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EVANGELICAL VISITOR.

The Earth Shall Be Full Of The Knowledge Of The Lord As The Waves 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."—Ps. 20:7.

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Critics will often scoff at or gain-say consecrated Missionaries and even maliciously set evil interpretations to their motives in spending their lives in so uninviting an atmosphere as unchristian and uncivilized life; yet the critic himself would not dream of vacating his location or dispensing with the luxury of bible influence and Christian environments. Oh, how selfish we are after all! It takes the unselfish love of Jesus to carry the glad tidings to where no one desires to spend life, with all that it may mean to us, for either pleasure or profit.

GOD'S ATTITUDE TOWARDS MAN.

God loves the world, but he hates sin. Many persons fail to comprehend God's attitude, explicitly towards the human race now under the conditions consequent to transgression. They think because He hates sin that He also hates the sinner. But it is said that God so loved the world—humanity.

Now some people have gotten the idea, through teaching or otherwise, that it is God's purpose to exterminate the human race; but this is a deception—a relic of the dark ages, when priestly intrigue insisted upon men basing their belief on something other than the word of God.

The truth abides, as the drama outlined from Genesis to Revelations clearly implies (compare carefully the first three chapters of Genesis with the last three of Rev.), that it is God's purpose to exterminate sin from His Universe after the race has had its proper discipline. In the new (renewed) heaven and new (renewed) earth there will be no sin; but there will be in existence beings to correspond with both earthly and heavenly environments, if at least the prophetic utterances mean anything to us. The New Jerusalem (figure of government) will descend out of heaven from God, and the nations of them that are saved will walk in the light of it and will bring their glory and honor into it. Would that men and women could see the beauty and perfect harmony in God's plans and purposes concerning the destiny of the race! Nothing so inspires the soul as to see that "mercy rejoiceth against judgment" and nothing so raises the soul to an attitude of longing after purity and holiness as to see that this very condition will alone meet the culmination of God's design with his created likeness.

Some persons read and interpret history without any reference to Scripture. Some make the equally serious other mistake of reading and interpreting Scripture without considering historical bearings. We aim to read Scripture and history as both being God's finger-boards, the one not being capable of proper interpretation without the other also being permitted to speak. Especially is this applicable to that part of the Sacred Writings which bears on prophecy. God works out his designs with nations by either permission or restraint, and has been giving to the human race, to angels, and what we know to other worlds, an object lesson concerning sin which will bear rich fruit during the Millennial reign of Christ. God has permitted sin to enter the realm of His creation; but He has definitely marked the bounds of its power and rule. So, in the rise and fall of national glory and power, let us inquire where in the plan of the ages we are located to-day.

The heart and life which is filled with the ever-burning flame of Jesus' love will send sunshine into many a dingy home, or sorrowing heart, or saddened life. This is part of the Christ-life which is left for us to live. The Savior saw the blight to which the world was subjected because of sin. God so loved the world! The compassion of Jesus was sufficiently great to induce Him to condescend and cooperate with the divine plan—namely to become our burden-bearer. Will we enter into the fellowship of His sufferings?

Use your faculty of reason, trust and obey your God, and then you can believe Him. Faith is spontaneous when God's conditions are met. Have faith in God.—Mark 11:22.
The revelation of the Trinity has been progressive. In Eden and during the patriarchal and Mosaic dispensations God spoke directly to chosen individuals. In the fulness of time Jesus came, and then God spoke through His Son. And now we are in the dispensation of the Holy Spirit, and are admonished to "hear what the Spirit saith unto the churches." Each dispensation has brought a clearer revelation of God. In the first the voice of God could be heard, but only the symbol of His presence could be seen, i.e., the cloudy pillar. When the God-man was upon the earth, they walked and talked with Him as man with man. He was indeed man, but He was also very God; only the vail of the flesh covered His deity and made it possible for man to look upon Him. And now, in this Holy Ghost dispensation, God is not only with us, but in us. Never in all the time preceding Pentecost has the Holy Spirit taken up His dwelling place in God's people in the sense in which He does now. It is wonderful that the Son of God should have put on the form of flesh; but it seems almost more wonderful that God should take up His abode in such flesh as we are.

We do not forget that God is omnipresent, when we speak of the place that each of the Trinity occupies in the present time. The Scripture teaches us to pray to our Father in heaven. And Jesus, we are taught, is at His right hand making intercession for us. He is our Advocate with the Father. The Holy Spirit is our Advocate on the earth; He "maketh intercession for
us with groanings which cannot be uttered."

The above are only a few suggestive thoughts. Further study of the Scripture will reveal much beautiful and comforting truth concerning the Trinity. The Godhead is a mystery. Only in part has this mystery been revealed. But it is sweet to dwell upon that which has been revealed.

One of the most blessed things about God is that He loves us. God is love. Jesus loved us with such wonderful love that He died for us. And not only does Jesus love us, but "the Father Himself loveth you."—Jno. 16:27. And we also read of "the love of the Spirit."—Rm. 15:30. Let our hearts be melted in loving adoration and worship before this Triune God, who so loved us that He was moved to devise and work out salvation's plan, and who so loves us still that He cares for us now, and is preparing a place for us to dwell forever in His presence hereafter.

J. G. CASSEL.

Los Angeles, Cal.

For the Evangelical Visitor.

DAILY EXPERIENCE.

PAPER NUMBER FOUR—HOPE.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is brought to you at the revelation of Jesus Christ."—Peter 1:13.

To hope is to expect to receive something at a time promised. "Hope that is seen is not hope: for what a man seeth, why doth he yet hope for? BUT if we hope for that we see not then do we with patience wait for it."—Rom. 8:24, 25. The Christian's hope is that reward promised for faithful service, which he receives at the revelation of Jesus Christ. His soul's salvation is not what he hopes for, for salvation is realized in this life. But the hope of the believer is for his inspitation unto a holy life of obedience.

The Christian's hope is a glorious one. He has the privilege of being as his Master while in this world, and like unto him in the next. In body "we shall be like Him; for we shall see him as he is."—1 Jno. 3:2.

Of our place in His kingdom, He says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne. —Rev. 3:21. Our dwelling shall be prepared mansions.—Jno. 14:2.

"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." —Matt. 8:11. We shall be "arrayed in fine linen, clean and white," and "shine forth as the sun."—Rev. 19:8; Matt. 13:43.

Upon our foreheads we shall wear crowns incorruptible, (1 Cor. 9:25), crowns of glory (1 Peter 5:4), crowns of life (Jas. 1:12), and "crowns of righteousness which the Lord, the righteous judge, shall give . . . unto all them that love His appearing."—2 Tim. 4:8. Our food shall be of the "hidden manna." And we shall receive the present of a "white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. —Rev. 2:17. Glorious hope! Praise the Lord!

"Which hope we have as an anchor to the soul, both sure and steadfast."—Heb. 6:19. This hope is one of certainty, not of uncertainty. God has not told us of a thing about which there is any doubt of us receiving, but which we shall receive. If there is any condition or dubiousness about our receiving the fulness of this hope, it is on our part and not on God's. God cannot lie.

Because of the surety of the promise it is like an anchor to the soul. When the anchor of a ship is grounded firm and deep in a sure place, the winds and waves may break over the vessel, yet it is not drifted out of its course. The anchor of the soul is "cast within the veil," a sure place, the winds of temptation may blow, and the waves of sadness and gloom may flow over the bark, but still it will not drift.

It is the "prize of the high calling of God in Christ Jesus." In the Christian race each combatant has the promise of the prize if he continue to the end of the race. It is not like the races of this world in which all run and only one or two receive the prize; but each one that runs, receives. Therefore we "run, not as uncertainly," so we fight, "not as those that beat the air."

Without this hope, the Christian would be of all men most miserable. All his sacrifices that he makes in his endeavors to be obedient unto the heavenly calling would be in vain. But contrarywise we rejoice in the hope of the glory of God, for we know in whom we have believed, and are persuaded that he is able to keep that which we have committed unto Him against that day.—2 Tim. 1:12. For "when Christ, who is our life shall appear, then shall ye appear also with Him in glory."—Col. 3:4.

It is an inspiration to holy living; for "every man that hath this hope in him purifieth himself, even as he is pure."—1 Jno. 3:3. Were it not for this hope, who would want to purify himself? But according to the expectation we have, "we lay aside every weight and the sin which doth so easily beset us, and . . . run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:1,2.

The Christian, as he thus proceeds onward in his course, passes the inviting arbors for rest, meets with those who speak of lions on the way, and hears the music of the enchanters who would love to stop him in the way or turn him out of his course; but he heeds none of them. From the tempting arbors he looks forward and quickens his steps as he thinks of the mansion in the skies. To the discourager he turns back, ready to meet the coming obstacles, knowing that for him that overcomes there is laid up a crown of righteousness. And from the wayside enchanters, he turns and runs, stopping his ears and crying, "Life, life, eternal life." And having reached the end of his race with triumphant victory, obtains an abundant entrance into the everlasting kingdom of our Lord.

Caleutta, India.
IN REPLY to the call sometime ago for articles on Plainness of Dress, or, Why do the Brethren in Christ think it necessary to appear different in dress than the world? I am led to say that it does seem to me that the earnest and sincere Bible-student ought to see a marked difference set forth in the Bible between the Christian and the vain worldling.

