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Brethren in Christ Church

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MISSIONARY——
LOOSING SIGHT OF GOD'S NOW, LEADS

PRESENT OPPORTUNITIES.

IT IS a sad fact that the devil has deluded many souls by the proposition that there is a better time, a less adverse moment, a more convenient season than now to do the thing which becomes the inescapable duty of the day. We recall the subtlety of his devices as being among the earliest attacks upon our youthful powers. "Postponement, procrastination, delay" are what might be clearly read as an ensign of Satan's too frequently enticing morsels if time were only taken to brush away "the veil of falsehood" which must not only attend, but stand prominently in the foreground of every seductive proposition emanating from the Father of Lies.

When once the element of procrastination has become well fixed in the character of man it seems almost an impossibility to recover from its fascinating clutches. This is true simply from a moral standpoint. But the principle once developed becomes an almost insurmountable barrier to the individual when he or she would inquire after and turn to God.

Oh how men and women, who love sin more than righteousness, do plead for "a more convenient season." They find time and opportunity to gratify any and every carnal desire and propensity which will lead into sin, degredation and death. Opportunities are abundant and inducements multiplied to lead souls into the "development" and "evolution" theories of our times, which leave the individual in the realm of disappointment and doubt, having somewhere along the line of experience lost sight of "the blood, the atonement and the ransom-sacrifice."

Losing sight of God's now, leads souls to a crisis where they begin to belittle and finally nullify and make void the irrevocable truth that man—the human race—has fallen under the curse and remains under its inescapable penalty—death—only as each individual is able now, as the truth of God is unveiled to him, to lay hold by faith on Him who was "lifted up."

This desire for "a more convenient season" has led men to tamper with and abuse some of God's most sacred truths. Men who are not willing to shape their lives according to righteousness, purity and equity now, will grasp at a straw and lay hold upon the tolerations of God's mercy to be displayed in His appointed period of Judgment. That there is a tolerance to be displayed in God's plan seems evident. — Luke 10:12-14.

But the individual who closes his eyes, hardens his heart, and allows his conscience to be seared, cherishing an expectation of a more opportune moment wherein to deny self, renounce sin, and fall in line with God's call to holiness, will find himself woefully disappointed when he faces the conditions of resurrected life and opportunities.

"Whatsoever a man soweth that shall also reap" is the terse saying of one who had a glimpse into the deep things of God. Do we believe it? and is our life a proof of the fact that we anticipate eternal life—yea more—immortal life?

It is marvelous how fanaticism will carry some souls into dangerous extremes, imagining that God gives them messages to deliver which are not fit to be heard in a respectable congregation. Is it not high time that people learn to build upon the Word of God rather than upon what they imagine to be divine leadings?
THE NATIVITY.

Night of wonder, night of glory;
Night all solemn and serene,
Night of old prophetic story,
Such as time has never seen;
Sweetest darkness, softest blue,
That these fair skies ever knew.

Babe of weakness, Child of glory,
At Thy cradle thus we bow;
Poor and sad Thy earthly story,
Yet the King of glory Thou:
By all heaven and earth adored,
David's Son and David's Lord.

Light of life, Thou livest yonder,
Shining in Thy heavenly love,
Naught from Thee our souls shall wander,
Naught from us shall Thee remove.
Take these hearts and let them be
Throne and cradle both to Thee!

—Horatius Bonar.

THE STAR OF BETHLEHEM.

"When, marshaled on the nightly plain,
The glittering hosts bestud the sky;
One star alone of all the train
Can fix the sinner's wandering eye.
"Hark! hark! to God the chorus breaks
From every host, from every gem;
But one alone the Savior speaks—
It is the Star of Bethlehem.

"Once on the raging seas I rode,
The storm was loud, the night was dark,
The ocean yawned, and rudely blowed,
But one alone the Savior speaks—
It led me to the port of peace.

"It was my guide, my light, my all—
It bade my dark forebodings cease;
Death-struck, I ceased the tide to stem,
Death-struck, I ceased the tide to stem.

"Now safely moored, my perils o'er,
I'll sing, first in night's diadem,
"The ocean yawned, and rudely blowed,
But one alone the Savior speaks—
Throne and cradle both to Thee!

—Horatius Bonar.

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Throne and cradle both to Thee!

For the Evangelical Visitor.

THE BELLY GOD.

Thanksgiving day is past
and Christmas will soon be here.
For the redeemed it is never hard
to find things to be thankful for, for
they are taught by the Word and
Spirit to "in everything give thanks;" and
when one is "giving thanks always for all things," it makes
every day thanksgiving day. However,
we should all be thankful that there
is so much recognition of Almighty
God on the part of our government
as to set apart a special day of
Thanksgiving annually.

It has become a general custom
to make Thanksgiving and Christmas
days of feasting. The question
has come to me, Is this the best way
of giving expression to our gratitude
for all the bounties of God? Is it
by surfeiting upon these bounties
that the Giver will get honor and
glory? Do we not make these days,
days of self-gratification and self-
glorification, rather than of praise
unto our God? I suppose it will not
be considered a false charge to
say that the American people like
to live well. "Good things to eat" is
a greater consideration than "the
glory of God." What if God should
prefer the charge against us, "whose
God is their belly?" Idolatry is a
terrible thing. Certainly; we all
agree to that. We send Missionaries
to convert the heathen from their
false gods, but how about the
belly god? Is it any more abomin-
able to God to bow down to idols of
wood and stone than to make a god
of the belly? The heathen pour
their offerings into the coffers of
their dead gods, but those fill their
bellies with all the dainties and
luxuries that money can buy, not
only neglecting and dishonoring
God, but bringing ruin to their own
bodies and damnation to their souls.
For it is said of those whose god is
then end is destruction. The drunkard and glutton are
classed together, and the promise of
entering the Kingdom of God.

Let Christians be warned. "The
Kingdom of God is not meat and
drink; but righteousness, and peace,
and joy in the Holy Ghost." Our
eating and drinking is to be done to
the honor and glory of God. Let
not the charge be brought against
any of us that we have lived sumptu-
ously upon the bounties of our good
God. If God has blessed us abund-
antly with the good things of this
life, let us remember those who have
not. A feast made for the poor,
instead of for ourselves and
our well-to-do friends, is acceptable
to God.

Another thought: When sitting
down to our tables spread with all
that heart could wish, do we think
of the Missionaries who we expect
to live on as little money as possible?
Should we not be willing to live as
economically and self-denying as we
expect them to live? Beware of the
belly God!

—J. G. Cassel.

Hamlin, R. S.

For the Evangelical Visitor.

"HIM THAT OVERCOMETH."

"He that hath an ear let him hear what the
Spirit saith unto the churches: To him that
overcometh will I give to eat of the tree of
life which is in the midst of the paradise of
God."—Rev. 2:7.

Precious promises God has
given to his children who hear
what the Spirit would teach. To
him that overcometh will he "give
to eat of the tree of life." And
there is only one spirit among many
that has the power to help us over-
come, which is the true spirit of
Jesus. When on earth, He was
tempted in all points like as we are,
yet without sin.—Heb. 4:15.

Jesus says for our encouragement:
"These things have I spoken unto
you that in me ye might have peace.
In the world ye shall have tribula-
tion; but of good cheer, I have over-
come the world."—Jno. 16:33. Yet
we are warned not to believe every
spirit, but "try the spirits whether
they be of God; because many false
prophets are gone out into the
world."—1 Jno. 4:1. "In this the
children of God are manifest, and
the children of the devil. Whosoever
doth not righteousness is not of God;
neither he that loveth not his
brother."—1 Jno. 3:10.

By this last Scripture it is not
hard to decide by what spirit we are
taught or led. When we neither do
righteousness nor love our brother,
we are in error. "If a man say I
love God and hateth his brother he
is a liar: for he that loveth not his
brother whom he hath seen, how
can he love God whom he hath not
seen?"—1 Jno. 4:20. Jesus says that
out of the heart of men "proceed
evil thoughts, adulteries, fornication,
murders, thefts, covetousness, wick-
edness, deceit, lasciviousness, an
evil eye, blasphemy, pride, foolish-
ness." All these evil things come
from within and defile the man.—
Matt. 7:21-23. This includes the
women also. Let us take courage,
studying those verses carefully and
by the grace of God overcome those
evil. Let us search out our hearts.
There may be one of those hidden
away in a corner that we may not
be aware of. But Jesus knows our
hearts and the Holy Spirit will not
take possession of a heart with any
one of these evils therein. We, as
true soldiers for Jesus, do not want
such spirits to influence and control
us; but we want the Holy Spirit—
the spirit of Jesus Christ—to teach
us so that we may learn to suffer
with Him, by his power overcoming
the evils which do so easily beset us.

I am sorry to learn that even such
who are called "brethren" oppose
such who testify of the power of the
Holy Spirit to bring victory into the
soul and life. I wonder if such
have really searched out their own
hearts, or if they may yet have some
evil to overcome and be cleansed
from that they do not see at present?
"And now I say unto you, refrain
from these men, and let them alone;
for if this council or this work be of
men it will come to naught. But if
it be of God, ye cannot overthrow
it; lest haply ye be found even to
fight against God."—Acts 5:38,39.

I praise God for that overcoming
power which keeps us from sin when
we watch and pray, as Jesus com-
manded us. And when the child of
God is watching he cannot sin.
"And the fruit of the Spirit is love,
joy, peace, longsuffering, gentleness,
goodness, faith, meekness, temper-
ance; against such there is no law
and they that are Christ's have
crucified the flesh with the affection
and lusts."—Gal. 5:21,22,24.

I desire by the grace of God to
learn of, and bring into practice the
fruit of the Spirit of Christ; for if
we have not the Spirit of Christ we
are none of His. And He has prom-
ised that His grace is sufficient to
give us overcoming power so that
we may eat of the tree of life which
is in the midst of the paradise of
God. — ANNA MARY MEYER.

Shippensburg, Pa.

"The quartette of drink, debt,
dirt and doubt is to many a man but
another version of the game of fol-
low your leader."

For the Evangelical Visitor.

ORGANIC CHRISTIANITY.

Beloved Sister Salome:—

FOR a single soul Jesus would
have died. "He tasted death for
every man."—Heb, 2:9. One
hungry soul longing for a message
from my pen through the columns
of the Evangelical Visitor, evokes
a willing response. I am glad there
are still some who relish a ministry
which is specifically spiritual.

If there ever was a spiritual be-
ing on earth, it was Jesus Christ.
He knew how to be organic with-
out being worldly, and to institute
ordinances without being formal.
Thousands do what Christ has typi-
cally ordained without being Chris-
tians. Symbols of divine life are not
salvation. Nothing secures our
external beatitude but the very im-
manence of God. This alone makes
Christ's; and only this makes the
Christian.

All life is its own evidence. The
divine inbeing is no exception.
Rom. 8:16, is as incontestable as the
fact of our natural existence. We
need no logic to demonstrate our re-
geration. The Holy Spirit will
not leave us in doubt. "No man
can say that Jesus is the Lord, but
by the Holy Ghost."—1 Cor. 12:3.

