EVANGELICAL VISITOR.

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

"SOME TRUST IN CHARIOTS AND SOME IN HORSES; BUT WE WILL REMEMBER THE NAME OF THE LORD OUR GOD."—Psa. 20:1.

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In reaching after the deeper Christian experiences it is well to remember that "Faith gets the most, humility keeps the most, and love works the most."

The soul who has once found the fountain of cleansing and has consented to work in harmony with God's elective plan during this age is completely spoiled for this world's vanities and purposes. He is of about as much use in politics and warfare as Jesus Himself was when here upon earth. Thus, the Christ-life imbeded in the being will draw certain distinct lines of separation.

CHRIST THE VICTOR.

These are days of gross conflict between the powers of darkness and the powers of light. So numerous are the various teachings that the inquiring soul must frequently stand in awe, asking, What is the truth?

Almost every doctrine of God has been assailed, either to unduly extalt it or to thrust it down to hell. Corruptions are thrown around them so nearly a duplicate as to almost escape detection; but when once detected, a recoil is set to it from which it frequently seems impossible to wrench the truth. The doctrine of "healing" is by no means an exception from this catalogue. People will not believe in Divine Healing because of some abuse or inconsistency which they have been forced to see. They will believe in Divine Sickness (?) and many even insist that this is God's order.

Now the truth is this, namely, that Christ is Victor. But over what has He become victorious? Surely over sin and death—sickness very frequently being an intermediate link. Sickness is, either directly or indirectly, the consequence of sin; yet it is not necessarily sin to be sick. But the redemptive work of Christ indicates that there will be a time in the plan when to be sick would be sin.—Rev. 21:4; 22:2,3; 1 Cor. 15:25-54.

In the study concerning God's Gospel of grace, the ideal is constantly held before us. When Jesus was here upon earth He, seemingly, merely dipped into the possibilities of grace through faith. He did not heal everybody that was sick or suffered in consequence of sin. But He did heal those who came to Him—and those to whom He came—in faith, believing.

Faith with its necessary forerunner, is the requisite to healing. But faith in what, or whom? Faith in medicinal aid or in the family physician often brings either temporary or permanent relief. He who has more faith or a more sure hold than these should be careful not to despise or unchristianize these, remembering that faith is a gift of God. We cannot even take it or give it to ourselves. But what is needed today is the child-like faith which takes hold of His power who came to "save to the uttermost."

God does heal in answer to prayer and in recognition of our faith just the same to-day as over eighteen centuries ago. And the way to extalt the Christ and His all-sufficiency most is to simply, yet boldly, with melting, burning love, tell to those who have had less faith given unto them that Christ is Victor.

The fanaticism and many inconsistencies which converge around this doctrine, largely because of lack in teaching, need not, and will not, move the pure-minded and humble-hearted soul who surmows the mountains of unbelief. Faith in Christ as the Redeemer is the victory which overcomes (now) the world the flesh and the devil.

If we are members of Christ's Body, then whatsoever He was "manifestly declared to be," the same are we. If we could only, with a single eye, be led to see the height of our calling, how it would humble our spirit, inspire our zeal, and ravish our hearts, cutting us loose from the world, the flesh, and the Devil, in view of the prize—immortality—set before us.

The holiness which stands the test of home-life is of the genuine brand.
Oh, have you envied Mary's place,
So blest at Jesus' feet?
And longed to wear the wondrous grace
That makes her name so sweet?
Or, have you said, 'within your breast,
Wore Bethany my home,
And Jesus, still, for quiet rest,
To visit me might come,?

"Naught were too dear to set apart
My Guest to entertain,
No earnest toil of hand or heart,
No task of willing brain."

Oh, hear His voice from heaven's bright throne,
From all earth's woes set free:
"The service to My brethren shown,
The same is shown to Me."

Christ walks no more these earthly ways,
But, welcomed to our homes,
His humble followers take His place;
In them to us He comes,
Thus may we sit in Mary's place,
May bathe His weary feet,
And humbly share His wondrous grace
That makes her name so sweet.

---Mrs. Kate Sumner Burr.

For the Evangelical Visitor.

GOD'S ORDER IN THE PLAN OF SALVATION.

"And I am sure that when I come unto you I shall come in the fulness of the blessing of the Gospel of Christ."—Rom. 15:22.

DEAR readers: our prayer is that the above text may be true. Paul's purpose was not to beat the air, or simply to make a noise, as much of the preaching is at the present time. "I long to see you that I may impart unto you some spiritual gift, to the end you may be established."—Rom. 1:11.

I fear there is a great deal of speculating as regards the Word of God, or, as to understanding it from a Scriptural basis. There remains for us to arrive at a definite conclusion as to what the state of justification implies. In Rom. 5:1 we read of being justified. Anything that is formed cannot come forth of itself; neither can it justify itself. Nor is it sanctified before it is formed. There must be a conception before a birth can be brought about.

When we are brought into the light to see our condition as sinners and repent, confess, acknowledge, and forsake our sins and believe on the Lord Jesus Christ,—then He accepts of us as being worthy, a vessel for a purpose. The vessel cannot say, I am all right and worthy and properly formed. But the committee (Christ) is our justifier. He accepts the vessel which has been formed, and now we have come and presented ourselves and he accepts the offering. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1. But we are not yet sanctified. Sanctification is not the producing or formative act; hence it cannot preclude justification. We read in 2 Chronicles 5:11, "For all the priests that were present were sanctified"—(the margin says found.)

Oh, the need of a sanctified ministry, or priesthood. We read in John 17:19, "For their sakes I sanctify myself, that they also may be sanctified through the truth." May this be practically true of us. The Lord said to Annanias of Saul that "he is a chosen vessel unto me." Formed first, accepted, justified. "Now," Paul says, "I conferred not with flesh and blood." Christ did not come to please Himself, but Him who sent Him; and for us He sanctifies himself. Thus, God gave His Son to do for us what we could not do.

Now we come to the entire consecration which implies the yielding of all self-life, of the carnal man. He is wholly, entire, without reserve given over to crucifixion. Who puts him there? I myself must consent. Can you do that? Yes; if I don't do it, no one else can do it for me. The reason why we are not wholly sanctified is because we want our flesh gratified. It may all be summed in the passage of Scripture written in I John 2:16 where he says, "The last of the flesh, the last of the eye, and the pride of life." If I want any of these gratified, I need sanctification; for there is yet uncleanness. These "are not of the Father, but of the world." Sanctify them through thy truth; Thy Word is truth."

Now if the truth bears me out that I live a life of complete self-denial, then I am sanctified; because the truth makes me free. Hence it is a definite work, experimentally realized in the present life we now live. Take Gal. 5:19-21 and you have the works of the flesh or the carnal man. And in verses 22-24 you have the fruits of the spiritual or sanctified man in Christ Jesus.

Yours for the Coming and Kingdom. Hallelujah!

Fordwich, Ont. JOHN H. MYERS.

For the Evangelical Visitor.

CONFESSION.

"Confess your faults one to another and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—Jas. 5:16.

CONFESSION is a wholesome diet to the soul. Although it may be bitter to the outward man and cause a sore spot deep down in our soul, nevertheless, by applying the proper remedy, it shall be healed.

Of that I may but do my duty; and then, having the blood applied, what a perfect healing of both soul and body!

I candidly believe that there is something wrong if my brother or sister must constantly be telling me of my fault or sin, as Webster has it. Yet there may be times that we need assistance. We are called to be our brother's keeper. James says (5:19,20), "Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death (eternal death) and shall hide a multitude of sins."

I verily believe that confessing our faults is a means of perfecting us. I have in time past realized it to be so. No matter what claims I may make as to being sanctified or even baptized, with the Holy Ghost and Fire, there is yet danger of being led into error; and the Savior knew it, else he would not have said to Peter that he should forgive five hundred less ten times a day.

Here again "perfecting" comes in, namely, in forgiving your brother or sister. "He that covereth his sins shall not prosper: but who so confesseth and forsaketh them shall have mercy."—Prov. 28:13. Confessions must come from the heart before men and women will stop sinning.

Hamlin, Kas. WM. P. KERN.
DO GOOD.

For the Evangelical Visitor.

DO GOOD, or in other words, be useful. That is the sum and substance of the Christian life, to be useful. In this, as in all else, our only example is Jesus Christ. He went about doing good; he was, indeed, useful.

We are not saved for ourselves. God does not save a person and intend that they should sit in the privacy of their room and congratulate themselves that their life is changed, that where once they were blind now they can see. He expects us to tell others; to go about doing good, that He may be glorified.

It is nothing to be ashamed of. If a person is ashamed of salvation they have not received it; and so they are ashamed of something they really do not possess. The man or woman who is truly converted will not have to be coaxed into doing something for the Master. It will be their desire to see others brought to Him and they will take advantage of every opportunity for doing good and telling the Gospel story.

Dear friend, what have you done to-day for the Master? Do not say you can find nothing to do, for that will plainly show that you have not sought for anything. He has plenty of work for willing hearts and hands. It is unnecessary for you to go to foreign fields. You do not even need to go from your own vicinity. Possibly you can find much to do in your own home. Ask God to open the way for you and then go on your way expecting Him to do so and look for opportunities, and you will find them.

Do not wait till some other time. Do it now. There is no time to be lost and you cannot afford to delay. Precious souls are going onward to destruction and the laborers are few. You are indeed needed, and though you have but one talent, use that one to the glory of God and good shall be done.

May the Lord help you and strengthen you.

C. F. LADD.

210 Pacific Ave., Jersey City, N. J.

I had been over there last Sabbath and agreed with Deacon B that I would preach for them for five hundred dollars and if they will not give that amount they can go to hell for all I care. Dear reader, is this not robbing God? Will He approve of such work? Let us see what is laid up in heaven for the true and faithful Christian.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so, but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."—Ps. 1.

Now let us see what the judgment will be on the proud and wicked when Christ comes to make up his jewels.

For behold the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble. And the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.—Mal. 4:1.

But unto you that fear My name shall the Son of righteousness arise with healing in His wings; and ye shall go forth and grow up as the calves of the stall.—Ver. 2.

Dear reader, see what God has in store for His true followers: and yet men will rob God!

Spencerville, Ohio.

C. M. PETERSON.

A great number of our wants are simply wants of the imagination—we want them simply because we want them; they give us no enjoyment when we obtain them; the want of them is simply known by a disagreeable feeling that we are without them.—Sel.
THE LIFE MORE ABUNDANT.

