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TRYING THE SPIRITS.

Since the transgression of our fore-parent in Eden there has been a conflict in the spiritual realm. The Scriptures indicate that even before that time there was some marked agitation—the Prince of Darkness with his followers being cast down from heavenly conditions and environments to be subjected to a lower plane and having his operations limited to the earthly.

We know there are those who discard the marked distinction made (in Scripture) between the spiritual and material realms, especially such who hold to modern materialistic views; but we have not been able to launch into the realm where the Bible is either set on par with literature in general or absolutely discarded as not bearing God's special messages to the human race—the ransom-sacrifice and Atonement through the Blood, with their attendant network of prophecies and finger-boards which are given to indicate to the Watchers our immediate location on the sands of time.

That a marked conflict of spirits is on the program for the closing days of the church dispensation, or this present evil world (age), is manifestly apparent to the student of the Word.

We do not give place in the least for controversy on this point. We take for granted that no thinking mind of our day will question but that we are living in this very time and that the proofs of the facts are daily disclosing themselves before our eyes. The forces which are pressing their rights of predominance are manifest in the political, social, moral and religious issues of the day. In the pending conflict which is presaged by the spirit of anarchy in church and state no warning seems to be more timely to the humble-minded follower of the Man of Calvary than the Apostle John's injunction in the early stage of the Christian church, namely, "Beloved, believe not every spirit, but try the spirits whether they be of God."—1 John 4:1.

In this age, when "spiritual wickedness in high places" seems to be dominant, with a general uprising of simple-hearted, Holy Ghost-filled believers who are crying out against sin, how opportune that to all should come this simple message, "Try the spirits."

The Savior's repeated warnings left to the disciples to watch for the tokens of His return and presence bring us to face the predicted prevalence of "false" spirits in our very times. But who shall watch? who shall try the spirits? The response comes quickly, surely I. But for whom shall I watch? for whom shall I try the spirits? How apt are we to set aside the real personal issues at hand, looking into the realm of conflict and spiritual condition of the other individual. God help us watch and try the spirits.

Charity has various tests. How do we know that we are possessed of the Love of God? By proving ourselves according to the Word. Charity covereth a multitude of sins—not my own, but my brother's. Some people take great delight in exposing other persons' sins. The Gospel rule is that I first go and tell my brother between him and me alone. If "he hear me not," then there is yet plenty of time to expose, and make his sins a matter of publicity.

Holiness folks have no concern about heaven. To them this is the best place, now is the best time, and the present is the best opportunity.
"ABIDE WITH ME."

Abide with me, fast falls the eventide;
The darkness deepens, Lord with me abide.
When other helpers fail and comforts flee—
Help of the helpless, O abide with me.
Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away.
Change and decay on all around I see,
O Thou who changest not, abide with me.
I need thy presence every passing hour;
What but thy grace can foil the tempters power.
Through cloud and sunshine, Lord abide
What but thy grace can foil the tempters power.

For the Evangelical Visitor.
"WEIGHED IN THE BALANCE AND FOUND WANTING."

While alone, meditating on the way the world seemed to be moving, I was moved to solemnity. Some were going to church. Some who profess to be Christians can not find time, even on Sunday, to go to religious services; and some, seemingly because they dare not work on the Sabbath day, go to church. Thus it seems for they cannot find time on a working day to take an hour or two to worship their God. It came to me so forcefully that such works when "weighed in the balance" would be "found wanting."

I fear that if we have not enough interest in the cause of Christ, to be found at prayer-meetings if possible, or be a ready helper in anything that is for the furtherance of the cause of Christ, (even if it calls on our purses) we will be found in the condition of the Laodiceans—"neither cold nor hot;" so then, "because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked." —Rev. 3:15-17.

Oh! how sad it would be if we thought we were on the Lord's side, and at His coming we would be "found wanting" on account of living too much for this world and not letting our influence go out to win souls for Christ. Everything we do has an influence for good or evil on some one. If we are careless about prayer-meetings, Sunday School, or church service, the unsaved look at us and think their cannot be much to be enjoyed in religion or we would be more anxious about attending religious services. Oh! let all who feel an interest in the cause of Christ and desire to see souls brought to Him pray earnestly that there may be a wonderful shaking up among the so-called people of God; that each individual may for themselves feel the great responsibility resting upon him or her as a Christian. We cannot expect to see sinners come to Christ if those who profess to be Christians do not show the Christ-likeness. It is false professors who make infidels. We are dishonoring God by professing to be kept by Him and yet by our works denying His power.

We should be real thankful when we hear a call to more diligence in the work for the Lord. It is a token that He is still mindful of us. How glad we are for these precious words, "My grace is sufficient for thee; for my strength is made perfect in weakness." —2 Cor. 12:2. Though we know we are weak of ourselves, yet He is strong. It is through Him that we have success in any good work. He will honor His own name through us if we are only willing to be used by Him. What a blessing to be used even only as an instrument in the Savior's hands to work in honor to the most High God.

My prayer is that each of us who name the name of Jesus may be real earnest. In St. Mark we find the warning, "Lest coming Suddently He find you sleeping. And what I say unto you I say unto ALL."—Mark 13:36, 37. Yours in Christ, ANGELINE SNYDER.

Gorrie, Ont.

Some years since, while listening to a sermon from the text, "There is a way that seemeth right to the man, but the end of that way is death," this thought was forced upon us: The greatest criminal that God permits to live, and the worst wretch in hell among the damned, is an unfaithful minister of the Gospel; and we would rather choose to go to hell, refusing with Jonah to preach, than to prophesy smooth things. It will be an awful condition when deceiver and deceived meet; and it will be with unfaithful ministers of the Gospel as Wesley says of Methodists who refuse to walk in the light, "Their portion will be in the hottest place in the lake of fire."

Will Methodist clergymen, and all others whom it concerns, hear what their founder says: "Suppose a young man, having finished his studies at the University, is desirous to minister in holy things, and accordingly enters into orders. What is his intention in this? What is the end he proposes to himself? If his eye be single, his one design is to save his own soul and them that hear him; to bring as many sinners as he possibly can out of darkness into marvelous light. If, on the other hand, his eye be not single, if he aims at ease, honor, money or preference, the world may account him a wise man but God says unto him, Thou Fool!' And while the light that is in him is thus darkness, how great that darkness! What folly is comparable to his folly! One peculiarly dedicated to the God of heaven to mind earthly things! A worldly clergymen is a fool above all fools—a madman above all madmen. Such vile, infamous wretches as these are the real 'ground of the
contempt of the clergy.' Indolent clergymen, pleasure-taking clergy men, money-loving clergymen, pre ferment-seeking clergymen, praise loving clergymen—these are the wretches that cause the order in general to be condemned. These are the pests of the Christian world, the grand nuisance of mankind, a stink loving clergymen—these are the ferment-seeking clergymen, praise These were they who made St. Chrysostom to say 'Hell is paved with the souls of Christian priests.' Selections from Wesley, page 165-169.

Again says Wesley, as accredited in a tract by Rev. A. Sims: "But how terrible is this, when the ambassadors of God turn agents for the devil—when they who are commissioned to teach men the way to heaven do in fact teach the way to hell! If ever asked, Why, who does this? I answer, Ten thousand wise—these are no other than the pests of the Christian world, the Apollyon, the destroyer. These are of whatever denomination, who are suffering the consequences of their own sin, while the intellectual effects of sin are far worse than the physical effects. To go into an insane asylum and witness the condition of the inmates makes any sympathetic man sick at heart. Not a few of these unfortunate men and women are suffering the consequences of their own sin, although the intellectual vigor of thousands not confined in asylums has been temporarily or permanently impaired by a life of transgression. Who can picture the spiritual effects of sin? It defiles the conscience, corrupts the affections, separates the soul from God, causes His blessing to be withheld, hinders prayer, and destroys the spiritual powers of the soul.

A distinguished statesman, who now holds the high office of associate justice of the supreme court of the United States said recently: "You ministers are making a fatal mistake in not holding forth before men, as prominently as the previous generation did, the retributive justice of God, and you are not appealing to that fear of future punishment which your Lord and Master made such a prominent element in His preaching. And we are seeing the effects of it in the widespread demoralization of private virtue and corruption of public conscience throughout the land." HEISY W. BRENNEMAN.

They tell us we must work to get power; that the blacksmith's muscles develop by work. Suppose he did not eat, how long would he have power? But it is not working, nor eating, that brings spiritual power; you may do all, do both, and be weak. But ye shall receive power after that the Holy Ghost has come upon you. He is power. Not you nor your doings, but He and His abiding. He is power.—Sol.

For the EVANGELICAL VISITOR.

BEARING FRUIT FOR GOD.

"But this I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall also reap bountifully; every man according as he purposeth in his heart so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver."—2 Cor. 9:6.

BY THIS we see that giving originates in the heart, and that if we purpose to give, we can give. I hear many say, Oh! how I would love to give to the Lord's cause or to the Missionary work! How I would love to support one of those India children! Well we can soon see if the desire is from the head or the heart; for if from the heart then they will give but if only in the mind you never see any fruits from it.

We know that if we purpose to do something we generally accomplish something. We see many idle people sitting around saying; O I can not get any work; I am in need, but I cannot find anything to do. The trouble is they don't want anything to do or they could find something. I never got out of work in my life and never expect to until Jesus says, "Come up higher," and no doubt there will be something to do up there—even praises to God.

Let a man once purpose in his heart and he will find something and if only to earn his bread. I assure you he will find it if he is not too lazy to work for it.

So, too, as to giving. Let us once see the necessity, then purpose in our hearts, and we will find something to give. For, Paul says, "God is able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound to every good work." Ah—here we see that if we do the purposes then God is able to help us out at all times and in all things. Bless God!