What makes you excessively
happy in the midst of so many sore
and crushing trials? The unshaken,
immutable conviction that you are
born of God, the object of His con-
stant, faithful, Fatherly care, and a
joint-heir with Christ. —1 John
4:7; 1 Pet. 5:7; Rom. 8:17. These
are certainties of which the true be-
liever need not, cannot doubt.
Then follows Gal. 5:22-25; Eph.
2:10, and 1 John 2:6. When Jesus
Christ is the Multiplier and the
Holy Ghost the Multiplier, then we
will "do good, be rich in good works,
ready to distribute, willing to com-
municate."—2 Pet. 1:2 and 1 Tim.
6:18.

If we are "rich in faith," God's
Treasury is always open.—James
2:5; 2 Cor. 6:10; Eph. 3:17-19; 
Phil. 4:19. Riches on riches, and
all for you, for me, and whoever will
ask according to 1 John 5:14,15.
Out of this treasury I get all my
stamps and stationery. When I
need these things I come as "boldly
to the Throne of Grace" as for the
needs of Eph. 1:17-20. What a
wonderful argument for faith in
Rom. 8:32. Such faith is done with
sin, and the flesh, and the world.
and therefore has power with God to
realize Eph. 3:20. And this de-
montstrates that we are members of
a Body of which Christ is the
head, and the Holy Ghost the
life.

"Freely ye have received, freely
give."—Matt. 10:8. This is the
law of the Kingdom. No niggard
can be a Christian. "God loveth a
cheerful giver."—2 Cor. 9:7. Christ
gave Himself for us, for me.—Gal.
2:20; last clause. God so loved that
He gave His choicest gift.—John
3:16. We are never so poor that
we can give nothing for Jesus' sake.
The poor widow gave her last mite,
and was enriched "with all the ful-
ness of God." Thousands of pro-
fessing Christians do not believe
Acts 20:35. Love is so self-forget-
ful that it glories in 2 Cor. 8:9,12-
15, and Col. 1:24.

There is nothing more reasonable
than 1 John 4:11,19. All this is
done, not by the compulsion of duty,
but with the heart running over
with grateful joy. The faith that
saves means "joy unspeakable and
full of glory," because it is no less
than in us the foretaste and security
of eternal blessedness.—1 Pet. 1:8;
Col. 3:4.

O dearly beloved! let nothing dis-
tract the sweet and precious hope
which is yours in Christ Jesus.
May trials and burdens and sorrows
only lead you closer to your ador-
able and faithful Redeemer. If
your sky is o'er cast, you know that
the Son of Righteousness shines as
bright as ever and will scatter your
gloom in due time. We need not
only faith but the trial of faith.—1
Pet. 1:7. Do not forget Eph. 6:18,-
19. This will help to sweeten
your cup. Bury yourself in 1 Thess.

C. H. RAISBAUGH.

Union Deposit, Pa.

"An infidel is like a man who
would build a house without win-
dows, and then blame God because
he has to live in the dark."
again for another promise, and felt impressed to read the verse of Scripture for the day on the "divine healing wall roll," hanging on my wall, and read—"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." How these words encouraged me as I sat in the dental chair in faith—without fear and trembling, for He was my strength—having one tooth after another drawn. I realized the fulness of the promise, "To I am with you always," and the glory from the throne was streaming through my soul, knowing that I was pleasing God. It truly was better than any opiate ever administered and left me in a state of health free from nervousness and fear. The strength, grace and glory were so apparent that the dentist declared it a miracle. He saw the hand of God in it. God was put to the test and He proved His grace to be sufficient and showed His glory.

This experience was what drew out the thought of so living and walking before Him that we may have "His best." It is the going through the tests and trials that brings His best, For—

"God has His best things for the few That dare to stand the test; God has His second choice for those Who will not have His best.

"Some make the highest choice, But when by trials pressed They shrink, they yield, they shun the cross, And so they lose the best."

We may shrink from the test or trial and take the lower plain or second best, and still not entirely lose the grace from our souls. But that too is dangerous; as we may go too far, and so be cheated entirely of His grace.

We remember what happened to the children of Israel for not obeying God, in order that they might have His highest approval. They let fear and unbelief keep them out of the land of promise, and so they failed to please God and get "His best." They got something, and that was His disapproval, thus losing their inheritance. No doubt that was His disapproval, thus losing their inheritance. No doubt they were saved—for some "may be saved as by fire" and yet lose all their reward (1 Cor. 1:13,14) and the rich blessings and glory of God, and a life of usefulness for God and blessings to others.

Again we may have a certain desire and ask God for the object of our desire; but, getting no answer in the affirmative, we yet want it so badly that we really tease for it. So God keeps quiet, and we in our great desire think we can have it anyway—thinking perhaps God does not care, and comforting ourselves with the thought that perhaps it is His will. So we go on and get the desired object, being quite happy—not because of the approval of God, but because we gained our object. Thus we take the apparent satisfaction as being His blessing, when it is only because we got our desire; and in course of time we find our mistake, when the sweet peace is gone and God does not trust us as He once did; nor do we enjoy our position, but find ourselves in a lower plane spiritually. Had we listened to and waited on God, getting His highest will, we might have been raised to a higher plane, having received a richer experience and much better things than we received by our persistence in our own way. He has His best for those who wait on Him and do His will.

Then there are another class who, like Balaam, will ask and receive a negative answer; but they will repeat the petition and tease so as to get their way until God says, Yes. Then they wish to gain their object and with it comes the leanness to their souls and a real curse upon them. The grace of God has gone entirely and they find themselves on the sinner's plane. And it is a question if they ever get to the place of "His best" where He can trust them—the place where they might have been had they pleased Him.

These are sad experiences, both to the individual and to God's cause. God is sacrificing material to-day that He would delight in, would it but yield itself to Him as an instrument in His hands to be used as He saw fit.

How it must grieve the great heart of God to see us descend to such low planes when He so delights to raise us up and has such heights
to which He would raise us. He wants such true and unyielded ones that will be found at their post of duty in trials or blessings, day or night, that as He calls we may constantly respond, “Yes: here am I; send me.”

He wants us to be always in readiness so His work may not be hindered. The work must be done rapidly in these last days, and if we want a part in it, we must move rapidly too. The light is moving fast and we must respond to each ray of light as it shines on us, if we would keep pace and keep His constant approval.

There is much in this thought of pleasing God. All the testimony that we have of Enoch was that he pleased God and God translated him. Again, we see that those who please God and keep His commandments are to receive whatever they ask.—1 John 3:22. Do we suppose for a moment that they will ask anything only what the Father delights to give? No! certainly not. Then let us seek to know His will and wait on Him until He reveals Himself to us; then walking in obedience to Him, we will have His continual approval upon us. His will is revealed to us through His Word by His Spirit, the two agreeing together, and we walking in obedience brings us “His best.”

“Give me, O Lord, Thy highest choice, Let others take the rest; Their good things have no charm for me, For I have got Thy best.”

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

HOW TO BE CONTENTED.—If we cannot bring our minds to our minds, then let us try to bring our minds to our minds. That is an old Puritan minister’s version of Paul’s cheerful message to the Philippian brethren: “I have learned, in whatsoever state I am, therein to be content.” The great apostle was not content to be in a low spiritual state, and therefore he pressed toward the goal of a higher spiritual life every day. But he was content to be where his Master put him, to bear all the hard knocks and endure all the rough usage that he had to encounter in the path of duty.—Dr. Cuyler.
unless we are prepared to say that Jesus was less holy than John. Hence, fasting to win the favor of God, as though fasting merited His grace, is an impossible thought to us. We conclude, then, that fasting by itself has in it no spiritual quality, and must not be so considered.

But that does not say that it is not useful, to the Christian man, in this life of his pilgrimage. It is, as we will now show. Let us begin, then, with the lowest benefit that comes of fasting.

1. Fasting for health.

There will be no dispute of the statement, that many persons are sick on account of over-eating and over-drinking, as well as through eating inuntrious and abhorrent foods. The quantity of victuals put into the mouth cannot be digested, and the unassimilated surplus remains in the system and ferments, poisoning the blood, and causing many disorders. The strong, actively engaged in outdoor employments, may suffer no inconvenience, being able to use up all they eat; not so, however, with the confined, whose occupation gives little exercise to their muscles and lungs, and whose digestive organs are weak. These are burdened with foods, solids and fluids. Now for such persons to fast occasionally, as well as to reduce the quantity of food taken at meals, is undoubtedly the part of wisdom. Thus the organism clears itself, in measure. There are also tendencies in some to an excess of humor, etc., which can only be reduced by cutting off the feeding and stimulating aliment. An excellent brother told us recently, that a certain cure for catarrh, for example, is to go without one’s breakfast. True it is, that fasting for health cannot be too highly recommended. Of our acquaintances, persons who eat sparingly and who sometimes omit meals enjoy good health; while those who eat to repletion and never deny themselves at meal-times are sick; except where very laborious work makes great demand for support and they are able to use up their food. This usefulness of fasting will be seen by all, without further words.

2. Fasting for self-mastery.

Another use of fasting, and a very important one, is to gain and keep the ascendancy over appetite. In every believer’s life one or the other will rule, the new self or appetite. Appetite says: “Give me fulness of bread; give me what is tasty.” If we yield every time, we sink under appetite and become its slaves. How many there are to whom what is denominated “the pleasures of the table” is the main thing of life. Jesus said, “what shall we eat, and what shall we drink?” was the uppermost consideration of the heathen. The ruin of Sodom, in part, was “fulness of bread”—unmortified appetite. Believers are taught to add in their faith self-mastery. To control appetite, not to be controlled by it, is essential to godliness. The Wise Man said: “Put a knife to thy throat, if thou be a man given to appetite”—Prov. 23:2. Now to have the upper hand of appetite and to increase self-mastery, nothing is better than to occasionally fast.

3. Fasting for affliction of the soul when in sin.

Believers ought not to sin: it is not compulsory. Let no man plead “weakness” as a permanent excuse for transgression; for a Helper has been provided to cure natural infirmity and strengthen with “all might” the inner man. Still, in the imperfect condition, unestablished, not wholly sanctified, Christians do sin. It is a sad fact. What shall we then do, if we transgress, and knowledge of sin is present to our consciousness? Shall we just leave it and “do better for the future?” or, as it is phrased, “turn over a new leaf?” O evil Christianity of our times! this may do for thee to teach thy millions of devotees! Beloved! is it a trifle to sin? Is it little to break purity, justice, or love? The Apostasy practically so teaches. It has nothing to mark displeasure with sinning self, hatefulness of the vile deed, grief because of the lapse. It was not so of old. Men “afflicted” their souls. Genuinely contrite, they “mourned and fasted” before God. They made some account of departure from rectitude; they definitely marked their dissatisfaction with themselves, and their grief toward the Lord, by fasting. Often they clothed themselves in sack-cloth. They did not let it pass as of small consequence. True, in the Holy Ghost period, of New Testament history there is little account of such fasting, because they walked in the Spirit, and did not live a life of intermingled obedience and sin.