HOW RECEIVED.

THE FOUR CONDITIONS REQUIRED.

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

(First Part.)

I thank God for His wonderful Word, and let me ask you in the name of Jesus, as you are going to hear the Word of God, His Word, His only Word, to listen and accept the truth. Whether you believe it or not, you can't alter the fact. Whether you see it or not, you can't change His Word. God is true, God is faithful; and let me beseech you, when the Lord speaks to you from His Word, to take Him at His Word. Don't put a private construction upon it. There is no commentary needed. The Word of God needs no private interpretation; it is all plain and simple; even a child can understand it. Do take the place of a child, and come with a heart to receive the message. May God help you, just as He gives you the Word, to just take it,—take it,—take it.

Now what are the conditions the Lord requires before you can receive the life more abundant? Four things: separation, consecration, yielding, cleansing. Four points for all those who want to have this abundant life, as the Scripture tells us. I am going to give you chapter and verse for everything I say. This is the way to lead us to the Mount of Transfiguration, and if you take these successive steps, thank God, you will have a real transfiguration.

1. WHAT IS SEPARATION.

The Lord clearly tells us in His Word. There is no abundant life delivered to anybody unless separation takes place first. Please turn to your Bible, Num. 8:6,7,8, “Take the Levites from among the children of Israel, and cleanse them.” Take them from among the others. The Lord wants you to be Levites for His glory. First, He says: “Take them from among the Israelites.” All were Israelites, but all were not Levites. The Lord wanted to take them away from among them. And again, Rom. 1:8, “Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel. Separated! 2 Cor. 6:17, “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.”

Now are you perfectly sure about this point?—Separation? It is the Lord's word. You must be separated.

Now, separated from what? That is the point.

FROM WHAT SHOULD YOU BE SEPARATED.

You are to be separated from the following three things:—from the evil of the world, the fashion of the world, and the habits of the world.

First, you are to be separated from the evil of the world. Oh, many hundreds and thousands of people want the life more abundant, and are praying for the Holy Ghost power, but they haven't come to the point of God's condition. They think that they have done all, but they haven't done anything according to what God means, according to His will. So the Lord clearly puts here, “You have to come out from the evil of the world.”

The evil of the world,—one thing is sin. Rev. 18:4, “And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins.” Come out from other people's sins. You know, if you live in any known sin, if you go on sinning and living in sin, there is no life more abundant and are praying for the Holy Ghost power, but they haven't come to the point of God's condition. They think that they have done all, but they haven't done anything according to what God means, according to His will. So the Lord clearly puts here, “You have to come out from the evil of the world.”

The evil of the world,—one thing is sin. Rev. 18:4, “And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins.” Come out from other people's sins. You know, if you live in any known sin, if you go on sinning and living in sin, there is no life more abundant for you; and there is no blessing from God. You must come out from your sin. Hundreds of thousands of people are going against their consciences and do lots of crooked things. There are many shady actions about you, and you don't come out of the evil of the world, its sin and uncleanness of every kind.

What are those evil actions? Not only sin, but something more. 1 Cor. 10:8-9, “Now these things were our examples to the intent that we should not lust after evil things, as they also lusteth.” That is sin. “Neither be ye idolators, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play.” That is, spending one's life in eating, drinking and card playing. You have to come out of those things.

They lusted after many things, and how many do that! The lust of the eye, the lust of the flesh, and the main glory of life are not of God. All those who are subject to these things, must come out of them. Come out of the evil of the world! As long as you are living in the evil of the world there is no separation. The Israelites were God's people. The Lord brought them out of Egypt, but all the way through the wilderness they sinned against God. They didn't give up their sins, and the Lord brought this about to show you clearly that you should come out of those sins; the lust of the flesh, the lust of the eyes, and the vain glory of your life. All these things must be put aside. All these things God says should go out of your life entirely. Unless you come out of those sins, you should not call yourself separated.

Again,—not only the evil of the world; you have to come out of the fashion of the world. Rom. 12:1,2, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind.” Now there you see you have to come out of the fashion, the conformity to the world,—clean out,—clean out of it. There must be a real line drawn between you and the world, because you are “a peculiar people.” God calls His own “a peculiar people,” “chosen generation;” and if you just walk according to the fashion of the world there is no separation.

Many people dress according to the world, and they walk according to the fashion of the world, they mingle, they shake hands with the world; there is no line drawn. God can't see any difference between you and the world, and while on Sunday they go to church, on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday they are all in the world. You can see them on Sunday at church; on Monday, at the
theatre; on Tuesday, at the ball; on Wednesday, at the concert or some other musical; on Saturday they prepare for Sunday. What preparation do they make? They prepare their clothes, and they tell the washerwoman, "Bring all our things up on Saturday; we have to get them ready for Sunday." That is the preparation. O, may the Lord help you!

When I went to England, I found there a clock in a church at Stroud. It would only go on Sundays. I asked one of the ladies, "What is the matter with this clock?" She said, "This clock goes only on Sundays." I said it was a very good lesson for Sunday Christians. I tell you, many a worldling sees there is no line drawn between him and you; there is no line drawn. You walk as they walk, speak as they speak, dress as they dress. They can't believe in you. What is the life of Christianity? What is the life of Christians? They can't see it, because you walk as they do.

What do they see in your life? Haven't you got into the fashion of the world? Don't you follow the fashion of the world? Come out of it. It may be your hat, it may be your collar, it may be your button, it may be your watch; whatever it may be, I tell you if you want the abundant life, you must come out of it. Take your hat, for example. You know thousands and thousands of birds have been killed in Australia. What a cruel thing! When I went to Australia, I found many of those ladies with birds on their hats, and I never thought about it until I came here to America, when I was told it was a cruel thing, and I really agree with you. They had the fashion of the world; they mingled with the world. O, may God show you anything that is in your life which is following the world! Out you come! There is no abundant life unless you come clean out of these things. It may be your hat, yes, or it may be the brushing of your hair,—the fashion of the world. Many people go to the looking glass, they spend about an hour before it; they want to beautify themselves more than God intends. That is it. It is a nice thing to be neat and tidy and clean, but O, how many just spend their time vainly before the looking glass! You may be too careful about keeping yourself in the fashion of the world. Even the pointing of your mustache may be too much in the fashion of the world; many people are too careful about that. If you want to be a "peculiar" people, you must be a real, out-and-out nation for God. In these times there must be a clean-cut separation. Fashion of the world,—you must come clean out of it.

And again, not only that, but also from the habits of the world. Heb. 12:1, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us." Now there; every weight. Weights are not sins, but weights check your course, your know. If you have got three weights, one in this pocket, one in that, and one behind, how can you run your race? Weights are not sinful, but they will become sinful if you do not put them out. It begins with weights. Afterwards, when you go on indulging in weights, you are sure to fall into sin.

What weights have you? Some people are under the bondage of smoking. It is a weight, according to His word, 1 Cor. 6:12, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." "Set aside every weight." Well, taking a glass of something isn't a sin in the Bible, but it is a weight likewise. Heb. 12:1, 2 Cor. 6:12. It will alter your course in the wrong way. The Christian has no business with these things which God calls weights.

You must set aside all weights, my dear brother! You must set aside all weights, my dear sister! Unless you set aside these things, you cannot run your race! Separation means cutting loose from all these things—the evil of the world; not only that;—but the fashion of the world, not only from the fashion of the world,—but from the habits of the world.

There was a lady in Australia who wanted to have this life more abundant, but couldn't get it. She had something in her heart that she didn't want to give up. She was praying, praying, praying, but never succeeded. I went and said to her, "You haven't found this life more abundant?" She said, "No, I haven't; I wish I could."

"Why?", I said, "Have you entirely separated yourself from all uncleanness as far as you know?" "Yes," she said, "I have."

"O," I said, "be sure; be sure. The Lord is going to fill you up if you are right with him."

She came to me the next day, and said, "Brother, I want to tell you something."

I said, "You need not tell me; go and tell God: but if you think I can help you, tell me."

She said, "This is it. I am engaged to a young man, and he is not a converted man. The Lord seemed to speak to me over and over again, 'Give him up; give him up,' and there was a fight between me and God. I said 'I can't give him up,' and God said, 'He is an unconverted man, you have no business with him.' So the fight went on day after day, and she said, she had been made very miserable the previous night over the matter.

She asked me, "What ought to be done?"

I said to her, "Do you want Christ or that young man?"

"O, of course I want Christ."

"Then let the young man go. If the Lord tells you to let him go, let him go, let him go. He can find you a good young man, and also a converted young man; let him go."

She just left it to the Lord, and when she came to me the following morning, I could see her face beam­ing with joy, because the Lord had taken possession of her as soon as she came clean out. It is wonderful!

O, friends, if there is even one thing in your life, let it go! Make an entire separation! Be a clean people, a peculiar people, a chosen generation! People will see, when you are really separated, a peculiarity about you. There will be a peculiarity about your look, there
will be a peculiarity about your dress, and there will be a peculiarity about your walk, there will be a peculiarity in your face. There will be a peculiarity everywhere in all points of your life. O, God help you, my sister. If there is any one thing lacking in this point, come out!

For the Evangelical Visitor.

EXPERIENCE.

I HAVE been much impressed of late to write my experience for the Visitor. I was born in a family which had Christian parents and therefore had good training. At the age of fourteen I gave my heart to the Lord. There had been other young girls making a start for the kingdom, some distance from our place, and I so much desired to see them. I wanted them to tell me the way, as I also felt the need of a Savior. Some time after, they came to our home; but I was too timid to tell them my desires. They, however, talked to me about my salvation, yet I could do nothing but shed tears. One told me that if I felt my sins I should ask the Lord to forgive them and then I would feel happy.

My mother afterward saw me weeping. She also told me how to be accepted of Christ. I did as she told me, and it was not very long until sweet peace came to my soul. Then I could rejoice and sing instead of weep, although I have many times since that wept for joy.

Soon afterward there was privilege given for baptism. Four others and myself obeyed in the command of our Lord. Whenever I was obedient to the Lord I was blessed. In this way I enjoyed many happy seasons in His service; but I found it a trial to always be obedient. There were a number of years that I did not make myself useful in experience meetings because I was too timid. Instead of my soul feeling blest, I would go home heavy-hearted. Soon another revival started and all my brothers and sisters turned to the Lord. You can imagine what a time of rejoicing that was. I then took courage to be more faithful and I had it much better in spirit.