Soon the question will come, "What hast thou in thy house?" "Thy servant hath nothing but a little pot of oil." Well, your that out * give it * see how it will increase in the Lord's hands. It in creases in the handling. And, a we see it increase, our faith in
poses in his heart, so let him give." Well, one says, I am going to give $100 to the Missionary work. Then he sets about to work and save and plan, to deny himself of this trip or this pleasure, or this new gown or that. Finally he gets it; and behold! he receives such a comfort, comes out so far ahead, and his faith has so increased that now he can give $200 and finds it to be quite easy. Why? Because he purposed and "God was able," and the two working in harmony, the aim was accomplished.

One here desires to preach, but he has not the ability; so he says, "Now, I will work with my hands, furnishing the money, and God can find the preacher. So he makes his money preach. Here is one who just lost his precious little boy. He says, I must have a child. So he takes $15 a year and sends to India and claims a boy; thus instead of losing a boy he gains one. Those of us who have lost children, let us gain them by taking the support of that many in India, then claiming for them all we would for our own, were they still in our fond embrace. Fifteen dollars supports an India child, and who would not want an inheritance among the heathen? The Lord says, "Ask of me and I will give you the heathen for your inheritance?"—Psa. 2:8. I have asked it of my Father and so I have an inheritance among the heathen. One here desires to preach, but he has not the ability; so he says, "Now, I will work with my hands, furnishing the money, and God can find the preacher. So he makes his money preach.

A sister in our acquaintance has fine success with chickens, and if one fails or looks sick, she asks the Lord where I have failed to feed is. She always gives and that is the way she keeps healthy, thriving chickens. Eggs at 50 cents per dozen are not too dear to give for the Lord's cause, even though His children think they are too dear to eat. If you have a failure, ask the Lord. Then listen to what He tells you. There is a reason somewhere. Some, though, are so far from God that they cannot discern His voice. Move up near to the Lord; then there will be no trouble about hearing Him.
Many may think that if they could go out in the work of the Lord they might do good or bear fruit. But have you ever thought that you could preach just as much by giving wings to the preacher who is already sent?

We see a man of God. He is doing a wonderful work in the rescue of perishing souls and we almost covet his success. But have we ever thought of the laboring man, who toils hard day after day and gives his hard earned money to send this man of God forth? Or do we think of the shut-in-one who is laboring fervently in prayer for that man of God? Whose will be the reward? The man of God, or the laboring man, or the shut-in-one who labors in the ministry of prayer? We will let God award the prizes.

Let us then take courage, even though we cannot go out in the harvest field. We can speak the encouraging word or cheer the faint and so all can have a part in "bearing fruit for God."

Besides all these ways we can "render to God the calves of our lips"—for "by Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips," giving thanks to His name. But to do good and to communicate forget not; for with such sacrifices God is well pleased."—Heb. 13:15.

JENNIE M. BYERS.
Oakland, Cal., 1419 Castro St.

The tendency of the human race is so strong to pride, arrogancy and self-aggrandizement that few indeed get enough grace to stand a great increase in education, honor or wealth without making an idol of them. Poverty, adversity, distresses and persecution have always been more conducive to the growth of the Christian graces than luxury, ease and honor. Thousands will have great reason to bless God through all eternity for the hardships that drove them to the foot of the cross; then, "Rejoice evermore," "Glory in tribulation" and "Be content with such things as ye have."—Exchange.

For the EVANGELICAL VISITOR.

THE NEED OF GREATER HUMILIZATION.

IT appears to many Christians an impossibility to say, "I will not think of self; I will esteem others better than myself." They ask for grace to overcome pride and vain glory, but an entire self renunciation, such as Chris's, is too difficult and too high for them.

If we only understood the deep truths and blessedness of the Word, "He that humbleth himself shall be exalted," and "He that loses his life, shall find it," we would not be satisfied with anything less than entire conformity to the Lord in this; and we will find that there is a way to overcome self, and self-exaltation, namely, to see it nailed to Christ's cross and there keep it crucified continually through the Spirit.

He only can grow to such humility who heartily yields himself to live in the fellowship of Christ's death. To attain to this, the first thing required is a fixed purpose and surrender henceforth to be nothing and seek nothing for oneself, but to live only for God and our neighbor. The other is the faith that appropriates the power of Christ's death in this also, as well as in our death to sin and our deliverance from its power.

This "fellowship of Christ's death" brings an end to the life where sin is too strong for us. It is the commencement of a life in us where Christ is too strong for sin. It is only under the teaching and powerful working of the Holy Spirit that one can realize, accept, and keep hold of this truth. But praise the Lord! through His grace we have the Holy Spirit. Oh, that we might trust ourselves fully in His guidance, for He will guide us.

It is His blessed mission to lead us into all truth. He will glorify Christ in us. He will teach us to understand that we are dead to sin and the old self, and that Christ's life and humility are ours. Thus Christ's humility is appropriated through faith. This may take place at once, but the appropriation in experience is gradual. Our thoughts and feelings, our manners and conversations, have been so long under the dominion of the old self that it takes time to imbue, permeate and transfigure them with the heavenly light of Christ's humility.

The blessedness of a Christ-like humility is unspeakable. It is of great worth in the sight of God. He gives the grace to be humble. In the Spiritual life it is the source of rest and joy. To be the humble all that God does is right and good.

Humility is always ready to praise God for His mercies, and to acknowledge Him in all things. Deep humility finds an easy path to perfect trust in God. It submits unconditional to all that God says.

We notice that the two whom Jesus commended for their great faith are the ones who thought least of themselves. The centurion said, "I am not worthy that thou shouldest come under my roof. The Syro-Phoenician woman was content to be numbered with the dogs. The humble soul glorifies God and leads others to glorify Him. Let us not only resolve to be humble, but by the grace of God we will be more like Jesus. Yours till Jesus comes,

ELMINA L. HOFFMAN.
Donegal, N.Y.

For the EVANGELICAL VISITOR.

THE RESPONSIBILITIES ATTENDING SUNDAY SCHOOL WORK.

THE question has often been asked by the candid observer, Is there any great responsibility resting on the work of the Sunday School with regard to the best interests and welfare of the church?

Can anyone say that the Sunday School has not labored with energy toward accomplishing great and good results both for the church and also in teaching the people the Gospel of Jesus Christ which sets forth the doctrine of repentance, in preparing the mind and hearts of them that hear so that they may become fit subjects and be prepared to enter the church? Again the question may be asked, What are the responsibilities and duties of the Sunday School? This question may be answered by saying that the primary responsibility and duty may be for
the Sunday School workers to go out into the world, with the Spirit of Christ in the heart, persuading and bringing to the Sunday School the thousands and tens of thousands of children—young men and young women, also—which are loitering about on Sunday. These are living in open violation to the commandments of God. Others are found in towns and cities, standing around at the street-corners, many of them being tempted to enter dens of iniquity and there learning the first lessons of debauchery, revelry and criminality. Such should be speedily snatched as brands from the eternal burnings.

In consequence of the foregoing conditions it is the imperative duty of the Sunday School worker, as well as of the ministry, to give the alarm and to teach and preach with unceasing energy and perseverance the principles of the Gospel of Jesus Christ in its primitive purity, setting forth the words of our Saviour in its original meaning. Not setting forth a belief or religion that sprung into existence back in the dark ages, or any other ages down to the present time, but to teach the unadulterated truths of Jesus Christ, which He taught to His apostles over eighteen hundred years ago.

Every Sunday School worker, in order to be free before God, must needs set forth these important principles from which he or she has no right to deviate.—Rev. 22:18,19. Whatever principles are taught in the Sunday Schools, or whatever impressions are made upon the mind of the rising generation, very largely will shape the condition and destiny of the church in the coming generation.

Then let us consider what great responsibilities are resting upon us at the present time with regard to setting forth the Scriptures in its original meaning; and, moreover, to think that upon our shoulders rests the awful responsibility of the condition and destiny of the church in the coming generation.

Louisville, Ohio.

GEO. S. GRIM.

"The pitch of life pleases or jars, according as it is set by God or Self."
the whip and the red hot steel to
dole out to "heretic Quakers."

Spurgeon, the noted Baptist
preacher, and numerous others of
various religious persuasions have
commended the earnest devotion,
various religious persuasions have
preacher, and numerous others of
iu their Master's cause, though dif­
zeal and faithful labors of the Friends
a man of the intelligence and Chris­
tian character of our friend Balsbaugh
monies. So it seems strange that
would allow his prejudices to lead
him to make such statements as,

Speaking of fulfilling the com­
mision which Christ gave to His
disciples (Matt. 28:19), which our
friend intimates that the Quakers
have been derelict in, from the facts
at hand it would appear that the
latter have been more faithful in
this respect than their German Bap­
tist brethren. From the rise of
Friends (250 years ago) their mem­
bers and ministers have gone into
various parts of the world to teach
the nations the truths of the gospel,
or at least what they apprehended
be the gospel, whereas the Ger­
am Baptists, I understand, began
only a few years ago, say within
perhaps the last 10 or 15 years, to
be concerned about sending Mission­
aries to the heathen, their work hav­
previously been confined chiefly
to gathering converts from other
professed Christian denominations.
But the case was different with
Friends. Some may conclude, of
course, that Friends did not comply
with the latter part of the commis­
sion, yet they themselves think
different.

Then in reference to the Holy
Scriptures, it being hinted at that
the Quakers denied the inspiration
thereof, I would state that while
they do not term them "the Word
of God," which they themselves
apply only to Christ as being such,
or to His truth as preached "by the
Holy Ghost sent down from heaven."
yet we believe the Holy Scriptures
to be a true and inspired record of
God's word or truth and are to be ac­
cepted as such and that any one claim­
ing to have received any revelation
or truth contrary to them, the same
is to be reckoned a delusion of the
devil. We believe what the apostles
say about the Holy Scriptures as re­
corded in 2 Tim. 3:15,16,17; 2 Pet.
1:20,21; Rom. 15:4, etc.

I do not wish to unnecessarily ex­
tend my reply; but I challenge any
one to prove from any doctrine, writ­
ing or declaration of the primitive
Friends that they ever denied the
inspiration of the Scriptures of
Truth, or have knowingly attempted
to assert that they "are very sure
they have a right to deny what God
affirms, and vice versa." Friends
have endeavored humbly and prayer­
fully to seek to know what is
the mind of Christ and of the Spirit,
from the Scriptures and other chan­
els of Truth, in order that they
might serve God faithfully without
feeling compelled to go to men or
creeds to find out what is truth, or
their duty to their Heavenly Father.

