those ancient rejectors shared the same sin. Wickedly they secured silence. Followers of those Jews and pagans silence and drive out preachers now.—Sel.

OKLAHOMA MISSION.

BY private letter we learn that Rev. D. H. Brechbill and his co-workers in Oklahoma had quite a successful meeting recently. Quite an interest was manifested—a number converted and professors more deeply rooted and grounded in the Lord’s life. Three were baptised from that place. They moved across the line into Kansas and expected to hold a meeting but met with quite a misfortune. On Friday night the 4 inst. a cyclone swept over them and blew away their tent and scattered their goods and camping outfit. It carried their wagon about 30 or 40 rods and it landed on the ground up side down badly wrecked. It picked up brother David’s trunk, broke it and scattered and tore his clothing badly. The storm was accompanied by heavy rain and hail. They were all saturated with the rain but their lives were spared and were not hurt, for which we praised the Lord. On Saturday morning when Brother David wrote he could not tell what the damage would amount to.

SAMUEL ZOOK.

THE ARIZONA MISSION.

THE readers of the Visitor are already somewhat acquainted with the need of Gospel work in this territory, and also with the efforts of a few of us have endeavored to put forth to meet this need. I want to again call your prayerful attention to this field. Our Master said, “Lift up your eyes and look on the fields; for they are white already to harvest.” I ask you now to look this way for a little while.

First, I will conclude the report of our little mission trip in the mountains. When I last wrote we were at Meyer. At that place we held meetings for nearly a week on the porch of the store and saloon.

From there we went to Crown King. This place is located in the heart of the Bradshaw mountains. The road leading to it affords some beautiful scenery and real mountain climbing. We held meetings for two weeks at this place—part of the time in the open air and part of the time in the mining company’s carpenter shop. No preaching had ever been done here before, so far as we were able to learn. The proprietors of the mine, however, are favorable to such work and gave us considerable encouragement. They do not employ men who get drunk. This restriction gives the camp a better class of men than ordinary, but the majority of them need salvation bad enough, notwithstanding. One man professed conversion during our meetings.

Our next stopping place was Chaparral. Here we held meetings one week in a large dining room. The people gave us fair attendance and attention. From this place we went to Big Bug, where we preached a few times in the open air. At this place we were refreshed by meeting Bro. Jas. Seals, pastor of the Free Methodist church, Phoenix.

From Big Bug we went to Prescott, where we assisted in several street meetings. After a few days’ stay in this beautiful but very wicked city, we turned our faces toward Glendale, choosing for our route the Castle Creek road. Bro. Seals accompanied us on this homeward trip, and the first night out he took sick and was very sick all the way home. The journey occupied three days, and the road was exceedingly rough on account of recent heavy rains, but the grace of God was sufficient to sustain him and keep him happy in Jesus. We arrived at Glendale August 22.

For the past two weeks wife and I
I attended the M. E. South camp-meeting, and at present we are camped in the city of Phoenix, where we hope to assist in holding street meetings and do whatever the Lord has for us to do. We are often conscious of the need of sitting at the feet of Jesus to learn deeper lessons of trust and obedience, and to be led constantly by the Holy Spirit is the desire of our hearts.

We must here give a note of praise to our God for his faithfulness to us in the way of supplying our needs. We left home with only a few dollars, knowing that our expenses would not be less than a dollar a day. Our eyes were upon God. We asked no man for a cent; and, though hay sometimes cost us $2.75 per bale, the Lord so wonderfully moved upon the people to give that not only all our needs were supplied but a balance of about $18 was left. At one little mining camp the men gave us over $30. Christians, think of it, and blush. We give all glory to God for such loving care over us, and for this fact: The people of Arizona who are so unworthy. Beloved, it is not because we read about it, but because our own eyes have seen it. In this fact, it is impossible to be a Christian in this “wild and wooly West,” and so a great many have laid aside their religion and are living the easy, indifferent life of the backslider.

What can we do? Not much, when we look at ourselves. But God is not dead. It is certainly our privilege as well as our duty to offer ourselves a living sacrifice to Him, and by his grace we shall be able to tell the story of love, and live lives of purity and sweetness, thus proving that God can save and keep us even though devils may rage around us. But who is ready? We are asking the Lord for some more laborers. We do not know just how the work should be carried on, but have faith that God will direct as to that. There is plenty to do, if we were only in good earnest about doing it. Here is an opportunity for real mission work. What will our mission board do? What will the church do? As good centers at which to locate workers and from which to work I would suggest Phoenix, Prescott and Flagstaff.

There are a great many fallen women in the Territory. Some with whom my wife talked seemed desirous of leaving their lives of sin, but there is no place for them to go to. May God stir someone up to open a rescue home for these despised, neglected ones. Jesus came to seek and to save such.