Nevertheless, the question is asked, Why? To this I would simply say that I am glad that God does not require of us to give the “whys and wherefores” to the teachings of the Bible, but simply tell the people; and then it remains for them to accept it as God’s message. However, the apostle says that we are to be ready to give a reason for the hope that is in us.—1 Pet. 3:15.

First we will say that under the Law, which was in types and shadows, God gave Moses specific directions for the garments of the priests. God’s people have always been a separate people, and they always will be a separate people.

Now if the searcher after truth will turn to Numbers 15 and 16 oh., he will notice the difference that God made between the obedient and disobedient to the command by Moses concerning their dress. Perhaps this will suffice for that which was only intypes and shadows.

Let us now turn to what Jesus and the apostles say with reference to the subject in hand. Jesus told the scribes and Pharisees that if they cleansed the inside, the outside would become clean also. So it is evident that if the outside is unclean, it also needs a cleansing.

The Apostle in writing to the Romans says; “I beseech you therefore by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”—ch. 12:1. Again, in Titus, and also in 1 Peter, it is said that “ye (God’s people) are a peculiar people, a chosen generation, a royal priesthood, an holy nation.” In 1 Timothy 2:9, we are told that “in like manner also, that women adorn themselves in modest apparel; not with broidered hair or gold or pearls or costly array; but which becometh women professing godliness, with good works.”

From the foregoing we can readily conclude that the apostles taught absolute plainness in attire, which is the Bible standard of dress. In this connection we have also the parable of the “marriage supper” and the guest who refused to conform to the order of the host in not putting on a wedding garment. His fate was a sad one.

Now this was the teaching of Jesus and the apostles; and if we follow the Apostles as they followed Christ, it will lead us also in the matter of dress.

Paul in writing to the Ephesians says, Christ is the head of the church. The church should be subject to Christ, and the members should be subject to the church—not in some things only, but the apostle says in all things be subject. Now any church that does not represent plainness in dress is not representing Christ as the apostles did. So I presume this is the reason why the Brethren in Christ advocate plainness in dress so strongly in the church; and this is alright if it is not abused as is done in many cases.

This may be illustrated in this way. If you will read Acts 15:1; 16:3; Gal. 2; 5:6-13, how some brethren made much trouble about circumcision. So also about the meats offered unto idols, which caused much contention in the church. By studying these two subjects carefully it will throw much light on the subject under consideration. We refer the readers to the following texts: Acts 15; 21:24; Rom. 14:15; 1 Tim. 4:3; 1 Cor. 10:25; Heb. 9:10; 13:9.

Some of our dear brethren are very precise about the subject in hand; so much so that it is not satisfactory to them unless it is just after their own pattern or style. Is this not glorying? like the apostle says in II Cor. 5:12-17; Gal. 6:13. However, those are no doubt exceptions such as are found not alone in the Brethren church.

If an organized body is found continually in the order of Christ, the individual members should be found in the order of the body. So I will venture the assertion that the church has a perfect right to demand plainness in dress of its members. Yet there are some who will say, These things make no difference.

Yet if we permit the church to be defeated, to make it a hand to hand fight, as they (the Merrimac crew) were two to one numerically. But the question arose with them in that there was not sufficient distinction between their “blues”, how to keep them from attacking and fighting their own men. So they concluded that should it come to a hand-to-hand fight, they would tie a white handkerchief around their arms to prevent such a mistake. That was good logic. So now, can you see anything in it for the Christian soldier?

Christ said to His apostles, “I have chosen you out of the world; consequently our citizenship is in heaven. Let us remember that if our citizenship is in, or of, this world we have no citizenship in heaven. No man can serve two masters. Would it not be very inconsistent for me to walk where, talk like, and dress as the vain worldling does and yet claim a citizenship in heaven? Remember that in the heavenly citizen, there is expected to be found loyalty to our King.

The command is “modest apparel,” also a “meek and quiet spirit.” How this adorns the Christian! Frequently some-one says, “I can wear these fashionable things and not be proud.” I doubt it: but moreover, God forbids it, and if our heart is filled with the Holy Ghost we will not desire anything but what the Bible teaches, which is “modest apparel.”

“Though the Lord be high, yet hath he bath the respect to the lowly: but the proud He knoweth afaroff.”—Psa. 138:6. The Psalmist had a good experience with pride and this is one of his conclusions.
A high look and a proud heart is sin (Prov. 21:4); and, as a rule, when the body is outwardly decorated with the fashions of the world, the prophet says it is sin.

James says that God resisteth the proud.—James 4:6. Peter comes to the same conclusion, saying that he (God) will give grace to humble.—1 Pet. 5:5.

A proud heart may be found under a plain garb: but that is not on account of the plainness of dress, nor because we obey God. But let me ask, Have you ever found a humble heart when the body was decorated with the fashions of the world? Jewelry, feathers, and even whole birds are found for ornaments on the headgear of those who claim to be followers of a lowly Nazarene. God means just what he says about this question; so let every person who claims to be following Christ obey God in this matter of outward adorning of the body.

In I Peter 1:14, we have this admonition: "as obedient children, not fashioning yourselves according to your former lusts." Also in Rom. 13:14, "put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof."

This outward, superfluous adorning is a carnal or fleshly gratification, which the apostle says we are to make no provision for. So the conclusion from the Bible is that the Christian standard is absolute plainness, without superfluity or outward adorning.

However, some will say that they can wear those things and not be proud. What if you can? Remember that God forbids it and demands of us to wear modest apparel. Are you willing to do this? is the question.

It is not an uncommon thing to enter some churches where there is no distinction whatever between the outward adornment of the professor and the vain worldling, the gaudy dress and the public tempter to degrading sensuality and fleshly revelry; and the whole scene looks more like a flower garden than a Christian congregation, when viewed from a Christian standpoint.

Now, may I refer to the mis-use of the Bible standard of dress? especially in view of such who are going about to establish their own righteousness. It is not very commendable when Brethren measure others by themselves or among themselves. The apostle to the Corinthians (2 Cor. 10:12) says that this is not wise.

I presume it is permissible to write what has been instructive to our-selves in order to convey an idea to others. A small boy said to his father, "Those people will not go to heaven because they wear suspenders on their trousers and buttons on their coats."

Now, dear reader, if you can get out of this incident what the writer has, it will be indeed profitable to you, as well as it has been to me.

These things should teach us to be wise in our discriminations; for God will hold us responsible for our privileges and exact from us according to our possibilities, and to this end we need much grace of the Lord. D. B. KEELER.

FOR THE EVANGELICAL VISITOR.

A RECKONING COMETH.

"Rejoice, O young man in thy youth: and let thy heart cheer thee in the days of thy youth: and walk in the ways of thy heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment."—Eccl. 11:9.

To THE sinner, the judgement is a hideous nightmare; ever present, and one that he finds it impossible to shake off. What pleasure can we find in doing a thing that we know is certain to bring severe punishment.

It is well enough to have enjoyment in our young days, and in fact God desires that we have our pleasures as long as they do not interfere with our duties. We are taught by God's Word, which is our only guide and standard of life, that proper pleasure is both right and desirable.

In regard to our duties we are not left in doubt. The warning is continually given us regarding the dangers of neglect and carelessness. There can be no excuse that will prove acceptable to God for our failure to do as we should. Of course, we are free to choose our own path. We have had set before us, life and death, good and evil, and the command is given us that we choose the good that we may live. The consequences of choosing unwisely are plainly laid before us. If we persist in evil we must expect to reap our reward—death.

The first step down the broad road seems easy and others quickly follow. No bad results appear, and punishment for our disobedience is scarcely given a thought. For the present, at least, the pathway seems bright and pleasant. There is nothing in view to mar our happiness. On, on we go, seldom thinking of what the future may have in store for us; dreaming day by day of new pleasures, so wrapped up in thoughts of self and worldliness that we have little time or inclination for others.

Our friends gather about us to offer congratulations for this or that thing. Their praises are ringing constantly in our ears, our vanity is played upon and we are gratified. We are, indeed, made considerable of, pride is pandered to, and we live in an atmosphere of self satisfaction—completely unwrapped in self—an awful picture.

But, dear one, there is to be an end to all this. It cannot go on forever, although we live day by day as if we thought ourselves an exception to the fact that we must die, and "know thou that for all these things God will bring thee into judgment." And it is the judgment and not death that is the awful reality we must face.

Are you satisfied to face God in your sins? Do you think that you can give a good reason for meeting Him in such a condition? Unless you are then prepared it will be forever too late. Your time for preparation will have passed—slipped away—owing to your carelessness and indifference.

What a time for regrets. What agony to look back on wasted years of what might have been an useful life. The day of sorrowing over and then the harvest. And such a harvest! Are you satisfied to reap it? Truly a day of reckoning cometh.

Is it really worth the price you must pay? Do you feel that all pleasure, now past, was worth it?
Listen to the voice of a merciful God again warning you of danger. 

"Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin."—Ezek. 18:30.

Will you heed this? Even now, dear reader, ruin may stare you in the face. It is not too late if you will but repent and turn, now. Will you do so?

May God help you to do your duty. Get the victory. Now or never. 

For the Evangelical Visitor. 

A SILENT DIALOGUE.

[The following silent conversation was carried on in writing by a Gospel worker with a Unitarian who, through paralysis had lost his speech. This conversation took place in the Mo. Pacific depot in Plut north, Nebraska, while the above Gospel worker was waiting the arrival of his train.]

Are you a Christian man?

"Unitarian."

"Do you know what freedom from sin is, by experience?"

"Yes."

