
H.N. Engle
The constant cry of the soul that has been begotten of the Spirit is, "More of God." He will never be satisfied until awakened in His likeness.

Before saving faith can find place in the being there must be a penitential spirit born out in the soul. This implies a complete breaking up of self and leaves the individual in a condition perfectly pliable to spiritual conditions. There is nothing stiff-necked about the principles of the Christ-life.

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<td>These are biblical terms, and yet so rarely understood. Many who name the name of Jesus seem never to have been impressed with the profound truth embodied in these words of our Master. He further adds that except a man do these things &quot;he cannot be my disciple.&quot; And it is quite in place to transpose the order by saying that the individual who follows Jesus does take up his cross; and that he who takes up his cross does deny himself.</td>
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The Earth Shall Be Full Of The Knowledge Of The Lord As The Waters Cover The Sea.—Isa. 11:9.

"SOME TRUST IN CHARIOTS AND SOME IN HORSES; BUT WE WILL REMEMBER THE NAME OF THE LORD OUR GOD."—Psa. 20:7.
THE FLYING YEARS.

Oh years! Oh years! how soon ye fly!
Like eagles swooping down the sky:
How rapidly your moments pass,
Like sand grains dropping in the glass.
Brief years, yet life is still more brief;
A fading flower, a falling leaf,
A passing shade, a fleeting gleam,
A thought, a phantom, or a dream:
We creatures are of yesterday,—
Tomorrow we may pass away,
And leave no track upon the sand,
Where firm we trod the wave-washed strand.
But oh, the Everlasting One,
Who marks the ages as they run;
Whose years eternally endure,
Who lives in endless bliss secure:
This God, this Savior, is our friend:
Though years may pass, and life may end,
Who lives in endless bliss secure:
Here is an end, and here is no more.

DIVINE RELATIONSHIP AND DIVINE LIKENESS.

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ROM the above text I purpose,
by God's help, to present a few thoughts on our relationship with God. The beloved disciple invites us to "Behold the manner (or kind) of love the Father hath bestowed (or freely given) unto us." God's love is a love that has no precedent, either in kind or quantity. It reaches down to unfathomable depths; it soars so high that our poor, finite minds cannot reach or view its lofty summit; it spreads out as wide as the universe; it takes in the whole human family in one loving embrace, (or would if not resisted) offering them life, liberty, and peace.

Who ever heard of anyone dying for their enemies? Yet God gave His own dear Son as a ransom. Who ever heard of a king offering a whole nation of wicked rebels, not only a general amnesty on the easiest possible terms, but also to adopt them into his family and to own and call them his sons and daughters? Now God has done that, and infinitely more than any earthly king can do. No wonder John exclaims, "Behold what manner of love"! Look down, look up, look out, look once, always, forever; for you cannot exhaust that wondrous scene! Like a picture painted by one of the old masters, it grows on the beholder till his whole soul is absorbed in its beauty. So the manner of God's love humbles, softens, and subdues our proud, hard hearts; for,

"When we survey the wondrous cross
On which the Prince of Glory died,
Our richest gain we count but loss
And your contempt on all our pride."

While still beholding His love, let us also behold His methods in making it operative in and upon its objects. In adopting children into earthly families it is an evident fact that we can do no more stronger than sign articles of adoption to insure their rights to the property we may leave them. The law recognizes them as ours, but they are still of strange birth and other parentage. They inherit their good or bad qualities, they look like them, and often act like them; and though we may love them dearly, yet we are reminded in a hundred and one different ways that they come of different stock.

Jesus said to Nicodemus, "Ye must be born again." Paul says, "If any man be in Christ he is a new creature (or creatoin). We all agree that before any child can be born it must be begotten of a father. Therefore to be born of God we must have been begotten of Him. How? "Of His own will beget He us with the Word of Truth."—James 1:18. "Begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1:3. The above quotations show divine power connected with human agency, or the preached Word. Faith cometh by hearing and hearing by the Word of God. The Holy Spirit bears witness to the Gospel, making it "the power of God unto salvation to every one that believeth." It repoves of sin; it reveals our true condition; it also points us for deliverance to "Behold the Lamb of God that taketh away the sin of the world." The seed is sown in the heart; prepared, lacerated, and harrowed by conviction; made receptive by true repentance. Then by simple trusting faith in the atonement, life flows into our souls. His love is "shed abroad in our hearts," we emerge from darkness "into His marvellous light and from the power of Satan unto God." Praise the Lord!

This process of Spiritual gestation and birth is invisible to our fellowmen, even as the wind is invisible, passing over our neighbor's house; but we can see its effects in the flying shingles which attest its power. "So is every one that is born of the Spirit." Born of water. Jesus says, "He that believeth and is baptized shall be saved. Believing alone is not enough; we must act and obey. Our bodies which cannot be born again spiritually must yield and show obedience to the divine power enthroned within. It is the answer of a good conscience; an outward expression of the cleansing that has taken place within; a good confession before many witnesses of our renunciation of the world, flesh, and devil, and of our allegiance to King Immanuel. This brings full assurance; and we don't need to leave it for some future experience of which the Word says nothing. Witness Paul in Hebrews 10:22: Let us draw near with a true heart, in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

It is obvious that these are the means to an end, namely, "Full Assurance." The sinful heart made true, the evil conscience made good by the sprinkled atoning Blood, the answer (or response) of the good conscience in the washing of the body (or baptism) in pure water—this gives full assurance to every believer.

To return to our text: "Therefore the world knoweth us not because it knew him not." No wonder; for we have cut loose our allegiance to its ruler, we have put on powerful weapons to fight against him and an armor to protect us from his
pass the Master, will it recognize the servants? "Now, not at some future time; but here in this present world we can claim divine relationship. "It doth not yet appear what we shall be." No; it means His gracious gift of eternal life, not, at some future time; but here in this present world we can claim this privilege. When He shall appear; not when I shall die. No; it means His second personal coming for His saints, in the clouds of glory. "We shall be like Him." Yes, like Jesus; glorious in form and feature; perfect, pure, and spotless. The little, helpless baby form will be raised from its quiet bed in full development of form and intelligence. The old, decrepit, withered, time-beaten forms of sleeping saints will rise with vigor and eternal beauty. "Like Him." The one altogether lovely and chief among ten thousand. "We shall see Him as He is." If we were not like Him we could not bear the sight; like Saul of Tarsus we would fall to the ground. But with our immortal vision we "shall see as we are seen, and know as we are known." We shall behold and share His glory, and "Crown Him Lord of all." And every man that hath this hope purifieth himself even as He (Christ) is pure." Here we see the effect of this hope. It causes watchfulness, self-denial, purity of life, he laying aside of every weight and the adding of every virtue, looking for the blessed hope (or a realization) and the glorious appearing of the great God and our Savior Jesus Christ."

That these rather extended thoughts may be of some little use to its readers is our prayer.

Yours in Him,

F. Elliott

Richmond Hill, Ont.

OUR PRIVILEGE.

"Prove all things: hold fast that which is good. Abstain from all appearance of evil. And the very God, of peace sanctify you wholly and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—Thess. 5:21-23.

We ARE glad for the pure Word of God and that the Lord has given us such wholesome instructions in His blessed Word, a finger-board that points us to "the Lamb of God which taketh away the sin of the world." We need not drift as a rudderless vessel amid the clamour and clanking of the onerous and diversified opinions of men who seek to make a fair show in the flesh, denying the validity of the cross and the self-denying principles of the religion of Jesus Christ, supposing that gain is godliness, etc.—1 Tim. 6:3. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch."—Acts 20:30, 31. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."—Eccl. 7:29.

Some of our very learned men have labored hard to make themselves and the world believe that upright means, that in the creation God made man to walk erect in accordance with the spirit and distinction of the animal creation, as he was more noble than they. But God says "in our own image, after our likeness." In the fall, man did not lose his original posture but his spiritual life, his relationship with God. They became degraded in willing consent to actual transgression of the word of God, by which they forfeited all their right and privilege to the home that God had provided for them. Man became an outcast in the world, left to shift and provide for himself under many difficulties, oppositions and trials to which he has been subjected. In the sweat of thy face shalt thou eat bread, till thou return unto the ground. Cursed is the ground for thy sake. Thorns and thistles shall it bring forth unto thee. "This, with many crosses, trials, and afflictions in the flesh, has come unto man because he sinned against his Creator. Yet how many poor souls, instead of accepting their position and thanking God for what He gives them to enjoy, add sin to sin by profaning His name for the afflictions which they endure on account of their disobedience. This proves to us beyond a doubt that our entire being is debased and polluted by sin and its evil effects. "All have sinned and come short of the glory of God," and nothing short of a radical change will bring us back again into divine favor. But God has made it possible for all mankind to return to Him through the mediation of His Son, Jesus Christ. "Having predestinated us unto the adoption of children by Jesus Christ to himself."—Rom. 8:29. He now speaks unto us as His children—not as sinners. Children of the same family are brethren. In 1 Thess. 5, Paul used the term "brethren" seven times. And the very God of peace sanctify you wholly. Sanctify who the brethren. I have no doubt but they were converted and had entered into the service of God, for he says, "Ye are all the children of light. Knowing brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power and in the Holy Ghost: and ye became followers of us of the Lord." Go on unto perfection.

Prove the things which you hear by the Word of God. If it is not in accordance with the spirit and gospel of Christ, receive it not.—Gal. 1:7-9. But that which is good, unto edifying and for the promotion of the cause of Christ and the increase of faith, love, purity, holiness and humble obedience and simple trust in Jesus, this receive. As our whole being—spirit, soul and body—were corrupted and debased by sin and separated from fellowship with God, so it is also necessary that they become sanctified and conse-
crated in all their powers to God, which bring us back again into true fellowship with Him.

“Sanctify you wholly,” or entire sanctification, as it is sometimes called, is the one and self-same thing—only misapplied terms, which are fully expressed in the text—spirit, soul and body. Not set up as infallible beings, beyond the danger line, but where we are “kept by the power of God through faith” from the evils of this present wicked and adulterous generation.

By the “spirit” we understand that immortal principle, the source of life to soul and body, which God “breathed into his nostrils and man became a living soul.”—Gen. 2:7.

“The soul”—the seat of our affections—the heart, mind, will, including our whole disposition, the real active principle in man, the spiritual body in which “we must all appear before the judgment seat of Christ.”