Soon after this, I saw some things I had done before my conversion. I had taken things to eat at my married brother's home without asking for them. I had not thought of this at the time of my conversation, but I could not any more enjoy that sweet peace until I confessed the sin to them. From that time on I was often made to feel that it is good to be a Christian.

At the age of twenty-two years I was married. This had caused me a great deal of consideration. I many times prayed to God with tears that if it was not pleasing in His sight He should not let it come to pass; but nothing seemed to hinder. I still felt that the Lord was with me.

But I must say that after my marriage I learned things which I knew nothing about in my first conversion; and as I had not had the proper teaching in the neighborhood where I had formerly lived, I hardly knew what was right or what was wrong. I have recently been shown that I committed sin and that my life became impure in the sight of God. If any of the readers of the Visitor wish to know what this sin was, I will be frank to tell them privately if asked. I had been living in an impure state without condemnation for about ten years.

Two years ago last winter we had revival meetings here in our church. A brother from Kansas was holding the meetings. He preached such powerful sermons to the sinners and it brought me under conviction. I then realized that I was also sinful in the sight of God; although the sin was "hidden deep within." Other people had no knowledge of it. When I saw myself in the sight of God, I repented, asked the Lord to forgive me and promised I would live as it was pleasing in His sight. I then enjoyed great peace in Him. But in a few months I felt discouraged. The Christian way seemed to be very hard to me. I again got disobedient and in consequence had not the power to overcome trials, which caused me to grieve very much. I would daily ask God for His help to overcome the many trials which I had to contend with; but I would still be overcome by them. I was so very impatient with my family and had so much trouble that I got tired of living. This spring I got very much concerned about it. I read and prayed a great deal to see if there was not something I could attain to that my Christian life would be a pleasant one.

While reading in the Visitor, March 1st number, two articles on page 91, I was again convicted of my sin. The light of God shone into my heart. I could then see what brought me so far from God. I wish you would all turn back and read those two articles. I learned in them that in order to get right with the Lord I must confess my sin. This caused a great struggle; but thanks be to God, through His grace I have gained the victory. Now I can again rejoice in the Savior's love. My heart is full to overflowing. I have learned to trust in Jesus for everything. I feel he can heal me of every disease, both soul and body. Praise be to His name for His patience with me!

Dear Brethren and Sisters, if ever you have prayed earnestly, pray for me that I may be kept where Jesus would have me be.

MARY ANN SIDES.

Winger, Ont.

For the Evangelical Visitor.

EXPERIENCE.

FOR sometime I felt that the Lord wanted me to tell the readers of the Visitor what He has done for me. Truly I must say,

"What a wonderful Savior is Jesus my Jesus, What a wonderful Savior is Jesus my Lord."

My mind often goes back to where the Lord first called me, which was at eight years of age.

There was a protracted meeting going on in the home community. As I listened to the powerful sermons, the Holy Spirit commenced talking to my soul. One evening the minister asked me if I would like to be a child of God. I answered in the affirmative, but said, I am
young and I have much time yet to give my heart to God.

The next day I went to school and what a terrible time I had of it. The enemy was on one side and the Lord on the other. In the afternoon I partly decided to say "yes" to my Lord. I went to the meeting with a determination to start for the Kingdom. As the invitation was given for those who wanted to be saved to arise, it seemed as if I was sitting in chains. It seemed as though I could hear someone saying, "You are too young." I listened to the voice and the Holy Spirit fled.

It was sometime before I could again feel and hear the voice of God. When I was asked to accept Christ, I answered, I still have time. I attended meeting whenever I had the opportunity; but I did not go to receive any good, simply to see and be seen. As long as the skies were clear and I didn't hear of any funeral, I felt all right. But when the thunder commenced to roar and the lightning flashed, my poor heart began to tremble. At such times I used to call on God to spare me this time. When the storms were over I was going on in sin as before.

In the fall of '96 Bro. Noah Zook and wife (with other workers) held a protracted meeting near home. One evening after services one of the workers came and embraced me and inquired about my soul. I said if I would give my heart to God, my companions would laugh at me and I would have a hard time of it. As I made one excuse after another, he told me of the many promises that God has given for those who come to Him. If ever in my life I felt myself a sinner I did that evening. I felt that I was on a sandy foundation and thought I was standing on the brink of hell, and that if I did not turn I surely would be lost.

I didn't know what to do. It seemed to me the Bro. knew my thoughts. He told me I could make a start by saying, "I will," to God. Oh! how hard it went to say "yes" to God; but bless the Lord! I said, "I will."

Dear reader, I can't express in words how I felt. Darkness had disappeared, light came, the Devil had fled, the Lord had come, sin and sorrow were gone, and joy unspeakable filled my soul.

When I came home I embraced my dear father and mother and asked forgiveness for my disobedience. When they had forgiven me the joy seemed to increase. Think of it! six hours before I was on the way to ruin with no peace, no joy, no comfort. I did not care as to what my companions would say of me, I had found the pearl of great price and surely I was happy.

Soon after I was saved the Lord showed me the wrongs I had done to my fellowmen, and I was to correct them. As I made my wrongs right the Lord gave me "the peace, which nothing can destroy."

I now felt the Lord had a work for me to do, and as He said, Go here, Go there, I obeyed. The first work He told me to do was to go to the unsaved neighbors and invite them to the "Gospel feast." As I went around telling what God had done for me, the Lord wonderfully blessed my soul. Finally the burden of the lost of earth was laid upon my heart. I had given Him my heart,—but He also wanted my life. He required of me He let the burden come so heavy that I said, "Lord what is it? I will obey," and then and there he showed me my life's work. "But," said I, "I am not fit for thy service." He had a place where I could get fitted.

It has been four months since I started filling the place He assigned me; and such a time I never had in all my life. He has done wonderful things for me, and I know there is much in store for me if I be but true to Him. Souls are dying, Jesus is coming, and I want to be found at my post. How blessed it is to have our wills given up to the will of God. My whole soul, spirit and body belong to Him, all I am, all I ever expect to be, is in His hands.

"Not for ease or worldly pleasure; Not for fame my prayer shall be. Gladly will I toil and suffer; Only let me walk with Thee." I love my Savior with all my heart. He is my Savior, Sanctifier, Healer, and my Coming King. The way can't be too straight for me. I love the clean way, it is the only way that brings victory. Bless His name! My heart's desire is to lay passive in His hands, and to be ready whenever He may call.

"Where He leads me I will follow."

"Take my life and let it be Consecrated, Lord to Thee. Take my moments and my days, Let them flow in ceaseless praise."

"Take my hands and let them move At the impulse of Thy love. Take my feet, and let them be Swift and beautiful for Thee."

"Take my voice and let me sing Always only for my King. Take my lips and let them be Filled with messages from Thee."

"Take my silver and my gold, Not a mite would I withhold. Take my intellect and use Every power as Thou shalt choose."

"Take my will and make it Thine, It shall be no longer mine. Take my heart; it is Thine own, It shall be Thy royal throne."

"Take my love, my Lord I pour At Thy feet its treasure-store. Take myself and I will be Ever, only, all for Thee."

JOSIAH MARTIN.

Tabor, Ia.

LOOKING FOR AND HASTING FORWARD.

"Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening forward the coming of the day of God. . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye be found of Him in peace, without spot and blameless."—2 Pet. 3:11, 12, 14.

T HIS message was addressed to the Christians of the first century evidently from the midst of circumstances of deep agitation and commotion, when it seemed already that all things were to be dissolved. How much more appropriately may they be repeated in this seething age of political, social, moral and religious convulsion, when the foundations are ready to be destroyed and the end of all things seems so imminently at hand.

The passage describes the twofold
attitude of the disciple of Christ toward the coming of the Lord, namely, expectation and co-operation. "looking for" and "hasting forward."

1. "Looking for."

This expresses perhaps three attitudes of mind and heart.

1. An intelligent understanding of the Lord's coming as the necessary foundation of faith and hope. So long as we regard the Lord's coming as a day of doom we can scarcely be expected to anticipate it with desire, but rather "with a certain fearful looking forward for of judgment and fiery indignation."

So long as the Lord's coming is identical in our conception with death and the dark and lonely grave, we can hardly be expected to long for it and welcome it as a blessed hope. So long as our theology puts it far distant as a spiritual condition of the world at large which is to come about through the gradual spread of truth and righteousness, we can scarcely expect to live to see that consummation. And, so long as we think of it as merely a spiritual experience through the incoming of the Holy Ghost to the consecrated heart, it has for us no power as a hope, but rather becomes a present and past experience and would naturally say, "Why should I hope for the coming of One who is already here?"

But if we rightly understand the coming of Christ as the personal and visible return of "this same Jesus," who "shall so come in like manner," as they saw Him go into heaven, as soon as we contemplate it as the day of our espousals and the welcome meeting with our Bridegroom and our Friend, then it becomes an object of Christian hope and joyful anticipation. It is a grievous wrong to the heart of the Church of Christ and an insult to her blessed Bridegroom that she should so long have clothed this blessed hope in the character of a dreadful nightmare and recoil, as from a detective and a judge, from the loving approach of her dearest Friend.

2. A longing desire. The expression implies a deep and loving longing for the Lord's return. This is the true attitude of the child of God, and a special promise is given to those that love His appearing. Why should we not desire it? Everything about it is fitted to inspire delightful expectation and the out-reaching of all the fulness of our heart's affection.

For it will bring us the perfection of our spiritual nature. It will bring us our complete likeness of His glorious image. It will reveal us in all the beauty and radiance of our heavenly glory. There will be no stain, no defect, no spot or blemish on our spiritual countenance. We shall be like Him when we shall see Him as He is, as holy, as blessed, as wise as He, knowing as we are known, and co-operating with Him in the government, and, perhaps, in the creation of worlds.

It will bring us our physical perfection. Our bodies shall be forever free from infirmity, defect or pain. They shall be incomparably beautiful and powerful. They shall become perfect vehicles of our thought and will, and sweep the fields of immensity with the same celerity and strength with which our thought can now pass from world to world, and age to age. **

Above every other joy it will bring Him. It is the coming of the Lord we look for much more even than the meeting of our friends. He is to be the glory. He is to be the theme. He is to be the joy. He is to be the paragon of all beauty and all delight, and in His intimate and uninterrupted society we are to be "forever with the Lord." All that the highest rapture of the hour of prayer, all that His disciples ever knew of the gladness of the hour when they saw the Lord, all that the presence of love and loveliness can bring, all this shall be our enraptured joy when in that glad morning we shall see Him and "the Lamb that is in the midst of the throne shall feed them and lead them into living fountains of waters." Oh, how much we shall have to ask Him! How much we shall have to tell Him! And how much more than our highest dream shall the rapture of that meeting be!