"Do you know by experience, and a present one, that without a doubt you are fully saved?"

"Yes."

"Have you received the Holy Ghost?"

"No. Unitarians are almost free thinkers, but believe in the ten commandments."

"Do you believe the Bible—all of it?"

"Unitarians don't believe it's inspired, only a history, and some not true, was written by man in the Dark Ages."

"How will you disprove any part of it? On what authority?"

"Excuse me, but I don't feel like arguing now."

"I don't believe in arguing, but wanted to ask a few fair questions."

"Well, we have our opinion, and I expressed it. You believe your way, and I do mine. If I go to hell, it's my own fault."

"I am going to pray for you."

"Consider myself as good as any Christian that is saved; but I keep it to myself. I don't make a show of it by praying in public and robbing in the dark, like most do."

"No matter what some do, it is a matter of individual responsibility."

The two then shook hands in farewell. Each went his way, with new thoughts in his heart, and at least the one with added burden for souls, as he thought upon this one of the millions who are trusting in a foundation of sand. Worker.

For the Evangelical Visitor.

PLAIN DRESS.

Our Editor has kindly asked for intelligent answers to the question, Why do the "Brethren in Christ" believe in "Plain Dress?" While I have no confidence in my ability to answer in a way that the critic might call intelligently, yet I am prompted to give an answer of the hope that is within me.

In my earlier Christian life I wore the plain dress because I understood the word of God to require it. (1 Timothy 2:9,10 ) and I still understand it so. While I do not say that it must necessarily be a uniform, (although I prefer that) it must needs be modest apparel, unpretentious, and adorning suitable to the ornament of a meek and quiet spirit.—1 Peter 3:3,4.

"Should Christians appear different than the world in dress?" Will the reader accept a question as an answer to this? If we confess that we are strangers and pilgrims, (Heb. 11:13 ) should we appear like the world even in dress? In my later experience, the Lord has so poured his love into my soul that I now wear the garb out of love to Him; for I love the Lord and His cause to the extent that I would not show my disloyalty to Him by not wearing the badge so conspicuously that all may see to what order (strangers and pilgrims) I belong.

Oh! when I think what he endured for me, even me. When I think how that head was adorned with a crown of thorns for me, it makes me feel so unworthy and humble that I would not dishonor my head (Christ) by walking before Him uncovered.—1 Cor. 11:3-10. Oh, I cannot praise him enough for putting in my heart what seems to me to be an eternal yes to His will.

Yours in the conflict,

is the assertion that, 'those in heaven true life.'—p. 142.

raised from the dead by his Father, both those in heaven and on earth, of the virgin Mary; who was truly one shall speak contrary to Jesus

expression includes, the living, the saved and the lost, and of course death was not, in the mind of the writer, the extinction of being.—p. 274. We will now make a few quotations from, The Ecclesiastical History of Eusebius. Eusebius was the first historian of the Christian church. Relative to the martyrdom of Polycarp he says: 'But that envious and malignant adversary, that wicked enemy of all righteousness, seeing the luster of his martyrdom, and his uniform walk and conversation, and him now crowned with the crown of immortality, and bearing off the indisputable prize, had provided that not even his corpse could be obtained by us.'—p. 148-149. Eusebius was an orthodox writer and a true exponent of the faith of the church of the first three centuries. This extract distinctly proves the author did not believe in the extinction of being after death but in the immortality of the soul.

"When Basilides, an officer, was leading Potamiaena to execution, he protected her against the insults of the multitude, in view of which, it is said of her, 'Perceiving the man's sympathy, she exhorted of him to be of good cheer, for after that she was gone, she would intercede for her with her Lord, and it would not be long before she would reward him for his kind deeds toward her.'"—p. 224 E. H. E. "Soon after the above occurrence, Basilides himself was committed to prison, on his own declaration that he was a Christian; and when some of the brethren called upon him to learn the ground of his sudden change, he is said to have declared Potamiaena, three days after her martyrdom, standing before him at night, placed a crown upon his head, and said that she had entreated the Lord on his account, and that she had obtained her prayer, and that ere long she would take him to her.'—ib.

"The reader may abate what he pleases for the vision part of this extract, and still it will prove all that we claim to prove by it, viz: what was the belief, at that time, concerning the life of the soul after the death of the body. If the vision was a reality, our doctrine has the proof of a miracle; but suppose it to have been a creature of the fancy, it still contains the following facts: First, the martyr, which being led to execution, instead of supposing her soul was about to die with her body, she believed that it would live, and so enter into the presence of Christ, as to enable her to intercede with him for her sympathizing executioner. Secondly, this was also believed by the executioner, a military officer, making such an impression on his mind, that he fancied he saw her in a vision, unless she did really appear unto him; and so strong was his belief that the martyr's soul was alive after her body had been burned to ashes, and that he had seen her, that he submitted to be beheaded for the sake of the faith. Thirdly, the most learned and pious Christian writers of those times, recorded these things, most clearly, in full faith that they were true. This proves beyond a doubt, that Christians generally, at that time, must have held that the soul lives after the body is dead."—Lee's Theology p. 277.

"Of this same martyr it is said again, 'He was the tenth after those wrestlers mentioned, that were perfected on one and the same day on which, as is probable, the mighty portals of eternal life were opened to Pamphilus, in a manner worthy of the man, and presented to him and to others, a ready entrance into the kingdom of heaven.'—ib. E. H. E.

"The first extract clearly shows that the death sleep of the soul was unknown to the faith and language of those times. Such expressions, as the portals of eternal life being open to men when they die, giving a 'read)' entrance into the Kingdom of heaven,' clearly prove that the doctrine of the immortality of the soul, was held by the writers. "One John, an Egyptian Christian, is said to have lost his eyes, and to have been crippled in his limbs, by the tortures he endured;
yet such was his memory, that he could repeat whole books of the sacred Scriptures. In speaking of having seen and heard him address an assembly, our author says: 'I seemed to behold an evident and solid proof in facts, that not he who appears in the external form is the real man, but in truth that which is in the soul and mind. For he, though mutilated in body, exhibited the greater excellence of power and virtue—p. 377 E. H. E.

On the subject of the errors of the times Eusebius says: "But about this time, (somewhere between A. D. 244 and 250) also, other men sprung up in Arabia as the propagators of false opinions. These as sorted, that the human soul, as long as the present state of the world existed, perished at death and died with the body, but that it would be raised again with the body at the time of the resurrection. And as a considerable council was held on account of this, Origen being again requested, likewise here discussed the point in question with so much force, that those who had been before led astray, completely changed their opinions. — Eusebius' Ecclesiastical History. Philadelphia Edition, 1833. pp. 253 254.

We now bring in evidence the Historian Joseph Bingham: Antiquities of the Christian Church. Book XXIII, Chap. III, Sec. XIII, we have the following language with reference to praying for the dead: "A solemn commemoration was made of the dead in general, and prayers offered to God for them; some eucharistical, by way of thanksgiving for their deliverance out of this world's afflictions; and others by way of intercession, that God receive their souls to the place of rest and happiness, etc. etc. . . . These prayers that were constantly made to God for all holy men and women departed, among whom they reckoned the soul of Him in particular whom they were then about to commit to His grave." In this section is a formula given that was used on such occasions. We now turn to Chap. IV, Sec. IX of this same book: Here he gives us the language of St. Austin, "After which he adds these remarkable words in the close, both against those who kept feasts at the graves of the martyrs, and those who worshipped them: 'The martyrs hate your flagons of wine, the martyrs hate your frying pans, the martyrs hate your drunken revels at their graves.' These quotations show that in the early history of the church as well as in the days of St. Austin the church believed that the soul had a conscious existence after the death of the body.

That the church of Rome believed so and still believes so, their doctrine of purgatory amply proves. The Confessio Dosithei presents in eighteen degrees or articles a positive statement of the orthodox faith of the Greek church. Article XVIII is in point.

"The souls of the departed are either at rest or in torments, according to their conduct in life." The above is explicit as regards the Greek church bearing on our proposition.

We will now cite a few of the creeds or confessions of faith.

Philip Schaff defines creed thus: "A creed, or rule of faith, or symbol, is a confession of faith for public use, or a form of words setting forth with authority certain articles of belief, which are regarded by the framers as necessary for salvation, or at least for the well-being of the Christian church." — Creeds of Christendom, vol. I pp. 3, 4.

The orthodox catechism gives this terse definition: 'The creed is an exposition, in few but precise words, of that doctrine which all Christians are bound to believe.' We quote them as the exponents of the belief of those who make and hold them. The early confessions of faith are generally silent on the state of the dead because there was no dispute on this point. Where they do speak they show plainly that they knew nothing of, or at least did not accept the modern doctrine of souls-leaping and annihilation.

In proof we cite Irenaeus who lived in the latter part of the second century. He was the pupil of Polycarp, and through him the grand-pupil of St. John the apostle; hence he is an exponent of Apostolic Faith. We quote what is in point from the creed in use in his time, "According to the good pleasure of the Father invisible, every knee of those that are in heaven and on the earth and under the earth should bow before Christ Jesus, our Lord and God and Savior and King, and that every tongue should confess, to him and that he may execute righteous judgment over all, etc. etc." — Creeds of Christendom, vol. II, p. 14.

This includes the living and the dead, saved and unsaved, and certainly requires conscious existence.

We will further cite, The Scotch Confession of Faith of A. D. 1560.

We quote,

"ARTICLE XVII."

"Of the Immortal Life of the Saints.