O how necessary that this real man, this everlasting spiritual being be truly sanctified, made pure and holy, a fit dwelling place for the Lord.—1 Cor. 3:16,17.

The “body,” our flesh, must also be sanctified; which in a scriptural sense does not mean to make clean. We cannot set it apart from the service of the Lord until it is clean. He would not accept it. “Cleanse your hands, ye sinners; and purify your hearts ye double-minded.” We must separate ourselves from sin and sinners. All evil springs from the heart.—Matt. 15:19,20; Mark 7:21,22.

But the body is the vehicle by which it is carried forth and brought into action. “The lusts of the flesh”—What are they? If the thousands of imbeciles and immature births in the world could tell their story, what a dark history they would reveal, even of the conduct of Christians, if we may so plainly speak.

“And the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” The works of the flesh.—Gal. 5:19,21.

Which brings very forcibly to our mind that our spirit and soul cannot be truly sanctified—though we may shout hallelujah—so long as we permit our body to be made the instrument of unrighteousness unto sin.”—Rom. 6:13. “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.”

“PRESERVED blameless unto the coming of our Lord Jesus Christ.”

D. V. HEISE.

Clarence Center, N. Y.

For the Evangelical Visitor.

VICTORY OVER DEATH.

DURING the six days of creation man was last and most noble in the catalogue, being “created in the image of God,” a free moral agent, capable of choosing or refusing, and he unhappily disobeyed the divine command by partaking of the forbidden fruit. As a penalty our fore-parents were driven out of the Garden of Eden, and by their fall had already incurred all the pain, sorrow and distress upon themselves and their unborn posterity, now incident to the human family.

God in His infinite wisdom saw the end from the beginning and placed a cherubim as a “door keeper,” least Adam and Eve should return in their fallen state and eat of the Tree of Life and live forever in this degenerate state. Language would fail to portray the horror and distress if all that have been born into this world for a period of about six thousand years were yet living. Every nook and corner would be filled, and this globe would be a hospital from “Dan to Beersheba,” souls lingering in agony and yet unable to die. But God in His infinite mercy instituted death by saying, “Dust thou art, and unto dust shalt thou return.”—Gen. 3:19.

This to man is an invaluable blessing.

“I would not live always,
I ask not to stay,
Where storm after storm
Rises dark o’er the way.”

Had sin not been introduced into the world by our great progenitors, we would have no doubt remained in this lower world until our work should have been completed.

As an evidence of this fact God has given us two witnesses by the translation of Enoch and Elijah.

But now it is “appointed unto man once to die.”—Heb. 9:27. This is the common lot of all, both great and small. “Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.”—Eccl. 12:7. Those who belong to the family of Christ shall be honored by the first resurrection; for on such the second death hath no power, because our vile bodies shall be fashioned like unto the glorious body of our Lord Jesus Christ.”—Phil. 3:21.

In our present state we have only realized a part of the benefits of the atonement made for us, and “see as through a glass darkly.” The Christian in his present state is as liable to suffer in body as the sinner; but not so when we shall be changed from “mortality to immortality and from corruption to incorruption.” Then we shall be forever exonerated from pain and suffering, and these bodies being glorified shall then be as pure and holy as Adam and Eve were in their primary state; and we are inclined to think that a little will be added in the bargain, “For where sin abounded grace did much more abound.”—Rom. 5:20.

At the Second Coming of Christ, at the round of the trumpet, this world shall be enveloped in flaming fire and the elements shall melt with fervent heat; for the “great day of His wrath is come and who shall be able to stand.”—Rev. 6:17.

Then shall the Bridegroom appear in a cloud with all the disembodied saints. The seas shall give up her dead, and the graves shall burst asunder and give up myriads; and out of that innumerable number those who shall compose the first resurrection, The Bride, The Lamb’s Wife, and the marriage shall be consummated. Then death shall be swallowed up in victory and we shall for the first time sing with loud hallelujahs, “O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be unto God which giveth us
This shall be our valedictory song in the church militant and our introduction into the millennium. “Nevertheless we according to His promise look for new heavens and a new earth wherein dwelleth righteousness” (2 Pet. 3:13) where Christ shall reign with His saints a thousand years and Satan shall be bound.—Rev. 20:2; after this the general judgment shall be called, probably on the new earth, and the destiny of both the righteous and the wicked shall forever be decreed according to the Holy Scriptures.

Yours in hope of eternal life,

JOHN FOHL.

Chambersburg, Pa.

* [NOTE.—The term “disembodied saints,” or intelligent beings of any order whatever, is altogether unscriptural. Where active intelligence exists there must be a body of some order, either earthly or heavenly, fleshly or spiritual.—Ed.]

I HAVE always been impressed with the idea, that all preachers of the Gospel ought to preach holiness and not allow themselves to compromise with sin in any shape but, a recent conversation that I had with a dear brother, whom I have learned to love, has impressed me stronger than ever that “Holiness unto the Lord” should be preached and taught, first, last and always, with all long suffering, patience and love.

This dear brother has had a hard struggle with the old Adam nature, and has often been cast down and discouraged. He has a strong desire to serve God and be right. But the “tobacco devil” has such a firm hold upon him that he finds in his weakness that he cannot control his desires along that line even while he knows that he is indulging in a filthy, ungodly habit and is under condemnation over it; yet he blames (and I am afraid justly) the Elder that baptized him. He says, “I have come to believe that no minister ought to be allowed to preach unless he preaches holiness.” For, he continued, “If the Elder that baptized me had taught holiness and had firmly reproved sin and uncleanness in all its forms, I would to-day have been cleansed from this filthy tobacco; for at that time I was willing to leave all and follow Jesus. But when I mentioned tobacco, the Elder made light of it and said he knew many good Christians who used tobacco and he really saw no harm in it; whereas if he had reproved me for it, as every holiness man would have done, instead of encouraging me, I now would be a clean man.”

Dear brethren; would to God that every child of God could have heard that brother tell his story and have seen the discouraged look in his face. I am sure that they would have been impressed stronger than ever that we as God’s children have no right to compromise with sin in any of its forms. But, hallelujah! I am glad that we do not have to listen to elders, bishops, ministers, popes or priests when they hold up aught but Christ. Oh! If we would but search the Scriptures, obey God, have our heart doors open, and follow where He leads, then would come that sweet peace and assurance that fills the heart of every child of God. I am glad there is cleansing in the blood. Dear Brethren, preach it. Be very strong and courageous. Praise His name!

Pray for the little flock at Garrett. Yours in Him.

ALBERT T. HARRIS.

Garrett, Ind. * 

For the Evangelical Visitor.

ANOINTING

Anointing is the old dispensation was intended to signify that the anointed person was set apart for special office. To appoint, to qualify for office of priest, prophet or king.

The first instance of anointing which we have on record is at the inauguration of Aaron and his sons into the Priesthood office. Afterwards when the children of Israel clamored for a king, “the Lord said to Samuel, ‘seeken unto their voice, and make them a king.’” In course of time when Saul came to see Samuel, “the Lord said unto him, Behold the man I spoke to thee of this same shall reign over my people.” “Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?”

 Afterwards when Saul had been disobedient to the Word of the Lord, the Lord told Samuel, “Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.” When Jesse had made seven of his sons pass before Samuel, and the Lord had rejected them all, Samuel said unto Jesse, “Are here all thy children?” Whereupon Jesse answered: “There remaineth yet the youngest, and, behold, he keepeth the sheep.” When David had been brought in, “the Lord said, Arise, anoint him: for this is he.” Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward.”

When David had reigned successfully over the house of Israel for a number of years, he wrote some of his beautiful Psalms. And whilst describing the glory and the majesty of the coming Messiah, he made use of the following words: “Thy throne, Oh God, is for ever and ever; the scepter of Thy king-
rest upon Christ in all its fulness; and as we have proven by the case of Aaron and his sons, and of Saul and David, that, in ancient times, the kings, priests and prophets were anointed at the beginning of their official career. Yet none of the above named were looked upon as having been set apart, or qualified to perform the functions of so sacred an office, without having had this holy rite performed on them. Hence Jesus also, before He entered upon His mission was anointed with the Holy Spirit at the time He was baptized by John in Jordan. Peter tells us that “God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good,” etc.—Acts. 10:38. All God’s true children receive the anointing of the Holy Spirit at the beginning of their Christian career, when they also become kings and priests to God. Now he which established us with you in Christ, and hath anointed us in God.”—2 Cor. 1:21. This is also the anointing John refers to, in the following words: “But the anointing which ye have received of Him abideth in you,” etc.—1 Jno. 2:27. Notice the language of John—“which ye have received.” Which all of God’s true children have received. Not all those who reckon themselves as children of God, neither only a favored few, but all of God’s true children receive this anointing, or in other words are “sealed with that Holy Spirit of promise.” —Eph. 1:13. This “is the earnest of our inheritance until the redemption of the purchased possession.” No deed of land, or document of importance, is complete without having the seal of the land-office affixed to it. Neither is the title of our heavenly “inheritance” complete unless we have received the seal of the “Holy Spirit.”