And it will bring the restitution of all things. It will be the remedy for all earth's wrongs, the golden age to which all other ages have looked forward, the day for which all other days were made. It shall bring a renovated world and more than ever a paradise restored. Then nature will reach her highest maturity. Then the curse of the fall will be abolished. Then death shall disappear and it shall no more be true that the cemetery is the sweetest spot on this green earth, for death shall give up its dead and the grave shall be forgotten. There shall be no sorrow nor crying, neither shall there be any more pain. There shall be no extremes of heat or cold, no more dividing and devouring sea. War shall cease to the ends of the earth. Human passions shall rage the earth no more. Oppression shall be over. Liberty shall be universal. Extremes of climate, malarious atmospheres, poisonous and destructive agencies shall be eliminated. The lion and the adder shall no more destroy, and the little child and the gentle lamb shall be types of the innocence and peacefulness of an Eden world and a sinless clime.

David Livingston will come back to see dark Africa smiling like heaven below. John Howard will go forth to search in vain around the globe to find a single prison cell. William Wilberforce will smile to see the time when the fetter has fallen from every slave and a thousand voices in earth and sky will sing around the globe the fulfilled chorus "Glory to God in the highest, on earth peace, good will to men."

Who would not have such a blessed consummation. Who that loves the Lord and the human race will not gladly say, "Come, Lord Jesus, quickly?"

3. Instant and imminent expectation.

Looking forward implies that we are personally expecting the event to occur. We do not know when exactly, but we believe it to be near and we act accordingly. Its imminency influences and controls all our attitudes and actions. We do not look ahead to distant dates. We do not plan for far off times. We do not talk about the coming centuries.
vague future of earthly culture and success. We do not put off to distant years the things that should be done before our Lord's return, but we act under the influence of this hope, and think and plan, and practically work as if it were nigh, even at the doors.

True, we do not abandon our secular callings, or neglect any practical duty of life, but we do all as men that wait, believing that He may come at midnight, or at cockcrow, or in the morning; but whenever He shall come we aim to be always ready.

While it might be presumption for us to say we believe we shall not die (or, sleep. 1. Cor. 15:51.—our insertion) but live to be translated, yet it is not presumption for us to make this a very definite hope and to pray and work that both we and the world may be prepared so that His glorious advent may come in our own life time.

Now is this explanation well founded? Are there reasons to justify such immediate anticipation of the coming of our Lord? Are there signs in this holy Book and corresponding signs in the world around us to lead us to expect the speedy advent of our Christ? We believe there are.

(a.) The prophetic times so definitely announced in the Scriptures seem to have been nearly fulfilled. The seven times of the Jews long predicted, counting from the fall of Jerusalem have well nigh run out. The seven times of the Gentiles counting from the rise of Babylon are about exhausted. The three and a half times of the little horn or western anti-Christ received their first and final blow when the temporal power of the Papacy fell in 1870, just 1260 years after the decree of Phœnas. The three and a half times of Mohammedan power counting from the fall of Jerusalem in the year 637, are closing with the present century. So that the hand upon the clock of prophetic chronology is about to mark the hour when the great bell of time will toll its last deep dirge.

(b.) The political signs of earthly history are not far to seek. The great empires which were to rise and fall have come and gone. The ten kingdoms which were to succeed them have risen and are standing yet, but are evidently waiting for their death blow. Human governments have utterly failed to right the wrongs of earth and the great Deliverer must come.

The great power of the north which looms up in the prophecies of Ezekiel and Daniel leading the last battle against Israel is already developing in the mighty Russian colossus, which today is the most ominous feature of the world's peace and Israel's security.

The young lions from the East with the ships of Tarshish that are to confront this mighty invader are not far to seek, in the 'mighty influence of the British lion, while England's sons and daughters in every clime are standing closer to her in a holy alliance as the crisis grows more grave. The Eastern question looms above other questions. The fall of the powers that have supported the papacy is as startling a feature of our times, as the outcome of the Turkish empire. The present war is one of the most ominons of these signs, and is sounding the death knell of one of the oldest and most loved of all the sons of the papal anti-Christ, while in the Eastern world the waters of the great Euphrates, symbol of the Mohammedan power, are being dried up that the way of the kings of the east might be prepared.

These are but some of the political signs which the watchers of faith and hope can read in the word of God on the one hand, and in the page of the newspaper on the other.

(c.) Along with this are the Jewish signs and the marked movement of today, and contrary to all past history of Israel. It is a spontaneous movement in exact fulfilment of the vision of the dry bones in the prophet Ezekiel, where we are distinctly taught that the national revival is to come first, and then afterwards the spiritual quickening of the dry bones of the nation. In every quarter of the globe the sons of Israel are turning their hearts and faces homeward and preparing to purchase homes and establish their national organization once more in the land of their fathers. Thus Israel is turning homeward and Christ is coming soon.

(d.) The commercial and intellectual signs of prophecy are being strangely fulfilled. The whirling wheels of commerce, the rapid interchange of earth's increasing populations, the swift transportation of railroads, steamboats and electric motors, the unparalleled discoveries of science, the intense activity of the human mind, and the dividing up of every branch of knowledge into innumerable specialties, with all the marvelous results of the countless lines on profound and incessant research into every secret of nature, and every department of knowledge—these are facts peculiar to the last days of the nineteenth century.

A hundred years ago earth's kings sat on political thrones, or were at the head of victorious armies. Today they sit in the bank offices and railway exchanges, and at the centers of commerce and finance—earth's commercial kings.

Never was the human mind so intensely alive; never were the forces of human progress so active and aggressive; never was the vision of prophecy for earth's last age so manifestly near.

(e.) The moral signs of our time are very dark. It is an age of unexampled crime and Satanic ingenuity in new forms of wickedness, and new deceptions of temptation. Daniel said of old "The wicked shall do wickedly, and none of the wicked shall understand." And this is frightfully true. That expression "understand" is strangely suggestive of the agnosticism of our day. Daniel does not say that men shall be positively atheistic, but they shall simply not understand, and that is just what the agnostic boasts. It is purely an inactive faith, for all he claims is purely "we do not know."

Do you ask me whether I am a pessimist or an optimist, I say with the same breath I am both. As I look at the dark shadow I say, it is very, very dark, never was it so dark before. But as I look at the light which casts it I say "the morning cometh," and the depth of the darkness is just caused by the brightness.
of the dawning that is looming in the east.

(f.) Spiritual signs. These are very bright and full of hope. It is an age of revival. It is the time of the preparation of the bride. The Spirit is turning from the great Gentile systems to the Jewish, and the Lord's coming and the quick return of Christ is the foundation of all this wonderful movement. The fine linen is the righteousness of all the nations, and the bride who has made herself ready. And to her preparation of the bride. The cry is going forth, "The marriage of the Lamb has come and His wife has made herself ready. And to her the fine linen is the righteousness of all the nations, and the bride who has made herself ready, and the Lamb is the King of kings and the Lord of lords." 

(g.) The missionary signs. This last call is already going forth. The great missionary movement of our time is one of the most solemn tokens that the Lord is near, for "This Gospel of the kingdom shall be preached unto all the world, and then the end shall come." The Gospel as a witness is sweeping forth on every hand. Wedding cards are being sent to the world of the unevangelized. The swift messengers are hurrying forth into the highways and the hedges to compel them to come in that His house may be filled.

The missionary movement is only about one hundred years old, and it has multiplied in the last twenty years as much as in all the years before. There is no reason why another generation should not see it extended to every unoccupied field of the globe, and fulfilling the one last condition that seems to precede the Lord's return—the universal evangelization of every tribe and tongue. This should not be construed to mean the conversion of the world.—Ed.

Surely we have blessed cause to be looking forward with glad intelligence and immediate expectation for the coming of the day of God.—A. B. Simpson in C. and M. Alliance.

SANIFICATION.

(ENDED.)

THE obtaining of this Grace has a human and a divine side. In some passages of Scripture, such as Lev. 20:7, and 2 Cor. 7:1, man is represented as the active agent.

In other passages, such as 1 John 1:9, and Eph. 5:26, a divine power is represented as the active agent. We learn from this, that man has something to do in the accomplishment of this process, notwithstanding "God performs to will and to do within us his good pleasure."

Man's part consists in consecration, in submitting his will to the will of God, in resisting the devil, striving against sin, rendering obedience to God, exercising a living faith, praying fervently and trusting. All this can only be performed through God's help. To God belongs the cleansing, purifying, sanctifying, and out-pouring of the Spirit and sealing, 2 Cor. 1:22.

The means employed.

First, obedience to the truth. 1 Pet. 1:22. "Seeing ye have purified your souls in obeying the truth through the Spirit unto anheigned love of the brethren, see that ye love one another with a pure heart fervently."

John 17:17, "Sanctify them through thy truth; thy word is truth."

Eph. 5:26: "That he might sanctify and cleanse it with the washing of water by the Word.

1 John 1:5: "But whose keepeth His Word, in him verily is the love of God perfected, hereby know we that we are in Him."

Second, faith is the procuring cause.

Acts 15:9: "And put no difference between us and them, purifying their hearts by faith."

Acts 26:18: "To open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of their sins and inheritance among them which are sanctified by faith that is in me."

Eph. 3:17: "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love."

Third, the stoning of Christ.

Heb. 10:10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

Heb. 13:12: "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."

Fourth, chastisement from the Lord.

Heb. 12:10: "For they verily for a few days chastened us after their own pleasures; but ye for our profit, that we might be partakers of His holiness." Obedience to the truth, and the exercise of a living faith are man's prerogatives under divine guidance; the application of the stoning blood of Christ is God's prerogative in the perfecting of holiness. Chastisement is a stroke of love, that God applies for the health of the soul. In the acquisition of holiness, man's part of the work is generally gradual, not necessarily prolonged; God's is instantaneous, and will be accomplished as soon as man fills the conditions upon which it is promised. Therefore it may be said, that the work is both gradual and instantaneous.

Results of being Wholly Sanctified.