If they have erred in any of their
appréhensions or interpretations of
truth, it is not because "they do not
live by faith, but by a poor, absurd,
self-bred logic," but rather because
they have refused to accept other
people's teachings as truth, and have
sought instead to wait patiently to
receive light from the Fountain of
Life for themselves.

When a man assumes to sit in
judgment on others (Rom. 14:4,5
and 2:1), and to decide who lives by
faith and who doesn't, he should be
very sure he has a proper basis and
right authority for such a course.
He should be careful to receive his
commission from the Head over all
god's church, and to realize
he is specially delegated for that
work—inspired by the Divine Spirit
(Isa. 28:5,6,) who only knows the
thoughts and intents of every heart,
and who only can reveal rightly the
condition of a man to his fellow—
else such a one in pronouncing an
Anathema Maranatha is arrogating
to himself that which is the preroga­
tive of God alone. It is vain to as­
mune to himself that which is the preroga­
the Quakers be condemned because they
conscientiously refuse all? For my
part I have prayed the Lord to give
me light and clearness if He re­
quired me to observe water-baptism,
feet-washing, etc., and, if I know my
own heart, I can truthfully allege,
that if I believed the Lord required
these things of me personally, by
His assistance I would not allow any
denomination or men to hinder me
from obeying Him, any more than
I allow some now to persuade me to
do after their manner. The German
Baptists more than once, and in
various ways, endeavored to pro­
strate them to their views. This they
had a right to do; but that they
should lay so much stress on that
which is without, too often, it is sad
to say, to the exclusion of that which
is within, is certainly to my mind a
athering to the letter which kills,
stead of to the spirit which maketh
alive.

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appréhensions or interpretations of
truth, it is not because "they do not
live by faith, but by a poor, absurd,
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to himself that which is the preroga­
tive of God alone. It is vain to as­
mune to himself that which is the preroga­
The next morning the devil was happy time in Jesus that night. For the EVANGELICAL VISITOR.

I. JOHN RANSOM.


For the EVANGELICAL VISITOR.

MY EXPERIENCE.

My blessed Father in heaven has asked me to write my experience for the Visitor and it is only by God's grace and help that I endeavor to do so.

First, I made a start to serve my God at the age of eighteen, when my brother was lying sick with the typhoid fever. My brother had been unconverted and in his sickness he began calling upon God; so in his distress he also prayed for his three sisters. Here the Lord convicted me and I promised Him if my oldest sister would give her heart to God, then I would too. The Lord brought her to him by laying her very low one night with the cramp at her heart, and, yielding to God, she called her youngest sister and me to her bedside and asked us whether we would go along with her to Jesus. We promised we would, and oh! what a rejoicing night we had together.

She got better at once. So father, mother and the four children were praying to God and we had a real happy time in Jesus that night. The next morning the devil was here trying and tempting me; but I obeyed God. At this age I was just going out into the world and then the Lord asked of me to lay aside all vanity and dress in the plain garb. I did so with much joy and I obeyed God in whatever He asked of me, until one day He asked me to confess something to my mother that had happened when I was quite young; but there I disobeyed God and could not feel that nearness any more.

Not long after this my brother was led to baptism. So I also saw that it was a commandment and I also wanted to be baptized. When I went under the water the last time, I felt so happy in Jesus' love; after this it seemed I made no progress for several years. It was an up and down life; but I do praise His holy name because we can get to a place that we are established on the Rock, Christ Jesus.

In the year 1894, the Lord's hand being in it, I came to Harrisburg and lived among the high class of people. As I went through the house every morning to dust off the abominable idols and vanity and pride, it made some wonderful impressions on my mind.

The thought came to me that they are spending money for that which is not bread and their labor for that which satisfieth not. As I was pondering over this, the Lord asked me whether I am clear of all these things. I had to answer, No, Lord. Still I wanted to justify myself by saying I had not half so much as they.

These impressions brought me to a close examination of myself; so I got in earnest and began to obey God. One morning as I put my corset on, I just asked myself the question whether our Savior would disfigure His body as I do? I found that I was losing my health for the sake of a corset. I put it away by God's power forever. Bless God! I gave up all that is vanity for Jesus' sake and I received something I never received before. Here I only got real Bible salvation. Bless His name! I was only converted, turned about, in my outset.

After having salvation, I obeyed God for about five or six months and felt happy in Jesus' love. In this time God gave me the light on many things; also being engaged to my earthly companion, one day the Lord asked of me to give some money to a sister who was out on Mission work. But I took an excuse that I was going to get married and need my money. So, I disobeyed. It seemed as though I could feel the good spirit leave me.

In the fall of 1896, I got married, and because I disobeyed in not giving that money, the Lord just left me go my own way and I grew cold and indifferent. Here I discovered that I had not dug deep enough and I prayed to God to let me feel that true love in my heart once again. Last winter Bro. Irwin came to Chambersburg to hold a meeting and my companion and I went to those meetings. On Sunday forenoon the Lord asked me to go to the altar for sanctification; but it took quite a struggle for me to obey because I always opposed the altargoing. At length I went out, knelt down and did not receive it; but went to every service till Monday eve. There was a blessed sister came to me while the congregation was in a praying attitude and I told her that God wants me to go to the altar, but I am not willing. I asked her, What do you think the Brethren and Sisters would say? She encouraged me and said I should obey God. So I went out and received the blessed experience of cleansing that night. I was happy because I obeyed. I went home and while I was lying on my bed, I saw the Savior appear before me. Oh! He is so pure and holy; but He soon disappeared again. After I came home to Harrisburg, Pa., the Lord asked of me to tell that I was sanctified; but I was not willing to come out the way the Lord wanted me.

Through my disobeying I did not grow in grace and in the knowledge of our Lord and Savior Jesus Christ. The word "sanctification" was despised by some of our Brethren and I lost courage and grew cold and seemed worse than ever.

Last spring my husband's occupation called us to Franklin county, and the Lord took me on his summer to show my condition. Oh!
when I saw my condition it was wonderful. In this time the Lord let the light shine on me how I should live: but I saw better than I was living, and I, what a wonderful state in which I was! I was not willing to bear the persecutions for Jesus' sake. I was in a terrible state. I thought this big "J" was as good as this one and that one, and I had hatred, malice and evil-speaking in my heart. So you may know I had the carnal mind in my soul. Remember I was a church member in the River Brethren church with all these things in my heart. When evening came I would sit down and look what a wonderful track I had made that day. Every eye I could see I had sinned during the day. I went to bed, but could not sleep for a good while; and as I was lying there I saw the Savior looking down upon me, watching over me that night. In the morning I had a little talk with Jesus before I left my room; and as I arose I heard a voice saying to me, "Blessed assurance, Jesus is mine, Oh what a foretaste of glory divine! Heir of salvation, purchase of God, Born of His spirit, washed in His blood." With these words the Lord gave me the witness that I am His and He is mine. I praised God that He not only saved me from the guilt of sin, but also from the power of sin. Bless His holy name!

I am sanctified and growing in grace and have myself and everything on the altar and am out and out for Jesus. I am a weak mortal; but bless God! let us say with the Apostle Paul, "I can do all things through Christ Jesus who strengtheneth me."—Phil. 4:13. I got to a place that I need not sin every day. Praise His holy name! If any of the readers of the Visitor remember, about seven years ago I wrote for this paper, not because God wanted me to do so, but because I wanted to write. I got several numbers of the Visitor and selected different experiences and mixed some of my own in it and called it my own "Experience." As I was writing God brought this to my memory and asked me to confess it in this article and I am not ashamed to tell what I did. Before I commenced this writing, I got down before God and asked Him to help me; and bless His holy name! I realize His assistance. I have a calling from the Lord and when He opens the way I am willing to go. I can say, "Where He leads I will follow."

This poem is very real to me: "My hope is built on nothing less, Than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' name." Oh, beloved fellow-travelers to the bar of God, I will encourage you to always give Jesus the eternal Yes when He asks you to do something for Him. Your sister saved, sanctified, and waiting for the baptism of the Holy Ghost and looking for the coming of Jesus. Mary C. Lehman, Harrisburg, Pa.

THE coming man is going to be the man that is more ready to see his own faults than the defects of others. The man that mends his faults is the man—the coming man. The truly great man is the one that conquers his lust and human penalties. When that will be the case by the masses, the millennium is come; but many thunders, lightnings and voices will fall before that time cometh. But then we are in the days of prophecy.—Sel.

THE SECOND COMING AND THE MILLENNIUM.

"But according to His promise, we look for new heavens, and a new earth wherein dwelleth righteousness."—2 Pet. 3:13.

"That He may send the Christ who hath been appointed for you; even Jesus whom the heavens must receive until the time of restoration of all things."—Acts 3:20, 21.

I. THE Redeemer shall reign.

So far as I know, no Bible student disputes that proposition. This is the one point at which the lines of the post-millennialist and pre-millennialist cross—Christ the eventual ruler.

In the midst of all struggles, in the days of deepest darkness, this promise has been the inspiration of the church of Christ. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him, and His enemies shall lick the dust."—Psa. 72:8, 9.

In Daniel's day that same vision was the hope of the faithful, and the great prophet says, "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before him, and there was given Him dominion, and glory, and kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion that shall not pass away, and His kingdom an everlasting kingdom that shall not be destroyed."—Dan. 7:14.

Of course, it is perfectly agreed that He has not as yet come to that supremacy, and perhaps it will not be denied by any that, when He comes to such a supremacy, the millennium will be on. That is the glorious hope of Christ's own. Before that picture, and under the inspiration of that promise, hope and joy spring up in the believing heart. And He shall be the only Sovereign. The same psalm that promises us "dominion from sea to sea" says, "The kings of Tarshish and of the isles shall bring presents. The kings of Sheba and Seba shall offer gifts, yea all kings shall fall down before
Him, all nations shall serve Him.” And this promise of the Old Testament is repeated many times over; and it finds important place in the New Testament as well. Paul, in that wonderful epistle on Eschatology, the 16th of 1 Corinthians, and the 24th verse following says, “Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and authority, and power, for He must reign until He hath put all enemies under His feet.”