Then, too, James says, “Is any among you afflicted, let him pray.” A person who is afflicted has a certain ailment, yet most generally is able to go about his duties, although at times it may be with difficulty. Such a person is exhort to pray, and God who is a prayer bearing and a prayer answering God will without fail answer the “effectual fervent prayer” of His afflicted children by restoring them to their wanted health. Yet very often such are anointed by some enthusiast in contradiction to the Word of God. Whether this is done out of self-esteem, or for honor, or in order to draw the attention of men, we know not. God knows. But, we would exhort every elder to be careful in this matter. God’s Word is holy and should be regarded with reverence and godly fear. The reason why so many fail to realize a blessing by having this holy rite administered to them is, we fear, because they have it applied where the Scripture does not sanction it. God never withholds His blessings from His children if they go forward in obedience to the tenor of His Word. But, if otherwise, a blessing need not be expected. It also frequently occurs that those who are afflicted, in place of praying to God, resort to unchristian and unscriptural means. They turn to man for help, and make use of charms and other superstitions in practices, thereby honoring the creature more than the Creator. Even Christian professors are not free from such a sacrilege. We are horrified when we hear of a robbery perpetrated in our midst, and we set those down that do such things as very bad men indeed. Yet, notwithstanding this, we see all around us people robbing God of the honor due to Him, and lavishly bestowing it upon man. In the Old Dispensation it was strictly forbidden to have anything to do with, such that made use of charms and other divinations, and we believe it is just as wrong now as it was then to practice such things. “There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a converter with familiar spirits, or a wizard, or a necromancer.”—Deut. 18:10,11. “Is any sick?”—has reference to such persons, who are not able to be about their duties, or are confined to their room and not able to help themselves. This is plainly understood from the language of the apostle, for he says, “let him call for the elders of the church.” Here we see the person who is advised by the apostle to be anointed is not able to go where the elders are, but is to send some one else to call the elders to come to him and anoint him, etc. But it often occurs that those who are able to go about their duties, and are able to go for miles to where the elders are, yet, even such with whom nothing is the matter, but are only afraid of a periodical attack, are anointed in the name of the Lord. This seems to be altogether out of place, and shows what man will do if he gives way to fanatical emotions. The children of God have, indeed, reason to congratulate themselves that they have the encouragement in the Word of God to anoint their sick with oil. If it is done in the right spirit and in harmony with the Word, God no doubt will be pleased with the confidence His children manifest in His Word, and will regard them by restoring the anointed to their desired health. This is plainly perceptible from the language of James, when he says, “Is any sick among you?” Among the true children of God. “To them that have obtained like precious faith with us through the righteousness of God.”—2 Peter 1:1. There are many who call themselves the children of God, but when we behold their walk and conduct, we are compelled to believe that they are not. “They profess that they know God; but in works they deny Him.”—Tit. 1:16. Paul tells us that those who have “a form of godliness, but denying the power thereof: from such turn away.”—2
Tim. 3:5. Then, again he says, that we should "mark them which cause divisions and offensives contrary to the doctrine which ye have learned; and avoid them."—Rom. 10:17. From these and other passages of Scripture which might be quoted it is evident that a line is, and ought to be, drawn as to administering this holy rite and of cooperating with others in regard to spiritual matters. This that all churchism is to be done away with, and everyone go where he please, and join hands with all, and compromise with others, and do as he pleases, is not in harmony with the Word of God, and is one of the signs of "a falling away," and has a tendency to lead away from the simplicity of the truth as it is in Jesus. If such a course were pursued we would soon be like the children of Israel were in the days when there was no king among them, "every man did that which was right in his own eyes."—Judg. 21:25.

Then the admonition of the Savior in the 18th chapter of Matt., "if thy brother shall trespass against thee, go and tell him his fault between thee and him alone," etc., would be without force. It would then have been spoken in vain by the Savior, and would be of no use to the children of God in way of correcting one another. Then too, if our brother had offended us, and if we had kindly admonished him, if he did not hear us nor those we had taken with us, we could not tell it to the church; for there would be no church to tell it to. Thus you see where such a spirit that tells us to do away with all churchism will lead us to. It would lead us into a wilderness of self-conceit, and at last we would get so far from the truth that we would get the idea that it made no difference what we do; and what we believed. Such a spirit can be plainly seen to-day stalking to and fro, upon the face of the earth, by every observing eye. It has forced its way into many of the churches of to-day, and is working an unspeakable amount of mischief, and we fear it has even made inroads into our beloved Fraternity.

Dearly beloved, we beseech you with the tenderness of the love of God, let us in the name of Jesus bodily withstand such a spirit of error.

"Let him call for the elders of the church." The elders here referred to, means the bishop or overseer of the church. None of the other officials were expected, in those days, to undertake to do any important church duties without permission from, or without apprising if possible, the elder in charge of it. It is the regular ordained elders duty, and such should be procured, if possible, to do this work. Although, in case such elders could not be obtained, those next in office, it would appear, might do such service acceptably to the Lord, by permission, and if authorized by the elder in charge in each case. This would show due respect to the elder, and would be a credit to the other officials, and be the means of propagating peace and good will among all the officials and the whole church.

"And let them pray over him, anointing him in the name of the Lord." This corresponds with the words of Paul in Phil. 4:6: "but in everything by prayer and supplication with thanksgiving let your request be made known to God. This is good advice. Prayer should precede the anointing. The child of God should not undertake to do anything without asking God for guidance and help. It would show that they have lost all confidence in themselves and others, and that their only hope is in the Lord. Moreover the person who wishes to be anointed ought to examine himself or herself carefully. All envy, wrath and malice ought to be far from such a person. Above all things that person ought to have peace with "God and all men" as far as possible. Neither ought there to be a choice as to who the administrator should be. If there is a preference in this direction, it shows that more or less of self yet licks in that persons heart, and is not wholly given up to the workings of Providence.

The elders too, ought to be in the proper frame of mind. They especially ought to be men of God, and filled with all the fulness of God. Their very presence, conversation and demeanor ought to indicate that the invisible Spirit is, resting upon them. If such wholly consecrated elders, at the time of anointing the sick, with an "effectual fervent prayer" invoke God's blessing to accompany the administering of this holy rite upon the sick, God will, without fail be pleased to grant the united prayer of faith, of the sick and the elders, in restoring the sick to health and usefulness. The infallible Word of truth tells us, "and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—Jam. 5:15.

Charles Baker.

Notaswe, Nottawa, Out.

For the Evangelical Visitor.

A WITNESS FOR JESUS.

FOB the last two or three months, when I received the Visitor and glanced down the "Table of Contents," I noticed that so very few of our own brethren and sisters were writing for the Lord. True, the paper is very dear to our hearts, and the last issue I thought especially edifying; but God wants glory and honor from the lambs of His flock as well as from the sheep.

It is no cross for a pastor, or D. D., to sit down and from the fulness of his heart write for the glory of his Lord and Master; but when the lambs come forth, those who are somewhat shy and want to hide behind their "bitter," as they term it, and tell of the goodness of God and how He is leading them out in green pastures, how our hearts thrill with joy! This is especially true of those who are far away from the Brotherhood. How encouraging it is to such to hear from those whom we have at some time associated with and are of like faith and belief.

As these thoughts came into my mind something seemed to say, "But what about yourself? are you doing your duty?" So this evening, knowing that God will ask nothing of us which we are unable to do, I entreated His guidance and with trembling hand took up my pen to do His bidding.
I hardly know where to begin first. God is so good, so loving, so precious that words fail to express the true language of the heart! Every day new lessons and new revelations open up to our spiritual vision which are sign-posts all along the pathway of life; and although dark clouds may hang over us and our trials may seem fiery, yet the true child of God never fears or wanders; for knowing that the trial of his faith is much more precious than gold, he with patience, not looking back at things that are past, reaches forth unto those things that are before, pressing toward the mark for the prize of the high calling of God in Christ Jesus.

Thus we go on to perfection, growing in grace and in the knowledge of our Savior. God would not have us always be a babe in Him; but as the natural child grows to manhood, so the spiritual must grow, or He will go back, for there is no standing still in our spiritual life. Satan is very busy; especially since he knows that his time is short; he takes advantage of every idle moment, every unguarded second, and thus unaware’s trips us and we fail.

Oh! if we could but learn to forget self and lean upon the Savior! How willing He is to carry us through! But when our burden becomes a little empty, our clothing looks rather threadbare, or even when we feel as though God is not raining spiritual blessings as He ought, we begin to think about this big self and wonder if God has forgotten us, instead of remembering that He never slumber nor sleeps—that He never forgets and that His big, warm, loving heart is as much interested in our welfare as He ever was and that He is just as able to send quails and manna and open prison doors to-day as He was many years ago.

When we once reach the haven of rest and see how easily and with what unspeakable love God rules and over-rules, we will then be able to see how foolish and how vain it is to doubt Him when He has said that “all things work together for good to those who love the Lord.”

Therefore when trouble, disaster, or whatever it may be, overtakes us, let us remember that every hair of our heads is numbered and that not a sparrow falls without His notice; that He will not allow us to be tempted above that which we are able to bear, and that with each temptation He gives us a way of escape. When I think how precious the promises of our blessed Lord are and how they cover every human need, I cannot but rejoice and praise God for His goodness.

My companion and myself are just now going through what some call a furnace of affliction. But praise God! He is able to go with us even through a furnace; and where He is we need not fear. God sometimes sees fit to strip us of all we call our own, in order to bring us to realize our utter helplessness and entire dependence upon Him. True we have laid all upon the altar, and our hearts say “yea” and “amen” to His holy will; but it takes a great deal of faith when it comes down to the reality, and it brings us low at His feet. Even when stricken with typhoid fever and nervous prostration (the result of overwork in caring for three typhoid fever patients at one time) God taught me to lean wholly on His strength, in a country where divine healing was a thing unheard of and even ridiculed when mentioned. Even writing to a sister for her prayers her answer was not permitted to reach me until the work was done, although she had full assurance of my healing. I was left alone with God who proved His grace to be sufficient; and praise His name forever! I was healed of the nervous prostration instantly. However, on account of not trusting God fully in the beginning, the typhoid fever left me as my faith grew stronger day by day, and I learned the precious lesson of momentarily looking up to Him for strength; for I was hidden to go about my daily duties and many a time things looked black before me. How my bed tempted me, where I might lay my weary head; but I dared not give up. God saw fit to remove all trace of the fever within two weeks, while the doctor said I would have to keep my bed three weeks at the least, with good atten-

EXPERIENCE.

B Y the help and grace of God I will write some of my experience in the Christian life. It has been a very long time since the Lord called me. I was yet so young and did not understand His voice at that time. Thus I walked out into sin from day to day, from year to year until I took to myself a companion.

Not long after this the Lord found way to her heart so that she could keep the burden of sin no longer. Then the hand of the Lord came hard upon me, and so we together commenced to pray. But I wanted to be one of those Christians of which no one would find out and consequently became wanton, letting the good work lay and going on again in sin.

While in this state I sometimes wished that the Lord would have a way for me. He had a way if I only had known it. But He called me again and again. First my mother was called away, but I was unwilling to repent. The following verse often comes to my mind:

"How many were the silent prayers My mother offered up for me. How many were the bitter tears She felt when none but God could see."

Her uppermost desire had been to see all her children turn to the Lord before her departure out of this life. I was the only one remaining outside the ark of safety. Next, one of our dear little children was taken away. O what a heartbroken father! and yet unwilling to confess. Then the hand of affliction was laid upon me so suddenly and so heavily that all hope of life was gone and I thought I must leave
this life unprepared. I there promised God that if I did not yield to Him, let things go in this life as they may.