1st. What it does not do: It does not materially effect the knowledge or judgment of the individual. It does not remove the infirmities that cling to the flesh. It does not eradicate the passions, but restores them to their lawful uses. It does not exempt from temptation, nor from apostasy. It does not bring absolute perfection, neither angelic nor Adamic.

2nd. What it does: Its effects are not mainly in the outer life; as conversion changes the whole tenor of the life, and produces a pure morality. It mainly effects the in-
EVANGELICAL VISITOR.

n life: The entire man must become submissive to the will of God, hence it produces true humility. It perfects the love of God in the soul.

I John 2:5; 4:17-18: It gives a perfect peace.
Psa. 37:37: It renders implicit obedience to God.
I John 2:5: It frees from sin
Rom. 6:22: It gives heart purity.
Matt. 5:8: By it we are induced into the glorious liberty of the children of God.
Rom. 8:21: The old man being crucified and put off.
Rom. 6:6; Eph. 4:24: The new man is fully put on.
Rom. 6:22: The end is everlasting life.

THE LOVE OF GOD.

EXTRACTS FROM LEAVES OF HEALING,
BY JOHN ALEX. DOWIE.

VERY briefly this morning, I speak to you from the first words of the 14th chapter of 1st Corinthians. "Follow after Love."

LOVE AND LUST DIFFER AS WIDELY AS HEAVEN AND HELL.

Much has been said, much has been written, and much has been sung concerning Love, when all that the poor wretches who spoke, or sung or wrote meant was simply lust, hell-born, damning lust.

This love, so-called, merely sees a lovely face, a lovely form. Perhaps the form is padded. Perhaps the character is feigned, and the sweetness of the lips veil the bitterness of the heart.

Perhaps the form of beauty is like a beautiful temple, enshrined at its center like the Egyptian Temples of old, which gleamed with amber and gold, magnificent in architecture. You passed through chamber after chamber, more and more beautiful, until you came to the altar within the great temple where the priests were attending this music, and the lamps were burning low, and the incense filled the temple. A golden curtain was hanging in front of the god, and when at last at a given signal that curtain was slowly raised—ah, it was to see what?—A slimy toad from the Nile, a serpent, or at the best, a bull calf there, in the place of the god.

So it is often that a beautiful outward form will conceal a depraved heart; and a man or a woman, who has a magnificent exterior indicating power and beauty, will have within a dirty, vile, filthy thing upon the temple of his or her heart; and, the desire for such is called love. It is not Love. It is lust. And love and lust are as far apart as heaven and hell.

GOD HIMSELF IS PURE LOVE.

But the Love of God, God's own Love, the Love which God Himself is, that alone is pure. However diverse the names we may give to God, His nature and His name is Love. * His Wisdom, Knowledge, Faith, Hope, Justice or Benevolence is Love Every Divine Power in God is Love. For God Himself is pure Love, and all that God has made was made in Love.

IT WAS LUST THAT MARRED GOD'S PERFECT WORK.

It was the devil inspiring a woman to disobey her God, and to conceal from her husband a discovery that she supposed would make her happy and even superior to him. The devil tempted Eve with the apple of discontent to take of the forbidden fruit, and become as God.

When she said, "God hath said we may not eat." He said, "Yea, hath God said," and he started to discuss the question as to whether she and Adam had not erred as to what God had said. He pointed out that God had put the tree there, and asked, "Would God have put it there, if He did not mean you to take of it?" * She took that which was beautiful to the eye, and as she thought, would be very pleasant to the taste, and she obeyed the devil, and the consequence of the disobedience was that the devil seduced her, and her first-born child was a murderer. He slew his own brother, and turned this earth into a hell, and all his race had to be swept off at the flood.

IT WAS LUST THAT DAMNED HUMANITY.

Love, or paint about Love, I should not seek her own, but Love will seek the other's blessing. If I were to write about Love, or sing about Love, or paint about Love, I should
paint entirely different from what I have mostly seen.

**LOVE AT ITS HIGHEST IS A CELIBATE.**

Now, do not misunderstand me. Love at its highest in humanity is a celibate, unmarried but to God. He who came to this earth and was conceived in the Virgin's womb and born 1900 years ago, a man, a pure babe, a pure boy with every power, and all the virility of a pure man, was a celibate. Every woman was to Him as His mother. And Love at its highest is always a celibate. I know something of this, because in my ministry I see women, sweet women with gray hairs. The loveliest women I know sometimes are the oldest. Little maidens who have not yet reached the fulness of their maidenhood, sweet girls, in the first blush of their maiden life; women that have just entered into their married life, comely matrons. I have seen them in hundreds, in thousands, in tens of thousands, and laid these hands upon them, and asked God that every woman should be to me as my mother.

Love must be a celibate at the highest. If it sinks into lust, it has lost its wings. It can not soar to heaven. It gropes. It crawls. The wings of faith and hope are gone. It is a groping serpent on the earth.

Hence it is that the day will come when we will understand that in Jesus Christ there is neither male or female. Hence it is that the day will come that in Heaven they neither marry nor are given in marriage, but are as the angels in Heaven. Hence it is that Love will find a procreative power without lust. Hence it is that the Holy Ghost overshadowing, will do what no other overshadowing has ever done: bring forth purity.

Love was born in a manner from a woman that never knew man. Love grew up into youth and manhood and never know woman. That Love sits on the throne of the universal empire.

**I FOLLOW AFTER HIM.**

"Follow after Love;" after Him, the child of the Father's Love, the Virgin's son. She who never knew man gave Him birth, and He who never knew woman, sits on the highest throne in heaven. I do not know whether you understand that; but love at its highest is a celibate. There are some that are eunuchs of women. There are some that are eunuchs for the kingdom of heaven's sake.

If you can be that, it is the highest; it is the best, but "It is better to marry than to burn," and "Marriage is honorable in all and the bed undefiled; but whoremongers and adulterers, God will condemn." Love must be a celibate, but I must say that if you marry; you will have "trouble in the flesh," as Paul says. You certainly will. The day comes when you get to understand things better; and I want the married to be as if they were not married, says the apostle, and those that are rich to be as if they were not rich.

I want men and women to live apart and above these things; to let these things be subordinate, and then to stand above even these bonds that God approves. But they are bonds. He that can receive it, let him receive it. He that can not, can not.

I want you to understand, I want you to know. I want it to be a power in your life; that the Love of God is the supreme thing, and that the God of Love is willing to come into your heart, your home, your life, the city, the world, and intends to rule there.

**THE WAR SPIRIT.**

War is sometimes a terrible necessity, and then "Jehovah is a man of war" (Ex. 15:3), "Jehovah mighty in battle." Ps. 24:8. Then all the powers of heaven and earth combine against the enemies of God. The stormy wind fulfills his word (Ps. 148:8), the stars in their courses fight against his foes, the rushing floods sweep them away (Judges 5:20, 21), and fresh pages are written in "the Book of the wars of Jehovah." Num. 21:14. This has ever been the course of history and of providence, and shall be until "the war of that great day of God Almighty" (Rev. 16:14); when he shall make wars to cease to the ends of the earth; shall break the bow and cut the spear in sunder, and burn the chariot in the fire, shall say to earth's contending hosts, "Be still, and know that I am God," and shall bring in the reign of everlasting peace.

"War is hell," said Gen. Sherman,—but hell is a divine institution, "prepared for the devil and his angels." Matt. 25:41. The Assyrian of old, with all his rapacity and ambition, was but the rod of God's anger, who unwittingly and unwillingly was accomplishing the divine purpose in chastising an hypocritical nation, the people of God's wrath, and who in turn was to be punished for his own crimes. Is. 10:5-19.

War is thus sometimes a national necessity—and wars and fightings come of the lusts that rage within men's hearts. James 4:1. But not all are called to war. Government is a divine institution, but all are not called to govern. It may be duty to arrest, imprison, try, condemn, punish, and even execute men, but it may not be your duty or mine,—it is the duty of the magistrate who has sought and accepted the honors, responsibilities and emoluments of office, and who "beareth not the sword in vain" Rom. 13:4; and so we stand aside and avenge not ourselves, but rather give place unto the wrath (Rom. 12:19),—whether it be the wrath of the magistrate who executes temporal punishments, or the wrath of God "revealed from heaven against all ungodliness and unrighteousness of men. Rom. 1:18.

Franklin said, "There never was a good war, nor a bad peace," and so-called holy wars have sometimes been among the worst; yet there are things worse than war. But war often fails to accomplish what gentleness would have effected. The civil war in America set free the slaves; yet the money it cost would have bought every slave one by one, and would probably have left enough to have given each man a farm. But men sinned and so must suffer, for how truly it is said of them, "The way of peace have they not known."

Moses organized a nation and founded a government which stood against the world, and sometimes was obliged to engage in war to protect itself or to chastise the heathen
around. Then the Lord commanded wars and went forth before the armies of the Lord of hosts—of armies.

Jesus of Nazareth founded no government, gave no laws, organized no nation. Moses found three millions of people without laws and gave them laws needful for the protection of the nation, and the preservation of individuals. Christ found the Jews already under two sets of laws, Roman and Jewish, so he gave no laws for national conduct, but rather gave rules for the conduct of individual life. Hence his gospel and his church go into all the world, not meddling with the world's governments, but bearing glad tidings to all people and proclaiming peace on earth and good will to men. Christ found the laws for national conduct, but rather gave rules for the conduct of individual life. Hence his gospel and his church go into all the world, not meddling with the world's governments, but bearing glad tidings to all people and proclaiming peace on earth and good will to men. Christians are therefore in subjection to the powers that be, which are ordained of God" (Rom. 13:1), but as Christ's kingdom is not of this world his servants do not fight even to defend their own Master (John 18:36); and the only military order the Captain of our salvation ever gave was, "Put up thy sword into the sheath" (John 18:11), and he has never ordered it to be drawn out again.

Said Spurgeon, "I am always glad to hear of soldiers becoming Christians, and sorry to hear of Christians becoming soldiers." "Go, from my face. —Still more beautiful and blest Does she seem.
Shines her soul's unsullied light Like the radiant image, bright, Of a dream.
In her hands, now warm with toil, I can see Patient deeds of thoughtfulness, Untold labors wrought to bliss, Lovingly.
Mother! these poor words of mine Little tell.
This my heart would proudly say That thy daughter, far away, Loves thee well.
Wishes for a gift of gifts; But none other
Than of love—a wealth unmeasured Does she bring—all sweetly treasured For her mother.

EVANGELICAL VISITOR.

HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." —Psalm 114:12.