We ask the prayers of the church for this field, and for us that we may be filled with the Spirit and with power. The Master’s voice is still heard, “Go ye into all the world and preach the Gospel to every creature,” and his promise, “Lo I am with you always,” is still good. O ye who have heard the Master calling, and have said that you gave all, do not hesitate to follow where He leads.

Yours till He comes,

J. G. CASSEL.
Preserve this letter as long as you live, not only as a memento of your faithful friend in his isolated cottage in America, but as a reminder of your obligations to your Redeemer.

Farewell.—Jude 21.

C. H. BALSBAUGH.
Union Deposit, Pa.

MAN'S EXTREMITY IS GOD'S OPPORTUNITY.

The above words, or proverb, are applicable in a great many ways.

By nature we are all strangers to God. We are not obedient to God's laws and commandments, nor can we be unless we are transformed into His glorious light. Many persons wander along in sin for a long time, thinking after sinful lusts, pleasures, and desires have been indulged in for several years, then it will be time to seek heavenly pleasures.

In the lives of some, sinful pleasures seem to have an end. The pleasures, which at one time satisfied the desires, do not bring any comfort or consolation. There is something lacking which the sinful world cannot satisfy; then the words of the subject are applicable. Man has reached his extremity, now God's opportunity begins. By accepting God's promises and commandments, the one who has no consolation in worldly amusements, will find peace and enjoyment which the world can not give, and which can only be obtained through our blessed Redeemer.

It is a sad fact, that to some, God's opportunity is not found, or his invitation accepted. Some never reach their extremity in sinful pleasures until they become so hardened that God's spirit will not strive with them any more. Oh may none who read this article reject Christ's invitations until it is too late.

Man's extremity is God's opportunity in other ways. God may, by his spirit lead some of His followers to perform a certain work. The person may not be willing, and neglect the same until he has no rest. Then he becomes willing to perform the work, whatever it may have been, and God's opportunity is begun to help one and reward him for his work.

This expression is sometimes heard: "If I could write as well as my brother or sister, I would write an article for the Visitor." Will the Master say, "Well done," if we do not obey His spirit, and perform all that is in our power? By reaching our extremity, or in other words, leaving self behind and trusting in God, we can write the things which will meet His approval, and be the means of aiding His followers.

A few lines are at times of more value than a long article. If we do not obey God in what may seem small things to us, can He entrust greater things to us? If we are not obedient in the small things, whatever they may be, how can we be obedient in greater things?

We should strive to be obedient in all things, whatsoever He commands us, and by so doing we will realize numberless blessings in this life, and also gain a home at last, where the blessings of the eternal world will be ours. I would ask an interest in the prayers of God's children in my behalf.

Hope, Kansas.

J. EMERY BOWERS.

For the Evangelical Visitor.

THE COMING OF CHRIST.

Read the 5th chapter of Thessalonians and also the 3rd chapter of Timothy, and will also direct you to read the second chapter of Titus and the third chapter of Hebrews.

Dear Brothers and Sisters and all the dear readers of the Visitor and faithful Christians in Christ Jesus. I will again write by the help of God the same as Paul's love for the Philippians, I believe when we feel it our duty and obey God is a helper and gives us strength to follow Jesus' command. I am gaining strength gradually, I can feed myself with a three-pronged stick, I thank my Savior for it and also the Brothers and sisters.

Prayers in faith-healing I have experienced, that if we are honest and upright in the sight of the Lord he opens a way for us. I often feel myself a burden, especially to those kind helping hands that have cared for me. I commit all to the Lord, he will give them their reward for it. Let me tell you my dear readers when we are not watchful and forget ourselves, we can give the enemy room in places where we are not aware of. At one time thought if I would be fully converted and get religion it would be a big thing, but dear Christian friends when religion got me it was poor me nothing. Satan comes in various ways with his deceit, I would just say to all, especially to the unconverted he comes and makes you believe that you are too young, and again he comes and says you can prepare yourself on your deathbed and he comes and says, "Wait until you are in better circumstances," and so he tells on, it is nothing but Demons, that is many bad spirits. I would just say to those who are yet out of the ark of safety, do not delay. It means come to Jesus now, it means today. Harden not your hearts to all people whatsoever and whatever are to precious words, the former is on the outside and let in all who choose the latter is on the outside, and gives those who enter the free range of the treasury of grace.

It is about sixteen years since I came on the Lord's side. It seems
more new to me and have more of a desire than ever. Often dark clouds come and I feel sad and discouraged, then I look around me and up and I take it all to the Lord. Then sunshine is all the brighter.