I got better, yet I stayed off the promise for about 3 months; but constantly the conviction came that if I do not yield to God I will be called away very suddenly.

During this time I went to Master-sonville church where the Brethren were holding a protracted meeting. Bro. J. Martin of Donegal being there, just before the closing prayer he gave an invitation, saying that he knew there are some here who wanted to come on the Lord's side. Then the question came to me, what are you waiting for? I yielded to God that evening and went home as never before. The next I thought I must tell all my neighbors. But now the work began. I had made so many wrongs and these I had to correct. Thanks be to God that if we trust Him he will lead and restore through. No work is too great for us if we are only willing to obey.

I have had many joyful times since I started in the service; so that it oftentimes wonder me how I could stay away from God so long.

For me, your brother in Christ,
John A. Wensel.
Elstonville, Pa.

SENSATIONALISM.

SENSATIONALISM seems to be the power of the day. At first sight we would think it would sweep everything in both church and state. Sensationalism has great sweep in the press at times for a while, yet yellow journalism, (even if it does boast of its great power and influence) loses all at the advent of truth and substantiated facts. Sensational politicians frequently are very enthusiastically applauded by such who make much noise, yet very often they, with their theories, are forgotten and buried forever by quiet and persevering teaching and substantiated facts. So in church work there are lots of loose talkers, who make a very great noise or hulla-boo in prayer or preaching. Such, who are affected by the playing of a brass band or fast music, or anything patriotic or enthusiastic can surely be stirred up, and a boom of some kind will follow. But men and women are not taught nor saved by sensationalism, nor even by crying, or laughing, or jumping, but by the illuminating power of the Holy Ghost through the Word of God; and all men can do is to believe God's Word, or take God at His Word. "It is not by might nor by power, but by My Spirit, saith the Lord." Salvation and its victories depend solely upon the faith in God's Word and the degree of submission to the same; and all joy which does not emanate directly from our Lord Jesus whom we serve gladly, and in whose fellowship we are found in fulness of joy, is not lasting, merely human, if not sensual or devlish; making each other feel good by sensational sermons about heaven, sensational prayer or sensational hymns, and finally working each other up to such a high pitch that all or nearly so (excepting such who are very much taken up with Jesus Himself) are carried away, making themselves believe that they were right because they shouted or something, when the same often are living in open disobedience or transgression.

Backslidden churches in some instances desire preachers who make them jump and preach heaven so they feel good even when they are conscious of sin. When such disobedient ones are stirred into a so-called blessing it only lasts until the first thing crosses their will; then they appear weaker than ever. Such operations—working each other into good feeling in church or prayer-meeting—is sham, unbiblical, leaving them weaker every time. Spiritual self abuse. Let us go into fellowship with Him that our joy may be full—constant—married to Him who is resurrected from the dead and bring forth fruit unto God, and shine forth His glory by beholding His glory and being changed into His image from glory to glory by the Spirit, being filled, not withblings, but Father and Son dwelling inside, not seeking blessing, but going about as Jesus did, blessing others with God's fulness with which we are filled. Let us reach out for the Word of God, the everlasting, eternal, and not run after, and be carried away with sensational, flowery, or exaggerating soap bubble orations. Let us be sober, stand by the truth for truth's sake only.—W. M. E. in Gospel Banner.

"THAT BLESSED HOPE."

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."—2 Tim. 4:8.

THE first Christians were all of same love with love for Christ's second appearing. They prized for it.—Rom. 8:23. They basted unto the solemn event.—2 Peter 3:12. "They assigned unto Christ's quick return," writes James Marti-

nean. "Not to sig after the day of the Lord, was deemed a kind of apostasy," writes the eloquent Mus-

son. "Our desires," says Tertul-

lian, "pant after the end of this age, and the coming of Christ." "Day long wished for by the good," says Pollok. If the first Christians, who lived under the edge of the shadow of Christ's departure, felt and wrote thus, how should we feel who dwell in the ever-brightening aurora of his return in glory?

"We affirm," says David Brown, of Scotland, "that our Redeemer's second appearing is the very polar star of our hope. That it is held forth by the New Testament is beyond dispute." "The second advent of Christ was the object of longing expectation to all the earthly Christians," writes Dr. Hodge. The expectation of the coming Jesus," wrote Albert Barnes, "became one of the marks of the early Christian piety." Bishop George D. Cuming asserts, "We build upon Christ's coming again. Thank God, we believe in a second advent; we have not given up that old hope," E. P. Marvin declares that "Christ's second appearing is the great and blessed hope of this dispensation, the supreme event of the future, the very polar-star of the church." And Mr. Spurgeon observes, "The day of the Lord's appearing is the day around which our chief hopes must centre."
Ministers and churches of Christ, are these things so? Are these witnesses right? Is that the one grand, glorious, Gospel hope? Admitting it to be so, then, is not the doctrine neglected?

"The priest's lips should keep knowledge." A holy apostle said to the churches: "We made known to you the power and coming of our Lord Jesus Christ."—2 Pet. 1:10. Another said: "I have not shunned to declare unto you all the counsel of God."—Acts 20:27. He "kept back nothing that was profitable." How dare any believer neglect a doctrine mentioned or referred to in the New Testament more times than there are pages—more times than there are chapters in that sacred book?

Brethren, why not introduce the "blessed hope" (Titus 2:13) into the prayer-meeting, the Christian convention, the family altar, the religious newspaper, the ministers' meeting, and the pulpit? Is not Lord Badstock right in saying: "Let us count on the coming of Christ; let us train our children, lay our plans with this view; let our conversation, all our manner of life be shaped by this prospect?"

Is not the Earl of Shaftesbury right when he says, "The subject of Christ's coming must be constantly and regularly preached by the clergy from every pulpit and proclaimed everywhere. It would have a very practical result upon all classes?"

And was Hugo McNeil wrong when he thus addressed God's servants: "My reverend brethren, watch, preach the coming of Jesus,—I charge you, in the name of our common Master, preach the coming of Jesus. Watch ye, therefore, (for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning), lest coming suddenly he find the porter sleeping. Take care; what I say unto you, I say unto all, Watch."

I beseech you, I pray you, brethren, do not neglect to proclaim to all men that blessed hope.—D. T. Taylor in The Watchword.

"The world demands more of a Christian than the Bible does."

MY WORK TO-DAY.

To search for truth and wisdom,
To live for Christ alone;
To run my race unburdened,
The goal, my Savior's throne;
To view by faith the promise,
While earthly hopes decay;
To serve the Lord with gladness—
This is my work to-day.

To shun the world's allurements,
To keep my errors therein,
To turn from all temptation,
To conquer every sin;
To linger vain and patient,
Where duty bids me stay,
To go where God may lead me—
This is my work to-day.

I think not of tomorrow,
Its trial or its task;
But still, with child-like spirit,
With each returning morning,
I cast old things away;
For present mercies ask.
This is my work to-day.

Life's journey lies before me
And I must needs go on,
To conquer every sin;
My prayer is for to-day.

SOME FRUITS OF CHRISTIAN SCIENCE IN INDIA.

ACCORDING to Pundita Rama-bai, a Christian Hindu who was recently lecturing in America, that which we know in America as "Christian Science" is nothing more than Hindu philosophy under a Western name. A part of a lecture of this Pundita is reported in "The Record of Christian Work" (August) from which we quote the following:

"I can tell you I have sounded the depths of that philosophy, and what did I find? I will give you an idea in my own language. It means just this: You are to take the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. Can you realize it? There was once upon a time a great being called Brahma, and that person was no person at all, but something like air, full of joy and knowledge. Can you think of air as being full of joy and knowledge? I can not understand it, but philosophy tells you that you have to believe that this being, full of joy and knowledge, without any personality, existed once upon a time. That being had no mind. It did not want to say anything or have anything near it, and therefore, of course, it did not understand anything. Then there came another being, just like himself, and that being was nothing but darkness. It was all falsehood. Now this air united with that darkness and assumed personality. It became male and female, and as that person has formed all things, the logical inference is that everything is falsehood. The birds and beasts which you see do not exist. You do not exist. When you realize that you have no personality whatever, you have no life, no knowledge, no nothing, then you have attained the highest perfection of what is called 'yoga,' and that gives you liberation and you are liberated from your body, and you become like him, without any personality. You draw on the blackboard zero, plus zero, minus zero, multiplied by zero, divided by zero, and it equals zero. It is thus that, and nothing more. And what has that philosophy done for the people of India? A tree is judged by its fruits. An apple-tree can not bring forth a pear, but it will bring forth its own kind. The grandeur and beauty of that philosophy must be judged by its fruit. You are a people of some feeling. Everything is real. You feel that when other people are starving you ought to give them something to eat, but out in India they do not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers, and did not help the needy. For why should they help them when they claimed that the suffering was not real, neither were the dying children real. The first result, then, of the philosophy is the basest cruelty and selfishness; no compassion for sufferers, and supreme egotism.

"To study Hindu philosophy, it is best to visit India, and experience it. Plenty of opportunities are afforded if you go only to Bombay. That city is very large, and it is very hot there; but that will make no difference to philosophers who never experience heat at all. The
people of India and the philosophers who have studied with the learned men ought to feel alike toward all people and beings; but they never show a particle of kindness to the women, and their lives are made so unbearable that they want to kill themselves. These philosophers have known many awful diseases and animals. They have established hospitals for animals, but they have never established hospitals for women. The preachers who have come over here to preach Buddhism to the American people have established a hospital for animals in Bombay. In that hospital there is a ward devoted to bugs, and a man is hired, to feed those bugs on his blood every night. They never take any thought of the women who are dying under the weight of the philosophy, but they just show their charity towards the bugs. I recommend that hospital for the edification of American students of Buddhism. Let them stay one night in that bug ward. That will pay them for all their labors in studying that philosophy.

The Pundita goes on to draw a horrible picture of women, and especially of the child-widows of India, a picture which is more or less familiar to the West. She tells us the philosophy of India teaches that there are five sinless lies, and among these are the lies told to women. No matter whether it is a mother or a sister or wife or daughter, women must be met on their own plane, and so the man tries to deceive them. —Evangelical Messenger.