TO MY MOTHER.

Eyes of brown my mother has, Dark and clear.
Rich the aurora of her hair, Which the silver gathering there Makes more dear.
On her brow, once smooth and fair, I can trace Lines of care and anxious thought; But the deeper they are wrought On her face.—
Still more beautiful and blest Does she seem.
Shines her soul's unsullied light Like the radiant image, bright, Of a dream.
In her hands, now warm with toil, I can see Patient deeds of thoughtfulness, Untold labors wrought to bliss, Lovingly.
Mother! these poor words of mine Little tell.
This my heart would proudly say That thy daughter, far away, Loves thee well.
Wishes for a gift of gifts; But none other
Than of love—a wealth unmeasured Does she bring—all sweetly treasured For her mother.

A TOUCH OF HARD TIMES.

Despite all the appalling cases constantly reported of the fatal effects of eating pork in any shape, many people persist in the practice, and sooner or later pay the penalty in such parasitic suffering or in cancers, consumption or other fearful forms of senility.

Diphtheria, catarrh, salt-rheum, erysipelas, or St. Anthony's fire, and all forms of pork diseases admonish us that an ounce of prevention is worth a pound of cure. That pork grease is entirely emetic, and that it causes all the aforesaid disorders and other deadly diseases. "A word to the wise is sufficient."

"I have learned in whatsoever state I am therewith to be contented." The woman who gets tired of her home and work and thinks her life is being wasted, we want to tell you it is easy to be contented and easy to be discontented. The companionship of your own family is more precious than any to be found outside the home. Don't imagine you have less enjoyment than all others. Don't lose your temper and speak harshly. You have no idea how much you can brighten the home life until you try. Domestic cares may often chafe, but woman's truest happiness comes through the home.—Ex.
EVANGELICAL VISITOR.


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

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

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"ELDER SAMUEL ZOOK, Tress.

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

PUBLISHERS' NOTICE.

To Subscribers.—Our terms are cash in advance.

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

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

4. Renewals may be sent in at any time, and your credit will be promptly shown on the label.

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

To the Poor.—Who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents.—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

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

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

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to H. N. Engle, Abilene, Kansas.

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

Abilene, Kansas, July 1, 1898.

ADDRESSES OF MISSIONARIES.

Eld. Jesse Engle
Mrs. Elizabeth Engle
H. Frances Davidson
Alice Heise

Bulawayo, South Africa.
Matabeleland, South Africa.

Miss Barbara Hershey, Johannesburg, South Africa.
D. W. Zook, No. 144 Bharrambolah St., Calcutta, India. Care of D. H. Lee.
J. L. Long, 48 G. Buff, Yokohama, Japan.
Miss Hettie L. Fernbaugh, Fez for Mequinez, Morocco, N. W. Africa.

BENEVOLENT FUND.

Abilene, Kansas...........$2 00

FOREIGN MISSION FUND.

No. 50..................$27 12

Be sure to read with care A. B. Simpson's thoughts under the Selection under "Looking for and Hastening Forward." It presents important truths relative to the Second Coming.

On the 17th ult., Bro. J. G. (Case) and wife arrived from Los Angeles, Cal., where they had been for some time. They will spend some time in this county. We have not learned of their purpose as to future work.

We have only very limited information of a very interesting meeting in progress in Brown county, Kansas. We are glad to know that there are hopeful indications of peace in consequence of the same. Bros. Noah Zook and wife and A. L. Eisenhower and wife are laboring there.

We are glad to know that a number of base-ball teams in this state have disbanded, the one located at our own city being among the number. Not that we glory in the financial loss which has come to the stock-holders, but we have failed to see anything morally elevating or spiritually progressive come to any community in consequence of the base-ball craze.

A number of our readers may have had access to G. D. Watson's articles in The Way of Faith touching on "Election." The thought he presented implied that there is, in the Gospel Age, an election from among a called-out company. We would say that there is more truth than fiction in the statement. The average reader, however, seems to be at a loss to comprehend it.

Did you ask, What is the editor's attitude on the Liquor Question? We think that "legalized murder" is a good title for the traffic where it is carried on under a licensed system. And where it is carried on without a license it is murder just the same. In addition it is a form of taking human life which is often more painful and attended with a greater degree of sorrow and suffering than that which is committed in cold blood. But so mote it be until the King comes.

A card written by Bro. S. H. Zook, from Sedgwick, Kans., June 23, brings the following: We are on our way with victory in our souls. Praise the Lord! We had a blessed time at the dedication of a church among the Russian Mennonite Brethren. There were present a very large crowd of people. They used a large tent in which German services were held and in the church English was exercised. Both places were crowded.

The Lord gave utterance to His Word to the glory of His name.

Bro. S. H. Zook left recently on a mission to the southwest in "regions beyond." He stopped to spend some time in Harvey county, Kas., and later in various parts of Oklahoma, where he and Sister Zook had been engaged in gospel work at intervals during the past few years. It is his purpose (D. V.) to enter upon Mexican soil by autumn, carrying the Gospel to much neglected regions there. It is hoped that some one will accompany him later. Let us pray that the self-sacrifice on the part of our brother may not be in vain in the Lord. Sister Zook, with their family, remains in Abilene, Kansas.

You may not approve of all that Dr. Dowie says in the extracts in this issue under "The Love of God." Inability to comprehend its significance, or unwillingness to submit to the measuring line, may be the cause for dissenting from the policy outlined. Nevertheless, it will give the soul which is hungry after the deeper truths something to think about.

God's ideal with the human race as a whole is in futurity; yet individuals are now asked to "walk in the light" as it dawns upon them. And we do well so to walk lest a gross darkness overtake us. The Doctor is about right in his expression after all has been carefully weighed with the Word of Truth.

Where are the churches drifting to? is a question frequently asked. And very pertinent too. A partial answer is given by carefully perusing the following: "The beautiful little operetta, Bo-Deep, which was given at the opera house (Abilene, Kansas) Tuesday night "was well received and immensely enjoyed. All the little ones had their parts down to as near perfection as could be expected, and the unique costumes and laughable situations convulsed the audience with laughter." And all this, countenanced by the multitude, in the interests of church finances! Well, we are not in sympathy with it.

FRATERNAL ORDERS.—The June number of the Cynosure is full of telling truths of the fallacy of fraternal (?) orders. It gives numerous statistics showing how that many of these orders are able to stand only by a constant addition of members, and when that cannot be effected, the whole business is ready to collapse. The poor are at the mercy of the rich and many an individual is ensnared into the snare of getting something for nothing—of course at the expense of some body else. But God will bring all these things into judgment; and during the reign of righteousness—which is immi-
EVANGELICAL VISITOR.

FALLING AWAY.—Various writers have different ways of expressing the same truth. Different views are also held concerning what to some may seem to be important doctrines. In a recent issue a writer gave expression to what might easily be interpreted to be the thought of “once in grace always in grace.” It is not probable and scarcely possible that any two writers will agree on all questions of orthodoxy; and we are not here to make them agree. Our readers are, however, supposed to think for themselves and decide intelligently on all questions of vital import. We should not foster contention about things which are non-essentials. That we, personally, are not in sympathy with the above issue has been frankly expressed in this column. Nevertheless, we do not believe much in “falling away.” Our mind is set on obtaining the prize—sorbed—not in eternal destruction, but in the obtaining of eternal salvation. To know that we are “bought back” should bring sufficient zeal into our lives to keep the devil at bay with all thoughts at “drawing back to perdition.” We believe that the soul who has once been an orphan in the very Christ will have a hard time of getting away from God.

To His Name.—Faith is a gift of God. Hence it is the faith of God. But He does honor it, according to His Word, wherever He finds it. It is indeed humiliating to know that He does this by His unworthy servant. To the honor of His name, we are frequently constrained to “tell of His wonderful works to the children of men.” Our “life of faith” is not a “living by sight.” God marvelously supplies our needs. We do not, as a rule, respond personally to such who are used of God on this line. But we might frequently encourage some soul to be faithful to duty by saying that the cash or the kind of years we have been measureably absorbed—not in eternal destruction, but in the obtaining of eternal salvation. To know that we are “bought back” should bring sufficient zeal into our lives to keep the devil at bay with all thoughts at “drawing back to perdition.” We believe that the soul who has once been an orphan in the very Christ will have a hard time of getting away from God.

Glad Tidings of the Kingdom.—We appreciate much the privilege of submitting a clipping from a private letter written by a recently converted friend to Bro. Noah Zook and wife. He seems to have obtained a glimpse of, and to be inspired by, “the good news of the Kingdom” and “the glad tidings of great joy which shall be to all the people.” We believe the day is coming when many will allow themselves to be freed from creed and form and ceremony—such as has been a bond to them—and catch the inspiration of God’s message of a better day to mankind. Our friend writes as follows:

Dear Brother and Sister: May the Lord bless you in your labors in the cause of the Cause of the Blessed Master. We are glad to say that our food, raiment and shelter have been the least of our concern since our consecration to Him, even though frequently the needs of a day were upon us. Praise His name! For He has done it all.

GLAD TIDINGS OF THE KINGDOM.—We appreciate much the privilege of submitting this clipping from a private letter written by a recently converted friend to Bro. Noah Zook and wife. He seems to have obtained a glimpse of, and to be inspired by, “the good news of the Kingdom” and “the glad tidings of great joy which shall be to all the people.” We believe the day is coming when many will allow themselves to be freed from creed and form and ceremony—such as has been a bond to them—and catch the inspiration of God’s message of a better day to mankind. Our friend writes as follows:

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NOTICE.

In THE last number of the Visitor (June 15) reference is made by the editor to the work of the Committee on the Almanac. We would therefore call the attention of those who were named at Conference to take charge of the collection of the names and addresses of the members in their respective districts to be very particular to get all the names in their districts and sub-districts and place them in alphabetical order.

Care should be taken to spell the names properly, placing the husband’s name first, then the name of the wife, followed by the unmarried children who are members of the church, always placing the name of the district at the head of the list and giving District, County, and State. The initial letter designating the offices held by the members of the church should be placed before the name.

Then when the list is completed, add the names and address of all the officials of the church in their district; but these should be accompanied by a certificate from the elder in charge, thereby showing that the names so given are correct and that the officials of the church as represented. We trust that all will see the importance of being careful not only to give all the names and addresses, but, to give them correctly; as it will be readily seen that we cannot correct any errors after the names come into our hands. It is also the design to publish in connection with the names such statistics and other church matters as may be interesting and instructive to the general reader. We would also invite reports from the different Missions established by the church as well as the names of those who have charge and who are connected with them. Give the correct name and full name of the Mission.