But where sin is charged, Christians were called, even by an Apostle, to a demonstration of their grief. “Cleanse your hands, ye sinners,” says James, “and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up.”—Jas. 4:8-10.

We charge, that sin is now alarded over; whereas if it were marked by contrition and fasting, and the day of failure was made monumental as an “evil” day, it would be useful and very salutary to prevent further offences.

4. Fasting to create a more nervous, or rather super-sensitive, apprehension of spiritual things.

A person invariably full of earthly food cannot be gross. He is in state “of the earth, earthy.” For a clear eye and mind, for keen susceptibility of spiritual things, nothing can equal a spare diet, and for a time total abstinence. The life-current, then, is not divided between the stomach and the brain. A Spirit-amanuensis’ work is usually best when written in the early morning after a good night’s rest while empty of food. We remember, when we were set apart to the Word, the good old father who gave us the charge to be diligent and faithful in our ministry, warned us against the hospitality that prepared feasts for the man of God, telling us if we ate great dinners we could not preach (spiritually) great sermons. Every speaker knows, if he eats much
when in labor, his faculties become blunted.

Now this applies to everything in which there is approach to God, or something done with especial reference to Him. For example, in making particular prayer for anything. At such a time, nothing must hinder realization of Him to whom we come. It is possible to be in the condition of David, disclosed in the words: "My soul cleaveth unto the dust."—Psa. 119:25. But we would not be in this state. Fasting is serviceable to its opposite. There is expulsion of demons, which can only be accomplished by prostrated prayer with fasting: "This kind," said Jesus, "goeth not out, but by prayer and fasting."—Matt. 17:21. Many times in both Testaments is fasting joined with prayer—in ministry, appointment and supplication. Fasting is very useful to give proper temperament for approach to the Father of mercies. Fasting and confessing the sins of others—expressed intercessors, with the sign of grief present—is exampled in the Word of God. Remember David, Jeremiah, Nehemiah and others. "As for me," says David, "when they were sick my clothing was sackcloth; I humbled my soul with fasting, and my prayer returned into my own bosom."—Psa. 35:13. "My knees are weak through fasting; and my flesh faileth of fatness."—Psa. 109:24. Daniel says: "I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes."—Dan. 9:3. Nehemiah says: "It came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted and prayed before the God of heaven."—Neh. 1:14. Would God that men would fast more when they prayed, and so seek the Lord.

Finally, there is one more fast we would speak of—

5. The fast of the absorbed in the work of God.

On one occasion the Disciples queried concerning their Master if any had brought Him food to eat. Jesus was so absorbed that earthly food was not in His mind. His meat was to do the will of His Father, and with that glorious work He was "filled." How blessed to be constantly in such unnoticed fasting! So busy for God that temporal and worldly needs shall not come into mind! Not of course that we can totally do without food, but that the work of God shall so dominate us that refreshment with bread shall be a consideration of secondary importance. Living with work for God, intent upon obtaining for others, fasting shall then be a fast of vicarious atonement or substitutional sacrifice is written not only in the Bible, but all over the stony pages of geology, all through the great volume of nature, and to reject it so as to make the Gospel more attractive to the sinner is more than a weakness: it is a guilty ignoring of the very soul of evangelical Christianity, that Jesus is the Lamb of God, intent upon obtaining for others, fasting shall then be a feast of vicarious atonement or substitutional sacrifice is written not only in the Bible, but all over the stony pages of geology, all through the great volume of nature, and to reject it so as to make the Gospel more attractive to the sinner is more than a weakness: it is a guilty ignoring of the very soul of evangelical Christianity, that Jesus is the Lamb of God, intent upon obtaining for others, fasting shall then be a feast...

The Precious Blood.

We here give our readers the first few pages of a valuable booklet which will be issued soon by the Christian Alliance Publishing Company, Co. Nyack, N. Y.:

Modern theology rejects the blood. There seems to be a popular move to ignore the doctrine of substitution and in its stead to emphasize what has been known as the "moral theory" of the atonement. In many of our pulpits there is a decided lack of doctrinal teaching, and still more of the central idea of Christianity—that Christ died as a vicarious sacrifice and "was made sin for us that we might be made the righteousness of God in Him." The most aggressive churches, and where the Missionary spirit obtains the largest, are the churches whose pulpits are holding up "the precious blood of Christ" as the only hope of salvation. All the churches in our land to-day that are taught in what is known as "Bushnelism," or the moral theory of the atonement, have a name but are destitute of power. It is a great regret to many excellent, devout readers to detect this trend of thought in a recent work, entitled, "The Divine Sacrifice," by one of the presidents of Union Theological Seminary, where the keynote seems to be "God does not love me because Christ died for me, but Christ died for me because God loved me." In other words, that the atonement has no bearing upon the rectorial government of God, but is a great exhibition of martyrology to move the sinner to hate his sins and love Jesus. But the doctrine of vicarious atonement or substitutional sacrifice is written not only in the Bible, but all over the stony pages of geology, all through the great volume of nature, and to reject it so as to make the Gospel more attractive to the sinner is more than a weakness: it is a guilty ignoring of the very soul of evangelical Christianity, that Jesus is the Lamb of God, intent upon obtaining for others, fasting shall then be a feast...
I. It is the blood of propitiation. *Hilasmos,* "to appease"—Rom. 8:38.

Heathen altars have smoked for centuries, but never brought peace to the conscience nor assured the sinner God was reconciled. But the moment faith received Jesus as the divine substitute, there came a deep satisfaction. The penalty was silenced when Jesus took the sinner’s place and made a full and complete satisfaction. The penalty was exhausted, and now God can be just and yet the Justifier “of him who believes on His Son.” Jesus is our *Hilasmos,* and the last claim of violated law is silenced by the precious blood!

II. It is the blood of redemption. *Apokatresis.* This word signifies “to set free,” “emancipate,” “loosen” and “introduce to liberty.” See Col. 1:14, and Eph. 1:7. Sin is slavery. Whether man will admit it or not, if unsaved, he is in dire bondage—a slave. Jesus is our *Apokatresis,* our Redeemer, and He alone can rend our chains and make us freemen. This emancipation refers to the whole triune man—“body, soul and spirit,” see St. Luke 13:11-17. Sickness comes by sin, and if we desire the fulness of His great salvation we must claim our redemption rights for the body as well as the soul. The blood heals as well as saves, and in the atonement there is a full warrant to claim emancipation from the thralldom of disease. A poor Indian told me, in Wantoma, Wis., that he dreamed one night he was in chains, hopeless of deliverance, when he saw a drop of blood fall upon his manacles and they melted away; another drop, and every fetter had vanished.—“When I awoke from the dream it occurred to me: that is just what Jesus’ blood can do for you; and now,” he said, “I walk in liberty. Once I drank firewater, now I hate it; once I was revengeful, now I am delighted to forgive my enemies; once I knew, now it hurts me here (striking his breast) to have Jesus’ name profaned. He redeems us.”

There is forgiveness for the chief of sinners, and when God forgives, what does He do with our sins? See *Micah 7:18,19; Psalms 102:12; Isaiah 43:25.* Sin forgiven is, with God, forever forgotten, and is to come no more into remembrance. Redeemed from our bondage, we are called by name as His own property.—Isaiah 43:1.

III. It is the blood of remission. There are two words in the Greek that are translated remission, as in Heb. 9:22, *aphestis* which means to “send away,” and in Rom. 3:25, *paresis,* to “pass over.” In Lev. 17:21, we see the scapegoat sent away into the wilderness bearing the confessed sin of Israel; and in Exodus 12:13, where the destroying angel was to pass over the dwellings sprinkled with blood. Oh, beloved, what a joy it should be to us that it is written, “When I see the blood!”

It is not our seeing, nor our feeling it, but our faith that God sees, and knows the act of our receiving Jesus as our passover Lamb slain for us. If His precious blood be upon us, and He sees it, we are as safe as if we walked the pavement golden in heaven. No angel of wrath can strike us, nor could all the artillery of hell harm us if sheltered under the blood. This is the Gospel we preach, that all who will confess, and forsake sin, and receive the blood of Jesus as their passover, may be saved, saying,

“My faith would lay her hands On that dear head of thine, While like a penitent I stand And there confess my sin, Believing we rejoice To see the curse removed, We bless the Lamb with cheerful voice, We sing His bleeding love.”

IV. It is the blood of reconciliation. *Apokalismo,* “to bind”—Col. 1:16,20. What a magnificent conception is here given by Paul, of the extent of influence the cross of Christ aways over other worlds besides our own. In the divine economy God selected this small planet of ours to be the great theatre of exhibiting His hatred of sin, and His infinite love. It has been to me a favorite thought that other worlds are held in their pristine allegiance by a revelation to them of the cross of Christ. It serves as a great beltwork binding them to His throne in supreme loyalty.

Wt. a turn to 2 Cor. 5:19, we see how God is not reconciling Himself to the world, but seeking to remove the alienated feeling and reconcile the world to Himself. Here is where thousands fail, thinking they must placate, God, whereas “He has made peace by the blood,” and is waiting for the sinner to be reconciled to Him. This Jesus taught in that matchless parable, the Prodigal Son, where the father’s love for his poor, wandering self-exiled boy leads him to run and meet the returning penitent. “He ran, fell upon his neck, and kissed him.” Every seeking sinner has found a seeking Savior.

In one of my western parishes a wild, reckless Scotch ladde left his home and plunged into scenes of dissipation, and when worn out by his vices, heart-broken and sick of sin, he returned one winter’s night, ragged, hungry and faint. His mother met him at the door, and said, “0 Jamie, but ye hae been lang o coming?” and he fell into her arms to be kissed again and again. Oh, sinner, God is saying this over you, “Ye hae been lang o coming,” and He waits to plant His kiss upon the lips of your soul, to bind you to Himself forever. Come home! Come home!—Rev. Easton in The Christian and Missionary Alliance.

“If following Christ brings you into difficulty, keep on following Him and He will bring you out.”

“God’s grace can make even a thorn in the flesh of more benefit to us than a large bank account.”

“The fool fishes for flattery; the wise man works for wages.”
WILD RELIGION.

RELIGION is never worth counterfeiting until it is of that quality and degree which makes it destructive to the interest of Satan, and becomes positively glorifying to God. When Satan stood gazing with envy at the wedded bliss of Adam and Eve, and determined to wreck their happiness, Milton put it in his mouth to say, "That which is best, perverted, becomes worst." It is a proof that all surrounding creation is under a curse in the present age, when we see that in every department of nature and life there are wild products, counterfeits of the genuine.

In the vegetable kingdom there are wild olives, and wild oranges, and wild wheat, as cockle and tares, and wild potatoes of which the morning glory is a species. And in the animal kingdom there are varieties of wild creatures for all the tame and civilized ones, such as the wild ass, and the wild goose. So in the mental world, and the realm of literature, there arise ever and anon, people of extraordinary genius, but also of a wild, fantastic form which adds but little to human progress, such as Edgar Poe in poetry, and other prose writers whose genius is filled with wickedness and whisky.