"For nineteen hundred years the clergy have been teaching and preaching Christianity. How would it do to practice it awhile? How much longer do they want to be able to get one convert who is willing to put in practice their centuries of teaching? Where is the minister with enough Christian spirit to ask some of his converts to step aside from the hosts of mammon worshipers and associate themselves together and begin to practice those teachings?"

HOW SPIRITUAL POWER IS LOST.

Power is lost through self-indulgence. The one who would have God's power must lead a life of self-denial. There are many things which are not sinful in the ordinary understanding of the word, but which hinder spirituality and rob men of power. I do not believe that any man can lead a luxurious life, over-indulge his natural appetites, indulge extensively in dainties, and enjoy the fulness of God's power. The gratification of the flesh and the fulness of the Spirit do not go hand in hand.

"The flesh lusts against the Spirit, and the Spirit against the flesh; and these two are contrary to the one to the other."—Gal. 5:17. Paul wrote, "I keep under my body and bring it into subjection."—1 Cor. 9:27; see R. V. Greek. Note also Eph. 5:18.

We live in a day when the temptation to the indulgence of the flesh is very great. Luxuries are common. Piety and prosperity not seldom go hand in hand and in many a case the prosperity that piety and power have brought has been the ruin of the man to whom it has come.

Not a few ministers of power have become popular and in demand. With the increasing popularity has come an increase of pay and of the comforts of life. Luxurious living has come in, and the power of the Spirit has gone out. It would not be difficult to cite specific instances of this sad truth. If we would know the continuance of the Spirit's power we need be on guard to lead lives of simplicity, free from indulgence and surfeiting, be ready to "endure hardships as a good soldier of Jesus Christ."—2 Tim. 2:3. I frankly confess I am afraid of luxury—not as afraid of it as I am of sin, but it comes next as an object of dread. It is a very subtle but a very potent enemy of power. There are devils to-day that "go not out but by prayer and fasting."—Rev. 16:19.

FAITH AND WORKS.

Many persons do not believe in praying, they believe in working. And yet those who have most faith do the most work. Where can we find such a worker as the late George Muller? And where can we find such faith as he had? "Faith cometh by hearing, and hearing by the Word of God," and the root and ground of his faith was the Word of God.

In his address at George Muller's funeral, James Wright, his son-in-law and successor in the care of the Orphan Homes at Bristol, said:

"One chief feature of his faith was that it was based on God's own revelation. If he found a warrant in the Scriptures for his faith to rest on, his faith never wavered. He accepted the whole of Scripture, and therefore, following the example of the great Apostle Paul, he believe all things that the prophets wrote. On this account his faith was consistent; he would say, when encouraging a young believer, 'Put your finger on the passage on which your faith rests.' But his faith not only accepted the written records of the words of inspiration, but he had read the book from end to end between one and two hundred times. I hardly ever went into his room but that the Bible was open, and when no break in his ordinary life occurred, seven, eight or ten chapters a day was his ordinary reading. He fed on the Bread of Life, and that was why he was strong where other men were weak. He said 'I am a lover of the Word of God,' and he had a living grasp on the Person who is the center of that Word. This was the creating of that testimony, believing the record that God had given, and then that loving reliance on that Person. To the last moment of his life his one ground of confidence before God was the atoning blood of the Lord Jesus Christ. On that hinges his whole practical life and work."—Conservator.

"Anybody can trust God when the flour barrel is full, but only faith can trust Him when it is empty."

"Do not be too free to claim the 'utmost' salvation when the soul really possesses it; it can never be hid, it will speak its own glory."
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.

A MOTHER’S CARE.

Mother, watch the little feet
Climbing o’er the garden wall,
Bangling cellar, shed and hall.
Never count the moments lost,
Never mind the time ’twill cost,
Little feet will go astray—
Guide them, mother, while you may.

Mother, watch the little hand
Picking berries by the way,
Making houses in the sand,
Toasting up the fragrant hay,
Never dare the question ask,
“Why to me this weary task?”
These same little hands may prove Messengers of light and love.

Mother, watch the little tongue,
Prattling, eloquent and wild;
What is said and what is sung,
By the happy, joyous child.
Catch the word, while yet unspoken,
Stop the vow before ’tis broken,
This same tongue may yet proclaim Messengers of light and love.

Mother, watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart,
Keep, oh, keep that young heart true,
Extricating every seed,
Picking up the noisome weed;
Harvest rich you then may see
Ripening for eternity.

Mother, watch the little feet
Bounding through the busy street,
Father and mother, hear your feet
Make him responsible for the performance of a limited number of daily duties. Never punish him in anger. Do not ridicule his conceits, but rather talk frankly on matters in which he is interested. Let him feel free to invite his friends to your home and table. Encourage his confidence by giving ready sympathy and advice. Do not discourage “collection manias;” they help to give information and fix habits of investigation and perseverance. Be careful to impress upon his mind that making character is more important than making money. Live Christ before him all the time; then you will be able to talk of Christ to him with power when occasions offer. Be much in prayer for his salvation and spiritual growth.—Marvin.

A CRIME.

SEXUAL vices are corrupting the youth and cursing the rising generation. Children are being defiled and their very thoughts polluted and the imagination depraved. This lustful defilement of their offspring is not known to parents generally. They must be made to feel it a cruel, a murderous crime, to neglect the sexual education of their young children.

Children are being made the prey of devils and disease, because they are kept in ignorance of the true sexual life. They are entitled to know the facts regarding the sexual functions. It is due them to warn them of sexual dangers. They are in ignorance, and parents leave them to obtain knowledge from vicious sources. The young of both sexes are debauched and damned by the hundreds of thousands every year because of the criminal neglect of their parents to tell them the truth. More than half the children of the youth of this land are being destroyed and damned by self-abuse. Competent legal authorities state that more than half the young men of our large cities are unfit to be husbands, because so polluted with syphilis! Hospital records seem to substantiate this statement. Parents are practically silent on such subjects.

Some parents whose children are now drooping and dying by secret abuses are shocked, or say they are, when a Christian minister mentions such matters or a pure paper utters a warning word. Such milk-and-water modesty is the cause of most of the damage and doom resulting from ignorance of the sexual functions and laws. Some of these prudish parents will awaken to their criminal course when it is too late to retrieve the loss and avert the horrible consequences of their unfaithfulness.—Selected.

Parents cannot be too careful in holding up the highest ideals before their children. There is all the difference in the world between worthy and unworthy motives for doing the same act. A few days ago a mother was heard reproaching her little daughter in this wise: “There, Ethel! Mrs. Lee heard you say those naughty words to your brother. What will she think of you?” Not a word about the right or wrong of the naughty words; only that they had chanced to be overheard, and would create an unfavorable impression upon the mind of the visitor. What impression can the child possibly receive but that the principal harm in saying naughty words is that they may be overheard? How much better to judge all such things by the one standard of right or wrong; to bring all actions to that bar for testing, so that a child shall habitually ask himself before doing or refraining from doing any act, “Is it right?” Precept must be backed by example, too; for a child is not long in finding out whether his parent’s preaching and practice correspond.—Alliance.

“Try to be satisfied to commence on a small scale.”

“No woman need feel her position inferior which makes her the educator of men and women.”

LET him have plenty of spending money. Permit him to choose his own companions, without restraint or direction. Give him a latch-key and allow him to return home late in the evening. Make no inquiry as to where and with whom he spends his leisure moments. Give him to understand that manners are good substitutes for morality. Teach him to expect pay for every act of helpfulness to others. Allow him to occupy a seat in church with the boys, rather than a pew with his parents. Permit him to regard the Sunday School unsuitable for a boy on the verge of young manhood. Let him spend the Sabbath hours between service on the street. Be careful never to let him hear your voice for his salvation and spiritual growth.

HOW TO BEING DOWN A SON.

Make home the brightest and most attractive place on earth. Make him responsible for the performance of a limited number of daily duties. Never punish him in anger. Do not ridicule his conceits, but rather talk frankly on matters in which he is interested. Let him feel free to invite his friends to your home and table. Encourage his confidence by giving ready sympathy and advice. Do not discourage "collection manias;" they help to give information and fix habits of investigation and perseverance. Be careful to impress upon his mind that making character is more important than making money. Live Christ before him all the time; then you will be able to talk of Christ to him with power when occasions offer. Be much in prayer for his salvation and spiritual growth.—Marvin.

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THE MISSIONARY CALL

My soul is not at rest. There comes a strange and secret whisper to my spirit, like a dream of night that tells me I am on Enchanted ground. Why live I here? The hour of God is near, and I may not stop to play with shadows or pluck earthly flowers.

Nor drink at Pleasure's fountain.

The purpose of the Lord in sending me to the U. S. was to teach me some very precious lessons. While in that country I met certain admirers of the Swami-sam, which passes for Hinduism in western counties. It seems that they did not find any satisfaction in the Bible and were seeking after something better. I had neither the time nor inclination to reason with these people. But one thing was clear to me—that even with the open Bible in one's hand, if one does not live a supernatural life and prove the religion of Jesus Christ to be the religion of Heavenly life by experimenting upon it, the Scripture may become a dead letter.

And secret whisper to my spirit, like a dream of night that tells me I am on Enchanted ground. Why live I here? The hour of God is near, and I may not stop to play with shadows or pluck earthly flowers.

To be God's witnesses means something else than to follow the world and get some honor from it.

Although I have been much interested in Mission work, I never felt called to be a Missionary. And it was at the time of my latest trip to America that I was clearly shown by God that I was commanded and sent by Him to preach the Gospel to my people. The last commandment of Christ "Go ye" was not meant only for the apostles, but for all His disciples.

Israel's needs are very great, and it is the first duty of her sons and daughters to work and give their lives for her redemption. No amount of education or any other thing will redeem her. In the Gospel of Christ which "is the power of God unto salvation to every one that believeth" is her only hope. So I asked the gracious Lord to send me back to my country a very different woman from what I was at the time when I left home. I went away as a school teacher, and now I am glad to tell you that the Lord has filled me with an intense love for my people and sent me home a preacher of the Gospel to win some lives for Christ. I had a great deal of time to pray, and thought much about my people; and the prospect of returning home made me very happy.