What it would mean for all the nations of the earth to be under one sovereign, no man can as yet understand. Then petty jealousies between people would be at an end; boundary disputes would cease; unjust restrictions in trade would be lifted; oppression from the people of one part against those of another unknown; wars would cease, and to the end of the world, the doctrine of revelation that we are “all of one blood” would be understood as God scient, whatever hatred would have its first opportunity at proper self-assertion.

The blackest, bloodiest pages of past history have been born of opposing rulers and divided governments.

This is a glorious day, promised in the Word, where “the Son of Man shall have dominion from sea to sea, and from the rivers unto the ends of the earth.”

His saints shall reign with Him. If there is to be a world-wide kingdom, with Christ as Ruler, it is certain that He shall need, and shall have, His associates in the place of power. And we are told that those who have part in the first resurrection, the ones on whom the second death hath no power—that “they shall be priests of God, and of Christ, and shall reign with Him a thousand years”—Rev. 20:6. And this vision of the millennium is not once born of John, while in the Isle of Patmos (as those who set the book of Revelations aside might be tempted to say), for if we turn back to Matt. 19:28, we shall find that Jesus Himself, whilst yet in the flesh, gave the promise. “Jesus saith unto them, verily I say unto you, that ye have followed me in the regeneration, when the Son of Man shall sit in His glory, ye shall also sit upon the twelve thrones, judging the twelve tribes of Israel.”

It is little wonder then, that we find the mother of Zebedee’s children coming to Christ and saying unto Him, “Grant that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom.” Christ did not tell her she had made a mistake in asking that which was not to be accorded to any man; but replied, by telling her that these unspeakable privileges should come to those who had suffered, just as we are taught in the book of Revelation, that the apostle Paul, and the martyr company—those who have long waited for the avenging of their blood are to hold first places in this perfect theocracy, when it shall come. I can not hope, therefore, as our friend, Mr. Varley, expressed himself, to be among the chiefest of all that company, but every child of God by as much as He loves his Lord will have part and pleasure in the King’s power.

Dr. Calmers tells us that in 1858 some people were digging in France, and they found eight costly crowns, all lying close together, having been lost, or hidden away in the earth. Four of them were very costly and beautiful, while the others were smaller. The first four were for the king, and queen, and the prince, and the second oldest child. The other four crowns were for the younger children of the king’s household. And so when Christ shall be crowned Lord of earth, even His little children shall share in the glory, “for when the chief Shepherd shall appear, we shall receive crowns of glory that fade not away.”

11

This reign shall accomplish the redemption of the nations. I look to see such a triumph of grace in the millennium period as will be perfectly impossible until it come; and for three reasons at least.

First of all, Christian evidence will be overwhelming. There are people in the world to-day possessed of honest doubt touching the divinity; people who cannot understand the atonement, or do not; whose eyes are darkened to the cleansing of the blood. But, when Christ shall come, and away the scepter over the whole earth, infidelity will die before His face, even as certain vermin of the earth cannot live in the light of the sun. There will be no Ingersollism then, for every eye shall see Him, every knee shall bow to Him, and every tongue shall confess to God. Take the infidelity out of the world to-day, and you do more toward bringing in a new earth than is possible to human imagination.

In the second place, deception shall be removed. We are distinctly told, with reference to this millennial period, that “an angel shall come down from heaven, and lay hold on the dragon, that old serpent which is the devil and Satan, and bind him for a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more till the thousand years are fulfilled.”

What is the chief difficulty of evangelization to-day? Why is it that the unconverted man and woman and children of the earth are content to be Christless? Why is it that our saloons are so frightfully patronized? Why is it that our gambling dens are places of congregation? Why is it that the strange woman hath power in the streets? Only because Satan, old deceiver, lives and does his work; only because men are brought to believe that they can enjoy sin and escape sin’s result—disease, despair, death.

Why is it that when I shall preach tonight in this place, and make the best appeal possible, from me, to those who shall sit here without Christ, that many of them may behave as they have been wont to do, and reject Him afresh, resist the Blessed Spirit, and walk out tonight into the blackness of darkness? Only because the devil lies, and men are deceived. Remove that deception once, and then let me preach! Oh, the privilege of it! God grant me some days of such a ministry.

I heard the mountain evangelist say once that when he had finished his ministry here he hoped
to be privileged to preach in hell to the spirits in prison! Poor privilege! To preach to men who are under the remote power of Satan is discouraging enough; to speak to those who are under his immediate control would break my heart, but to preach in this world—to my brethren and sisters—when once Satan, that old deceiver, is set aside, and they are no longer under the clouds of his delusion! It's ecstasy to anticipate that! Pilate would have been saved by the preacher, but for Satan, the deceiver. Felix would never have asked for a "more convenient season," but for the devil. The rich young ruler would have parted with earthly treasure for a heavenly estate, if Satan had been then bound; and so, when we can go forth in this world to preach to men of clear minds and open hearts, what wondrous things shall be wrought!

In that day, evangelization also will be undertaken in earnest. Ezekiel had a vision of the angels flying through the heavens with the everlasting gospel and I am not sure but they shall have part in it. And Isaiah tells us that the "wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. Then the eyes of the blind shall be opened, the ears of the deaf shall be unstopped. Then the lame man shall leap as a hare, and the tongue of the dumb shall sing, and the ransomed of the Lord shall return to Zion with songs of everlasting joy upon their hearts."

Cookman said, as he anticipated this time, "I hail the day, not far distant, when the watch-towers of Asia, once the land of Lord's, many there shall roll out the exultant chorus, One Lord; when from the watch-towers of Europe, distracted by divisions in the faith, there shall roll forth the inspiring chorus, One God, One Father of us all; when from the watch-towers of our own America, torn by controversies respecting the iniquity right into the visible church of our Lord Jesus, there shall roll forth the exultant chorus, One Baptism; when from the watch-towers of Africa, as though the God of all the race were not her God, as if the Father of the entire human family were not her Father—when from the watch-towers of neglected and despised Africa, there shall roll forth the chorus 'One God and Father of us all;' when the sacramental host, scattered all over the face of this lower creation shall spring upon their feet, and, seizing the harp of thanksgiving, they shall join in the chorus that shall be responded to by the angels, 'One Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in (us) all; to whom be glory, dominion, majesty and blessing forever!'"

—W. B. Riley in C. M. Alliance.

**THREADBARE.**

While in health and good fortune, Friends will come then for miles, They will gather around you With their sweet-scented smiles, They will toast and applaud you, There are some whom bewail, They will pass and not see you When your coat is threadbare.

When misfortunes o'ertake you In the channel of fate, And you float with the driftwood To a sandbar or gate, For a time there a fixture, And the cases are rare That a wrecker will hoist you When your coat is threadbare.

They are few who have millions Any charity show, For advice or assistance Them you need never go. But an honest man, find one— They are gems and quite rare, Who will loan you a dollar When your coat is threadbare.

For advice or a favor Ask a true honest friend; Not the one dressed in broadcloth, You can seldom depend. Do not judge by the countenance Of the clothes he may wear, He's the friend, if you find one, When your coat is threadbare.

There are millions and countless Who are eager to share Their last dollar or penny With a known millionaire. But with one who is helpless They have nothing to spare, They will hide themselves from you When your coat is threadbare.

They are well known as codfish, Always seeking for toast, They are destitute for future In hot-beds to roast.

When you find one in trouble Do not frown, grin or stare, But bestow a smile on him. When his coat is threadbare.

I appeal to the millions While in luxury and health, In their palace or mansion With their unbounded wealth Not to frown on the humble Nor oppress him, but share And bestow on him freely When his coat is threadbare.

All the rarest productions That were ever brought forth Through misfortunes were driven To inventions of worth. All the paintings and poems, Music, charming and rare, Were produced by the authors When the coat was threadbare.

Let the past and the present With the future compare, Let your lives be recorded Honest, upright, and square. Then a passport to heaven, You will find a friend there Who will smile on you sweetly When your coat is threadbare.

**LAYING ASIDE WEIGHTS.**—When Stanley started across the continent of Africa he had seventy-three books in three packs, weighing one hundred and eighty pounds. After he had gone three hundred miles he was obliged to throw away some of his books through the fatigue of those carrying his baggage. As he continued on his journey, in like manner his library grew less and less, until he had but one book left. You can imagine its name—the Bible. It is said that he read that book through three times during the journey. The Bible is the only book that has stood the test of all centuries and earth's greatest minds. It alone contains that which will meet the deepest yearnings of our souls.—Sel.
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 144:12.

WOULD JESUS ENTER THERE?

When you enter the lodge's portals, and ascend its shining stair, I would ask you, softly ask you, Would the Savior enter there? Would the dear and blessed Savior, who died on Calvary's cross, and for us poor erring sinners bore all sorrow, pain, and loss, pass the lodge's guarded portals, in the dim and misty light, enter in mid deeds of darkness. Deeds of darkness and of night?

Would He enter through the portals, where the poor, and halt, and blind cannot from earth's cares and sorrows? A sweet haven of refuge find? I would gently, softly, ask you, would God's dear and only Son enter through the lodge's portals, where the needy cannot come?

Would He, who is our example, who drank the cup of gall, whose words and deeds doth teach us? We should never swear at all, enter through the lodge's portals, swift ascend its shining stair, and before the altar of Baal fear not to speak of secret sweats?

Would He round that heathen temple, by a cable-tow be led—Christ, the man of truth and candor, whose words and works we should ever believe and confess. Ere you enter the lodge's portals, ere you tread its shining stair, ask yourself, my friend, the question: Would the Savior enter there?—F. F. Martin.

IS PORK HEALTHFUL?