The Word of God says that it is through much tribulation that we enter the kingdom of heaven and through faith believing God can and will cure all sickness and heal all manner of diseases, but all His own appointed will and ways. I want to say to all my dear Brothers and Sisters before I came from Akron to Ashland I heard the good news that there were so many who came out on the Lord's side. I was longing to come in the old neighborhood, it has been fourteen years since I have been afflicted and have been asked by different ones, why God don't restore me to health and strength? If it is something like a good spirit the answer was, it isn't for the unconverted to know the mystery of the Lord, it is just for those that long to know His word, at the present day the world over. Each and every one have some ailments and is afflicted in some way, and the good book says whatsoever God loveth He Chasteneth. And if I know myself I am not on the erring way. It means repent and convert ourselves, that when our death hour comes we may be prepared to meet our God where there is no pain, no trouble, or trials. Read the 10th chapter of John and 33rd verse. I was asked why I don't take something to take away pain? I said that I wasn't able to keep it up, and am willing to suffer it, and by putting my trust in God and was continually asking and praying Jesus to take the pain. Thanks be to God he heard my prayers.

When I sit in my quiet room there is a voice comes and says, you are a post, a star, a shining light, a good example, so let your light shine before the erring ones. Sickness and diseases are in the world because sin is here, but the God who can cure sin can cure sickness, also as copper is steeped before being engraved upon, so the Lord sometimes prepares us by severe discipline for receiving the beauty of His grace the process is painful but the results are glorious.

Working for Jesus all the way,
Doing His errands day by day;
Telling the story of love and grace,
This will we do till we see His face.

Brothers and Sisters, at the present time it reminds me of reading the 21st and 22nd chapters of Revelation. I want to be one of those that have a right to the tree of life. I oftimes speak to the unconverted; my desire is so much to persuade as many as I can and take along with me. I refer them to read the 10th chapter of Romans.

Dear readers I must bring my writing to a close by asking an interest in your prayers, that if it be God's will and ways to have me live in this sinful world to restore me fully to health and strength that I may help to provide and do my household duties. I want to ask two questions given to my associates. 1st. What was the Lord's prayer to Peter? 2nd. And how many Simeons and Simeons can you find mentioned in the New Testament, and what sort of a man was each?

From your weak invalid Sister,
MARIAH BRUBAKER.
Ashland, Ohio.

For the Evangelical Visitor.
CHRIST LIFE.

I WAS impressed to write a few lines for the Visitor, as the Lord has been showing me glorious lessons on the Christ-life; how our lives should be hid with Christ in God in all things, such as temptation. If we draw nigh to God he will draw nigh unto us. So I experience it glorious to hide in the Christ-life when the temptations come to say something about another's faults the Lord reminds me to keep that hid and take it to the Lord in prayer. Oh, what a glorious shield and hiding place. Then again, when temptations of impatience want to arise the Savior whispers to me to keep that hid with Christ, and when foolish talking and jesting would arise how he whispers to keep that hid in the Christ-life.

When tempted to be a little more conformed to the world to please the lust of the eye, he whispers to keep that hid for it is not of the Father, and will pass away, "but My words will not pass away." Oh, how important! If we say that we love God and do not the things which he commands us we are not truthful to him. Oh, how much we should do for this Friend who is our shield and hiding place; and how many opportunities we have! As much as we do it to the least of his we do it unto him. When tempted to spend money for that which is not bread, the thought arises, is there not some poor heart that would need it? How much more treasure we could lay up in Heaven and please God instead of ourselves. The Lord has reminded me to deny myself of candy, ribbon, strings, and all such things that are not beneficial for soul or body. We are not our own; we are bought with a price, the price of the precious blood of Christ. Let us therefore give heed to the things which we can learn by following the Christ-life, for "how shall we escape if we neglect so great salvation?".

I hope this little text, "For your life is hid with Christ in God," may give some others some of the power that it has been to me. May the Lord lead, guide, and direct me in all his appointed ways through life to be still more planted into the Christ-life, is my prayer.

R. J. L.
OUR DEAD.

STONEWOOD.--Died at Woodbury, Pa. The subject of this notice did his work up to the day previous to his death. Found dead in the morning, David Stonewood was born April 16, 1818, died September 1, 1896, aged 78 years, 4 months and 16 days. David Stonewood was a good neighbor, he belonged to no church; hope he is at rest. One daughter preceded him to the spirit world. A wife and three daughters and four sons mourn his loss. Funeral services in the Brethren church by John Miller and writer. Interment near by.