"The Elect departed are in peace and rest from their labours: Not that they sleep, and come to a certain oblivion, as some Phantastickes do affirm: but that they are delivered from all fear and torment, and all temptation, to quhilk (which) we and all Goddis Elect are subject in this life, and therefore do bear the name of the Kirk Militant. As contrariwise, the reproube and unfaithful departed have anguish, torment, and paine, that cannot be expressed. So that wether are the same nor theuther in sicke slepe that they feele nat the joy or torment, as the Parable of Christ Jesus in the 16th of Luke, his words to the thieve, and their words of the saints crying under the Altar: O Lord, Thou that art righteous and just. How long shall Thou not revenge our blinde upon this that dwellis in the Erld? dois testifie."—Creeds of Christendom, vol. III, pp. 459, 460.

These Scotch Christians, in their quaint language, not only expressed their none-belief in the doctrine in question but expressed their disapproval in terms not to be misunderstood.

We now quote from The Irish Articles of Religion, A. D. 1615.

Art. 101. "After this life is ended, the souls of God's children be presently received into heaven, there to enjoy unspeakable comforts; the souls of the wicked are cast into hell, there to endure end-
less torments."—Creeds of Christendom, vol. III. p. 543.

These pious Irish people certainly believed in the conscious existence of the soul after the death of the body.

We will now see what the Westminster Confession of Faith says on the state of the dead.

"CHAPTER XXXII."

I. The bodies of men, after death, return to dust, and see corruption; but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are in hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls these two sides these two places for souls where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth more. Creeds of Christendom, vol. III. pp. 670, 671.

The framers of the Westminster Confession of Faith certainly did not recognize the doctrine of soul-sleeping. Neither can those who now hold the above instrument as their articles of faith.

We will yet cite the Confession of the Free-Will Baptist.

"CHAPTER XVIII."

"Death and the Intermediate State."

1. "Death.—As a result of sin, all mankind are subject to the death of the body."

2. "The Intermediate State.—The soul does not die with the body; but immediately after death enters into a conscious state of happiness or misery, according to the moral character here possessed."—Creeds of Christendom, vol. III. p. 756.

The Free-Will Baptists say plainly, "That the soul does not die with the body." Hence they believe in its conscious existence after the death of the body. In all these creeds, Confessions of Faith and Articles of Religion, there is a remarkable unanimity of opinion expressed on the state of the dead, where there is anything said on that topic. On other questions they differ and sometimes very much. Why this agreement? Because it was held as truth by all orthodox religious bodies. But the objectors say, We do not believe in creeds hence we reject their testimony. We do not see how they can reject these witnesses or evade their force for what we have introduced them, i. e., to prove that the, "Ancient church believed in the conscious existence of the soul after the death of the body." Unless they can show that all the witnesses are false, that these Creeds, Confessions of Faith and Articles of Religion were not the utterances of the churches, they have no alternative but to admit their testimony on this point, for they have spoken in no uncertain tones.

According to the Schaff Herzog Encyclopedia of Religious Knowledge, the doctrine of the soul sleep was condemned by the councils of Lyons 1274, Fervara 1438, Florence 1439, and Trent 1545-63. With the facts before us we close feeling that our proposition is established. Our next article will contain the Scripture testimony.

Louisville, Ohio.

W. O. BAKER.

THE LIFE MORE ABUNDANT.

ITS MARKS.

Third address delivered by V. D. David, (Tamil Evangelist) of India, at the recent Northfield Conference.

(THIRD PART.)

IT IS worth while for you to know the beauty of life before choosing. Many do not find it very easy to yield their all because they do not know the beauty of this life. When you once understand what a great treasure you are going to receive, I am sure you will let go of your old life which is unsatisfactory, and go in for this Life More Abundant of which I have already spoken.

I will give you only a few words just now about its remaining marks.

III. IT IS A FRUITFUL LIFE.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—John 15:16.

If you possess this life more abundant you will be a fruitful Christian. A fruitful life means two things: soul-winning and loving.

What is soul-winning? There are different kinds of soul-winning. One is used in the conversion of souls. Another is helping sick ones, with the comforting words of Christ; cheering up discouraged ones, bringing back backsliders, giving cheering words to those who are downcast, explaining the love of God to those who have harsh thoughts about Him, and in this way winning souls to God. This is all called soul-winning. The former is soul-winning in one direction, the latter in another. Some people are under the impression that only those who win souls for Christ,—that is who bring unconverted souls to Christ,—are soul-winners. Certainly not.

As long as you win souls to Christ, whether in one way or another, it is soul-winning.

Friends, have you been winning any souls for Christ since you have been converted? Have you cheered any down-cast ones? Were you the means of bringing any backslider to the feet of Christ? Have you encouraged any sick ones in the hospital,—any one who has lost hope? Have you ever helped any one by giving them a word of God at the right time? Have you never encouraged any one by your talk, look, smile, prayer? That is soul-winning.

This wonderful life fits a man or woman to become a soul-winner in these directions.

Another kind of fruitful life is to let your light shine out for Christ in your daily life. This is called love.

There are three kinds of love:

1. Human love.
2. God's love.
3. Christ's love.

1. Human love means that you love those who love you.

"For if ye love them which love you, what reward have ye? Do not even the publicans the same?"—Matt. 5:46.

If they invite you, you invite them. If they do not love you, you do not love them. That is human
love. If you have this love it is not the outcome of the abundant life. This is only a natural love, common to all people,—even skeptics, agnostics, Mohammedans and Hindoos have this love. Do not boast that this is the fruit of the abundant life.

2. God's love, Jesus Christ Himself. God is love, and He had love in His heart towards the world, which He showed to it by giving His pet child. Have you received this love by faith? If you have not this love, you are not a Christian. All those who believe Christ and receive Him as their personal Savior, have this love. "But as many as receive him, to them give he power to become the sons of God." John 1:12.

3. Christ's love. This is called Christian love. If you possess Christ's love, you have the more abundant life, because this love is the outcome of the abundant life. Carefully see to this point, lest you make a mistake.

This love has three marks:

(a.) Christ's love is a constraining love.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead."—2 Cor. 5:14. What is constraining love? Constraining love is not a pumped up love—not trying to love a person, but you are enabled to do so, and it becomes natural. It is the outcome of the abundant life. When you possess this love it will not be difficult for you to love anybody; you cannot help but love. Your love becomes natural, and you take pleasure in it, you enjoy it—it will never be hard. That is the love that Christ had; that is the love the disciples had after Pentecost. That is what made them stand for the Lord and love all people, all sects, all denominations, whether low or high, educated or uneducated,—all in one.—Christ Jesus.

This constraining love is Christ's love.

If you say you have not got this: you try to love but cannot; you try to speak, but cannot speak; you find it hard, you say it is one of the trying things of your life, then you have not got this constraining love, and that shows you have not this abundant life.

The next mark of Christ's love is:

(b.) It is a love that passeth knowledge.

"That Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge that ye might be filled with all the fulness of God."—Eph. 3:17, 18, 19.

What do you mean by this love that "Passeth knowledge"? It is beyond the knowledge of all the educated B. A's, or M. A's, and beyond the knowledge of all intellectual power. No mere brain man can understand your love, it is not Christ's love: but when people marvel at your love, that is the result of this more abundant life. A natural man cannot make you out, because Christ says it "passeth knowledge." Have you this love? Do you love all people? Those, who are shabby, low in station and poor? Do you love them, and do you love your enemies, that is, not only bearing what they say, but truly love them in return? If you do, that is the love that passeth knowledge.

The next mark of Christ's love is:

(c.) It is never failing.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."—1 Cor. 13:8.

With this love, you love others at all times. There will never be any difference. You will love a person whether he is well-off, or badly off. Now-a-days many love others when they have plenty of money, when they are doing good business, but when they are badly off they do not know them, nor do they like to speak to them. This is not Christ's love. They recognize all well-to-do people, all rich people, and educated people, as if they were their nearest relations, but when they see any of them fall in their business, or become poor, they do not recognize them. This is not Christ's love. A never-failing love will love a person all the days of his life, under all circumstances, whatever befalls him. Have you got this love? Can you honestly say that you have this never-failing love? Do you love all poor people? Do you love people who have met with adversities the same way as you loved them before? If not, your love is not Christ's love, and you have not got this fruitful life.

When you possess this love, you cover over other people's sins in love and will talk only of their good qualities if they have any. You will not carry tales and speak about them here and there, but you will go and speak of their faults to them straight to their face, and never betray their secrets to others. Not only that, you won't have any fear of man. Ask God to examine you. If you don't possess this love you have not got the love life more abundant.

IV. IT IS A SATISFIED LIFE.

"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content."—Phil. 4:11.

Are you satisfied under all circumstances? Are you satisfied when you have plenty of money, or no money—or do you grumble, having harsh thoughts against God? If you are grumbling, you have not got this life. Read what Paul says. He has learned this thing of being contented. He says, "I have learned." Many have not learned this lesson as yet. They are learning, but they have not come to the point. If you give them twenty dollars they will want another twenty. Give them whatever you can, whatever you like, you will not find them satisfied.

A young man seeking to be educated, acquires a good education, but this does not satisfy him. A business man is doing very well in business—but he is not satisfied, and will never be until he finds the Satisfier, Himself. I have never found a single man who was satisfied in his work, who was not filled with this life.