Our readers have learned to know that we believe in "Christian liberty" in the fullest sense; i.e., we are in bondage to no form of law. This, however, must not be interpreted to mean that the Christian designedly evades scientific facts or casts aside common sense or God-given judgment. These thoughts will prepare the reader's mind for the following timely Selection:

"That God never intended pork to be a food for man, is shown by the very nature of the animal. One only needs to visit a stock farm and acquaint himself with the way hogs feed and are fattened to be thoroughly convinced of this fact.

"Their food is of the most filthy nature, consisting of the refuse matter from both house and stock yard, and in the process of digestion is not properly refined, as is the case with chickens and other fowls that obtain their living in a similar manner. Is it to be wondered at, then, that their flesh is unclean and full of disease?

"While talking with the proprietor of a meat market recently, he told me he seldom found a hog that was not diseased. That they would pass on the market as sound animals in good condition, but when they went to dress them ulcers were found under the jaws of nearly every one. God intended the swine to be land scavengers, and in them he cast unclean spirits, thus showing his contempt for the animal.

"In Leviticus 11:7, he tells us the swine is unclean. Some may say this passage had reference only to the Israelites, and is of no effect to-day. This is not the case. God did not forbid the eating of swine as a self-denying commandment, but for the reason that the animal was unclean and positively unfit for food. The swine has not changed in his nature since then, and is just as unclean to-day. Many physicians forbid their patients to use pork, especially in blood diseases, and in most sanitariums it is prohibited because of the disease and trichina found in it."

THEY ARE COMING.

A father started for his office early one morning, after a light fall of snow. Turning, he saw his two-year-old boy endeavoring to put his tiny feet in his own great footprints. The little fellow shouted: "Go on, I'm comin', papa; I'm comin' yight in ure tracks." He stopped, he hesitated, he looked the future squarely in the face. "I cannot afford to make any tracks I would be ashamed to have my boy walk in," he said decidedly, and turned away.

Father, mother, neighbor, are your tracks true? Are they straight? Can you turn to any walking behind you and say, "Follow me as I follow Christ"? Are you leading the little ones safe to the Great Shepherd?—Sel.

APPLICATIONS OF HOT WATER.

HEADACHE almost always yields to the simultaneous application of hot water to the feet and back of the neck.

A towel folded, dipped in hot water, wrung out rapidly and applied to the stomach acts like magic in cases of colic.

There is nothing that so promptly cuts short congestion of the lungs, sore throat or rheumatism as hot water when applied promptly and thoroughly.

A towel folded several times, and dipped in hot water and quickly wrung out and applied over the toothache or neuralgia, will generally afford prompt relief.

A strip of flannel or napkin folded lengthwise and dipped in hot water and wrung out and then applied around the neck of a child that has the croup will sometimes bring relief in ten minutes.

Hot water taken freely half an hour before bedtime is helpful in constipation.

"The tobacco habit is dangerous not only in itself, but also from its relation to the drink habit. Dr. Copeland, of England, says: Tobacco creates thirst and vital depression, to remove which, alcoholic stimulants are often resorted to. Thus two of the worst habits are firmly established, to the injury of the individual, and transmitted, in increased force, to his offspring when he becomes a father."

"Try not to look at richer homes and covet their costly furniture."
OUR YOUTH.

BIBLE STUDY.

DEAR EDITOR,—In a recent number of the Visvron it was intimated that the interests of the "Youth" or "Young People" were not sufficiently attended to, which gave rise to the inquiry as to what we could do for the benefit of that class, and which resulted in the proposition to select some Bible subject and the young people apply themselves to the study of such subject and write out their understanding of it, and send the same to me whose duty it would be to arrange the articles, select, correct, condense, etc., for the columns of the "Visitor."

The first subject proposed was, "The Kingdom of God;" "The Kingdom of Heaven." Do these expressions denote the same thing or do they denote different things? If they denote different things, what is the difference?

This matter was proposed at the time of our recent Love Feast, when there were young people present from the different neighborhoods and districts of Ontario, and a goodly number were in favor of it. However I have so far received only two communications on the subject, one from Mr. E. Baker, Stevensville, and the other from Bro. T. Doner, Gormley, Ont., which no doubt will be interesting to the young people, and may possibly encourage and stimulate others to also make an effort, and as it becomes known through the Visitor the circle will be increased and extended. We express the hope that in this way blessing and profit in Bible study may come to many.

It is proposed to have monthly subjects, and that all communications be sent in within the month, so that there may be sufficient time to get the articles ready for the press two months after the subject was announced; that is, the articles on the subject proposed in Dec. 1st number, will appear in the Feb. 1st number.

It seemed necessary to make this rather lengthy explanation of the method and object of this movement so that it may be understood by all. Following this I now give the articles I received.

No. 1. KINGDOM OF GOD vs. KINGDOM OF HEAVEN.

The expression "Kingdom of God" is frequently used in the New Testament, but only Matthew writes of the Kingdom of Heaven. The Kingdom of God is used with various meanings, whereas the Kingdom of Heaven is used by the evangelist in many places with always the same meaning: a place prepared by God for man. This is a glorious place, grander and more splendid than we can imagine; but inhabited only by the good, the pure, the humble, the simple, the poor in spirit, the persecuted, those who do the will of God, those who are filled with the Spirit of God when He comes, and also those who have used their talents, whether great or small, for the Master's cause.

The inhabitants of this place are all equal; and receive the same reward, and when once they have entered it they are no longer tempted and tried, as in this world, but are for ever free. There they sing the songs and praises of Him who has redeemed them. First: the "Kingdom of God" is the kingdom of all kingdoms forever under the supreme administration and power of God.

Second: "Kingdom of God" is used with the same meaning as "Kingdom of Heaven:" the place God has prepared for the good, the meek, the humble, etc.

Next it is something we should seek, obtain, and use in the world while we have the time and opportunity; for if not used so as to bring forth the fruit thereof it will be taken away from us.

Again the term is used in several places for the Word and Will of God: also God's power to convict, to construct, and to make wise.

Then again it is not something which will be seen at a certain time, in a particular place, for it comes unseen, and enters into the heart of every child of God—the child of God entered the Kingdom of God as soon as he became converted, for as soon as all evil was taken out of the heart, the heart was filled with the opposite: joy, peace, happiness, etc.; the attributes of God. We are told the Kingdom of God is righteousness, peace and joy in the Holy Ghost. Seek the Kingdom of God, become His child, be faithful in discharging your duty, and when done here, enter the Kingdom of Heaven—even though you are the least, there, yet are you greater than the greatest in this world; for it was said, "There has not arisen a greater than John the Baptist; yet the least in the Kingdom of Heaven is greater than he."

Young friends, be ever watching and waiting, that when the Master and the golden gates are opened, we may all enter there, and take part in the glorious things of the Kingdom of Heaven, are they be forever closed.

E. BAKER.

Stevensville, Ont.

No. 2. THE KINGDOM OF GOD: THE KINGDOM OF HEAVEN.—DO THEY MEAN THE SAME THING, OR WHAT IS THE DIFFERENCE?

Firstly, let us consider what a kingdom is, and what it consists of. A kingdom consists of a dominion, thus there is a boundary line. We also get the idea of a king, of a ruler, when we speak of a kingdom. Now we find in Matt. 3:2 John the Baptist preaching, "Repent ye for the Kingdom of Heaven is at hand." Matt. 11:11, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is less in the Kingdom of Heaven is greater than he." Thus we find the ushering in of a full and perfect dispensation may be looked upon as the Kingdom of Heaven. Jesus came on the earth to establish a kingdom—a kingdom that should last forever, (see Dan. 2:44; Luke 13:8) which should be a peaceful kingdom. The sceptre of His kingdom is a sceptre of righteousness.—Heb. 1:3. He did not come as a judge, for he says, (Luke 12:14) "Who made me a judge or a divider over you?" Thus we conclude that the kingdom of Heaven was brought unto us by Jesus Christ.

We find that Jesus is coming again, when He shall come as a judge, and "He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning-hooks:" nation shall not lift up sword against nation, neither shall they learn war anymore.—Isaiah 2:4. Thus we find that when He comes as a judge, peace will follow, and as we pray in the beautiful model prayer "Thy Kingdom Come" therefore we would be led to see when God's kingdom comes all that which doth offend and all iniquity will be cast out. Thus we conclude that the Kingdom of Heaven was established on earth by Jesus Christ, and that the Kingdom of God will be when He comes again.

T. DONER.

Gormley, Ont.

I give these articles without comment. They bear evidence of earnest searching of the Word, and may stir up others to do likewise.

I would give as the next subject, "THE ATONEMENT"—what it means and brings to us. Mention some of its types in the Old Testament. Let the articles be reasonably short. Write only on one side of the paper.

May many of the dear young people who read the Vistron, become interested and take part in this effort to be mutually helpful to each other, and may all be for God's glory.

GEO. DETWILER.

Sherkston, Ont.

The actions of this life shall be the fate of the next.—Eastern Script.
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M’s Fannie L. Hoffman, Beracha Home, Bay Culla, Bombay, India.

FOREIGN MISSION FUND.

No. 70. 61.50
No. 71. 3.00

The essay in this issue on “Bearing Fruit for God” is practical.
It is with a considerable measure of reluctance, and yet not without a deep sense of appreciation, that we insert in another column an appeal “in behalf of the editor.”

W. B. Riley, in the Selection under “Second Coming,” presents some thoughts which should have the attention of such who are waiting and watching for the “times of restitution.”

We call special attention to the statement in the report from Matopa Mission relative to remittance of money. Small amounts should be sent by Post Office Money Order, as there is not the loss in exchange as when sent in currency or otherwise.

We are indebted to the friends of Bro. J. K. Forney for information that the company sailing with him for India left Port Said, Egypt, on the 25th ult. They report good health, but had considerable stormy weather (high sea) to encounter after leaving England.

The brethren who had been to attend the feasts in Oklahoma (near Thomas and Renfro respectively) returned by the 22nd ult. They report a time of spiritual refreshing to the saints of both places and the fellowship was apparently enlarged in the hearts of quite a number of those who believe.