So in the governments of the world there arise wild species of overbearing tyrannies, like that of King John, or bloody revolutionists like that of Robespierre, and the unbalanced and traitorous schemes of Aaron Burr. Just so it is in religion. There have always been, and always will be, till Christ reigns on earth, people who are intensely religious, and yet who seem to have in their mental and moral constitution a streak of wildness which prevents them from bearing a crop of sweet, marketable spirits, and which resembles the genuine perfection of grace, like a sour orange tree full of fruit does to the pure, sweet article.

The farther we advance in the divine life, the greater humility it requires to be perfectly simple, unostentations of spirituality, and to avoid all appearances of setting ourselves up of being more holy than others. Among the characteristics which are liable to accompany and indicate wild religion are the following:

1st. The not being steady in the practice of the graces, and in the Christian duty of prayer, testimony, and the appreciation of patient perseverance. Wild religion has an ineratve trait of wanting to accomplish things too suddenly, and by rash and extreme measures. It works by spells and spasms. There is in it a jerky, twichy movement, which is imparted to the thinking and emotional nature, and also to the nervous action of the body. It will sometimes make persons look stupid and dull and listless for whole days through a special revival effort, and then suddenly they go off in a tremendous effort to prove they are free and have not backsld, and sometimes they will go to excess in screaming and jumping, and running all over the camp-ground or the church, until their bodies, as well as the patience of the congregation, are thoroughly exhausted, and then they collapse into another dull or do-nothing state. They regard anything that is done in a moderate and even-tempered spirit as being too tame and lacking power, and so when they do act they think they must tear something to pieces. Such people have never learned that it is common rainfall that makes harvest, and that water-spouts only cut the corn out of the ground.

2nd. Another trait of wild religion is the spirit of denunciation. It seems to have been hatched in the tempestuous region of Cape Horn, where the storms seem determined to tear every ship to pieces that passes that way. It loves to pick out, and pile up into one blazing volcano, all the denunciatory passages in the Bible. It preaches a denunciatory message, and prays in a spirit of denunciation, and looks at other Christians with a sharp, critical eye, as if it fairly itched to pitch into every poor child of God on earth who was not cast into its fighting mould, and does not come up to its heartless standard of severe legality. It makes an iron bedstead for everybody, for little children, and vivacious youth, and quiet, intellectual people, and rough swearing rowdies, and high-bred and low-bred people, and old decrepit age; it has only one measurement for all, and if they are too short, they must be pulled out to fit the bedstead, and if they are too long they must have their heads or their heels cut off to make them fit in. It regards sweetness and gentleness of spirit as almost a sin, and takes mildness of manner and soft, loving words. It has taken an iron locomotive, drawing a heavy freight train down a mountain grade as its ideal of a Christian. Unless it is cutting and slashing, and stirring the devil, (without casting him out) and tearing things to pieces, it thinks nothing is being done.

3rd. Wild religion is continually locating holiness in the externals, in something physical, in jockings and demonstrations of the body, in rash vows, in a cast iron regimen as to eating and wearing apparel, and assumes to legislate in all the outward details of life for every Christian. When the Holy Spirit operates with such brightness and power as to produce outward physical demonstrations, they are always seemely, and have an appropriateness of expression which God's people, who are walking in holy love, easily recognize as of the Lord. But when outward demonstrations are voluntarily perpetuated, and greatly magnified, and degenerate into a mere habit, they then form inlets to wildness and rashness, offensive to pure Christian love, and grievous to the Holy Spirit. Holiness is the nature of God; it is pure love, and can only exist in the heart, in the affectional and mental nature. But many Christians are like little children, and when they find people whose religion is characterized by strange and extravagant conduct, they think it a mark of great sanctity, just as John the Baptist, who lived out among the rocks and wore old garments of leather, and lived on locusts, impressed the Jews as being a much holier and greater man than the simple, loving Jesus, who attended weddings and won little children to Him, and in whose entire life there...
was nothing wild or rash or overstrained.

Wild religion leaps from one extreme to the opposite; from eating too much meat, it goes to the opposite extreme of discarding all meat; and from having no life and spirit in Christian worship, it makes so much noise that thoughtful persons cannot hear the sermon or the prayer. It thinks it must do something to impress the people with its superior holiness, and not knowing how to ignore itself in a life of great humility and continual patience, and to cultivate great gentleness and sweetness of spirit, and to wait patiently in secret prayer for God to bring things about, it feels it must be in a great hurry to make a startling impression some way, and so it adopts outlandish methods to show off its zeal. If a man will scream when he prays, tear the gold filling out of his teeth, refuse to wear a white shirt, burn the pictures off his walls, make a vow to live separate from his wife, shave off his beard, live on vegetables, drink only hot water, swoon away and fall down in nearly every meeting he gets into, burn up the insurance policies he may have on his property, or do any of a hundred other things equally as foolish, many persons think it is a tremendous show of holiness; yet he may do all these things and know nothing in the world of that crystal stream of pure love which is described in 1 Cor. 13.

4th. Wild religion overtakes the mind, it keeps one's nerves on an everlasting tension. It fills the imagination with great air castles of utterly impracticable religions schemes, and is continually dreaming of imaginary states of grace which are not described in the Bible. It feels it must somehow out-do every other Christian, and often fancies itself to have lights and visions, not only above the standard Christians of modern times, but above the apostles and prophets. It puts an unnatural and unpleasant expression in the face. It tries to invent something new in religion, and hence tortures the mind out of deep rest in God, and divine, loving contemplation. It has the quintessence of secession in its nature; it has no patience with weaker Christians, and withdraws from good sanctified people, and forms little clandestine associations of its own, and then after a while it secedes even from these, and stands alone the only solitary monument of self-opinionated holiness in all the earth. Then it sinks into obscurity, and is buried in oblivion. Let those who really love God beware of the incident seed of wild religion.—Geo. D. Watson in the Way of Faith.

FAITH AND FEELING.

Many Christians who at one time received the baptism with the Holy Ghost are led into doubt because they take their feelings as a foundation on which to base their faith. They consecrate all to Christ, and by faith receive the Holy Spirit into their heart, and of course, a glorious feeling is the result; and right here, if they are not careful, they make the sad mistake of taking the feeling for the actual work wrought, when the feeling is simply a result of the work done. In a few days or weeks after this definite act of faith, this wonderful feeling of peace and joy subsides; then comes the trouble. Instead of trusting God as at first, they commence to worry about that good feeling they have lost, and of course, they commence to doubt. Examining your feeling will not bring that feeling back, but trusting God—feeling or no feeling—will, when brought in contact with the promises of God, bring joy, peace, and rest to your soul. The late Dr. Keen gives some valuable teaching on this point in Praise Papers, which we give here.

He says:

“One may be filled with the Holy Ghost and yet not feel filled. . . . After one has been filled with the Holy Ghost, and thereby fully saved, he retains this blessed fullness so long as he walks by the same rule of a complete abandonment to, and a complete faith in Jesus, as the Baptist with the Holy Ghost. Should there be in this attitude of soul any intermission, abatement, or even withdrawal of the sensible emotions consistent to this grace, the soul has only to walk by faith to find them reappearing, deepening, and not unfrequently becoming abiding frames of the heart. So long as the soul is given wholly to Jesus, and it is implicitly trusting Him for this fullness, it is filled with the Holy Ghost, whatever absence there may be of a joyous or ecstatic sense of it.

“Should the friend who is near me have asked me, as I seated myself to write this paper, ’Do you feel filled with the Spirit just now?’ I should have candidly answered: ’No, I do not feel filled. I am not at all conscious of any sort of spiritual emotion.’ But had he said to me, ‘Are you now filled with the spirit?’ in the absence of any feeling, I should, with a smile, unhesitatingly have replied: ’O yes, I am filled with the Spirit; for I was so conscious that then I was wholly given to Jesus, and was trusting Him as my Baptist with the Holy Ghost. But should my friend ask me now, as I am writing these lines, ’Do you feel filled?’ I would respond at once, ’Yes, bless the Lord!’ for, as I have been writing, and am now seeking to unfold the mind of the Spirit in this testimony, blessed gales of the Spirit have been breaking the dead calm of my soul, with which I began my writing; into sweet, precious waves of holy comfort and inward gladness. But I was as really filled in the dead calm at the beginning as I am now, when the billows of sensible delight are sweeping my soul. And I shall be as really filled when I am sound asleep tonight as now.

“Ever since I learned clearly this blessed lesson—’Only trusting, I am filled’—my rest of soul became a fixed factor. Satan never any more says to me: ’Ah, where is your blessing? You don’t feel like you did.’ His stratagem is to lead earnest souls to make feeling the basis of faith. And then, of course, if there is no feeling, there can be no faith; and so, under this frequent and insidious temptation, many cast away their confidence, and fall into darkness, and sometimes forfeit pardon or full salvation. The soul that trusts only while it feels saved, will not long trust at all. But he who trusts whether there be much feel-
ing or little feeling, some feeling or no feeling, will be kept in perfect peace, and will walk in the Spirit.”
—The Gospel Banner.

THE THREE WISE MEN.

Significance of Their Presence in Bethlehem at the Time of Christ’s Birth.

In the appearance of those men (the three wise men) in Bethlehem at the time of the birth of Jesus, there was something singularly significant. They represented the long aspiration and hunger of the nations. Something more than curiosity caused their journey. The Messianic expectation had pervaded the East and probably had much to do with their presence. The immediate occasion of their visit may have been the wish to pay reverence to earthly Royalty, but more probably it was inspired by what has been beautifully called “the desire of all nations.” The ideals of the past had failed, and spiritual and prophetic souls among many peoples were looking for something new and better faith. The East, as well as the West, was without any rational religion, but the lives of men were as dreary and their hearts as hungry as ever. The ancient faith spasmodically revived, then flickered, and then died away. It was the end of the old and the beginning of a new dispensation in other lands than Judea. The longing for some new and brighter light on human life’s mystery was intense and universal.

The melancholy of “the seekers after God,” like Epictetus and Marcus Aurelius, was typical of a long continued and widely prevailing sadness which was mixed with a dim yet prophetic anticipation. The wise men came out of nations from which in later times many were to do homage to Jesus as King in the realm of the Spirit. They were the precursors of the untold millions who were to find in Him “the desire of all nations,” as was prophesied by the prophet: “And I will shake all nations, and the desire of all nations shall come.”

“A better thing than riches is contentment without them.”

WALKING WITH GOD.

Is there not danger of our losing all glory out of our lives because we believe nothing which we cannot test by the senses?

Our ancestors were too superstitious. Every mystery seemed to them to conceal a ghost. Now that science has done away with ghosts we are tempted in another direction. Materialism looms up to shut out our vision of the spiritual. What is tangible is the only reality. Commerce stalks abroad, trampling out the lives of men. Money appears to open every door. We seem to hear the prophet of materialism saying: “These be thy gods, O Israel.” So with many the spiritual is something to be endured, if not to be sneered at. Religion is a crutch on which to hobble into heaven.