This unsatisfied life is a troubled life? It is not worth living. You cannot be benefitted by a man who
is dissatisfied. He is not happy himself, and he makes everybody else unhappy. That is the state of every one who seeks satisfaction apart from Jesus. No complete satisfaction can be found anywhere apart from this life.

But this wonderful life gives you satisfaction. You will be satisfied with whatever the Lord gives you and wherever the Lord puts you. This life more abundant fits you for everything. Before I received this life, what a worrying man I was. I was troubled everywhere, in all things. I wanted to make money either by hook or by crook. I was not satisfied with the salary that I was getting from the mission field, but was longing to make more and more. My mind always was occupied with the things of this world.

Oh, dissatisfied soul, if you have the abundant life, you shall be satisfied! As a sponge is satisfied with the water, when it is full, and cannot take up any more; as a hat fits a head; as the shoes fit the feet; so Christ fits the heart. You don't want anything more than Him. That is the life more abundant. All fulness is in Him.—Col. 1:19.

I asked a photographer, who had plenty of money whether he was satisfied. He looked up, and after hesitating a little, said "Yes." I said, "You don't say that quick enough." He laughed and could not answer me straight, because he was an honest man. I could read in his face he was not satisfied. That is the way throughout the world,—those who do business in banks, offices, and schools are dissatisfied,—I believe all of them are in some points dissatisfied. I believe all of them are in some points dissatisfied. But, when you get this abundant life you shall be satisfied; nothing is wanting; and others will see that you are satisfied. You will always be praising the Lord. Oh, go in for this life. If you get the life more abundant, nothing in the world will upset you. There may be plenty of trouble without; but, praise God, all will be rest within.

"Profession is a very cheap commodity with many; possession is a jewel and means God in man."
also know how I was called of God to this large city to work in His vineyard; but alas! He could not use me in His own way, and therefore I am afraid He can not use me at all. I wanted my own way, my own glory, and wanted to rise in the estimation of the world instead of keeping low at the feet of Jesus; and not going forward, I kept going backward, wandering around in the wilderness. But Oh! praise His name; He left the ninety and nine to find His lost and erring sheep, and He found it. Praise Him! Praise Him! my heart is just full. I do praise Him for never for one moment leaving me alone, ever watching and pleading, wherever I went.

Dear readers, I have been in wonderful places! It seems that Satan just directed me about his domain to show me what he can and does do; but everywhere Christ was with me, and has kept me unsptotted from the world until He brought me where I could see my real filthy self and made me willing to become what He desires me to be.

But the struggle only came the next evening at prayer-meeting. The Spirit said, Tell it. But Satan was not going to allow that, and oh how he fought! But glory to God! he did not get the victory; and now the whole world shall know what God has done for me. Praise His Holy name!

One of the means that God used to bring me back was through affliction. (If I only didn't have to use that word "back," how it sarts at me from the page. If I only had followed His leading, how far ahead I would be to what I am now.)

Of course I knew that the Holy Spirit can't take up its abode in the heart of an afflicted body. I knew that Christ was as able to heal me today as He was six years ago, or eighteen hundred years ago. I knew too that He was willing; for the price is paid, and through faith it would be mine. But I could not get just at the right place. One day, recently, it was revealed to me, You are more willing to say "Thy will be done" and leave the responsibility rest on God, than take the trouble to step up and accept it for yourself.

Well this threw out a different light; and after first confessing my mistake in prayer-meeting, I prayed earnestly to the Lord for this faith, and praise the Lord it was granted. After the faith came, God said, "Tell it." Well I hadn't realized any power through my body but the Holy Spirit revealed to me that I was healed and that any delay in a manifestation of the fact was only a trial of my faith. To-day I have felt worse than usual, and even added pains and aches; but praise the Lord! my faith is not shaken and Jesus Himself is keeping me. What a blessed thing it is to trust Him.

I praise Him for the little Mission He has planted in this dark city! Its influence has followed me wherever I went, and I praise Him for the pure souls who are working so faithfully in His vineyard.

But I want more and more of this divine feast which is spread for us. It never diminishes, but the food still grows stronger and better and as we partake we grow more firm and steadfast, rooted and grounded in the Savior's love. And what my work is He will in His own time reveal; but I know He is preparing me for something and I wish your prayers for me that I may do His will at all times.

FANNIE BLANCHE STUNBRECHER.
Chicago, Ill., 6102 Sangamon st.

For the Evangelical Visitor.

FROM CANTON, CHINA.

DEAR readers of the Visitor: During my stay of a little over a year in Japan, I received a few copies of the paper and wrote to its columns once or twice. Some of you will be glad to read a letter from China. I came here about the end of last year from Yokohama. I did not know a single person in Japan, but after spending two days at Hong Kong where I failed to find any of like precious faith, I came to this city where the Chinese are treated, daily and they also get to hear some of the words of the Gospel. Though God has no doubt used this means to the blessing spiritually and physically of many, I am glad that apostolic methods are just as well adapted to the needs of the heathen now as during the first century.

It is a comforting thought to me in coming in contact with this lukewarm element, which is perhaps the cream of the great religious bodies which support them in different parts of the heathen world, that there are a few who do not belong to the Laodicean church— a few who are earnestly praying that the commission of Matt. 24:14 may be fulfilled in order that Christ may come to reign, not only in individual hearts but over the nations.

Ages of darkness and sin have sunken
the Chinese people so low that many Missionaries think you must get him up out of the depths of superstition first, then give him the Gospel—that is, educate him mentally first. The Word—the Bible—is just what the heathen in China need. In places where they are so prejudiced that they will not read it, God wants ambassadors in whom the Word is fulfilled, so that the perfect life of Christ will be repeated before them. No one is compelled to read the Bible, but those among whom we associate have to read us.

My home is in a Mission school where I am surrounded by thousands of natives within a few rods of me. You who read this, pray that God will speak to these people through me in some way, as I cannot speak their language. The heart and flesh of all mankind cry out for the living God, and the love of God is reaching out after man. Why then do the major­ity in all lands reject Christ? It is because each individual soul is kept away from God through the influence of some other person or persons.

In China these earthly ties are very strong. The climate causes animal life to preponderate. A soul is called upon to pre­vent the love of God from reaching out after man. The climate, the heart and flesh of all mankind, are crying out for the living God, and yet the wicked see only punishments and rewards for the sheep and wolves wear sheep's clothing. They know that they can deceive lambs just as well in their own clothing.

This is one reason for preaching more on plainness in dress. For instance if you see a religious person wearing a tie or stiff, plug hat you may think he is not entirely crucified unto the world, though he may be a public teacher and profess much of the grace of God. It is the blessed privilege of God’s little ones to know when a wolf comes among them. “Be ye therefore wise as serpents and harmless as doves.”

I believe the Gospel is hindered here in heathen lands more on account of lack of plainness of dress among Missionaries than for any other reason. Most Missionaries do not wear the same kind of dress as the natives; they wear clothes that would perhaps not be regarded as costly apparel in America, but is undoubtedly so regarded by the poor among the heathen. And when we go to preaching the Gospel to them, they are prejudiced if our clothing cost eight or ten times as much as their own; and they get the impression that we are rich. That impression is further strengthened by the fact that so many employ the natives here as servants, and even hire them to pull them about or even to carry them in chairs made for the purpose instead of walking.

The heathen can never be reached until God sends among them those who follow in the footsteps of Him who came not to be ministered unto but to minister and give His life a ransom for many. In short the heathen can be won to Christ only by those who, instead of using liberty as a cloak, “do all things for the elect's sake that they may obtain the salvation of our Lord Jesus Christ with eternal glory” and follow in all things Him who, though he was rich, yet for our sake became poor that we might be rich.

Your fellow servant, waiting with ex­pectancy for his glorious appearing.

Canton, China.

HARRISBURG, PA.

IN THE INTEREST OF THE MESSIAH RES­CUE HOME.

I FEEL it my duty to write a few lines for the columns of the Vis­tron. If I would let myself be led by feel­ings, I would not have the courage to make an attempt, feeling myself unworthy and as nothing in the sight of God and man. But I believe the grace of God is my sufficiency.

In the Mission which the Brethren are carrying on at this place, gathering children off the streets and teaching them the way to God, bringing others who are far in sin back to Christ, and establishing a home for the homeless, I feel as though I were to much only a looker-on, helping only a little with money. May the Lord help me and others who are too much in this channel to come out and work for Him; knowing that our time is short. May we not hide ourselves when we are called upon to bear a little persecution, even though it be in our innocence; or, if we have trials and temptations such as come to the followers of Christ.

We do not mean to say that at a work like this money is not needed. We, with others, have been at the Home and it has frequently caused tears to flow when donations were sent by our dear Brethren to help in the work of the Home.

Now I would ask the Brethren and Sisters to assist us in this work so that it might be extended more and more to the honor of God and the salvation of souls.

I would also request of the Brethren and Sisters to remember our dear Bro. and Sister Garman who are appointed as Steward and Matron at the Home. Only those who have been in like position know the responsibility that is resting upon them.

Your weak Brother,

A. B. MUSSEL.

Harrsburg, Pa.

P. S. Those who desire to make cash donations to this cause can do so by remitting to the Treasurer (A. B. Musser, M. R. Home, Harrisburg, Pa.) who will receive it thankfully.—ED.

“India has a population of 286,000,000; more people than all Africa and South America combined—more than Europe, Russia and Poland combined. Is India a mission field? Yes. India is a mission field, and India needs every kind of help. Our native Indians have no one to help them, except ourselves. They need all the help we can give them, and they need it now. May God bless our work and give us strength to continue it.”
EVANGELICAL VISITOR.