Bro. Kiteley of Carland, Michigan, writes us that the Brethren purpose commencing a series of meetings in the Mission church of that place. It is expected that Bro. Benjamin Stamp and wife of Gravelton, Indiana, will be present to assist in the work. They solicit the prayers of the believers that the efforts might prove to the glory of God.

The report which comes to us concerning the opening of the school in connection with the Matopa Mission is quite encouraging. We are glad to know that practical work has reached a stage where visible results may be expected. We hope that there are those who will allow their substantial interests to be enlisted in the actual needs of the school, which we can know, from our own surroundings, will confront the teachers and those immediately connected with the work.

Some of our contributors and reporters, undesignedly of course, lay impositions upon our type-setters. Of course you will ask how this can be. It is hard to comprehend, much less appreciate, the difference in copy until one sits by the editor’s desk or the type-setters case. We get manuscript so finely written and so tersely crowded that the waste-basket should (according to printer’s justice) swallow them up. Others are written so indistinctly that we question whether the writers can read their own manuscripts fluently. In sending in anything intended as copy, please remember the printers.

With this issue we introduce a new feature under the “Youth’s Department.” For the suggestion and setting in active operation this phase of work, which if sufficient encouragement is given will appear as elsewhere stated monthly, we are indebted to our dear Bro. Geo. Det­ riller of Ontario. We hope for nothing in connection with the undertaking but good results. If our minds are impartial and unprejudiced, we will be in the attitude to learn from the various views and convictions which may be presented in comment on the topic suggested. Neither will the candid seeker after truth allow his or her mind to be disturbed over any wrong or mistaken view presented in manuscript when once the truth, although apparently conflicting, has been clearly set forth.

Occasionally an enthusiast calls our attention to statistics and calculations and imaginary possibilities as to the world’s conversion being within a few years of our present time. It tires us, such vain and unreasonable visions. The facts are that the churches are becoming uneasy, as reliable reports and statistics amply confirm, because of the manifest utter barrenness of their efforts at increasing, and in some instances even holding their present numerical strength. When candidly looked into with an impartial vision it will be seen that there is a strong bearing, even among supposed orthodox Christians, toward Unitarianism, Agnosticism and Skepticism. Some
thing must lie at the root of the matter. Might it be that the churches are largely working out of harmony with God's purpose? Who, in the quietude of God's presence, has been able to see?

In response to inquiry from different sources whether provisions would be acceptable at the Philadelphia Mission, and if so, how to ship them, one interested in the work writes us that provisions of all kinds are acceptable—only such as are highly perishable should, of course, not be sent. Any article is worth the market value to the Mission; for instance any one sending a bushel of potatoes, if worth $1.00 it is the same as sending $1.00 in cash, etc. Not only are provisions highly appreciated, but the sending of clothing is encouraged, as the women of the Mission are about to organize a sewing circle for the purpose of making clothing for the deserving poor. May God bless and prosper their self-denying ing circle for the purpose of making clothing for the deserving poor. May God bless and prosper their self-denying

The righteousness that God accepts must be imputed, inwrought, and evolved by the Holy Ghost.

SOCIALS, GAMES AND ENTERTAINMENTS:—The following has been sent us for insertion in our columns, address of course added: "Nearly one hundred new, novel, and successful socials, games and entertainments suitable for Churches, Sunday Schools, Young People's Societies and homes are fully described in the charming book of above title. It tells how to give entertainments for Christmas, New Year's, Thanksgiving, Fourth of July, April Fool's, Washington's Birthday, etc. It tells how to give socials for Missions, Temperance, Tithing, Relief, Good Citizenship and social improvement, and in addition nearly a hundred more innocent and refined, charming books, games, and entertainments for spending a pleasant evening either in large or small gatherings. It is a book that will make any Christian home brighter and happier, and the members of any church or society more socialable. This splendid book sent postpaid to any address for 50c." Our comment is simply that we think this book would be expensive as a gift. We do not remember of ever having seen such a conglomeration interwoven with so gross a burlesque on the true principles of Christianity.

OPPOSED TO SECRET SOCIETIES.—The National Christian Association is the title of an incorporated Association which was organized in the City of Pittsburgh, Pa., in 1868 by representatives of seventeen orthodox denominations. It holds that faith in Christ is the sole ground of acceptance with God; and that grace received by faith is the sole power of regeneration. It believes, moreover, that Satan is the god of this world and the god of all false religions; and that the lodge system denies Christ and worships Satan. Its object is to keep the membership of churches out of secret organizations for these among other reasons: 1. Because they are declared to be organized on a basis so necessarily broad as to exclude the idea of Christ as the world's only Redeemer. 2. Because they substitute in their claims, and in the minds of many of their membership, the secret society for the Christian church. 3. Because the relation of the obligations of these secret orders to the oaths and decisions of courts. The twenty or more denominations which exclude the adherents of secret societies from their communion have been
encouraged and strengthened. Many have been led to withdraw from their secret orders. Secessers from Masonry and Odd-Fellowship are numerous. The Conferences of the Association have been well attended and addresses have been given by Joseph Cook, Rev. Dr. Gordon, Rev. Dr. Goodwin, Rev. Dr. Wallace, and other eminent men. Anti-Secret Libraries have been placed in many colleges and seminaries of our country. Besides the Christian Cynosure and tracts, thousands of pamphlets have been sent out to ministers and Missionaries of the United States and foreign lands. The Association has its principal place of business at 221 West Madison Street, Chicago. This property was donated for the purposes of the reform by the well known philanthropist, Philo. Carpenter, Esq., one of the founders of Chicago. Its headquarters is valued at $20,000, but the Association needs available funds and for this it is dependent on the public. We note following a few of the Association's publications which we can recommend to those desiring literature on this subject: The Christian Cynosure, Magazine, one year, $1.00; Are Secret Societies a Blessing? 5 cents; Odd-Fellowship, a Sermon, 10 cents; Gen. Washington Opposed to Secret Societies, 10 cents; Fully, Expense and Danger of Secret Societies, 5 cents. A complete catalogue of literature published will be sent on receipt of two cents. Address: National Christian Association, 221 W. Madison St., Chicago, Ill.

IN BEHALF OF THE EDITOR.

We have felt it our duty to bring before the minds of the readers of the Evangelical Visitor the fact that our Editor, H. N. Engle, has no salary paid him out of the funds of the publication, and is therefore entirely dependent for his and his family's support upon the free-will offerings that God lays upon the hearts of the readers of the Visitor. Bro. Engle has a family of small children and is not favored as some of us are with any worldly possessions; and besides he has had sickness in his family. His wife, the sister, has had an attack of fever, having been laid up for about five weeks; the sister, has had an attack of fever, and is therefore entirely dependent on the charity of God's people and let each one do as they feel prompted through the Holy Spirit. Let us remember that Bro. Engle has no other income, and it requires all his time upon the paper. Bro. Engle works just as hard and faithful as if he were getting a salary. His family needs to be clothed as well as fed and his children need to be schooled. His rent must also be paid monthly. His prudent wife, the sister, is economical, nothing is wasted; but she needs what the Apostle James recommended. Please read James 2:15,16. It might be well if in each community some one would interest him or herself, as a solicitor (not beggar), so that each one that has anything to give, little or much, would know where to give it. Don't be afraid of overdoing the thing and making Bro. Engle rich. The Lord will take care of that.

NEEDS OF THE MATOPIA MISSION.

We also wish to call the attention of the Lord's people to the needs of our Foreign Mission. We need not speak particularly concerning the work, as each reader is kept posted by the reports published in each issue of the Visitor. We thank God for leading our dear brother and sisters to the place where they are, and for the open doors which they seem to have with the natives. But you no doubt also remember that Bro. Engle writes that necessity calls upon him occasionally to go to Bulawayo, the nearest town, being 30 miles distant; and he reports two trips, walking the entire distance, to and from. Well now, dear Brethren and Sisters, how many of us would like to undergo such hardships? Remember, to that this is through a wild and uninhabited country, and that Bro. Engle is 60 years old. Don't you think Brother and Sister that they should have a team and conveyance? Yes, undoubtedly! and they need, or will need, other things also; but they must pay money. You no doubt see by the reports published that the donations have been very small. Bro. Jesse Engle thinks, and with good reasons, that the Mission will become self-supporting; but that time is not now. We do not have means sufficient in the treasury at present to supply the needs of the Mission. At the next Conference there will be a full report made of all moneys expended on the Mission, and will be open to any criticism that may be offered. Meanwhile we trust that we may have your confidence that the Board will do the very best they know. Let every one obey the Lord and we are assured that ample means will be forthcoming so that the work will not suffer. God love a cheerful giver.

SAMUEL ZOOK, Treas. Of F. M. Board.

CHURCH NEWS.

LOCAL CHURCH NEWS.

CHICAGO MISSION.

Financial report for month ending Nov. 15, 1888 is as follows:

EXPENSES.

<table>
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<th>Item</th>
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<td>Coal</td>
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CREDITS AND DONATIONS.

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</thead>
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<tr>
<td>Bro. Dampker, Chicago</td>
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<tr>
<td>Sister Swift, Chicago</td>
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<tr>
<td>Sister Goldie, Chicago</td>
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<tr>
<td>Hall rent</td>
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<tr>
<td>Sister Heise</td>
<td>1.00</td>
</tr>
<tr>
<td>Sister H. Brechbill</td>
<td>5.00</td>
</tr>
<tr>
<td>Total</td>
<td>$33.09</td>
</tr>
</tbody>
</table>

Work in Des Moines, Iowa.

Dear ones scattered abroad greeting: Our last report brought us back to Des Moines. After a few days Bro. Cross and wife left for the east, stopping at Grinnell by request to hold a few meetings. A message came to us, "Come over and help us." We arrived at 7:30 and were met by Bro. Cross and wife and Bro. Stipe and conducted to church where we preached on "Confession!" and the evening following on, "Ye must be born again." When we closed, the church was locked against us and we were set out on the side-walk with but 10 cents and knowing no one in town but Bro. Cross and wife.