Returns should be made of all reports and list of names by August 1st next. We would yet add that with the report it is necessary that each district should
designate the number of copies wanted; and while we do not think the cost will be much, yet the larger the number ordered, the less, comparatively, will be the price per copy.

All communication relating to this matter should be addressed to

HENRY DAVIDSON.

Clayton, Ohio.

LITERARY.

THE INDEPENDENT. Twenty years ago the weekly religious papers were nearly all large sheets, like the dailies. One after another they reduced to the size of The Scientific American, or even to half that size. The Independent of New York, a most comprehensive weekly paper, announces that with its first issue in July it will appear as a weekly magazine of the size of the Century. It will have a cover, and usually 84 pages, which will be increased as necessity requires. It proposes with the altered form to maintain its full quota of able writers, and its various editorial departments, covering religious, political, social and literary matter, to which it owes its prominence. It will not be illustrated, except as its admirable series of maps illustrate the events of current history. The price at the same time will be reduced from three dollars to a uniform rate of two dollars a year and single copies from ten cents to five cents.

LITERATURE FOR SKEPTICS.—Number 33 of H. L. Hastings's series of Anti-Incarnate literature has come to our hand by the kindness of a friend. It is entitled "The Testimony of History to the Truth of Scripture." It is a booklet of about 200 pages and is full of historical illustrations of the Old Testament gathered from ancient records, monuments and inscriptions, by Rev. Geo. Rawlinson, M. A., also additions by Prof. H. B. Hackett, and an interesting preface by the Editor. It is a well-gotten up and interesting work. We recommend it for work among candid inquirers who are of a skeptical turn of mind as to the historical accuracy of Holy Writ. Address the author at 47 Cornhill, Boston, Mass. Price 35 cents.

THE LADIES' HOME JOURNAL. Among other interesting things in the July issue of The Ladies' Home Journal is a lengthy article under "A Peace Loving People," by Clifford Howard. He describes at length the origin, customs, and manners of our German Baptist Brethren designated by him as Dunkers. A large engraving, showing them as observing the ordinances of Feet-washing and Lord's Supper, accompanies the above article. The apparent humility, simplicity and devotion which is therein represented is indeed inspiring.

CHURCH NEWS.

LOCAL CHURCH NEWS.

BUFFALO MISSION.

As it is specially requested, we publish in this issue the following itemized report which was withheld from report in last issue:

DONATIONS.

A Brother, State College, Pa. § 5.00
Bethel Church, Rainham, Ont. 6.00
Catharine Baker, Nottawa, Ont. 1.00
Jacob Wilhelm, Sherkston 1.00
In His Name, Pa. 5.00
Leah Ebelsman, Buffalo, N. Y. 1.00
Sister Baker, Clarence Center, N. Y. 50
Sister Berry, Clarence Center 1.00
Waterloo District, Ont. 20.00
Orlando Martin, Clarence Center, N. Y. 1.00
E. J. Kneelsling, Springvale, Ont. 2.00
Bro. Kaufman, Sondern, Pa. 1.00
A Sister, Clarence Center, N. Y. 6.00
Nancy Eberesole, Clarence Center, N. Y. 1.00
Amanda Eberson, " " 1.00
Monthly offering " " 1.00
Sister E. Berry, " " 10.00
A Sister, " " 2.00
A Brother, Pa. 3.00
William Vennatter, Frognore, Ont. 50
Collection on Dedication Day 37.18
Malinda Richard, " " 1.00
Bertha Climenhagas, Buffalo, N. Y. 50
A Brother, Pa. 5.00
Jacob Hershey, Pa. 2.00
Sister Zerker, O. 1.00
A Sister, Lebanon Co., Pa. 2.00
D. K. Fortna, Culbertson, Pa. 1.00
Daton District, O. 2.75
Christ Winger, Springvale, Ont. 1.00
E. Baker, Markham, " 1.00
Joseph Steckley, Markham, " 1.50
A Brother, Bridgburg, " 5.00
N. G. Hershey, Kansas 1.00
L. B. Heise, Victoria Square, Ont. 1.00
Sister Heise, Clarence Center, N. Y. 5.00
D. V. Heise, " " 100.00
Mr. Dohn, Buffalo, N. Y. 5.00
S. Nis, Stanford, Ont. 1.00

Total $242.48

EXPENSES.

Total Expense $283.10
Due Mission $40.62

J. W. HOOVER.

25 Hawley St., Buffalo, N. Y.

PERRY STATION, ONTARIO.

The love-feast was held at the Wainfleet church, June 4th and 5th, with good attendance both by the outside people and members. The latter were well represented both by lay-members and ministering brethren from different parts of the Brotherhood. We were also glad for the presence of Bros. H. L. Shirks of Chicago Mission, M. Shirks of Yellow Creek, Ind., and D. Steckley of Kansas. We believe it was well for us to meet together on account of God's blessing. The seed sown will fall upon good ground, and I trust the occasion will long be remembered on account of the wonderful power of God displayed.

Yours in Christian love,

CHRISTIAN SIDER.

CHICAGO MISSION.

Financial report for month ending May 15, 1898:

EXPENSES.

Balance due Mission § 8.00
Mistake in last report's credit 5.00
Oil 35
Stove repairs 50
Groceries 8 63
Hall rent 12 00

Total $35.48

DONATIONS AND CREDITS.

Sister Fahrney 1.00
In His name 1.00
Bro. Hershey 1.00
Bro. Martin 1.00
A. Heise 5.00
Chicago S. School 2.00
Bro. and Sister Domker 1.00
Rent 5.00
Collection 2.00
In His name 2.00
Bro. Sexton Bowers 25.50

Total $46.50

Balance on hand $11.02

B. L. BRUBAKER.

Englewood, Ill., 6021 Peoria St.

FROM THE FIELD.

A VOICE FROM THE FIELD.

"Beloved, follow not that which is evil but that which is good. He that doeth good is of God; but He that doeth evil hath not seen God."—3 John 11.

DEAR readers of the VISITOR: We come again greeting you in Jesus' name. After much prayer and waiting upon the Lord we again left our home on May 12, 1898 and came to Harrisburg, Pa., to the Messiah Home. Attended service in the evening, meeting a number of Brethren and Sisters.

Arrangements having been made, we left Harrisburg at 12:01 for Clarence Centre, New York, where we arrived at 3 o'clock. Brethren meeting us, they conveyed us to their homes. After tea, we met in church for worship. We enjoyed the meetings during the feast at
that place. It was a real spiritual little feast.

On Sabbath afternoon, the 15th, it was our privilege to meet quite a number of God's little ones at the dedication of the Brethren's Mission Chapel at Buffalo. The dedication sermon was preached by Elder Henry Davidson. The next day we, with others, came to the Falls to see the wonders of creation.

On Tuesday morning we met quite a number of the dear Brethren and Sisters from the States and Canada at Suspension Bridge. Boarding the trolley car to Queenston and by way of boat we came to Richmond Hill, where the Brethren met us and conducted the service at their meeting house. Finding our way, we were kindly cared for. Finding, howver, that we could be better situated, we accordingly arranged with Captain Newman, where a few rooms were secured with pantries and cooking apartments, where our temporary stay may be until we will be permanently located.

We have had a letter of introduction to Mr. Newman by our friends in Cape Town. He has done much to make us comfortable. Our tent not having arrived, we appreciate this favor very much. His wife has died recently and he is passing through the ordeal common to such bereavements. Notwithstanding his noble extraction of English blood, having been an officer in the British army at the age of sixteen, and having served in a military capacity for twenty years, he respects what he believes to be true Christianity, bowing with us in our family worship. May the Lord compensate him for his more than a cup of cold water.

While he absolutely abhors the half-hearted missionary work, much of which he has come in contact with in his military career, he nevertheless strongly approves of missionary efforts when its votaries live as they preach. May all who go forth as missionaries observe the command of Jesus, “Be ye wise as serpents, but harmless as doves.” It is sad to learn of the low reputation that to many of the missionaries have. May a mighty “shaking of the dry bones take place.”

This place has between three and four thousand inhabitants and sprung up within a few years; and although in the interior of South Africa, it has some of the modern improvements. The moral atmosphere is however not above the standard of the age. The usual hum of business prevails, and true Christianity has a second, if not a still more inferior place in the average mind. A few churches exist, but the spirit of devotion is rather at a low ebb. The moral condition of the natives is beyond description, as among all absolutely heathen tribes. It can only be the “long suffering of God” that bears with a world of wickedness, since He “wills not that any should perish, but that all should come to the knowledge of truth and life.” Oh may the gospel message be hastened and yet many be gathered in before the Ark will be closed.

Soon after our arrival, arrangements were made to find a suitable location for
a Mission. Having had the promise of a tract of land by the Charter Co., we at once consulted the authorities, and after due arrangements were made, took a journey into the Matopas (Matopa hills, or Mts.) After a search through the valley we found a spot well watered, and sufficient land to locate; which later proved to be staked, and hence considered to be private property. This would have been a desirable place, for the reason that it is claimed that from two to three thousand natives are in this vicinity with no missionaries. We hope, however, soon to make some permanent arrangements for the work. May the abiding comfort of the Holy Spirit be with all the Israel of God.

Elder Jesse Engle.

For the Evangelical Visitor.

FROM INDIA.

DEARLY Beloved in the Lord: "The Lord is my rock, and my fortress and my deliverer; my God, my strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower."—Psa. 18:2. Praise the Lord! Those are wonderful days to our souls. We have been humiliated in the most wonderful manner. The Father has been taking us through a purging process, and we believe preparing us for His work that we may bring forth more fruit.—Jno. 15:2. Bless His holy name! We feel like singing as never before in all our lives. "Where He leads me I will follow, I'll go with Him, with Him all the way." We love this "High way of Holiness" more and more, and are impressed with the narrowness of the way. It is so narrow that "the unclean shall not pass over it." But the redeemed of the Lord shall walk there." Praise the Lord!