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Elders Samuel Zook, Tress.

All communications and letters of business should be addressed to the Editor.

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Abilene, Kansas, April 15, 1898.

ADDESSES OF MISSIONARIES.

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Mrs. Elizabeth Engle
H. Frances Davidson
Alice Hise
Barbara Hershey.


J. J. Long, 48 C. Bluff, Yokohama, Japan.

Miss Hettie L. Fernbaugh. Care of A. J. Nathan. P.O. Box 264, Mequinenz, Morocco, N. W. Africa.

FOREIGN MISSION FUND.

No. 18 ............................................. $3 00
No. 19 ............................................. 5 00

We learn that Sister—wife of Bro. Joseph Huntsbarger, of West Fairview, Pa., was buried on the 6th inst.

We had hoped to say something in this issue on "Modest Apparel," but space does not admit. If God wills, we may speakin our next.

Elder Samuel Zook and wife leave this week for the east. They will spend some weeks in Pennsylvania, prior to attending the Annual Conference at Gormley, Ont., May 18-20.

Bro. B. F. Hershey, of Povona, Ohio, writes: On March 27th, ordination services were held at Chestnut Grove church in Ashtabula county. Bro. Henry Steiger, who was ordained to the ministry, Elder J. B. Wingert being present to conduct the services.

The workers in the various Missions should use formularies both in prayer and by substantial support. Many are giving their living as a sacrifice. We learn through reliable source that the sinking fund of the Des Moines workers reached $180,00. This is not as it should be, and we are led to note this fact independently of special solicitation. Has God not spoken to you about it?

It is by special request that we publish the minutes of the Brethren's Sunday School Conference which was held in this county March 9, 1898. It is not because we do not believe in the Sunday School business that the VISITOR is so silent on this subject. Our limited space does not permit of such matter being regularly inserted. We are sure, however, that the minutes herein submitted will be read with interest and profit by many of our readers.

Those writing to friends in foreign parts should inform themselves relative to postal rates. We learn that some overpay, while others fail to pay in full. Five cents will carry the first half ounce; every half ounce, or fractional part thereof, will need an additional five cents. The workers in South Africa report that they have reason to believe that, with little exception, they receive all mail sent them. Continue to address as before until further advised through the VISITOR.

Elsewhere, in a report, is given a sketch of the meeting at the Zion church on the 3rd inst. Bros. Elder Zook and C. G. Cress were duly ordained to the office of the ministry. Bro. Zook and wife will spend some time in evangelistic work, prior to responding to a call as mission workers in India. Bro. Cress and wife left on the 5th inst, to spend some time at their training home at Tabor, Iowa.

The burden of their heart is the lost of South Africa, to which they purpose to respond in God's time. We are hopeful of these workers and pray that they may be kept humble and clean.

Through the kindness of Mr. W. H. Mills, who so kindly aided our company of workers in their journey to South Africa, we have been favored with a copy of "The Watson Cable Code," a booklet containing over 1,700 code messages and is especially adapted for passengers, general travelers, and foreign residents in all parts of the world who have occasion to transmit messages by cable. The price is 25 cents, and can be had of William Watson & Co., 23 Water Street, Liverpool; also, C. C. Hanks & Co., 58 William Street, N. Y.

Recently we were pleased to meet W. H. Bernhard, a converted Jew, who has been engaged in evangelistic work for a number of years. The profession of his faith in Christ cost him all that was dear to him by natural ties—friends, home, and earthly inheritance; but he seems to be joyful and hopeful of that which is enduring and which faileth not away. He feels an interest in his brethren according to the flesh, and looks that they yet become an important factor in the fulfillment of prophecy.

PROPER USE OF TRUST.—In this issue we record the obituary of Elder Chas. Good, of Des Moines, Iowa. He was a remarkable man and possessed with unusual business tact. He accumulated a large amount of wealth, yet he had the credit of being humble, unassuming, and kind to the poor. He was devoted to his God, using his talent as a minister of the Gospel, and his substance to spread the Glad Tidings of Great Joy. The last two years of his life have been fruitful in making provisions to promote the cause of Christ in way of donations to the Church. The first donation was a small church at Altoona, Iowa. The second was the new church, "Gospel Temple," on 13th and University Ave., Des Moines, Iowa, worth about $3,000. The third was lot 7, block 1, on Second and Grand Ave., of the same place—where the Mission is located, and where meetings are held every night by our workers—worth probably $15,000. This last donation was made especially to encourage mission work, for which the deed also calls. This is said to have been a long premeditated act, and it was Bro. Good's purpose that it should ever be used in that capacity. Undoubtedly the church should now feel her responsibility in using to the best possible advantage these gifts, and carrying into completion the purpose of the donor.
the company at Suspension Bridge on the morning of May 17th and conduct them to the train. Train leaves Suspension Bridge at 8:15 a.m., arriving in Toronto at 11:15 a.m.

D. V. HEISE.
Clarence Center, N. Y.

LOVE-FEASTS.

Pennsylvania.
Philadelphia Mission........... April 23-24
Kansas.
Brown .................. April 30 and May 1
Clay County ............ May 14-15
North Dickinson .......... May 28-29
South Dickinson ........... June 4-5
Oklahoma.
County G ............... Aug. 27-28
New York.
Clarence Center .......... May 14
Brethren and Sisters of the Markham love-feast and passing through Buffalo, are invited to attend. Trains leave Tencawanda for the Center at 9 a.m. and 5:25 p.m.

SPECIAL ON FOREIGN MISSIONS.

WE WOULD like to call attention to the fact that the Minutes of the General Conference held in Antrim church, near Greensdale, Pa., in the spring of 1896, are very condensed; so much so, especially with regard to the Foreign Mission Work, that it will be necessary to keep in view the resolutions as they were passed and acted upon by the General Conference. The resolutions, verbatim, as they were passed, were published in the Viscount of July 1, 1896, and it was thought, since the time for Conference for the coming year is near at hand, it would be well as a review of the work to publish them again. It will be seen, by the original, that important duties are resting upon the General Board in connection with foreign mission work by way of soliciting contributions for the cause in their respective districts; and in connection with and at the time of the General Conference they shall have a meeting of a quorum of their body, and shall take a review of the work of the year, and transact such other business as is necessarily connected with the work, and report to General Conference.

Fourth: In connection with the general board there shall be an operating board appointed, consisting of three members located in Dickinson county, Kansas, to whom all applications shall be made of those whom the Lord calls to go out as workers; and said committee shall be empowered to examine into every case, and those who they, according to the wisdom which God gives them, shall find worthy and called of God, shall be accepted and recognized as missionaries.

Fifth: That no one shall be accepted but those whom the Lord has called and are wholly consecrated to God.

Sixth: That the funds in the hands of the treasurer shall only be used to support missionaries in their respective fields. The Lord shall do the calling and provide for the foreign mission.

Seventh: That the funds in the hands of the treasurer shall only be used to support missionaries in their respective districts; and in connection with and at the time of Conference.

The board should not be indifferent with regard to this matter. There are twelve members comprising the board, and, by the vacancy occasioned in the death of Bro. Simon Graybill, there remain only eleven, seven of which should be present at Conference. It might be well enough for the board to be in communication with each other so that if some are unable to attend that an effort would be made to have the required number present.

There will be important work on hand this year; and we would urge the necessity of having not less than seven of the members present. It might be proper that all the members report to the Editor, not later than the 20th of April, whether or not they are able to attend, so that it can be published in the May 1st number.

SAMUEL ZOOK, Tr.

* The resolutions passed by General Conference in reference to foreign missions were as follows: Resolved:

First: That General Conference take active steps toward doing more effective foreign mission work and at the same time keep the work under the supervision of the General Brotherhood.

Second: In order that we do the greatest good with the greatest care, a General Mission Board consisting of twelve members be appointed by General Council, distributed throughout the church, to take the oversight of the work.

Third: That it shall be the duty of said board to take an active interest in the foreign mission work by way of soliciting contributions for the cause in their respective districts; and in connection with and at the time of the General Conference they shall have a meeting of at least a quorum of their body, and shall take a review of the work of the year, and transact such other business as is necessarily connected with the work, and report to General Conference.

Eighth: That the operating board report annually to the general board of all its transactions and receipts and expenditures of all moneys passing through their hands; and general board report to General Conference.

The general board appointed is as follows: Ontario—John Wildfong; Pennsylvania—S. E. Graybill, Martin Oebohrer; Ohio—A. M. Engle, Samuel Whisler; Indiana—Michael Shirk;
MINUTES OF SUNDAY SCHOOL CONFERENCE.

OF THE BRETHRENS IN CHARGE.

Held at Belle Springs church, Wednesday, March 9, 1898.

AFTER devotional exercises, the Conference was formally opened by choosing Elder Samuel Zook, moderator; and J. H. Engle, secretary.

The moderator read the 108th psalm by way of introduction.

Bro. Jno. Herr conducted the opening Devotional service at 1:30 p.m., basing his remarks upon the third chapter of Acts.

In the absence of the speaker announced to present "Duties of the Sunday School officers and Teachers," Bro. Noah Zook introduced the subject, saying in part: The superintendent must be a man of conscience, devoted to his duties, commanding the confidence of the community. The assistant superintendent should be ready to act in the possible absence of his superior. In order to teach one must know something to teach. The teacher must be a man full of the Holy Spirit who shows by his life—"This is the way; walk ye in it."