The night was dark and rainy and as we looked up we thought, "He had no where to lay His head," and that comforted us. We had a place prepared for us and after that night we were cordially invited to occupy the floor upstairs in a
poor man's house. As we shared the hospitality of that poor man's substance it caused our hearts to melt, because one congregation in town has a membership of over nine hundred but apparently "no room in the inn.

Grinnell is called the "Saint's Rest;" but the devil has a good time resting. It is as dead a place as we ever visited. When their college boys had won a football game the church bells rang for one-half hour. Men and women were to be seen on the streets yelling like demons. Next night was prayer-meeting time (weather being a little damp) but no meeting. We preached the Word in a public hall for which we had to pay $1.00 a night in advance.

While we did not speak of collection, God raised up even unsaved individuals after the preaching to ask for an offering. So we held forth ten nights. Brother C. was short $1.00 and I was out $1.10; but we had joy in it all, knowing that we obeyed God. Our needs were finally all supplied and grand results followed. The church referred to above started a meeting and got eight to sign cards. We received a letter afterward from a young man who confessed all his sins and wants special prayer so he may get fully saved. We are now requested to hold another meeting at the same place; but we have 14 calls on hand so we can not go. We are now in the Mission every night working for souls.

There are those who think, and even speak it out to our faces, that we are too lazy to work, this being the cause of our being in the Missionary work. Dear brother and sister, I would to-day prefer hard physical labor. Souls who have the work at heart, having meeting every day and inquiring souls to talk to and pray with, find it to be real work. And I want to say brother or sister that if you are entertaining or have entertained any such thoughts, do so no more; but ask God to forgive you, consecrating and giving your life for souls.

I have been preaching nearly every night and some Sundays three times and I need your prayers or I will not be able to keep up. I tell you dear ones when you step into the pulpit and see before you six pair of adulterers (and even preachers), liars, thieves, murderers and hypocrites of the worst type, and you have the responsibility of their eternal destiny upon you, sometimes your knees will smite together; and besides knowing that your life is in danger because of the guilty preacher who belongs to that unholy, treacherous, Christ-denying lodge. Oh praise God that in the face of it all we never think of giving it up, but rather feel like pressing the battle harder against the unfruitful works of darkness and spiritual wickedness in (pulpits) high places. Beloved do not forget to pray for us. There are souls here who are taking the way, and others who want to be saved.

This is the most unclean place we have ever been in. Even some who profess and belong to the Holiness Association live in adultery and have actually committed murder are still preaching. Oh may God help us to be true to Him and faithful to souls! One soul came to our room before breakfast to ask if God would forgive her. She confessed that she had lived with a divorced man for 20 years and said that she would do so no longer. She has a family of nine children, but is living alone and washing for her support; but she is very happy and praises God.

There is abundant opportunity to help: this is one case of the many. Oh, there are so many poor! One man's wife is in the hospital, the little ones being left at home without being washed or having their clothing changed, even to go to bed, for months; and so full of vermin that they are a mass of scabs and sores. Their neighbors are Sunday School teachers, but you cannot even hire them to touch them. We not being able, find some poor washerwoman and pay her to do the work while we see to it. I feel that I am not able to describe but very little of what we see and hear, and on account of space we will again forbear till some other issue.

I pray God may send workers and means to this place very soon. We need a brother and sister filled with the Holy Ghost, to help us at once. We have the very best of accommodations that we dare wish for. Yours in His name, 

A. L. EISENHOWER

Des Moines, Ia. 800, Cor. 3 & Walnut, Room 1.

REPORT BY BRO. CRESS.

On Nov. 7 we held our Missionary meeting at Franklin Cor. This we think was the best Missionary service we ever held. Attendance quite large and interest excellent. The Lord will certainly reward these Brethren for their substantial remembrance of our needs. November 11th we came into Chicago. Bro. Steckley, Elder Trump, and others were at the Mission, whose fellowship we highly appreciated. Our visit to Chicago ended on Nov. 17th, when we took train to South Bend, Ind. We are still saved, sanctified and kept in perfect peace, yet not without many trials. God bless you all. Sweetly trusting in Jesus, we remain, 

G. C. and SARA CRESS.

South Bend, Ind., Nov., 17th '98.

MISSIONARY.

"The field is the world."—Matt. 13:38.

"Go ye into all the world and preach the gospel to every creature."—Mark 16:15.

"For the Son of man is come to save that which was lost."—Matt. 18:11.

MATOPA MISSION.


(Tsa. 4967, 5.)

The Lord of hosts, the mighty watcher of Israel is the strength of His people. We magnify His great name, and keeping power. "He who has watched the sands of Israel, and preserved for Himself a name among the nations, bows to count the hairs of the heads of His people." "Who can count the dust of Jacob and the number of the fourth part of Israel?" And at the close of this nineteenth century the Lord still visibly deals with this people. Should He not much more care for the fruits of the Gospel Age, now also nearing its close? Glory to His power! Amen.

The little band of Missionaries in the Matopas are still among the survivors, well and happy; especially so since the work is becoming more fixed. The school opened on Monday the 10th last with twelve scholars, increasing so that on Wednesday, 12th, thirty-five were enrolled.

The work is real interesting. It is quite encouraging to see how earnest some of these children are and with what confidence they move forward. Yesterday morning a number of parents came with their children, such as were strangers heretofore. They remained in the school room (tent) till it was dismissed; and so eager were they for the benefit of the children that when their letters or sentences were not precisely as the copy, they would remind and try to correct them. The school opens with song, reading Scripture, and prayer, seasoned with such exhortations as the teachers are impressed with and able to give.

Sister Davidson, who is a very efficient teacher, (as all who know her are aware), with the assistance of Sister Heise, who is also well qualified to work among these children, will no doubt under the blessings of God prove a great blessing to this people.

While literary instructions are given, industry is also taught. Sewing is a branch of the school; and no doubt as we become more established, additional industries will be introduced. But above all will the Gospel standard we held up first and last. Already was it expedient
to tell them that God loves the black people as much as the white ones.

In the explanation of the Bible-lesson it was a surprise to some of the children to learn that there was a time when only one man, or person, was on the earth. Nevertheless, their conception of the divine being, is much more clear than we had any idea it would be; more especially since they are not contaminated with idolatry.

The sisters are pressing as much as possible the industry in the sewing department, since it adds much to their humane appearance by neatly dressing their less than half clad bodies. They are, not all accustomed to, wash every morning; so the teachers have arranged to teach them cleanliness as well as other necessary lessons, telling them that we wash every morning. The reply was, "Yes, but you are white"—with a wishful air also to be white.

Some of these children have an idea that if they would eat what, and live like, white people, they would also become white.

Yesterday after the close of school, four little girls went down to the creek and took a thorough bath. Whether they had any idea, that it would help to change the "Ethiopian's skin," I do not know. Their zeal would no doubt incite to such efforts.

We hope your prayers will constantly arise for the prosperity of the Mission. Quite an amount of toil, as well as earnest prayer, has been our "daily bread;" but the devil could not seduce us; that is all one to him, since hell and destruction is his only aim with humanity. I feel very confident that those who were deluded by the "wicked one" in the form of an "angel of light" were less apprehensive of danger than these misled under the form of a roaring lion.

Christ tells us that some will stand and knock at heaven's door, pressing their claims, saying, "Have we not—? have we not—? have we not—?" But alas! Alas! "Watch, for in such an hour as ye think not the Son of Man cometh."

We appreciate the little gifts which come to us occasionally; but we would say that anyone wishing to send anything in the form of money should send by Post Office Order, as bank notes from home cost nearly half their value to collect at Bulawayo, while Post Office Orders always leave a little premium on its face value, 1 e. on value of bank notes.

Yours in hope of the resurrection,
Jesse Engle.

EN ROUTE TO BOMBAY, INDIA.

NEAR QUEENSTOWN, IRE., NOV. 1 '98.

Dear Bro. H. N. Engle—

I HAD thought to do much writing on the ship; but the sea ran high all the while and it is hard to write on account of getting head-ache. I like to be out on the deck when she rocks heavy, get fresh air, and keep well.

One day I could not eat, but I really did not feel bad. We struck a high gale as soon as we left New York and at best 90 per cent of the passengers were sick within twelve hours after leaving port. Some continued ill all the time. Our party of seven is well at this time and in good spirits. So we praise the Lord as we move along, having singing and Bible reading every day. There are in all twelve Missionaries on the ship—three going to Egypt, one returning from Mexico to his home in England, and another lady; but we think she is in error, her countenance showing that she is not happy. She expects to raise the standard of the Hindu by bringing up the moral standard something like the "Fatherhood of God" and the "Brotherhood of Man" by leaving Jesus out. She knows nothing of the principal part—The Atonement.

Well, I can say, Praise the Lord for the wonderful work He has done in the atonement. How marvellously He shows us and what loving ways He takes to deal with us. The more I reflect back, the more surprising it is to me how the way opened without any effort on my part. His work is sufficient and sure. Where He leads me to I am not concerned, but I know He is going before. I only had one person give me a word of discouragement and he has retracted since. I think the Word I gave him got him to meditate. My work is write at this time, and may so continue.

BIRKENHEAD, ENGLAND, NOV. 10, '98.

I will note but a few lines at this time and place. We were delayed in London on account of not being able to get transportation on the P. and O. Line of ship. All was taken up for four weeks; so we had to come back to Liverpool, or just across the river, to Birkenhead to embark on the Hispania ship of the Anchor Line. Will leave to-day. Our next point will be Gibraltar; then probably Malta, Port Said, Aden, then Bombay, the distinction. Expect it will take at least twenty-five days sailing.

We are well at present. Our God is a wonderful God. He will keep us at all times; is the One we can put our trust in, and is my comfort continually. So we will offer praise for it. We get new lessons each day, all for our good. When I look back over my life, what God has done for me and where I am now, and how the way opened for me with out me making any effort, I am wonderfully surprised; but so it is. And when we get to the "glory land" there may be more surprises and greater, when we can see in the fullest extent what grace has done for us.