DICK.—Minnie Ethel, daughter of Bro. and Sister Mirzella Dick, was born on the 8th of May, 1895, and died on the 16th of September, 1896, aged 1 year, 4 months and 3 days. The little one leaves a mother a brother and two sisters to mourn over the lifeless form, while the father, a brother and a sister have preceded her to the glory world. Thus one-half of the family has been called to rest with Jesus, while the other half are left to battle with the storms of life. Funeral services on September 17, by Rev. James Barton, of the German Baptist church, from Matt. 19:13,14. Interment at the sixteen cemetery.

CARPER.—Died, near Woodbury, Barbara Carper. Sister Carper was born October 8, 1820, died September 3, 1896, aged 75 years. She was married twice—first to John B. Brewer, of the Brethren church, by John Miller and writer. Interment near by.

YARDE.—Died, near Garrett, Ind., Sept. 8, 1896, Ora Wain, only child of Bro. David and Sister Mary Yarde, aged four months and 8 days. The little one leaves a mother and two sisters to mourn over the lifeless form, while the father, a brother and a sister have preceded her to the glory world. Thus one-half of the family has been called to rest with Jesus, while the other half are left to battle with the storms of life. Funeral services on September 17, by Rev. James Barton, of the German Baptist church, from Matt. 19:13,14. Interment at the sixteen cemetery.

STONIA.—Died, near Garrett, Ind., Sept. 8, 1896, Ora Wain, only child of Bro. David and Sister Mary Yarde, aged four months and 8 days. The little one leaves a mother and two sisters to mourn over the lifeless form, while the father, a brother and a sister have preceded her to the glory world. Thus one-half of the family has been called to rest with Jesus, while the other half are left to battle with the storms of life. Funeral services on September 17, by Rev. James Barton, of the German Baptist church, from Matt. 19:13,14. Interment at the sixteen cemetery.

MYERS.—Died, at Faulkner, Franklin county, Iowa, Bro. Moses Myers. He was born Jan. 31, 1814, in York county, Pa. He spent a number of years in Ohio in the vicinity of Dayton. In Nov. 14, 1837, he married Mary Martin. From Ohio they emigrated to Illinois, in 1844. To them were born seven sons and two daughters, of whom five sons and one daughter survive him. His wife died July 18, 1869. On Sept. 11, 1870 he married Mrs. Isabella Diamond, who survives him, with two sons by a previous marriage. For 57 years he has been a member of the Brethren in Christ church. Since 1858 he was an ordained minister. Since 1869 he has been a citizen of this community. He was stricken with paralysis on March 28, 1896. He was confined to his bed from that time until his death; Sept. 8, 1896, aged 82 years, 7 months and 7 days. He died in the triumph of faith. Two weeks before he died he repeated the hymn, "My soul repeat his praise." Funeral services were held at the Faulkner M. E. church, conducted by Rev. J. B. Knupp, of Dyersville, Iowa, assisted by Rev. Geo. Earhart of Ackley, Iowa. Text, 2 Tim. 4:7,8.

MARRIED.


DAVIDSON-BREWER.—J. M. Brewer of Osage City, Kansas, and Miss Lydian A. Davidson of this city were united in marriage at the house of the bride's father, Elder H. Davidson, on Thursday evening, September 10. Rev. H. B. Vennum officiating. After the ceremony all partook of the bountiful supper. We wish them pleasure and happiness in their journey together through life. They go on Monday to Osage City, they will remain there until spring, then move upon Mr. Brewer's fine farm near there.

LOVE-FEASTS.

October 10 and 11, at Maple Grove Meeting House, near Donnelsville, Clark county, Ohio. All are invited.

THE PRECIOUS NAME.

WORD comes to us from Central Turkey that many of the Moslems have expressed great wonder that the Christians have so generally met death "unresisting and with their hands over their eyes." They also came to the Christians asking: "What is the meaning of the word 'Hesous,' so that many of these men pronounced just before we killed them?" Since Moslems accord to Jesus the position of a great prophet, it seems strange that they should not recognize His name, even under this form. The explanation of the fact sent us is that the Armenian pronunciation of the name is so different from the Turkish that it was not recognized, and the Moslems did not understand what these martyrs meant, as, in the hour of death, they called upon Jesus."—Missionary Herald.

New B. & 0. Station in Baltimore.

The new Passenger Station of the B. & O. R. R., at the intersection of Mt. Royal avenue and Cathedral street, Baltimore, Md., was opened for business September 1.

The new Station, which will be known as Mt. Royal Station, is one of the finest buildings of its kind in America. It is located in the residential section of the city and is easily accessible by Street Railway service from all parts of the town. Camden Station will remain in use as heretofore, and all trains running over the Philadelphia Division will stop at both Stations. All tickets to or from Baltimore will be honored to or from either Station, and baggage will be checked to either Station at the option of the passenger.