In the discussion that followed it was remarked that the teacher may be definitely awake to the sacredness and responsibility of the teacher's office. The Conference sang "Christian Walk Carefully."

An Open Conference on Primary Work was fruitful of suggestions. -The prime essential to success is the indwelling power of the Holy Spirit. Rewards, not prizes, may be used, but only as a means to an end. There is no effective force in the world equal to the power of love.

Singing—"Holy Spirit Faithful Guide."

The Sunday School lesson for the next Sunday, ("The Parables of the wheat and the tares."")—Matt 13:24-30,36-43, was taught by Bro. A. M. Engle and Sister Mary Lambert to selected adult and primary classes respectively. The comments following consisted chiefly of commendation. The value of objects for missionary classes, and the unfortunate tendency to contentment on the part of adults as against the teachable spirit of children, were well illustrated.

The last question of the afternoon had to do with the value, profitableness and the continuance of the Conference. It was concluded to continue the meeting annually and the following resolution was adopted:

Resolved: That as a Sunday School Conference we request the consideration of a change of date for the annual Joint Council and Sunday School Conference.

The evening session was opened with a service of praise and song conducted by Bro. H. Hornberger of Minnesota. He read the 188th psalm. The responses in open testimony meeting were hearty and cheering to the saints.

The report of the recording secretary followed. There are in the state nine Brethren schools of which eight reported. Upon motion the incoming secretary of the State Sunday School Committee was instructed to complete the report and record the results with the minutes of this meeting.

In absence of a complete statistical report to date, we submit the following gleanings from reports of schools at hand: Five schools reported 55 regular teachers; eight averaged an attendance of 54; Most of the schools are evergreen; three have regular Teachers' Meetings; eight reported offerings for Sunday School purposes to the amount of $155.16, and $237.35 for charities, benevolence, and mission work.

Why have a Teachers' Meeting? was introduced by E. N. Engle. He answered thus: To Test Preparation. To Train Teachers. To simplify and unify the Teachings in the lesson. To settle, or at least, consider about difficulties in the school.

In addition he said: The Teachers' Meeting is not merely an adult Bible class—should be held Friday night at their church if practicable, or at a private home. The Teachers' Meeting should consist of the pastor, officers, teachers and prospective teachers—conducted by superintendent.

Program: Time one hour; opened with song and praise; thirty minutes class work; business and miscellaneous.


Upon motion it was unanimously agreed that this Conference urge all the Brethren schools in the state to permit no circumstances to prevent their holding regularly a Teachers' Meeting.

The closing address of the Convention was delivered by Bro. Noah Zook who spoke on "The Liberty and Freedom of the Gospel." He read the 138th psalm. The responses in open testimony meeting were hearty and cheering to the saints.

Throughout the sessions of this Conference the spirit of Christ dwelt richly among us, and "we'll all give the glory to Jesus."

J. H. ENGLE, Secy.

CHURCH NEWS.

OAKLAND, MICHIGAN.

DEAR Editor and Readers of the Visitor:

We commenced a series of meetings in the Oakland Mission Church in the latter part of January. Bro. B. Stump, of Gravelton, Ind., coming to our help and laboring with us for five weeks.

The word was spoken in the demonstration of the spirit of power. The church has been greatly revived and lifted to a higher plane of Christian living. Seed was sown which will doubtless bring good results. Some were convicted but would not yield to the Gospel Message.

As a church, we had not been enjoying the liberty and freedom of the Gospel standard. We consecrated ourselves anew to God, both soul and body, and are now enjoying the fulness of the blessing. Praise the Lord forever. Hallelujah!

My wife had been anointed for the healing of her body and has experienced the blessing of heart cleansing. Also another Sister had been anointed. I have not seen her since. I am greatly encouraged to stand by the old landmarks.

On the 22nd of March my Bro. Nelson...
Kiteley, from Mancelonia, Clearwater Mission, Antrim Co., Mich., paid us a short visit and preached twice from (1) Rom. 6:23 and (2) Isa. 62:1. We had a refreshing season of worshipping together.  

Bro. Jno. Knupp, of Dysart, la., came down to attend father Good's funeral and remained with us over Sunday. He was well pleased with the work and the place and delivered several sermons of interest. Bro. Andrew Good, of Ohio, also was with us over Sabbath and preached in the Gospel Temple on Sunday morning and in the Mission on Second and Grand Av., Sunday evening. His sermons were comprehensive and appreciated. Some of the brethren and sisters of Dallas attended the funeral but returned the same day.

It should be remembered that the devil has opened some heavy guns upon God's little ones at this place; but the arrows of the wicked one cannot penetrate the shield of faith. Praise His name forever! However, we desire the prayers of all God's people that He may make the wrath of men praise Him. We believe that God will take the wicked in their own craftiness.

We are sorry to say that Sister Elmina Hoffman, who has been here nearly nine months, intends to leave us to-morrow and go to St. Louis, Mo., where she intends to take special instructions on foreign mission work, her call being to India. She has won many warm friends in this place and has been very helpful in the work. We have learned to love her dearly. The Lord direct and attend all her paths. It will only be a short time till Jesus comes, then we shall all be gathered to Him forever. It, then, will no more be dark Africa or idolatrous India, etc., but the earth will be redeemed and changed for the abode of righteousness.

Allow me to state that I had the privilege and pleasure to baptize Brother and Sister Strawthers (colored.) They have been led out into the higher walks of the Christian life through the instrumentalities of the mission meetings. Other applications have been made for baptism. By this, our dear readers, you see the work is going on, and by the grace of God shall continue till Jesus comes. He shall come with a shout, and with the voice of an archangel and the trump of God. “Let a man examine himself by that voice” and with the shout, shall come with a shout, and with the voice of an archangel and the trump of God. “Let a man examine himself” by asking himself this question: Am I ready?

Now unto Him who is faithful and true, and able to keep us spotless and pure, the King eternal, invisible, immortal, be glory, honor and dominion now and forever. Amen.

J. B. ZOOK.

DesMoines, Iowa, April 4, 1898.

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J. B. ZOOK.

DesMoines, Iowa, April 4, 1898.
FROM THE FIELD.

ON OUR MISSION.

DEAR EDITOR: As many of the readers of your columns are anxious to know of our whereabouts and also of the work in which we are engaged, we come with greetings in His name. It is not that we wish to speak of ourselves particularly, but to the glory of God we wish to be His witnesses.

Our last report dates to March 2nd at which time we were still laboring with the Home Church at Zion, where we continued up to March 6th. The meeting at Zion was a real soul-cheering time to many of the dear saints. Four heads of families volunteered to become soldiers for Jesus; and we pray they may become pillars in the House of God.

On March 7th, by request, we joined the Brethren in a meeting at Belle Springs. Here too, as at Zion, we found a marvelous change since we met with them two years ago. All glory to God for what He has done for so many of His "Little ones." Numbers are seeking for a more definite experience. On the 9th, the Brethren met in Sunday School Conference, which was a blessed day, tending to the encouragement of Sunday School work and workers.

On the 10th and 11th, the Joint Council for the state of Kansas was held. These days of Convocation were also days of great blessing to many of the dear ones in attendance, and we believe eternity alone will reveal the good accomplished. Much might be said that would be to the credit of this work; but we forbear.

The meetings were continued up to the evening of the 29th, with good interest. A number of souls started for the Kingdom, while some backsliders were being reclaimed. With some the work was going real deep; and we trust all will get upon the sure foundation of the apostles and prophets, Jesus Christ being the chief corner stone. All others are but sinking sand.

On Friday, the 26th, we left Abilene for Lincoln county, Kansas, stopping overnight at Salina with Brother and Sister Paris Hoffman. These two dear ones are the only ones of like faith living there. May the Lord bless and sustain them that they may be bright and shining lights in that dark place.

On Saturday we arrived at Brother and Sister Haugh's, who, out of love to God and His cause, have left a good, comfortable home for a life of real self-sacrifice, to labor in these parts for the upbuilding of God's cause. It looks like real, practical self-denial on their part. We hope all the dear Brothers and Sisters will bear them up at a throne of grace that they may be used of God in promoting his cause in these parts. The field is large and calls are coming in for the Gospel to be preached. This is to some extent a neglected field by many of the would-be shepherds who came more for the fleece than they did for the flock. A new church building has been erected by the people of the community in which Bro. Haugh has the promise of a two week's appointment.

On the evening of the 28th, we began a series of meetings in this new edifice, which is commodiously seated with chairs. The meetings started with a good attendance and fair interest, which has been on the increase up to time of writing.

On Saturday, April 2nd, wife and I drove home to Dickinson county, to attend the ordination of Clifford and Sara Cress as Missionaries to Africa and Eber and Amanda Zook, Missionaries to India. The ordination services were held in Zion church on the 3rd inst. The meeting was introduced by lively testimonies by many of God's little ones. The ordination sermon was preached from Acts 1:8 and Acts 13:1-3, the Holy Ghost witnessing to the truths, many of which were made practical. Many eyes were bathed in tears and upon the whole it was an effecting scene and service. After the principle sermon, some timely remarks were made by the Elder in committing to the Missionaries their charge concerning their life work in Heathen Lands; also some appropriate admonitions to those who are allowed to stay at home or in the home-land as to their duty toward those who are willing to give up all friends and the association of the saints to be isolated by land and seas for the sake of Jesus and the Gospel. Then followed the laying on of hands and the prayer as per Acts 13:3, which was sealed by the presence and the power of the Holy Ghost.