Yours in the love of Christ,
J. K. FORNEY.
After we have consecrated our whole lives to God, that Satan does not lead us off into "wild fire" and "fanaticism" and make us over zealous on certain lines. May God keep us at the foot of the cross. There is where we can speak to us, and the blessed Holy Spirit will teach us all things. Praise His name!

Will you pray for us that God may keep us on the plain, uncompromising way, baptized with the Holy Ghost and fire, that we may be used for the saving of many souls.

Your sister in Jesus,

BARBARA IRVING

OUR TIMES.

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

An Exchange says that Russia, which has been talking lately in favor of universal disarmament, has ordered the construction of 23 torpedo boat destroyers.

The Budding of the Harvest—Jane Addams, the well-known college settlement worker at Hull House, Chicago, recently addressed a meeting of the Academy of Political and Social Science in Philadelphia. Amongst other interesting matter she gave the following startling facts: Recently in their district in Chicago there have been several murders committed—five we think was the number. The Settlement has always gained that the district is not a criminal one; so that investigations were in order to discover the cause of the outbreak. It was established beyond question that every one of these cases was directly traceable to passions excited by the late Spanish-American conflict. In addition to this the speaker stated that the children on the streets were found to be playing at war. In no instance, so far as observed, were they "freeing Cubans," but with the violence characteristic of their age, they were "slaying Spaniards." The predatory spirit is so near the surface of their age, they were "slinging Spaniards." The predatory spirit is so near the surface of their age, they were "slinging Spaniards." The predatory spirit is so near the surface of their age, they were "slinging Spaniards." The predatory spirit is so near the surface of their age, they were "slinging Spaniards." The predatory spirit is so near the surface of their age, they were "slinging Spaniards." The predatory spirit is so near the surface of their age, they were "slinging Spaniards."

The Friend.

WAR AND RUMORS OF WAR. The European atmosphere is thick with "wars and rumors of wars." In his significant speech at the Lord Mayor's banquet in London the British Premier gave expression to the general uncertainty of European diplomacy and frankly stated that the situation in every respect was one that made for war. He intimated that the new part which the United States was now compelled to take in Asiatic and perhaps in even European politics was a further disturbing element, while at the same time he frankly admitted that it was an attitude which could only be favorable to Great Britain. France and England are still bristling with all the signs of military and naval preparation. While the immediate cause of the irritation in Egypt, Major Marchand's position about Fashoda, has passed away yet England still stands armed with bellowing defiance in the face of the world and prepared for all emergencies, while France at the last advices seems also to be pushing her war preparations and preparing for possible contingencies. God's providence is moving mightily and out of all there comes the sublime confidence to His trusting children that His purposes are ripening fast, and that the end can only be that blessed consummation, the advent and the reign of our precious Lord Jesus Christ, the King of righteousness and peace. — Alliance.

Much interest is being taken by both political and prophetic students in the late trip to Palestine by the German Emperor. Various reports appear in the press which are not without significance to such who are watching current events as related to the closing scenes of the Age. The Religious Telescope says: "Emperor William and party reached Jerusalem October 29. Triumphal arches adorned the way over which they approached the city, and general enthusiasm and delight were manifested by the authorities and populace. It is thought that the Emperor's tour has great political significance, and it is reported that in speaking to a colony of German Catholics he said that he was glad to affirm 'once and for all that my Catholic subjects may always be sure of my imperial protection when and where it may be required.' He took with him nearly two hundred of the brightest lights of the Lutheran church, and was accompanied by an escort of twelve thousand Turkish troops. His itinerary closed by his being surrounded and conveyed by nine Turkish ships of war. It is said that his visiting Constantinople caused that city to be cleaned up as it never was before, for his reception. Just now the whole diplomatic and consular world is on tip-toe of expectation to ascertain just what this remarkable pilgrimage of this aristo young emperor may signify." Another exchange says: "An important result of Emperor William's tour is an agreement on the part of the Sultan to give his benevolent sanction to the Zionist movement. This agreement between the Ottoman and the German ruler is still more important as indicating the friendly intimacy of the two monarchs and its probable influence upon our general politics. From other sources it is reported that the Emperor has received important concessions from the Turkish government, both as affecting the immigration of Jews in connection with the Zionist movement and ruling influence in Syria. Just the extent of these concessions will undoubtedly develop later and will be eagerly watched by the interested student.
It is said that Russia's proposal to appoint Prince George of Greece High Commissioner in Crete has been approved by Great Britain, France and Italy.

MARRIED.


OUR DEAD.

DINTAMAAN.—Hiram Dintaman died Octo­ber 29, 1898, aged 17 years and 27 days. Deceased was the oldest son of Irman Dint­aman. Funeral was held at Reigh's church. Interment in adjoining cemetery. Text, Psalms 90:12, Rev. Teel and J. N. Martin officiating.

BOOKS.—Died Nov. 10, 1898, in Dunec­ton, Perry county, Pa., at home of her daughter, Mary May, Sister Mary Books, aged 84 years, 9 months and 21 days. Her husband, Bro. John Books, preceded her to the grave about 20 years ago. Deceased was longing for her end, and had a peaceful death. She leaves 3 sons, 2 daughters and a number of grandchildren to mourn their loss. Interment at Dintaman cemetery.

SYDNEY.—Samuel B. Snyder died October 7, 1898, aged 83 years, 5 months and 18 days. Deceased was afflicted for 7 years with de­rangement of mind. In his healthy years he pretended infidelity, but in the beginning of his affliction he acknowledged faith in the Bible and that those who obey it are right and he was wrong. The last days of his life he called earnestly upon God. Funeral was held at Lonecker's church. Interment in adjoining cemetery. Text, Isaiah 9:27, by Rev. Martin Ratts, Levi Eber­zole and Jacob Martin.

Driver.—Moses Driver was born May 8th, 1827 in Hildburgh township, York county, Pa., and died at his home in Covington, Miami county, Ohio, Oct. 31, 1898, aged 71 years, 5 months and 28 days. He was a kind father and had been highly respected in his community. United with the Brethren in Christ about 25 years ago and was a con­stant member until death relieved him of his great suffering. He leaves a sorrowing wife, 3 sons and 1 daughter to mourn their loss. Services at the Dunkard church in Covington. Interment in adjoining cemetery, conducted by Elders Henry Davidson, J. E. Wingart and Rev. A. M. Engle. Text 2 Cor. 5:1.

SCHWANGER.—Died, October 25, 1898, at the home of Geo. W. Rose, Steelton Pa., Barbara Schwanger, aged 67 years, 7 months, and 5 days. Deceased was a member of the German Baptist Brethren for many years, and led an exemplary Christian life. She had been in ill health for many years and at times her sufferings were great; yet she bore it with patience. Her end came rather unexpectedly. She leaves one daughter, wife of G. W. Rose, three sons (all married) and a host of friends to mourn their loss which we believe is her gain. Her remains were brought from Steelton to Rapho township, Lancaster county, to the home of her son from which place the funeral was held. Services held at Pleasant View M. H., conducted by Charles Madeira, P. Frubseker and Daniel Wolgemuth. Text, Rev. 7:16,17, Interment in Pleasant View cemetery.

GRAYBILL.—Fannie Graybill, wife of Rev. Jacob Graybill deceased, died July 1, 1898, aged 84 years, 10 months and 21 days. Text, Isaiah 3:10. Sister Graybill was a sister to Rev. Jacob and Rev. David Engle (both deceased) and was the last one to re­main of the family. She had been a mem­ber of the church for many years. Deceased was the mother of 12 children, three having preceded her: Martha, wife of Rev. Noah Engle Abilene, Kansas; Mary, wife of Simon Engle; Fannie, wife of Cyrus Mann; Jacob, Isiah and Christian, all of Lancaster county, Pa.; Sarah, wife of Henry Rossler of Dauphin county; Lizzie, wife of Rev. John Kiesley; and Emma, wife of Alvin Gottshall of Cumberland county; also, Rev. Simon Graybill (deceased). Funeral was held in the Manor church. Interment in adjoining cemetery. Rev. Christian Miller, Henry Helsby and Jacob Martin officiated.

HOFFMAN.—Died, near Columbus, Lan­caster county, Pa., Nov. 15, 1898. Bro. Jonas S. Hoffman, aged 88 years, 10 months and 7 days. Deceased lingered all summer from consumption, having been confined to his bed for about ten weeks. During all his sufferings he was very patient, being fully resigned to the will of God. Bro. Hoffman was called to the ministry a number of years ago, which pence he filled, we believe to the best of his ability. By his death the Brother­hood will deeply feel the loss of a laborer in God's vineyard and the community that of a loving and loved citizen. He also leaves a sorrowing wife, one daughter, one sister, and a host of sympathizing friends and neighbors to mourn their loss, which we have every rea­son to believe is his eternal gain. Services held at Cross Roads M. H., conducted by Eld. Henry Heiny and others. The text, an ap­propriate one, was taken from 2 Tim. 4:6-8. Interment in adjoining cemetery.

SIDER.—Died, near Stevesville, Ontario, on Nov. 3rd of paralysis, Sister Anna, wife of Bro. Jacob C. Sider, aged 64 years, 5 months and 15 days. Sister Sider not only professed a Christian life but lived it. Her earnestness and zeal for the good cause was always admired, and she was always ready to testify for her Master when occasion pre­sented itself. Was a kind and affectionate wife, and much attached to her family; also loved by her neighbors, always having been ready to lend a helping hand in time of need. She leaves a sorrowing husband, three sons, two daughters, and one adopted daughter to mourn their loss. All the chil­dren are married. She had no timely warn­ing of her end, living only nine hours after the stroke and was unconscious, but passed away peacefully in the hope of the here­after. Obsequies improved on Sabath 6th the 6th in the Brethren's church by Bro. A. Bears, assisted by Bro. Geo. Detwiler in Ger­man, from Rev. 14:13. Interment in adjoining cemetery.

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