There has never been known such a time in this city as has come to pass during the last couple weeks. There was first a breaking out of the bubonic plague which caused a great excitement among the people and a great commotion of the natives from the city to the surrounding country. For a few days the trains could not carry all that wished to go. Then a riot broke out, but was suppressed before much danger was done. By looking into the papers we notice that this awful pestilence is spreading to other cities of this country. It is thought by many that it will yet spread over the whole of India. God is certainly visiting India with a very great scourge. Let us pray very earnestly that by these visitations many, who are now in awful idolatry and sin, may be liberated and brought to the knowledge of the truth and live, and to serve the living God. As we hear the rumors of wars and the accounts of great blood shed throughout the world we are made to believe that these are the putting forth of the fig tree leaves and that the coming of the Son of Man is near at hand. "Watch therefore for ye know not what hour your Lord doth come. — Mat. 24:32,33,42.

In all these things we feel like trusting our Lord, knowing that "he is able to keep that which (we) have committed unto him against that day."—Tim. 1:12. There has also been a preciousness about the promises of Psa. 91:12; 17:18; Prov. 3:23-26, and Isa. 26:3 that we never realized before. "Glory to Jesus! We are putting most of our time upon the language and are wonderfully blessed and helped in the study of it. We are interested in the people about us and have a great burden for their souls. Will all who read this pray that a door of utterance be opened unto us, that we may lift up our voice and cry aloud and spare not and that the Word be preached in the "demonstration of the Spirit and of power." Yours for India's lost, D. W. ZOOK.

Caleutta, India.

OUR YOUTH.

CHARACTER IS MORE THAN REPUTATION.
"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

PARENTAL RESPECT.

Just listen! I've something to tell you: Be kind to your parents, my boy; For when they have gone, the remembrance Of each kindly deed will bring joy.

To look o'er the pest, when they've left you— How shame with your sadness will blend, If fresh to your memory there cometh, Some former unkindness to them!

And should you pass over before them, What comfort in this world they find, The child who from us has departed Was never, no never, unkind.

Be sure, then, always to obey them, Nor from their commands turn away; According to God's holy Bible, "Twil stand to your credit some day.

Be sure that you're always respectful In speaking of father— the brand Of an unworthy child is upon you, If you speak of him as "the old man."

With reverence speak of your mother, It will ever dishonor your name To speak of her as "the old woman"— Such base disrespect is a shame.

And when they are aged and he'pless, Add e'er to their comfort and joy; Then they'll say, 'neath your care and protection, "Thank God for our kind, loving boy!"

—S. K. Wheatlake.

POWER OF A KIND WORD.

MANY years ago a poor German immigrant sat with her children in the waiting room of an Eastern station. A lady passing to a train, struck by her looks of misery, stopped a moment to speak with her. The story was soon told. Her husband had been buried at sea. She was going to Iowa, and it was hard to enter a strange world alone with her tabbies. The stranger had but one instant. She pressed a little money into the poor creature's hand, and said: "Alone? Why, Jesus is with you! He never will leave you alone!" Ten years afterward the woman said: "That word gave me courage for all my life. When I was a child, I knew Christ, and loved him. I had forgotten him. That chance word brought me back to him. It kept me strong and happy through all my troubles."—Philadelphia Methodist.

THREE GOOD LESSONS.

ONE of my first lessons," said Mr. Sturges, the eminent merchant, "was in 1813, when I was eleven years old. My grandfather had a fine flock of sheep, which was carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of books than of the sheep was sent also, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grand-father and complained of it. I shall never forget the kind smile of the old gentleman as he said, 'Never mind, Jonathan, boy; if you watch the sheep you will have them.' 'What could grandfather mean by that?' I asked. 'I don't expect to have a sheep.' I could not exactly make out in my mind what it was; but I had great confidence in him, for he was a judge and had been in congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: 'Thou hast been faithful over a few things, I will make thee ruler over many things.' I began to see through it, 'Never you mind who neglects his duty; be you faithful, and you will have your reward.'

'I received a second lesson soon after. I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio
who knew me came to buy goods and said, "Make yourself so useful that they cannot do without you." I took his meaning quicker than I did that of my grandfather.

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known an old tea-merchant called in to congratulate me, and he said: 'You are all right now. I have only one word of advice to give you: Be careful whom you walk the streets with.' And that was lesson number three."

And what valuable lessons they are! Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation-stones of character and honorable success.—Selected.

USE WHAT YOU HAVE.

WHAT is in thine hand? A broom? Use it for God. The broom of the domestic servant may be as truly used for God as was the scepter of David or Solomon. What is in thine hand? A trowel, a hammer, an ax, a chisel, or some other mechanical tool? Use it for God. Jesus Christ gave dignity to labor. He made the bricklayer a dignified man. The domestic servant may be as truly used for God as was the scepter of David or Solomon. Solomon. What is in thine hand? A broom? Use it for God. The broom of the domestic servant may be as truly used for God as was the scepter of David or Solomon.

Gladstone's long and successful career in England's parliamentary affairs and his vigor and usefulness even down to old age, may be attributed to his close adherence to the principles of the Word of God. In early life it was said of him that no man read the Bible more or knew it better. He has given the following as his testimony, from the standpoint of a ripe old age. "My only hope for the world is in bringing the human mind in contact with Divine revelation."—Sel.

Speak kindly in the morning. It will lighten all the cares of the day, turn sorrow into gladness, make the affairs of life move along more smoothly, giving peace to the one that thus speaks, and grateful joy to the one that hears. Speak kindly at the evening hour, for it may be that before the dawn of another day some tenderly loved one may finish his or her span of life in this world, and then it will be too late to recall an unkind word, or even to seek forgiveness for an injury inflicted upon the heart of a loved friend departed.—Selected.

OUR TIMES.

"Ye can discern the face of the sky; but can ye not discern the signs of the times?"

INCREASING WICKEDNESS. — Many have deemed that, as the world advances in knowledge and civilization, wrong will correspondingly decrease; and many to-day are looking for a so-called spiritual millennium before the advent of our Lord; and, if it was so to be, we would all rejoice in an increase of righteousness and peace. But, as yet, we must confess that we see no signs of growing goodness on the part of the masses of the people. Iniquity abounds. Men's hands are imbued in the blood of their fellowmen. Robbery is rampant. The sexes are corrupt, and the social evil reigns. Scepticism and hypocrisy are all around. The nations of the earth are at loggerheads. Evil doing is generically rather than dogmatically; but there is a consensus of opinion that we are within a very short period of the close of the time of the Gentiles, if you reckon 2590 years of the time of the Gentiles since B.C. Nebuchadnezzar's accession. I will not suggest how near it is. But did you ever witness in the history of the world a spectacle such as we have had recently of the great Powers of Europe, with millions of money ready to be spent in anything considered a just war; and all these Powers, with modern appliances for human destruction such as...
Cometh!' Yet the surprising truth is, that the vast majority, even of the most intelligent men, do not at all realize what these things mean, but under a strange fatuity of their order of things as permanently fixed for centuries, they are reedy to listen to the explanation that Jesus is their long looked for Messiah, and say, "We have never heard Christians talk like that before. They always say He has come, and say nothing about His coming again and our return to the Holy Land."—Alliance.

"A recent statistician presents the following figures as indicating the physical condition and suggesting the moral condition of the human race. He says: the human family living on earth today consists of about 1,450,000,000 persons in round numbers. Of these only about 500,000,000, or one-third, are properly clothed; 250,000,000 habitually go naked; 700,000,000 have only the middle part of their body covered; only 300,000,000 live in houses, 700,000,000 in huts or caves, while the remaining 260,000,000 have no home or shelter whatever."

MARRIED.

SHERK-GREEN.—Married, June 8, 1888, at the Brethren in Christ Chapel, Buffalo, N. Y., Mr. Norman Sherk, of Berks, Ontario, to Miss Alice Green of Humberston, Ontario, by the Rev. J. W. Hoover.


OUR DEAD.

BOOSER.—Died, at White Hill, Cumberland county, Pa., June 3, 1888, Henry Booser, aged 73 years, 8 months, and 26 days. He leaves a wife, 1 son, 5 daughters and a number of grand-children to mourn their loss. Deceased was a man who lived a strictly moral life, but without Christ, until his last sickness, when he became much concerned about his soul. He left evidence of his acceptance. Funeral services conducted June 7th at the church near Fairview by Bros. Simeon Shumberger, Jacob Martin and Elder Jonathan Werb. Text, Rev. 20:12.

DOCHTERMAN.—Died, near Dunecoon, Perry county, Pa., May 31, 1888, Sister Mary Dutcherman, aged 78 years, 9 months, and 3 days, leaving a husband, 2 sons, 1 daughter and 17 grand-children to mourn their loss. Five children preceded her to the grave. Deceased had been a consistent member of the Brethren church for many years. During the time of her many sorrows and much suffering she often expressed her desire to be with Christ which is far better. Funeral services conducted by Bro. John B. Niesley, Text, 2 Sam. 14:14.

ALLISON.—Died, at his home on North Cedar st., Abilene, Kansas, of acute Bright's disease, Mr. Aaron Allison. He was aged 42 years, 6 months, and 13 days. Deceased was a son of Bro. John and Sister Elizabeth Allison (both deceased), having been born in Perry county, Pa., and moved with his parents to Kansas in 1875. Since 1885 he has resided in Abilene, Kansas, where he was a model business man and upright as far as morals are concerned. The funeral occasion at the Presbyterian church on the 18th showed the respect and friendship he had won. Mr. Allison had made no public confession of his faith in Christ up to the time of his sickness, which lasted but a few days, and the sadness of his call is only an additional call to the living to not delay in preparing to meet their God. Services were conducted by Rev. Crawford. Interment in the Abilene cemetery.

LONGAKER.—Died, June 7th, 1888, of a tumor, Sister Margaret, wife of Brother John Longaker, of Blackhawk Co., Iowa, aged 51 years, 1 month and 27 days. The subject of this notice was born in Bedford Co., Pennsylvania, and came with her parents to Iowa. Her maiden name was Smith. She was the mother of three children, two of which preceded her. Her husband, one only daughter and three grand children of her family, her mother, brothers and sisters, with many friends, are left to mourn the loss of a kind and affectionate mother in the family; also a mother in Israel, a devoted sister in the Lord. She left a bright evidence that she died with a blessed hope to rise in the first resurrection over which the second death has no power. She was a consistent member of the church and was regarded as an exemplary Christian by all who knew her. Funeral services held on the 9th, in Spring Creek church by Elder Joseph Shirk of Shannon, Ill., assisted by Brother J. B. Knupp of Dysart, Iowa. Text, Rev. 20:12, 13. Interment in adjoining cemetery.