Turn now to the early days when the heart was young, the mind fresh and open, and the ear attuned to the music of the spheres. Look at the patriarchs as they come up out of the mist of the early centuries. Their leader is Enoch. What light in his eyes! What glory on his forehead! How transfigured his whole person! He comes as the representative of all the true sons of God, because he comes realizing his true relationship. “And Enoch walked with God.” Here is religion as the patriarchs and the early poets understood it.

Almost the first thing involved in a friendship is the choice that is going on. It may be involuntary, but it is no less real. God has chosen Enoch. Enoch has chosen God. Have you chosen him? Ah, is that not the weak spot in our religious life? We have not made an out-and-out choice of God for all our days. Test your self. Had you three hundred years to live, how many would you spend in worldliness? Are you religious only on the supposition that you may die tomorrow? Were you free from the restrictions of custom and the demands of convention, whose society would you cultivate? Enoch walked with God because he chose to do so. He made God’s will his will. “Ye are my friends,” said Christ, “if ye do whatsoever I command you.”

Enoch’s biography is short, but how suggestive! At the end it is said: “And he was not, for God took him.” And over in Hebrews the writer says: “Enoch was translated that he should not see death; and was not found, because God had translated him.” It would seem that the patriarch walked so close to God, and for so long a time, that gradually the spiritual completely dominated the physical. The physical body at last became the glorified body. You have seen faces shine with a spiritual light. Our Lord’s body was transfigured and shone with a heavenly glory. And thus Enoch passed from earth to heaven. He passed from heaven here to the heaven beyond, walking all the while with God.—Epworth Herald.

THE KINGDOM.

In the Revised Version of Rev. 11:15 we read, “The kingdom of the world is become the kingdom of our Lord and of His Christ.” That is the hope set before the waiting church and the groaning creation. Christ is the nobleman who has gone into a far country to receive for himself a kingdom and to return, and the text just quoted indicates the time fulfilled. It is the kingdom of the world that will be given to Christ. It will be on this earth just as the other great world kingdoms have been. It will be universal, as no other ever was. Christ is the stone cut out of the mountain without hands, which filled the whole earth.—Dan. 2:34. He is the One seen coming in the clouds of heaven, to whom was given dominion and glory, and a kingdom, that all people, nations and languages should serve Him.—Dan. 7:13. “Come forth out of Thy royal chambers, O Prince of all kings of the earth.”

Faithful Witness.

A vote for principle is never thrown away. Truth goes forth to conquer or to die. Truth never dies. “Truth crushed to earth shall rise again, the eternal years of God are her’s; but error, wounded, writhes in pain and dies amid his worshipers.”—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.

TRUST.

The world is wide
In time and tide,
And God is guide—
Then do not hurry,
That man is blest
Who does his best,
And leaves the rest—
Then, do not worry. —Set.

FIND THE CAUSE.

There is always a physical cause for sickness. Nature's laws have been violated, though it may have been done ignorantly or unconsciously or was unavoidable, yet cause will produce effect, only as generous use.

The study of the anatomy, physiology and hygiene of the human body, even in its simple statements, would prove of great profit in health and usefulness in any family. There is nothing outside of the spiritual education so important to the well-being of a household, as this knowledge.

Most sickness could be avoided if people lived healthfully. It is easier to avoid sickness than to recover from it, therefore preventive is better than cure.

Bible hygiene goes hand in hand with divine healing. Where the first is observed there is little need of the latter.

Give nature a chance and she will keep the body in good health, ordinarily. God provides for emergencies beyond nature, and His infinite grace comes to the rescue of His children who have lived carelessly, as to health. He even takes cases from death's door, that have "suffered many things of many physicians," and makes them completely well.

There are lessons to be learned as to divine healing. It does not warrant immunity from disease, or that we will not bring back from which we were healed, if we carelessly disregard the causes of sickness. Recklessness regarding physical law is insulting to God. To continue doing those things from which we know injury us, is sinful. The Lord promised to heal the Israelites if they would diligently keep His commandments.—Ex. 15:26. He gave them a prescribed hygienic diet to nourish, give strength, and to promote health and spiritual life.

There is much more than ceremonial law in that divine dietary. It embodied vital principles, which are as true and practical to-day as when given to the Jews. This is evidenced in the health and longevity of this people who are distinguished in their careful observance of such a diet.

Those who understand the results of eating swine's flesh, as to disease, can appreciate the wisdom of God in its prohibition and the reason why He declared this scavenger animal to be an abomination to Him—Isa. 65:4;66:17. Christ did away with the ceremonial law, and left the people free to make a choice of diet. He did not, however, change the nature of the prohibited animals or the principles vital to health.

It is reckless presumption to eat to please the appetite regardless of results. Whosoever takes that position will suffer from disease and its certain consequences. These are important considerations in seeking divine healing. God will not heal that we may go on in lawless physical living. He can overlook ignorance, but not willful disobedience.

Christians above all others should become intelligent and conscientious as to their eating, and in nine cases out of ten they will live without sickness and will have clearer spiritual perceptions and a better soul experience. They will save time from unnecessary labor, and expense, and can better exercise a Bible faith and bless the world with the results of good health, clear thinking and holy living.—Anna Abrams in The Vanguard.

A MOTHER'S DUTIES AND CLAIMS.

In an article deprecating the tendency of mothers of the present day to escape the care and responsibility of training their children, Edward W. Bok, in the Ladies' Home Journal, emphasizes the distinction between a mother's duties and the claims upon her time: "When to a woman is given the sweetest delight that can come to her (motherhood), God gives with that delight a duty—the duty of a personal training of the child. Before that duty, all outside work—care not what religious, charitable, or philanthropic work you may call it—should fall. No matter what outside work a woman may be engaged in, the best can only be a claim upon her time, and not a duty. And duties never conflict. God gives no more duties to a woman than she has the time or ability to fulfill. The exactions of the world are not duties, they are claims. If there is time it is well to meet them. But claims being man-made, and duties being God-made, the former must often be ignored, and should be put aside where the latter calls. Women should think of this and bear it in mind a little more constantly than they do, especially in these days of organization."

FOOD AND MORALS.—There is an important connection between the food and the morals of any people. As long as the nation guzzles beer, drinks whiskey, eats hot and inferior preparations found on the free-lunch counters of our licensed saloons, so long will wickedness, immorality, and crime abound and increase. Even the Almighty never saves the glutton in his gluttony, nor the drunkard in his drunkenness, but he saves them from these destructive and degrading vices. All the preachers and doctors in the world can never improve the morals or health of the people who frequent saloons and defile their bodies with vile food and drink.—Persons.
OUR YOUTH.

CHARACTER IS MORE THAN REPUTATION.

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

FACTS ABOUT CHRISTMAS.

THE December Ladies' Home Journal, under "What Happened on Christmas," says: Christmas was first celebrated in the year 98, but it was forty years later before it was officially adopted as a Christian festival; nor was it until about the fifth century that the day of its celebration became permanently fixed on the 25th of December. Up to that date it had been irregularly observed at various times of the year—in December, in April and in May, but most frequently in January.

Two notable connotations occurred on Christmas day: that of Charlemagne, as Emperor of the West, in the year 800, and that of William the Conqueror, at Westminster Abbey, in 1066. Clovis, the first Christian king of France, was baptized on Christmas day, 496.

The Pilgrims, who condemned all church festivals, spent their first Christmas in America working hard all day long, amid cold and stormy weather, and commenced the building of the first house in Plymouth, 1620.

Sir Isaac Newton, whose grand discovery of the law of gravitation resulted from the simple fact of seeing an apple fall to the ground, was born on Christmas day, 1642.

It is a significant fact that no great battles were fought on Christmas day. They have occurred on the twenty-fourth and twenty-sixth of December, but the anniversary of the Prince of Peace has ever been observed as a cessation of hostilities. A notable exception, however, is that of the battle of Okeechobee, Florida, in which Zachary Taylor defeated the Indians, in 1837.

In 1868 President Johnson made Christmas day memorable by issuing a proclamation granting full pardon to every one who had taken part in the Rebellion.

Thomas A. Edison was once asked the reason why he is a total abstainer. He replied in effect: "Because I always felt that I had better use for my head than to fog it with liquor!" The world would, indeed, have lost a great deal if the Edison brain had been confused by interminable practices. Alcohol adds nothing of inventive quality to the human mind. Its line is not construction, but destruction.

THE best thing in this world is a good man. The greatest thing in this world is a good man. The most blessed thing in this world is a blessed good man. The first thing that a human being should recognize about himself is that his character is his distinguishing feature. It is not the amount of money, the amount of power, the amount of brains that a man has that is his distinguishing feature, but his character. Whatever fellowmen may temporarily say or do to the contrary, this is a fact, that what separates him from others and gives him his individuality is his goodness or lack of goodness, according to its degree. Money, power and brains have their place, and they do exert an influence in temporarily deciding a man's position and recognition. But the standard of the ages, by which anyone and everyone is tried, is character: and in God's sight, men are what they are in their wishes and purposes. It is not, then, too much to say that the supreme ambition of a person's life should be to secure a worthy character. Everything else, however important, is merely subsidiary. Beauty of person, brilliancy of achievement, acuteness of intellect, sway of authority, are secondary, while goodness is primary.—James McClure.

A BROTHER OF GIRLS.

THE ideal man is a "brother of girls," as the choice Arab proverb phrases it. He is chivalric, but the chivalry of justice outranks that of manners and romance upon his bill of rights. He never says, because he never thinks, "you are only a girl," for he has grown to be the antithesis of the Jew who thanked God who had not made him a woman, and perceives that she is "the crowning work of God." He values her esteem and love as the most priceless of all beneficences this side of heaven, and to make himself worthy of them he sedulously determines to be free from every habit which would be unworthy of or distasteful to her. He asserts over her no rights whatever, but is a man so good and noble that his happiness is her law, even as hers is his delight. These are some of the traits of that great, high-souled, generous nature, that "mother's boy" who is to be.—Frances Wilard.

"There is not a rose on the bonnet of a liquor seller's wife," says Colonel Bain, "that did not cost the rose out of some other wife's cheek."

"Never ridicule sacred things or what others may esteem as such, however absurd they may appear to you."
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

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

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

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

Sample Copies Free.


Elder Samuel Zook, Texas.

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

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

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

Abilene, Kansas, December 15, 1898.

ADDRESSES OF MISSIONARIES.

Eld. Jesse Engle, Malapoa Mission, South Africa.
Mrs. Elizabeth Engle, Bulawayo, South Africa.
Miss H. Frances David, Matabeleland.
Miss Alice Heise, South Africa.
Miss Barbara Herhey, Johannesburg, South Africa.
D. W. Zook and wife, 86 College St., J. Eber Zook, Calcutta.
Mrs. Amanda Zook, Bombay, India.
J. L. Long, 48 C. Bluff, Yokohama, Japan.
Miss Hettie L. Fernbaugh, Faz for Mequinez, Morocco, N. W. Africa.
G. C and Sara Cress (called as helpers to the Malapoa, South Africa, Mission) should be addressed at Talamoe, Kansas, to ensure speedy delivery.
Miss Fannie L. Hoffman, Beracha Home, Bay Culla, Bombay, India.