I can not tell you how eagerly I was looking forward to see my beloved country; and when at last I saw the dim outline of India's shore, I thanked God for bringing me back to this land. A young Hindu who was returning home after a few years' residence in England said he thought I looked as though I were glad to get back. I said "Yes, I am very glad," and asked him if he was not glad also. He said "not particularly!" These two words express the feeling of the great majority of my countrymen toward their country. They like their country, in a way, but they do not love it and its people; for one never knows what true love is until one's heart is filled with the love of God. The false philosophies which teach them to be indifferent towards everything, and the devotion to unfeeling, unsympathetic gods—have taken away all beautiful feelings from the heart of my people.

The Holy Spirit has convinced me long since that a great duty rests upon the Christian natives of this country—that of carrying the blessed Gospel to their heathen brethren and sisters. The foreign Missionaries have done a hundred years faithful work, and the Lord has blessed their labor of love with nearly a million converts and their children; so that at present Christian Indians are to be found in every part of the country and know all the languages spoken in it.

The Holy Spirit has been much interested in Pandita Ramabai and her work for over a year, and it was my privilege to meet her while I was in St. Louis at the Vangard Home. I believe she had been God's servant for the benefit of the workers at that place, as well as for her own soul. With surprise we looked at her, thinking nothing is impossible with God. It is just as easy for him to choose out of that multitude of people a miracle of grace as among the people that have the Gospel. She was very desirous for the deeper things of God, and I believe prayers have been answered in her behalf. As soon as the Lord opens my way, I expect to spend some time with her in her work at Poonam, India.

ELMINA L. HOFFMAN.
EVANGELICAL VISITOR.

For the exposition of true, practical piety and devoted to the spread of Evangelical truth and the glory of the church.
Published in the interest of the Church of the Brethren in Christ.

Subscription, $1.00 per year; six months, 50c.
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All communications and letters of business should be addressed to the Editor.

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To Subscribers—Our terms are cash in advance.
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2. The date on the printed label will show to subscribers when their subscription expires.
3. Renewals may be sent in at any time, and your credit will be promptly shown on the label.
4. If you do not receive the Vis-itor within ten days from date of issue, write us at once and your credit will be promptly shown on the label.
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Communications without the author's name will receive no recognition.

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

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to H. N. Engle, Abilene, Kansas. 24 Canadian Currency is discounted with us.

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

Abilene, Kansas, January 1, 1899.

ADDRESSES OF MISSIONARIES.
Eld. Jesse Engle 
Mrs. Elizabeth Engle 
Miss H. Frances David—Matsaluiland,
Miss Alice Heise—South Africa.

Miss Barbara Hershey, Johannesburg, South Africa.

D. W. Zook and wife, 50 College St., J. Eber Zook, Colcutta, Mrs. Amanda Zook, Calcutta, Inda.

J. L. Long, 84 C. Bluff, Yokohama, Japan.

Miss Hettie L. Fernbaugh, Fez for Mequinez, Morocco, N. W. Africa.

G. C and Sara Cross (called as helpers to the Matopa, S. Africa Mission) should be addressed at Talmage, Kansas, to ensure speedy delivery.

Miss Emma L. Hoffman, Berea Home, Bay City, Home, India.

FOREIGN MISSION FUND.

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We call special attention to a Notice.

We had no thought of going into the bussiness; but frequent calls for a more expensive book have led us to make an addition to our premium offer. See "postscript" on last page.

Interesting meetings have been in progress at Belle Springs church in this country. It is proposed to continue until Jan. 1, when preaching services will be commenced at Bethel.

Our Canadian subscribers will please notice as stated under "Publisher's Notice" that Canadian currency is not at par with us, and deductions will be made every six months as a matter of good faith.

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blessing on any good seed that may be sown by them. Those wishing to communicate with them should address them at Fort Worth, Texas.

Those of us who have Christian associations and church privileges scarcely know to sympathize with our fellow brethren and sisters of like precious faith, who are isolated and cut off almost entirely from fellowshiping with such whom communion they would enjoy.

We are glad to know that many such appreciate the regular coming of the Visitor. Many write us in renewing that they appreciate this avenue for fellowship with those whom they have known after the flesh and learned to love in the spirit.

The personal letter on page 13, under "From India's Shores," cannot but have its bearing on the minds of the thoughtful. It is written by one who undoubtedly is a man of grace and called yet to be a savior to many of her people.

We are glad that her visit to America has only deepened the desire and burden to come to the rescue of her own (affectionate) brothers and sisters. Also, that the veil is being lifted from her vision, enabling her to, at last, catch a glimpse of the undercurrent of apostasy which is energizing itself to undermine the vital principles of true Christianity.

From the Middlesex (Pa.) Press of December 22 we clip the following:—The interesting services held during the past several weeks by Rev. Noah Zook and wife of Kansas in the Brethren in Christ meeting house at Hummelstown closed last Sunday evening. This week Rev. Zook conducted services at the Home in Harrisburg, where he will be joined on Monday by his son-in-law, A. C. Cross, from Talmage, Kansas, and together they will spend some time in visiting and holding divine services in Cumberland, Franklin, Lancaster, and other counties. This work they will do prior to Mr. Cross and wife leaving for South Africa as Missionaries.

Attention is called to an article in this issue by Rev. C. Baker under "Anointing." We are glad that someone raises a voice against some of the fanatical extremities to which this privilege of "anointing in the name of the Lord" has been carried. The forepart of the article referred to brings out some of these extremities. We beg to differ with our brother, however, on the point of limitation to the healing gift or authority to use the name. James justly says, "call for the elders," that no one need be at a loss in this matter; but Jesus himself (though not calling attention to anoint-
We have been permitted to examine a copy of *The American Advocate*, published at Mechanesville, Iowa. It sets forth the intrigues of Romanism as bearing upon our own government, without threat or favor. We believe that this "mystery of iniquity," (Papacy) has seen its day of absolute power; yet we will by no means be surprised to see the principles of Romanism, by the secret workings and intrigue of Papal diplomacy, join arms and clench hands with Protestantism. To us the indications of European diplomacy point that way. In fact, anything tending toward the union of church and state savors of *Bodily corruption*. But the end of this age will be marked by those very conditions. We raise our voice against anything which savors of Papal infallibility, Baptismal regeneration, transubstantiation, and more in addition thereto. We believe the day is fast approaching when Babylon, with all the harvests of which she is the mother, will fall together to rise no more. Periodicals like the above mentioned are calculated to open the eyes of the masses as to the corrupt workings of the "Boast on the Tiber."

**REVIEW AND PREVIEW.** Another year with its joys and sorrows, its afflictions and trials, its uplifts and depressions, its criticisms and conclusions, its unveilings and unfoldings of self and of God are now past. We cease to write '98 and begin to write '99. We forget the things of the past year, leaving them under the Blood, and reach for the things yet before us in the race for immortality. We rest not from our labors as the cycle of time hurks by another 12 months, but allow ourselves to press on through duty into duty. When we review the labors of the past year we can only mingle the interrogative with the exclamatory and say, What have we been doing? We thank God that we can say that we had the purpose to do all in His name and to His glory who died for us. How we have succeeded or failed in accomplishing our purpose will be variously answered by man, and yet justly only by our God; and in this we glory and because of this fact we take courage. An editor of a religious paper comes in for his full share of criticisms and condemnations; and our experience has been that it is only as we abide in the Cleft of the Rock that we can evade either being crushed or elated. It would undoubtedly be interesting to our readers to have a chapter from our stock of messages; but we believe more profitable matter to be on hand. We also are somewhat reserved to present commendatory remarks and do not think it wise to make public the mass of criticisms. But here we would say that these remarks are not made as a thrust at those who would criticize or heap the reproach. We have a mind to learn; and any message sent to us is not passed by without thoughtful meditation and prayer. We are thankful for this blessed privilege of carrying "everything to God in prayer." And now as we look back and see that we have not done all we would have wished to do, and have not given our readers all we would wished to have given, yet we take courage in the hope lying in the present opportunities.

We are glad, however, in the midst of the various conditions which bear upon us, that to us this is a work of faith and labor of love; and especially are we thankful that we are perfectly free from all worldly entanglements, financially, which would otherwise divert our mind from the work whereunto we are called. God's promises have been sure unto this day in honoring the simple faith in Him which we are permitted to exercise, which also gives us courage and comfort. Thus, while we solicit your prayers and aid we remain a servant both to you and Him.