After this came the greetings and salutations on the part of many who were present on this memorable occasion. Any one who could witness such scenes without being moved to tears must be without the spirit of Jesus. Some of those who may be called to follow these dear consecrated ones to the heathen lands fell on their necks and wept aloud. How joyful it will be should they some day meet on heathen shores. And if not to meet again on the shores of time, how blessed to meet in translation glory, when Jesus comes to claim his own who have been washed in the blood of the Lamb and kept pure by walking in the light as He is in the light. Blessed hope!

On Tuesday, the 5th inst., we returned again to this field of labor, bringing with us Brother Eber and Sister Amanda Zook to assist in the work here. The house was well filled with attentive listeners last night, with several at the altar seeking for the entire cleansing and filling of the Holy Ghost. How long we may stay here we cannot tell; but leave it all with the Lord as He may direct. May all who love Zion and are interested in the advancement of God's cause pray that the Lord's will be done.

Yours in Him.

NOAH & MARY ZOOK.

Colbert, Kas., April 6, 1898.

HOME AGAIN.

O H THE thought of home! Our greeting is, "My little children let us not love in word, neither in tongue: but in deed and in truth."—1 John 3:18.

Our report dates back to Feb. 25, 1898, when we were laboring at Hummelstown, Pa., at which place a meeting was held for five weeks. We were present to help preach the word, being absent only five nights. We feel very thankful to our dear Father for His love in the conviction of sinners and that about twenty came forward to be prayed for. Most of them professed faith in Christ to the forgiveness of sins, which caused joy and gladness in our hearts. There were some as it was said in Christ's time, namely, That woman is a sinner; He has gone to be guest with a man that is a sinner. Some that had not been to church for a great while were drawn to the cross. Oh for more of the fulness among the Christian people! There seemed to be a holding back which burdened our heart.

One night as we were returning from church in company with a dear Brother, he turned to me and said, There is something wrong; there is a holding back in the work. I said that is the burden of my heart; and, if I dared to express my conviction, I could say where I think the trouble lays. In the 32nd chapter of the Numbers and 23rd verse, we find the cause of God's anger and the sin of discouraging God's work. Be sure your sin will find you out.

Will the dear readers of the Visitor please read up the leadings of the children of Israel and then look at the conduct of many of the church members of to-day? They will not work in the church, and that is not all; they hinder those whom God, through the Holy Ghost, has separated for the work where unto He has called them. Oh the sin of my people Israel! "Touch not mine anointed..."
and do my prophets no harm."—Ps. 105:15.

Thus it is in the church. When the Lord would use those whom He had chosen, but they are hindered, we need not wonder that such is the case. "For neither did his Brethren believe in Him."—John 7:5. And, if they did this in the green tree, what will be of the dry? Yet we feel to say, Hallelujah! Glory to God! Jesus is our Captain and we will conquer.

Rev. 17:9:18:24, "And in her was found the blood of the prophets and of saints and of all that were slain upon the earth." "And after these things I heard a voice saying, Hallelujah! Glory to God!"—Rev. 19:1.

"And if they did this in the church, when the Lord would use those whom He had chosen, and to give our all to Him.

We feel very grateful to our dear Heavenly Father because He has chosen us to be laborers in His vineyard; and we bless God that through the Holy Ghost we were permitted to have such precious friends through the Vis­itor, as we cannot personally write to all. We thank you all in His dear name for your kindness and love shown in help­ing to bear our burdens. The Lord loveth a cheerful giver. May we all be able to come bringing our sheaves with us.

We have been home most of the time since March 23rd. We had spent a week in Franklin county, Pa., and are glad to report that we found such who are hun­gering for the deeper things, desiring to know for themselves that they are sanc­tified and filled with the Holy Ghost; and were still more glad to find such that have the experience. May they stand on the promises of God's word and make no compromise with that, which does not come up to the Bible standard of holiness.

We are standing ready, we trust, to obey orders and march when the Master bids. At the present time we feel as though we should go to Conference; and, if He continues to open our way, we expect to go, and then await his leadings in the future. Dear readers, will you continue to pray the dear Lord to use us to his glory and to the salvation of the lost of earth. Yours for his coming and kingdom, Amen.

JOHN H. MYERS.
Mechanicsburg, Pa. April 5, 1898.

"Let those who do not believe in for­eign missionary work do their utmost to spread the Gospel at home, and thus show their faith by their works."

MISSIONARY.

A CALL TO LABOR.

Work to do! Why sit ye idle All the day? Know ye not the time is gliding Past a way? Soon thy hand will lose its cunning, Lose its power. Life is frail, and droops as quickly As a flower. * Hearts are near that need thy counsel, Need thy love. Look to God for aid to help them, Look above. Work, 0 work, and mid thy working Ever pray That the Lord will, by his Spirit, Near thee stay. Work is vain that brings no blessing— Work aright; Seek for stars and seek for glory, Heavenly light. Work in fields and work in by-ways, Shun no place. Where the Master bids you labor, Turn your face. Lift your head and lift it gladly With no sigh. At the call give back the answer: "Here am I." Seas to cross and islands to visit, Lands afar, Thine to show the golden gleaming Of Life's Star. All thy soul will thrill with gladness Grandly sweet, When the sheaves are laid with singing At His feet. —Selected.

FROM AFRICA.

CAPE TOWN, February 23, 1898.

THE PROMISES of God to His chil­dren are many. We find consolation in Ps. 105:22-15. Also has the 54th Chap­ter of Isaiah been given to us while on the great deep, which was greatly to our en­couragement. These, with many more of the blessed promises of the Word, are very precious to us.

When we look into the Fatherhood of God, it is simply wonderful how He pro­vides and cares for His creatures: more especially for mankind, who are created is His own image and likeness, destined for a place in His universal Kingdom. But, alas! how was this image defaced by sin, and debauched by revelry, as is vis­ible on every side. A clear demonstration of this truth was manifest within hear­ing distance from our door, during the forepart of last night. The comedy be­gan with an occasional low, charming sound of music, which in the sequence evidently proved to be the luring note. But, by and by, the tumult swelled, and the sweetness of the music in the pandemonium ended in dancing, revelry, and God knows what. I felt very much like asking permission to preach Christ, on the same ground; and may yet, should the Holy Spirit lead in that direction. It is however true, that "When peace like a river attendeth our ways, Or, when sorrows like sea billows roll; Whatever my lot, thou hast taught me to say, It is well, it is well with my soul."

Even this, our little band can again say this beautiful morning, spiritual and temporal comforts continue to be our God-given portion, and thus it is well with our souls, having the same inspiring hope for the future. Our time is busily occupied, especially in the study of the language. Yesterday morning the Lord's prayer was for the first time repeated in concert in the Zulu language during the regular family devotions.

The Sisters are making very fair progress. Should they continue as in the past, it will not require very much per­sonal contact with the natives until they could deliver the story of the cross. May the time hasten, is our every prayer, when we shall be privileged to give them the blessed news of salvation. We improve our time while here in gathering crumbs from the Lord's table; but in turn strew­ing a little seed here and there. No doubt but that some has already fallen into good ground.

Sister Davidson, in company with another devoted Christian worker, visited the fallen, endeavoring to point them to the cleansing stream and give them words of comfort from the friend of sinners. The picture is too sad for description. May the seed sown have fallen into fit soil to produce fruit unto eternal life; as Jesus "came not for the righteous, but to seek that which was lost, and to save sinners."

Sister Heise has a class of Sunday School scholars which meet regularly at the small sanctuary next door to us. I pray that in eternity fruit may be gath­ered from her labors. The faithful One said, When saw me thee, and ministered unto thee? But the one who keeps the "Book," will say, Inasmuch as ye have
The heathen are afar off. We have little in common with them. We have never seen them. Their ignorance, superstition, peril, and needs appeal to our compassion and evoke efforts for their enlightenment and salvation. But those whom we have sent to them are our own countrymen and kindred. They are our representatives. Hence, we should often think of them and pray for them.

They have also their special trials and hardships, as well as their peculiar duties and responsibilities. It becomes us, then, to know more about their privations, cares, duties, difficulties, and experiences, and thus come more into personal identification with them.

Another thought pertains to their qualifications. Not every one is fit for missionary work. All Christians may have the necessary devotion and piety for it, but many lack the judicial temper, the aptness to teach, the power to acquire the native language, the physical endurance, and the tactful nature.

Again, the call for more missionaries is growingly urgent. New fields are opening up, while ill health and death are diminishing the number of those who have been rendering faithful service for years.

Moreover, we must not heed the false cry that our missionaries are a failure. Their success, considering the difficulties in the way, is most noteworthy. Never were the returns for missionary expenditure larger than now, never was the future more hopeful.

Besides, out of the ranks of our missionaries largely come our modern heroes. Many are showing the martyr spirit. Moral courage finds among them its grandest examples, and wins through its most conspicuous victories.

REliable estimates show that during the present century four millions of people have been baptized from among the heathen; but, during that time, the heathen people have increased two hundred million. There are eight hundred millions on earth to-day who have never heard of Christ. Thirty-five millions pass annually into Christless graves. In China alone 1,400 die every day. 25,000 die every day; 1,400 die every hour.

It is not the business of the Christian to be worrying about how so few will be the means of saving the vast multitude of heathen; it is his business to do his part willingly and earnestly and let the rest with God.