BENEVOLENT FUND.

Hamlin, Kansas ........................................... $ 3 00
New Hamburg, Ont ........................................ 1 00
Moonlight, Kansas ........................................ 50

FOREIGN MISSION FUND.

No. 72 .................................................. $ 5 00
No. 73 .................................................. 5 00
No. 74 .................................................. 3 00
No. 75 .................................................. 8 00
No. 76 .................................................. 5 00
No. 77 ................................................ 10 40

Matter that we would much desired to have published in this issue is necessarily crowded out.

Much as the kindness is appreciated of sending U. S. postage stamps to friends or Mission workers in Africa, we are requested to say that they are altogether useless there.

Bro. C. H. Naylor and family left on the 13th inst. on an extended visit to Pa. They stop to visit friends by the way; also at the Chicago Mission to have a season of fellowship with the workers. May the “Light to lighten the Gentiles” shine through them.

Will our subscribers please take notice that we take no risks on money sent us otherwise than is indicated in our “Publisher's Notice.” Only a very few have been losers by sending otherwise since our connection with the work; but it is an undesirable occurrence for both the parties involved and ourselves.

Quite a number have taken hold on our Bible offer as given on last page. In response to some inquiries we will say that the offer stands open to any subscriber who has paid up. Could you think of a more appropriate gift to send to a friend. Remember it will be mailed, postpaid, to any address on receipt of the stated price.

The Visiron has been sent charitably to quite a number of our readers. According to the statement in our publisher's notice we expect to hear from such occasionally. Please let us hear personally before January 1st, as our list will be revised at that time. This applies to all whose credit on the label is followed by “o.”

Much as we would desire to do so, we cannot respond to all whose liberality, to us personally, has reached us. We do not think it is expected of us. We accept any offering sent us as coming in His name who holdeth the wealth of the world in His hands. What comes to our hands is consecrated unto God. Pray that we may be faithful stewards of any sort of trust committed to us.

Brother Noah E. Zook and wife left on the 6th inst. for an extended visit in the east. We trust that the course of their journey may be strewn with the “good seed of the kingdom.”

We were glad to welcome our blind brother, John Lehman of this place, on the 10th inst., as he returned from an extended visit to Pennsylvania. He seemed glad to return to his Kansas home and its environments after a pleasant visit among his friends and Brethren in the east. He was accompanied by his nephew, Bro. C. O. Lehman of Franklin county, Pa., who purposes to spend sometime visiting in this county.

The friends of Mrs. Sarah Torrence, nee Cassel, formerly of Abilene, will be interested to know that she, with her husband, sailed for Honduras on the 5th inst., intending to spend and be spent in missionary efforts in that much neglected land. We pray that their life may be a convincing power and the Word which they carry a light to the priest-ridden people. As we have been informed, they go under the auspices of the Central American Board.

An encouraging report comes to us of the work at the Philadelphia Mission which has been in progress since Bro. Oberholtzer is laboring a perfect work. We pray that this work may continue to the saving of souls. We are requested to say that sufficient ministers from the adjoining districts have volunteered as laborers for this winter. It is commendable that the brethren have been so prompt in responding to the spiritual needs of the Mission. The workers have been much encouraged by the fruits which have developed of late. Pray for the work and workers.

We hope every subscriber will make it a point to look at the label on this number of the Visiron. How does it read? Are you in arrears? If so, you will favor us by sending to us the amount due, promptly. The Visiron has continued obligations to meet, such as must be met in the publication of a periodical. If you are not able to pay now, please write us so at once. We will be obliged to send notices to all who do not respond. This is really a drain on the energies of the editor which is worse than wasted, and as we are entirely alone is much needed to be expended on other branches of the work. We hope our labors are sufficiently appreciated to elicit a prompt response from every reader. We also hear from our friends the many who have been so prompt in sending in their dues, many even in advance. This is frequently, to us, an expression that our feeble efforts are appreciated.
It gave us real pleasure recently to meet Mr. Geo. Jackman and wife—returned Missionaries to Honduras. They state that now is the opportune time to reach people and report favorably as to results of efforts in carrying the Gospel to them. Catholicism seems to have run its day, and the people as a mass are so disgusted with the oppression and utter treachery of results on the part of the priest-craft to give them light and liberty, that the mass of the populace are ready to accept anything which savors of a salutary change.

Before another issue of the Visitor reaches our readers, another celebration of the anniversary of our Lord’s birth will have passed away. In all Christian lands this is made to be a time for rejoicing, merriment and general gift giving. It is right that we should “rejoice and be glad” at the remembrance of our King; and to give gifts is a very appropriate way to express our recognition and remind our friends of the Perfect Gift—He who gave Himself for us. And at this point it is timely to ask, Who among us had been rich, yet for humanity’s sake have become poor? This calls forth the question whether our gift giving is after the fashion of godliness and according to the principles of holiness. Do our feasts, our gifts, our dispensings—be they lavish or meager—reach the poor, the needy, the poor, the needy, those of whom we can remind? This is made to be a time for relief of the sick. Have we any who have been suffering alone through Jesus Christ. The Lord loveth a cheerful giver; and then it is so much more blessed to give than to receive. The Psalmist says, “Blessed is he that considereth the poor: he will not be forsaken when he calleth.”

I was moved by the spirit of the Lord to write a few lines in connection with my report so that the readers of the Visitor may know how wonderful the Lord is working in the Mission. Praise His name! He can sow seeds of kindness in every one’s heart because of the condition of her child, which at that time was lying at the point of death, in the Episcopal hospital, with lock-jaw. We tried to comfort her. We prayed and sang hymns and did what we could. But we know that of ourselves we can do nothing but alone through Jesus Christ. The Lord works in “mysterious ways His wonders to perform.” May it be to the working out of the salvation of the parents. We then visited another poor family. They have four boys, all needing shoes. Three came for shoes the next morning. May the Lord work wonderfully in the hearts of all the Brethren, wherever they may be, that the means may be sufficient to supply all the needs of the dear little destitute souls of our Mission. The Lord loveth a cheerful giver; and then it is so much more blessed to give than to receive. The Psalmist says, “Blessed is he that considereth the poor: he will not be forsaken when he calleth.”

A prominent Dutch gentleman who traveled for years in the Dutch East Indies, speaks thus of his approach to the village bordering on Toba Lake, where the missionaries had established churches: “To be welcomed in the land of can­ nibals by children singing hymns; this, indeed, shows the regenerating power of the Gospel.”—Sel.
Zook for the blessed meetings we had and the soul stirring food which we received. Praise His holy name! May God wonderfully bless them wherever they are. Amen. We are so very thankful to the children of God for sending the boxes of clothes and boxes of infant shoes to the Mission. We believe the donors are all children of God or they would not have been so moved. Bless the Lord!

From your weak brother,

PETER STOVER.

Philadelphia, Pa., 3423 N. 2 St.

OHHIOGO MISSION.

Relief and Sewing School Department.

Financial report for month ending Nov. 18 as follows:

<table>
<thead>
<tr>
<th>DONATIONS.</th>
<th>EXPENSES.</th>
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<tr>
<td>Sister Swift, Chicago, Ill.</td>
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<td>Sister Reter, Dakota, Ill.</td>
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<td>Brethren of Garrett, Ind.</td>
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<td><strong>Total</strong></td>
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A barrel of clothing, vegetables, etc., by Brother Henry Trump and family. Bro. Harman, Morrill, Kas., a box of clothing. Six pounds of butter presented to myself and workers by Frankie Breckbill who we learned to love so dearly while at St. Luke's Hospital a year ago. Would that all who profess to know Christ would stand true to their profession as did this child when he was asked by the Sisters if he was a Catholic. He answered, No, I am a Christian. This did not lessen their affection towards him; but as he continued to look to the Lord as his Healer and Helper, they loved him all the more. May God bless and keep him true, and may he become a man for God.

"My God shall supply all your needs." The Lord is faithful and true to all His promises: but we must trust and obey Him. He has promised never to leave nor forsake them that trust in Him. Praise His name!

Great are the sufferings of poor humanity in this city as well as in other cities. Why? because they trust God? We say, No; but because they do not trust our God. It is true many innocent ones are made to suffer with the guilty, because of the curse that has been brought upon the human race through disobedience. But as the child steps out in obedience and trusts God for him or herself, He will care and provide for them.

He who hath all things in His possession knoweth who is worthy and who will give Him praise and honor. It is to Him that we look for guidance in the distribution of these things.

Many are the sufferers; not only in body, but poor souls, fallen into vice and sin and have become outcasts. No home, no friends, no one to give a word of love nor sympathy, nothing but a dark, cold world before them. The street is their bed until the Police comes along, picks them up and they are thrust behind the prison bars for a few days and then turned out on the street again only to go through the same sad experience. Such is the life of many of our poor sisters, God's created beings. Think of it, dear ones.

You may say, But what can we do for them? You can pray. "Whatsoever ye ask in My name that will I do, that the Father may be glorified in the same." Pray the Lord to provide and send workers who can be used in such places as this. I am glad for the promise "that where sin abounds grace does much more abound." When we have God on our side and He gives the command to go forth in His name, the victory shall be ours. Praise His dear name! He is giving us victory; but we need more. Pray for us that we may keep very humble at Jesus' feet. There is where I want to be found continually. Yours in His name,

SARAH BERT AND WORKERS.

Englewood, Ill., 6001 Peoria St.

WORK IN DES MOINES, IOWA.

Dear Brother H. N. Engle:

A DEAR Brother gave me a copy of your excellent little paper, the Evangelical Visitor, a few nights ago at the Good Mission. I took it home and read its pages and I bless God that I found real food to my hungry soul.

Amen.

Bro. Engle, I am not a member of the "River Brethren" but I am glad to say I have real true fellowship with them; in fact I have with every true saint. Praise God!

I want to pen just a few lines for the Visitor. First I want to tell you that I am saved and sanctified. Glory be to God for ever! I have attended all the meetings held here by your people and I have enjoyed myself very much in hearing them preach and testifying.

I want to tell you that the people who have been attending the Mission for the last few years here have been terribly stirred up the last two months by the pure, straight, old fashioned gospel as never before. I never heard sin so wonderfully located and denounced as the little Dr. Eisenhower has done. Old carnality is frothing and the devils are raging. I praise God that I have a good healthy digestive organ that takes in the whole truth. I just sit and drink it in, shouting "Amen" at the Dr. while he pours out the burning truth. Amen!

Lodge devils, Tobacco devils, Fornicators and Hypocrites are all mad. Holiness fighters too are in the number. I can't tell you who is not stirred. There are more mad ones then there are pleased ones. One man said to me, How can you shout at that kind of preaching? I said, Why, that's the kind of preaching I was convicted and converted under; bless God!