**THE RELATION OF THE CHURCH TO THE COURSE OF THE AGE.** Sometimes we are confronted with the change that we are too liberal and broad in our views of church and communions; others contend that although it is right to be liberal, yet we must earnestly contend for and uphold the creed and form of our own church; while again others denounce us for admitting an occasional article that is exceedingly stiff on formalism and churchy in the extreme. Under these circumstances we may well ask, What is the Christian's duty? and what attitude should the believer take relative to the conditions that confront the nominal church? We confess that we are not very churchy; that the conflicting elements in ecclesiastical circles have had a marked tendency to lower the enchainments of formalism; and that much of ceremomaniacism has become exceedingly obnoxious. The question of essentials must necessarily, under existing conditions, converge to a focus; and the question, What must I do to be saved? must be met with considerable less perplexity than becides much that passes for Christian religion. And why should it not, when men wrangle and quarrel over the "inspiration of the letter"—making it to be an essential element in an orthodox faith—and in this we glory and because of this expression of God as given through the Word—CHIST JESUS. That a vigorous conflict at present exists in the realm of churchism, between the various elements either distinctly different or positively upholding and contending for orthodoxy, no one who is in an attitude to press us will pretend to deny. It is acknowledged to be operating in the most strenuous orders who hold to the Christian faith; it constantly bubbles forth in the various branches of the nominal church; it stalks rampart and unhidden through the religious world. Such an agitation would have been branded as being heretical in the extreme in the days of Romish darkness and inquisition if it had manifested itself in but half the boldness and forcefulness of our time. Even in the days following the Reformation the present restlessness could by no means have been tolerated. It is only in our present time, with its peculiar conditions and liberty of thought and act that the mind of mankind as a whole, and the various churches in particular, can in a limited measure be adjusted to what is looked upon by many as being the "latter-day apostasy." We would but call attention to or touch upon these things and conditions in an indirect and non-committible way. The conditions are upon us; and we need be careful lest Christendom as a whole, and the various branches of the nominal system in particular, in their zeal for "the faith once delivered to the saints," be found fighting against the purpose and plan of God in these closing scenes of the Gospel dispensation, when the Gentile times are unquestionably upon by many as being the "latter-day apostacy." We would but call attention or touch upon these things and conditions in an indirect and non-committible way. The conditions are upon us; and we need be careful lest Christendom as a whole, and the various branches of the nominal system in particular, in their zeal for "the faith once delivered to the saints," be found fighting against the purpose and plan of God in these closing scenes of the Gospel dispensation, when the Gentile times are unquestionably upon by many as being the "latter-day apostacy." 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Ameri-can B1ble Socie-ty. — Some-times it does us good to step aside from our enthrallment of creed, our modes of operation and avenues for diffusing Gospel truth, to see what others of our fellow-men are doing and have already accomplished in their sphere and calling. The above named institution, established in 1816, is sectarian and has for its one object the translation and distribution of the Word of God for all nations and tongues and peoples. An idea of the magnitude of the work can be had when we state that in the 82 years of the Society's existence 41 millions of Scripture volumes have been distributed, in 100 different languages, and maintains about 400 colporteurs in foreign lands alone. There are two hundred million people in whose languages none of the Bible is yet translated. Of the four hundred tongues into which translations have been begun, very few contain the whole Bible. It is evident that nations which have made most progress have made most use of the Bible. A vivid modern example of this is seen by comparing England and America with Spain. Although much has been done by way of pressing the Word of God into the dark and apparently impenetrable places of our globe, there yet remains much to be done. The countries of Mexico, Central and South America, are wrapped up in our own destiny, Commercial and political interest, as well as our religious duty, demand that we should give them the enlightenment and stimuli that come from the open Bible. This will not be done unless we do it; for the religious forces of Europe have left the new world to us. All legal obstructions to the circulation of the Scriptures in these lands have at last been removed. But they are bogged in the grossest darkness and superstition as a consequence of Jesuitical instruction and Roman Catholic influence. Moral degradation and spiritual darkness follow in the wake of Rome everywhere when Bibical influence is not brought to bear upon her votaries by outside pressure. The countries of the New World above referred to are vivid object-lessons of this truth which cannot be contradicted. Then there are the recent additions of United States territory with its probable 10 or 12 million inhabitants which must be liberated from the blight of Romanism. This can be done only by bringing them under the influence of the Bible. This the American Bible Society has promptly undertaken to do by sending out experienced agents to Cuba, Porto Rico and the Philippines. The spirit of Bible liberty brought our forefathers, whether British, Dutch or Huguenot, to these shores, and shaped our government and institutions. The millions now looking for the first time to the Stars and Stripes for protection can be civilized most thoroughly and most in harmony with our own ideals by giving them the same Bible. Schools, churches, trade and self-government follow its lead. This Society being sectarian in its order is sustained by contributions or bequests from any denominational work. Any offerings intended for its support should be sent to William Foulke, Treas., New York City.

NOTICE.

NOTICE is hereby given that the Treasurer of the Foreign Mission Fund will be away during January and a part of February; but all offerings sent in for the foreign work either in my name or Bro. H. N. Engle, editor of E. Visitor, will be duly credited and the No. published in the columns of the Visitor. Bro. Engle will act under advice while I am away in all business relative to supplying the needs of the Mission at Bulawayo, South Africa. My address will be Glendale, Arizona, and all correspondence will be promptly answered.

SAMUEL ZOOK, Treasurer.

ACKNOWLEDGMENT.

THE following from the pen of W. B. Wetherspoon will be interesting to such who have been instrumental in conferring recent favors upon our friend John P. Roth of Eden, Alabama—Editor Evangelical Visitor. Dear Sir—Mr. John P. Roth, one of your constant readers at this place, desires you to say to him some of his friends in your state who have favored him recently, that continued illness for several months has prevented him from making due acknowledgment. Brother Roth is a man of noble Christian spirit and strong faith and bears his afflictions with great fortitude. He is truly grateful for the kind remembrance of his friends, and you will confer a favor by making a note of the fact.

CHURCH NEWS.

LOCAL CHURCH NEWS.

Bro. A. G. Zook, of White Pigeon, Ill., among other things writes of labors in Gospel work among the isolated, making special mention of Sister Barbary Bartman. He says she is not a sister in the "Brethren" church, but I believe she is a Sister in Christ. She is living in the lower part of our District, about 22 miles from here. My wife and I made a visit through that neighborhood the latter part of last week and remained over Sunday, filling several appointments. Sister Bartman has been afflicted for some time; and it seems that her afflictions are working out in her an exceeding weight of glory. She is getting a glorious experience and said that the Visitor gives her much food. I see where-ever I go that the Lord is preparing His Bride for His Coming. I feel to praise the Lord for His wonderful works towards the children of men; and also for what He has done for me, and is still doing. Praise His name forever.

CHICAGO MISSION.

Financial report for the month ending Dec. 15, 1889 is as follows:

EXPENSES.

Grosries, etc. $ 6 45
Coal. $ 3 75
Rent. $ 12 00

Total. $22 20

DONATIONS AND CREDITS.

Balance on hand, $22 00
Harvey Frey, Abilene, Kan. 2 00
Sister Glass, Chicago, Ill. 50
Mrs. Elliott, "  "  " 50
Sister Domker, "  "  " 50
Bro. and Sister Grove, Abilene, Kan. 2 50
Bro. Mackey, Abilene, Kan. 50
Bro. and Sister Erb, Okla. 2 60
Bro. Dodson. 75
For the Lord. 10
Bro. Hiller, Morrison, Ill. 3 00
Bro. Eisenhowser, Kans. 5 00
Rent for use of hall. 4 00

Total. $23 05

Balance on hand. $ 1 75

 Whilst giving in our report, we are glad to say that thus far we have been richly supplied, both temporally and spiritually. May God have all the praise for the same. We are taught that all things come from Him, and without Him we have nothing.

Our Love-feast was held on the 19th of November. We had a real spiritually refreshing time. The meeting was well attended. Quite a few Brethren and Sisters from Illinois and Indiana were here. Whilst coming in the fulness of the Spirit, they were also moved by God to bring with them such things as were needful for the refreshing of the body. Such as could not come sent supplies with others. Brother Criders of Shannon, sent three pounds of butter; so the Feast was supplied with all that was needed. May God's blessing rest upon them all for the love which was manifested toward the cause.

On Sunday after the Feast we were
led to the Lake where baptism was administered to Brother and Sister Johnson of Chicago. May God bless them on the way. May God help us that we may have a zeal which is after God, so that the cause may prosper and souls be brought into the fold. I hope the Brethren and Sisters will remember us in a real holding on to God that we can be used to His honor and glory.

Yours in union,

R. L. AND LIZZIE BRUBAKER
6021 Pecos street, Englewood, Ill.

LABOR IN PHILADELPHIA MISSION.

Our Call and Experience While There, With
Some Thoughts Relative to the Work.

I HAVE been impressed for some time to write on this subject, and by the help of God I shall endeavor to do so, with only one thing in view, namely, to honor and glorify Him.

When the Lord so very clearly led us east a little over one year ago, we did not understand it all; but being assured by the Holy Ghost that it was the Lord leading, we moved out, not knowing what would follow. After stopping with the Brethren in Clark county, Ohio, a few weeks, we proceeded to Lancaster, Pa., the home of my boyhood. This had been the place I had desired mostly for this time. Here the Lord very plainly led us to go to the Mission in Philadelphia. We went. This gave me an opportunity to work with the Brethren (Stover and Engle) in the Mission. During our stay there our labor proved a blessing to ourselves; and we have reason to believe also to others.

Our work principally was that of conducting the Tuesday evening prayer meeting; also the Sunday evening meeting when no minister was present, and teaching the Bible class in the Sunday School. To God be all glory.

O how our hearts were often melted to see those dear, little children coming into the services all tattered and torn, with every expression of poverty, some of course being clothed very neatly, but a very large percent of them barely had the absolute necessities of life. O how it paired our hearts to think of the many who are living in luxury! If only to see that these poor children would be given which so easily could be given so far as need at home is concerned. Brethren let me appeal to you in Jesus' name, Are we clear? Look upon your richly spread tables, your fine, comfortable homes and warm firesides. Do you ever think of those who are not so fortunate? How easily can we give a pair of shoes, a few yards of calico, or a bushel of wheat, corn, potatoes, etc., and still have an abundant supply in store; and by so doing we would help to make some poor, cold, yea naked or hungry one glad. O may God touch our hearts. If you don't find it convenient to send such articles to which we referred, send the price of the same in cash, which will be just the same. If I could but picture to you the scene that came under my observation there, it would melt a heart of stone.

Again, place yourself in the position that our dear Bro. Stover is in when he goes out to visit among these poor ones and finds poverty existing as it does in many homes there and does not have the means to supply their immediate needs. O how painful! Let me say right here that Bro. Stover is a man of God, and to see him means to love him. My labor with him for five months has proven this to me. He labors for his own support, and all he can possibly spare goes toward the Mission. We are glad to note also that it was our privilege to see his companionship upon the Lord's side during our stay. We believe she has been in the right way; and, though already well up in years, she will be a blessing to many.

I am convinced that the work is of the Lord and He is also honoring it. Anything that may be sent to the support of this work will be used to the glory of God. Let us ask ourselves the question, What can I do?

"If you can not give your thousands, You can give the widow's mite; And the least you do for Jesus Will be precious in His sight."

"Have we been true to the trust He left us? Do we seek to do our best? If in our hearts there is naught condemns us, We shall have a glorious rent."

The Lord has blessed some of us with means and good possessions; but remember, God intends this to be a blessing not only to us, but to those who are less fortunate. Not that we should loan our brother $69 or $609 as the case may be and charge him 19 per cent. The Lord delivers us from such a course. This is something that a true child of God will not do. But if God has prospered you, give of that to those who are in so much need. Many of these dear children never get to hear the Gospel. As the Lord supplies the means, Bro. Stover can gather in still others from the slums of that great city.

"Shall we not send to them Bibles to read? Teachers and preachers and all that they need?"

The Lord loveth a cheerful giver, and even a cup of cold water given in the name of the Lord shall not lose its reward. The great encouragement we get in this kind of work is that a child like these can often be won for God; as in most cases they are yet young and tender in heart and do not have far to the kingdom. And Solomon, the wise man, says, "Bring up a child in the way he should go; and when he is old he will not depart from therefrom." We believe this will hold good.