Well I see Bro. Engle that my epistle is too long already. I must close. God bless you in your good work as editor. Yours in love and in full fellowship of the whole truth.

C. A. McCOY, Evangelist.

DOECASES OF PHILADELPHIA MISSION.

By solicitation we make note of the "sewing department" recently organized through the benevolence of Bro. Peter Stover's wife, who manifests great interest towards the poor and neglected children around the Mission.

This setting apart Thursday afternoon of each week means quite a sacrifice, for the benefit of the poor and needy, on the part of Mrs. Stover and those who lend a helping hand in the work. The object of this department is to repair and change such garments that are, and may be, sent to the Mission for poor children; and we trust this charity and benevolence will be appreciated by those who are benefited through the kindness of those taking an active part in the work.

This sewing work reminds us of the good works and alms-deeds of a "disciple named Tabitha, which by interpretation is called Dorcas," who was sick and died; "whom when they had washed, they laid her in an upper chamber. And as much as Lydda was nigh to Joppa, and the disciples heard that Peter was there, desiring him that he would not delay to come to them. While Peter came, they brought him into the upper chamber; and all the widows stood by him weeping and shewing the clothes and garments which Dorcas made while she was with them."—Acts 9:36-38.

There are two reasons why reference
is made to the noble work of Dorcas. First, to show that the sewing department of the Philadelphia Mission is apostolic. Therefore this charitable work of those Philadelphia Dorcas should have the approval of every brother and sister. And secondly, we do hope that this sewing department may bear similar fruit to that of the latter part of the ninth chapter of Acts, giving all a willing heart to learn of Jesus like Mary who sat at Jesus' feet and learned of Him, choosing that good part which shall not be taken away from her. How blessed it is to learn of Jesus. Will you be a learner? D. B. K.

FROM THE FIELD.

ON OUR MISSION.

They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever.—Ps. 125:2, 3. Amen.

The above is our salutation to all the readers of the E. V. Since our last communication the Lord has graciously verified the above to us while we were, by the ability which God gave, holding forth the Word of Life at different points.

We praise God for open doors to preach the Word which is quick and powerful and sharper than any two edged sword; which causes the sinners in Zion to be afraid and surprises the hypocrites with tearfulness.

Leaving Philadelphia on the 2nd of Nov., we came to Grater's Ford where saints had been praying the Lord to send us. Here we engaged for a few nights in cottage prayer-meetings and on Lord's day met with the Brethren in public worship.

The week following we labored with the Mennonite Brethren in Christ where we had fellowship and the liberty of preaching the Word.

On Saturday, Nov. 12, we were conveyed by Bro. William Hess to Silverdale, Bucks county, where we joined the Brethren in a commemorative service. Love seemed to be the ruling element so that many it was a feast of love indeed.

One young brother was buried with Christ by baptism after the Apostolic mode, the Elder taking him down into the water and baptizing (immersing) him in the name of the Father, and of the Son, and of the Holy Ghost.

The brother gave evidence of spiritual life and therefore we believe him to have been a proper candidate for Christian baptism.

According to some previous arrangements a protracted meeting followed the Love-feast, of about two weeks duration. The meetings throughout were fairly interesting.

A number of the dear children of God were hungering for the life more abundantly, and many professed to have received definite help on various lines.

One dear young sister said such a wonderful power came over her as she never had experienced before, which led her to pull down the idols from the walls of her rooms; and a general reding up and settling the house in order followed. She wants to be ready when Jesus comes.

The Lord is working in the hearts of a goodly number of the dear people of Silverdale and is leading out into the light and liberty of the children of God such as have been formal and without the real essence of spiritual life. All glory to God! May the good work go on.

Only a few souls manifested a desire for salvation. One young man came four miles to the meeting one night expressly to confess his sins, which by the grace of God he did freely. We bespeak for him a glorious future in an experience of full salvation and a knowledge of the Lord's will. May the dear Lord lead him.

On Saturday, the 27th, a snow storm set in which by Sunday morning had blanketed the roads pretty well. On account of the storm there were no services on Sunday morning.

In the evening, which was our last service, there was a small congregation gathered and we had a blessed waiting upon the Lord. A very liberal free-will offering was given by the dear people of Silverdale to help us on the way. He who takes notice of a cup of cold water given will take notice of their offerings and we believe will recompense them in the resurrection of the just.—Luke 12:46.

We were very greatly surprised to have Bro. J. Kaufman of Elkhart, Ind., with us, who was storm-staid so that he could not reach his appointment. A number of the Mennonite brethren and sisters came with him to the meeting. All seemed to enjoy the unexpected meeting. We were made to think of how glorious it will be to meet in that mid-air meeting when the Lord comes. Bro. and sister, have you on the wedding garment? None others can be admitted.

While we were laboring at Silverdale the dear Brethren and Sisters had prepared us a lodging place quite near the church, where we were supplied with a comfortable bed, which is no small consideration for those who are laboring every night. Paul says, "Know ye not that your bodies are the temple of the Holy Ghost?" And we believe it is right, to be as careful of these bodies as we can, and not unnecessarily expose them.

Many of our dear people would often like to take us to their homes a distance of four, five, or six miles after having labored hard and being very warm from labor, not thinking how exposing that is, and then possibly being put into a cold room and a cold bed which had been unoccupied for weeks possibly, and sometimes without blankets. This has often been our experience. We speak of this that Brethren and Sisters may be thoughtful along these lines and care for those who labor for weeks at a place so that they do not suffer from undue exposure. A word to the wise is sufficient.

On Monday evening, Nov. 28, we held a meeting at the home of Sister Mary Rosenberger (widow) of Souderton, where we had several rooms full of mostly hungry souls. The Spirit of the Lord was present to comfort His children and also showing some the great need of a deeper work, to which some very feeling confessions were made.

It may be in order here to say that the little band of brethren and sisters of Souderton have felt the great need of a house of worship. Having been offered almost free by a brother, several sisters canvassed the town and were encouraged by very liberal donations. The matter was taken in hand, a plan laid, a building committee appointed, and the work begun.

At the present writing the house is about ready for the roof and is expected to be ready for dedication by the holidays. The subscriptions may be several hundred dollars short of the cost of the building, which we understand to be about $1,100. Should the Lord touch any one's heart who is a steward over the Lord's money to contribute to this building fund, we are quite sure it would be very gratefully received and might be found as treasure laid up in heaven.

Any offering may be sent to Elder Joseph Detwiler, Souderton, Pa. We are hopeful of a good work being accomplished in Souderton if properly handled.

On Tuesday evening the 29th, we had an appointment at Morwood; but on account of the inclement weather we had a small meeting. On the 30th we came to Grater's Ford for three meetings, after which we go to Fairland, Lebanon county, for Saturday night and Sunday, and on Sunday evening we are expected at Humbetown for a protracted meeting, for such time as the Lord may direct.

While we are thus busy with the meeting and visiting the sick, the poor and the needy, Sister Zook finds much for her
hands to do in soliciting garments for the poor children at the Philadelphia Mission. She has made dresses for little girls, vests and some whole suits for little boys. Quite a box full of goods, some new and some second hand wear, was delivered to Eld. Jos. Detwiler a few days ago to take with him when he goes to the city. Many hearts will be made glad and bodies warmed by these things and no one will be the worse off for having given them.

Reader go thou and do likewise; for, “he that giveth to the poor lendeth to the Lord!”

Your co-laborers in the great harvest for souls.

NOAH AND MARY ZOOK.

Grater’s Ford, Dec. 1, 1898.

REPORT FROM BRO. CRESS.

DEAR READERS:—We spent Sunday, Nov. 20, with some of our relatives north of South Bend, Ind., speaking morning and evening in a Dunkard church.

On Monday the 21st, we came by rail to Elkhart, Ind. We were kindly received and entertained by C. K. Hostetler, editor of Young People’s Paper, who had arranged to have us give an address in the chapel of the Mennonite Institute at 3:30 p.m. on the 22nd. The students evinced a strong sentiment in favor of the foreign work and we anticipate that some of these dear young people will some day be in foreign lands, set for the defence of the Gospel. The Mennonite Brethren had us announced and threw open their large city church in the evening, giving us an excellent congregation and good meeting.

On Wednesday the 23rd we were taken to the district where Bro. Michael Shirk is pastor. Here we held three very interesting meetings, with good attendance and interest. Our Thanksgiving was spent in a Mennonite church near by, where the truth was so forcibly presented that we could not refrain from saying “Amen,” to the apparent astonishment of many and dislike of some. Our acquaintance with the Mennonite Brethren has been uniformly pleasant and profitable.

On the 27th we preached twice in the Brethren’s church near Graveiton, Ind. The last three days of November were spent at the Union brick church at Garrett, Ind. Inclement weather prevented some from attending the services. However, our farewell meeting on the 30th was well attended and we were here as elsewhere substantially helped on our way, the Brethren remembering that it is written that “man shall not live by bread alone.”

According to previous arrangement we came to Dayton, O. on December 1st. A meeting had been announced for us in the city for that evening, and though we had been over nine hours on the road and were very tired, yet we went out of the train into the pulpit, and God renewed our strength and gave us a sweet waiting upon Him.

On the evening of Dec. 2 we spoke in the Brethren’s M. H. at Harrisburg, O. Nearly all the local membership was present and our meeting was a time of heart-searching. Today finds us praising the Lord for the manifest leading and keeping power of our God. Surely goodness and mercy are following us. The true language of our hearts is “Praise the Lord!” and let all the people say, “Amen.”

G. C. AND SARA CRESS.

Jamtion, Ohio, Dec. 3, 1898.

WAYSIDE JOTTINGS.

The voice of my Beloved; behold He cometh leaping upon the mountains, skipping upon the hills. My Beloved is like a roe or a young hart; behold he standeth behind the wall, he looketh forth at the window shewing himself through the lattice. My Beloved spake and said unto me, Rise up my love, my fair one and come away.”—Cant. 2:8-10.

Our last report dates to Sept. 30, when we had arrived at home. We enjoyed a little rest and interview with our friends at home. Our son, Amos, was home a few days in October. He at present lives at Phillipsburg, Pa. We have had the pleasure of attending services both at home and at Harrisburg in the M. R. Home. Also meeting in other religious worship, such as the Christian and Missionary Alliance, and in private visits, we trust we are still permitted to water the lilies.

We were much cheered by having Bro. J. H. Eshelman come into our midst, who has been a comfort to us.

After a little sojourn at home, we came to Franklin county on the 22nd of October. On Sunday we attended church at the Pleasant Hill meeting house, speaking to a large number of dear saints. After service we went to the rolling stream where we had the pleasure to see four precious souls baptized by trine immersion to rise to “walk in newness of life.”

On Tuesday the 25 and the 26 we enjoyed the Love-feast season at the Ringgold church, Mf. We praise God for the joy we had while at the feast. Here we met some of our dear brethren and sisters from Kansas; Bro. Irn Eisenhower and wife, Bro. Harry Dayhoff and others. We praise God that we had the pleasure to hear the truth held forth and to be used in a small way. Glory to God who giveth us the victory through our Lord!