Should it be the privilege of any one to call at the Mission, they could hear some of those dear little girls testify to the knowledge of saving grace. It is blessed to see the children coming to Christ. Jesus said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

"Let us then go forth to the harvest;
Time and talent, all to His employ," Remembering that,

"The tears of the sower and the songs of the reaper,
Shall mingle together in joy by and by.
O let us seek and find them! God's power is enough to save those poor, lost sinners—these diamonds in the rough. Yours at Jesus' feet,

Ablene, Kan.

J. B. LEWAN.
Owing to my absence from the Mission for several weeks, I have not been able to report any news of erecent interest. My health has been up and down, and I have been busy with household duties. However, I have managed to get a little sewing done, and I am pleased with the progress I have made. My church duties have been going well, and I have been able to attend most of the services. My fellow workers and I have been busily engaged in preparing for the Christmas season, and we are looking forward to a busy time ahead. We have also been able to hold a series of meetings in the local area, and I am pleased with the interest shown by the people. They have been attentive and responsive to our teachings, and I am confident that we have made a positive impact. We are looking forward to the new year with optimism and hope for a more prosperous time ahead. My personal life has been a bit stressful lately, but I am trying to keep a positive attitude and maintain my faith. I am grateful for the support of my family and friends, and I am looking forward to spending more time with them in the coming months. Overall, I am pleased with the year that has passed, and I am looking forward to a promising future.
subjected has made some inroads on our health, yet we feel that the battle is not ours but the Lord's. We desire the prayers of God's little ones, that our strength and faith will not fail. We are in the dry season; and being sandy, it can, as I think, easily be regulated so that in the dry season it will answer excellent for gardens.

The soil is almost as tough as a prairie sod, if not altogether so in places; and much of it very black, and no doubt very rich. So I think this answers your question on this subject.

With very few frosts during the coldest season, you may form an idea that with industry and God's blessings the workers at the Mission can have all needed fruits and vegetables. There are quite a few ant-heaps here, as they delight to revel in the richest and most damp soil. These must be leveled with pick and mattock. Are almost as hard as brick in the dry season; but when thoroughly manipulated they become almost like ashes, and produce almost like so much manure. In fact some people are said to haul this soil into their gardens.

With best wishes to you and all we say, Fare you well. Truly,

FATHER.

[NOTE.—In absence of a regular report we insert the above from a private letter, which we think will be of general interest to our readers.—ED.]

BETHEL FAITH HOME.

673 North 27th Ave. 
Omaha, Neb., Dec. 24th, 1898.

Dear Bro. Eagle——

Ever since our dear Bro. Cress asked you to send the Evangelical Visitor to our home, it has been a very welcome "visitor" indeed. Clean, pure, strong and filled with blessed truths, often dug out fresh from that inestimable mine —The Word. May the Lord continually give you wisdom to conduct it always right.

The dear Lord has directed us to remove from 821 South 28th St. to the above number, to enlarge our field of labor and accommodate more of His seekers. The original commission was, to dedicate our home for a "Divine Healing and Missionary Training Home" and to conduct it on the Faith Line. To the honor and glory of His name I delight to record that for six months, which are completed to-day, since He opened it, He has bountifully provided for every need, "Our God shall supply all your need." Yes, He has never been known to fail. Bless His holy name!

In addition to the public meetings on Tuesday and Friday evenings in the Home, we now also have a wonderful little Sunday School, of 50 children living in the vicinity, who are satisfied with any kind of seats we can provide—table-leaves on boxes, and boards on chairs—many coming nearly an hour ahead of time, that they may sing the sweet songs of Zion. They are all studying the Word, pure and simple. No lesson "chapel"—too often hindrances—and they are committing verses to memory, a sadly neglected duty in these days. Oh beloved Sunday School officers and teachers, strive to get the Word into their minds.

We also expect shortly to have increased services for Bible Study on the various lines of truth. The dear Lord has been richly blessing in the sanctification of believers, and healing of the sick. We ask an interest in the prayers of God's people, that we may have His wisdom for His work.

Yours in Gospel Bonds,

W. N. and ELLA W. MccANDISH.

[Note.—The above, though a private letter, is inserted at this place because of its general suggestions.—ED.]

FIRST HOLINESS CAMP-MEETING IN INDIA.

Calculta, India.

There have been in this country, for a number of years, camp meetings, conventions, etc., for Mission workers, and they no doubt have been of the Lord to the good of many souls. We have attended some of these meetings, but we felt as though there was a lack of depth of the work, and of allowing the Holy Ghost have his way. It was the privilege of the writer to attend a meeting at Raj Naudgaon, one of the provinces, that seemed more after God's order than any we have yet attended.

The Spirit of the Lord was there and there was liberty that one does not feel when the program is all made out and everything must go as the program says or the ideal of the meeting is lost. Every one gave the Holy Ghost the right of way and He gave us such a meeting that all those that were present had to say that they were never at such meetings in home lands. It was a meeting mostly for workers as workers were most in attendance. Only a few Europeans besides the workers were present. The natives of the village attended, but not so largely as they might have done had there been more speaking in their own language, as most of the meeting was in English and was especially for workers. Some of the workers came a great distance, but they felt that God had duly rewarded them.

The Holy Ghost was present in wonderful power. And under His light and the preaching of the Word, the "old man" was revealed in hearts, none of whom were one time sanctified, but through some deceitfulness of the devil lost the experience, and knew it not till they
came on the camp ground. They tarried before God until He came and filled them with His presence and restoring unto them the joys of His salvation. Praise the Lord! Others that were not workers and came to the meeting were grandly saved before leaving the grounds.

All were greatly refreshed in the Lord so that we had to say that it is good for us to be here; but we were all glad when the time came for us to go to our places and cared not to abide there, for our hearts went out for those that are very near to us and in whose behalf we have been laboring in order to bring them from the darkness of heathendom into the glorious light of the Gospel. The meeting was in one of the provinces in which the Famine prevailed so long a time. And the workers home at which the meeting was held is a home for many of the children that were left orphans by the awful scourge. They are now looking very well indeed; but some of the little creatures are still suffering from sore eyes and sore mouth, etc., which are effects of what they had to pass through, during those long years of want. The Spirit of the Lord is at work upon their hearts and some of them have been grandly saved. The work done for these dear ones will not be lost. I believe from among them we may look for many workers for India's millions. After an eight days meeting we separated to meet again, D. V.; and if Jesus does not come, next year at the same time and place. We hope that it shall then prove a greater blessing than this year. Amen.

D. W. ZOOK.
Calcutta, India.

MARRIED.


HooVer-Boke.—Married on Thanksgiving day, Nov. 24, 1898, at the home of Elder Ephraim Eby, Janiton, Ohio. Bro. Elmer, son of Bro. Geo. and Sister Bettie Hoover of Montgomery county, Ohio, to Sister Lydia, daughter of Bro. Samuel and Sister Martha Hoke of Miami county, Ohio, near Highland church.

OUR DEAD.

Moyer.—Died, near Tamango, Dickinson county, Kans., Ruth, daughter of Bro. Henry and Sister Lizzie Moyer, aged 3 months and 21 days. Funeral services conducted by Bro. E. Martin, at Zion church, November 29th. Interment in adjoining cemetery.

Musser.—Died, in Florin, Pa., November 11, 1898, Martin O., youngest son of Henry B. Musser, aged 19 years, 11 months and 7 days. Deceased had been sick but a few days. During his illness he called earnestly upon the Lord and was fully re signed to meet death in hope of future bliss, and requested his friends to meet him. He leaves a father, five brothers (Christian O., of Abilene, Kansas; Benjamin and Levi of Mt. Joy, Pa.; Amos of Beautiful, Pa.; Henry of Elizabethtown, Pa.), and a host of friends to mourn his loss. Funeral was held at Cross Roads church, Interment in adjoining cemetery. Discourse from 2 Tim. 1:6, 7. Services held by Bro. J. N. Martin, H. Hoffer and Aaron Martin.

Myers.—Died, near Mount Joy, Lancaster county, Pa., Nov. 29, 1898, Anna Eliza beth, daughter of the late Bro. Henry and Mary Myers, aged 56 years, 1 month and 22 days. Deceased had been in ill health for many years and oft expressed her desire to depart and be with Christ which is far better. Her end came very suddenly, being found in bed just as she expired. Sister Myers had been converted many years ago and united with the Brethren in Christ. She was of a quiet disposition, and seldom was seen away from home. We hope she has gone to receive the reward of the just. Funeral held at Cross Roads church, conducted by the home ministry. Interment made in adjoining cemetery. Text, Rev. 21:14.

Stump.—Died, August 30, 1898, near Syracuse, Indiana, Brother John Stump, aged 85 years, 1 month and 25 days. Deceased was born in Varn township, Ontario, July 5, 1812. On September 25, 1834, he was united in marriage with Barbara Sycrey. To them were born 6 children. This union was broken by death, February 14, 1846 and on May 21, 1849, he was again married to Elizabeth Borders, who was permitted to journey with him the remainder of his life. To them were born 12 children. Four of his children preceded him to the grave. Bro. Stump was converted in 1860, uniting with the Brethren in Christ, where he remained a faithful member until death. The Brotherhood loses a faithful brother but this loss is his eternal gain. He leaves a wife and 11 children to mourn the loss. Services held at the German Baptist church of Union township, Ind., conducted by Bro. M. Shirk. Interment at Brick cemetery.

Reeter.—Died, October 21, 1898, near Dakota, Ill., of consumption. Mary Caroline Reeter, aged 36 years, 1 month and 16 days. She leaves a father, mother, 1 sister and 2 brothers to mourn their loss; but their loss is her gain. It is indeed for the family to part with one so bright and loving, and being but in the blossom of youth she became a bright example of implicit trust in Jesus. She remained connected to the last moment, when she fell asleep in Jesus. Services were held in the Presbyterian church near Rock City, Ill. Funeral services were conducted by Eld. Joseph Zirk and Bro. A. L. Myers. Text, Rev. 14:13 and 2 Cor. 5:1. Interment in the adjoining cemetery. The large crowd of people expressed the sympathy and showed the esteem in which the deceased was held. Sister Mary was a member of the Brethren in Christ. We have reason to believe that our loss is her eternal gain.

Farewell, Dear Mary, thou art gone, Why suffering now are over? Thy friends who knew and loved thee Will see thee here no more. We cannot tell who next may fall Beneath God's chastening rod; One must be first—oh, may we all Prepare to meet our God!

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