We are so glad that we find hungry souls who are reaching out for the fullness.

One day and night we were spent in Waynesboro visiting, and were glad to know that there are those who see the need of more spirituality—of the real Christ-life. We preached the Word two nights in this week at the Five Fork meeting house, after which we came to the Air Hill church where we met with the brethren and sisters in communion service on Saturday night; also in Sunday morning service. Here the church is quite strong in membership under the supervision of Elder M. Oberholtzer.

We are gratified to find in the different congregations, as we meet with them, that waking up to seeing the need for “heart-purity” and the “cleansing from all sin.” Hallelujah to God! He is calling out his elect number; the Bride is being made ready for the coming of the Bridegroom.

We spent the following week with my wife’s parents; their age is beyond the “four-score.” On Saturday, November 5th, we returned home to Mechanicsburg to enjoy the Lovefeast at that place. We rejoiced in the love we could feel. We met quite a number of visitors from other places. Bro. Eshelman was with us, this being his former home district where he was brought up and converted. We cannot speak of names, yet we glory in the spirituality of the Feast.

On the 8th we came with our Bro. Eshelman to Harrisburg to the Messiah Rescue Home where we labored with him four nights. On Saturday the 12th we came to Hummelstown, laboring with Bro. Eshelman till Thursday night, when we left our Brother E. still to continue the meetings. We praise God for Christian fellowship at that place on this as well as former occasions. Our Brother is very childlike, and in a meek and mild way, yet in the most pressing manner, he lulls forth the full Gospel which saves from all sin. Glory to His name! Oh how we should stand by those who bear the heat and burden of the day! We praise the Lord that Hummelstown is getting some of the droppings; but it is the showers for which we plead.

We left Hummelstown on the night of the 17th and the next day came to Lancaster, where we remained till Monday. Here we attended three of B. H. Irwin’s meetings, having also the pleasure of addressing the congregation on Saturday night, being unable to be at church. Sunday forenoon we attended Children’s Meeting at the German Baptist church.
which was both large and interesting. In the afternoon it was our privilege to be north of the city a few miles at the home of B. Hess to a meeting where we had the pleasure of hearing A. E. Funk of New York City preach the Word. Praise the Lord that we find open doors when we go; and then we learn the “Lo, I am with you always.” We had the pleasure of holding forth the Word at this place. May we ever be true to God and we will surely come, bringing our sheaves with us. Glory to His name!

After some visits we returned to our home. Awaking about six o’clock, the Spirit bade us go to Harrisburg to help prepare for the Feast on coming Saturday and Sunday, 26th and 27th. The Spirit bade us go on Thursday (Thanksgiving day) and we had the pleasure of preaching the Word that night; and we did it with gladness, “knowing in whom we believed and are persuaded that He is able to keep that which we have committed unto him against that day.” The Feast was quite well attended by the brethren and sisters of the surrounding counties. Many were the testimonies, together with the preached Word, of the power of God for deliverance from sin; and we pray God that none may charge us in our folly as if it were a fable or not a real experience when we testify of being delivered from sin and kept by the power of God through the Holy Ghost. Bless God that more are getting the witness: yes, all will who are willing to reckon themselves dead indeed unto sin. Dear ones, let us get down and then look up for the power of God through the Holy Ghost.

Yours for the lost of earth,
JOHN AND C. A. MYERS.
Mechanicsburg, Pa.

REPORT OF A VISIT.

TO MISSOURI AND CHICAGO MISSION.

I LEFT home the latter part of September for Humansville, Mo. I came there as a stranger, never having met any of the dear workers before; but was kindly received by them and arrangements were made for meetings at a school house near Bro. David Martin’s home. The meeting opened with a good interest and continued thus during the meetings. Some sinners became convicted of their sins and some of the dear workers became anxious for a deeper work of grace in the soul. We had some real stirring seasons. Praise the Lord for his wonderful works among the children of men!

I found the church-going people very kind. They indeed showed much kindness, but in general much room is found for more of God in the soul. I was impressed that there are more people there that could be reached by a Gospel worker. There are so many that feel too poor to attend church or Sunday School.

Arrangements were also made for a Lovefeast which was held the last Saturday and Sunday that I was there. Rev. Eli Martin and wife and Sister Barbara Engle from Kansas were present at the feast. The Feast was fairly well attended. The weather was somewhat disagreeable, but interest good. One was baptised. The Feast was held in a tent on the yard of Bro. Martin. The meeting closed on Sunday evening with a real pentecost shower. God took hold of hearts in a wonderful way. Praise His holy name! When man gets cleaned up and gets God in the soul then God will do the work. Praise the Lord for a full and free salvation.

Souls were located and confessions were made. We know that confessions are good for the soul. My prayer is that the Lord may wonderfully bless the dear saints and faithful brethren in Mo that the Lord may gather many souls through them. The Lord said that the harvest truly is great but the laborers are few; pray ye therefore that the Lord may send laborers into the vineyard.

I received a notice from Bro. D. Brechbill, Englawood, (Chicago Mission) that there would be a Lovefeast held at the Mission the 19th and 20th of November; also that the meeting would continue after the feast. I left my home on the 15th, arriving at the Mission the same day in the afternoon and found the workers in good spirits, filled with the Holy Ghost. The Lord is calling out a people for Himself; and as He calls them out we should be anxious to reconcile them to God just as at all other places.

On Sunday afternoon there were two baptised in Chicago, like at all other places. The Lord is calling out a people for Himself; and as He calls them out of formality and the world He fills them with His Spirit.

There are some who attend the Mission that are seeking for a clean heart. I pray that they may go all the way and pay the price. The workers are burdened for them. We continued the meeting one week after the feast, which was fairly well attended.

There is a large field for work there. My prayer is that the workers at the Mission and everywhere may keep low and pray the price. The workers are burdened for them. We continued the meeting one week after the feast, which was fairly well attended.

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MISSIONARY.

BULAWAYO, S. A., Nov. 3, 1898.

BELIEVING that the friends of home are ever anxious to know how it is with the little Mission band in S. Africa among the Matopas, we shall attempt a brief report this morning. Our report must of necessity be much the same as before, as the general surroundings have not varied much since our last.

Our health continues fairly good, only that Sister Engle has not been so well for the last few days. The constant business, and some days being quite hot during the middle of the day, makes it necessary to be careful of our health. We hope however that by a little care and rest, under God’s blessing, she will be in her usual health. Thus far she has been very well since leaving home. (A later report gives hopeful indications for recovery.) The rains also are beginning to come, which may have some little trying effect on us.

It will no doubt seem strange to many of the readers of the Visitor to learn that Spring has now fully set in with us. (Nov. 3.) While we had flowers of some kind in bloom ever since arriving in the valley, the aspect has changed considerably. The trees, without the exception of evergreen, were continually casting their leaves and slowly putting forth new ones until now, when nearly every tree has green foliage. The season for wild figs is just about over, while the time for the later varieties of wild oranges is also drawing to a close. The natural aspects around us are such as to give a satisfying impression, although many rocks and boulders are in sight. We could well say with the Poet:

“Though every prospect pleases,
And only man is vile.”

But I must modify this term in a limited sense, while there is no doubt much wileness among this people, especially applicable to the general depravity of the human heart, we must in due credit to this people say that there is much to be loved and admired among them, bennighted as they are; especially
the love and kindly affection which is daily observed among them. Their salutations whenever they meet, in sweet, soft tones, with titles of respect—especially to the older or chief ones among them—are really touching, as may be observed almost daily.

And now since the school is in progress and we come in full touch with the children, the heart sometimes melts to find among these children the intelligence and aptness in the school room, being coupled with such affection that equals, if not surpasses, that of many of our own race. Often these children bring gifts to their teachers whom they seem to love dearly. Bouquets, wild oranges, etc., are the main presents which are brought in the morning. In the school room they seem to cling to them as though they were their sisters. Yes, indeed, one morning a little sweetheart clung to Sister Davidson, at the same time telling Sister Heise that she (Sister D), is her sister. It will be but a very few months (should they continue in their present progress) until they will be able to read the New Testament in their own language. How wonderfully the Lord opens the door for the entrance of His Light.

The school, also, is conducted in a way to give the Light every opportunity to enter. Song, reading the scripture and prayer constitute the opening services—all in their own language. The Sisters are fully equal to the task, considering them as infant Missionaries. Sewing also comes in as one of the studies, which will soon prove a blessing to their nude bodies.

Sometimes when I sit in the school room I cannot refrain from tears as I view the situation, both as it was and what it will be, under God's blessing will be providing they will accept it unto their salvation. Even now, while I am writing, my eyes are dim with tears of gratitude to God for thus opening the door of His glorious Gospel to this people. The words which the Lord, in His holy Gospel, has revealed to me how he is doing and what he is willing to do for us. Only a few months ago this trip would have been a horror to me, especially to India. Yet when I look back I can see things that are astonishing to me. How God gives us our desires! One desire I had this summer was when the Spanish fleet was at Port Said was to see that place, not thinking that I would ever see it. Well, in nine days we hope to be there.

The Lord has revealed to me how he is answering some of my prayers that I had altogether forgotten (we may forget but we must not); and many other things are answering some of my prayers that I had altogether forgotten (we may forget but we must not); and many other things are coming to my mind that I did and prayed, and petitions that others prayed unconsciously, that He is now answering. I can see something but the mighty hand of God in it. How my way opened; how he called and my understanding of the same; how he had brought upon my family and those I have been associated with in business; and I did not need to do one single thing to open the way, only witness what Christ has done for me and make known His will in my behalf.

All my actions in my affairs of the past summer were bringing my affairs in shape so I could leave home. But all this I did unconsciously. My past life, experience and observation teaches me that not all calls are from the Lord. Not all testimonies that are given are directed by the Holy Spirit. But when we have open eyes we can see many demon spirits which are attributed to God; but by their fruits and actions they are known. There is but very little of the love of God manifest in the churches in these latter days. I can see times that we acted devilishly. For the last few years I lived a life of rest, and I thank God that he had put a kind of lock to my mouth. It seems the people want everything in this age but the truth.

In my own case, or rather the way the Lord is dealing with me and leading me to where I am now, on the way to India, which was just as plain to me on the night of twenty-ninth of October as it will be when I set my foot on the shores of Bombay I can see nothing but a miracle of God's grace; and therefore I can rejoice on the way. I am entirely in his hands, so will I praise Him all the way and rejoice in his salvation and his faithfulness. He is a God we may put our trust in. Not one of his promises has ever failed.

Our party of seven are a happy family together. When we get to India we will quite likely scatter in different directions. After we leave Gibraltar it will take about eight days to reach Port Said, our next stopping place. Will quite likely write there again. I had intended or hoped I might stop here a few weeks and make a short visit to the Holy Land, but things shaped themselves so that I take it for granted the Lord does not want me there now.

May God's blessings be upon you. Yours in the love of Christ.

J. K. FORNEY.