EVANGELICAL VISITOR.

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

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

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LIVING CORPSE.

CORPSE is defined as being the dead body of a human being. To be in this condition implies the elimination of life and activity from the body. Probe it with sharp cutting instruments and it will not move; pass it through the excessive dry heat of a furnace and it proves itself to be devoid of all sensation; turn it over the electric current of an outside force and it remains as devoid of any signs of life as an Egyptian mummy and continues to possess all the sterility of a graven image.

These conditions are sometimes used to illustrate and pre-figure certain attainable planes in the gracious economy of salvation. To relegate the carnal mind into an attitude, the conditions of which have been figuratively given above, is the basis whereon may safely rest at least one pier for an ideal Christian perfection.

By the "faith-reckoning" which Paul so constantly upholds, we are privileged to take hold of God's precious promises. To reckon one's self "dead indeed unto sin" but be alive unto God is indeed an enviable state to the less consecrated soul. To exercise faith for the "death-reckoning of self" is the privilege of every child of God. To do less than this is to live below our privilege; and no enlightened person would plead, much less contend, for such an unholy plane of life. But we have been speaking of ideals and privileges; what are we doing? and where are we living? Some persons feel and even seem to thrive on their professions and intellectual conception of God's Truth. When we hear some Christians say how dead they (the old natures) are, we are almost made to believe that the particles of matter constituting their material body has indeed become temptation proof, sensationless and even immortalized.

However, it is no very convincing evidence to the intelligent looker-on for a corpse to say that it is dead; and the more it would insist on vindicating its decease the more convincing would the evidence be as to its life. How vain! how silly in us to act so senseless! And yet these are personal conditions. True, we have vivid object lessons of these truths. But it is you and me, brother and sister, who may profit by such scenes. I may criticise and point out the vividness of other dead corpse and not know that thereby I roll for myself a stumbling-stone into my pathway to Christian Perfection.

Oh the treachery of Self and the guilefulness of the Devil! Love, meekness, humility, purity, self-abnegation—these are the characteristics which feed spirituality and strengthen the constantly needed faith which bears the palm of victory in every effort at self-manifestations or carnal uprisings.

Some teachers waste their energy on gathering proof (?) that Self is dead for all-time-to-come, who have yet never entered into the secret of abiding in the shadow of the Almighty. now, or known the blessedness of being kept by the power of God through a present exercise of faith for a victory through Jesus' Blood which assures us of the great salvation held in reserve for its final revelation in the last times.

Faith is the victory; and its present application to present emergencies is the best proof—to ourselves and others—of the "palatableness of the pudding."

We too frequently forget that "now is the accepted time."
For the EVANGELICAL VISITOR.

THE BETTER WAY.

BY A. G. DONER.

Sometimes the skies are clouded,
The sun is veiled from sight;
And with our eye of faith we fail
To view our Lord's bright light.
But in God's precious Word we read,
"By faith the just survive."
Oh! brother, sister, look to God,
Let Him your trust revive.

Trusting, only trusting.

With joy behold the Savior.
His radiance will dispel
The gathering clouds of doubts and fear—
Your unbelief repel.

Paint heart, look up! He Lord is near;
He joy and comfort brings;
He ransomed us—redeemed us;
Let us with triumph sing.

Singing, always singing.

Enter the rest He offers,
Kadesh Barnea pass through;
He failed not Moses or Joshua,
His promise sure is true.
Reach out for life abundant, more—
The Way within the Way;
A life of victory yours will be,
If you but watch and pray.

Praying, ever praying.

For the EVANGELICAL VISITOR.

SATISFIED.

FROM whence can a man satisfy these men with bread here in the wilderness? was a query in the minds of the disciples. The lesson that “with men this is impossible, but with God all things are possible,” had not yet been fully demonstrated. Jesus had yet to exhort them to “have faith in God.” The multitudes were weary and faint with wandering to and fro in a desert place and were in need of a satisfying portion.

I have sat in the window of an upper room, watching the rabble that thronged the thoroughfares of a capital city during a carnival week, and like Jesus was moved with compassion upon them because they fainted and were scattered abroad as sheep having no shepherd.

Again I strolled through the courts and plazas of the Great White City on Jackson Park in Chicago in ’93 and beheld the vast concourses of eager sight-seers that reminded me of the great ingathering of the children of Israel, when they kept the feast of the Passover at Jerusalem in the centuries of long ago. An acting void impelled the pedestrians on to seek for sights that would satisfy, but alas, “all things are full of labor; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.” So when the tour was made, the time fully spent, and the express trains had conveyed the masses of hungering humanity to their respective homes, the continued feeling of dissipation and unrest evidently proved that earthly things are vanity, yea, vanity and vexation of spirit.

But amid the tumults and distracting scenes of this life, walks a little company of pilgrims clothed in shining white garments who are not enticed into evil by the adversary, who are not of this world, but who are a peculiar people zealous of good works, having a meek and quiet spirit and an Allwise Leader who has all power in heaven and in earth. These are satisfied. “The meek shall inherit the earth.” “The meek shall eat and be satisfied: they shall praise the Lord that seek him.” Many are striving for this satisfying portion, but they are looking in the wrong direction. Fame cannot satisfy; education cannot satisfy; money and lands cannot satisfy, but Jesus can and does fully, completely, and perfectly satisfy every soul that cometh unto God by him. Has he not promised that “If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be as a watered garden, and like a spring of water, whose waters fail not.” Praise the Lord for satisfaction in Him, and for the privilege of returning to Zion with our mouths filled with laughter and our tongues with singing, because “the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Dear reader, are you among this company of ransomed saints who are satisfied? If not, why not? Certainly the redeemed are the chosen generation, who have set their affections on things above where Christ sitteth on the right hand of God. They are heirs of God and joint-heirs with Christ, and when He shall appear we shall be like Him, for we shall see Him as He is. Blessed promise of being satisfied. “As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with Thy likeness.” Yours, saved, sanctified, and satisfied in Jesus,

ENROUTE FOR AFRICA.

G. C. CRESS.

For the EVANGELICAL VISITOR.

GRACIOUS WORDS.

"The words of a wise man's mouth are gracious."—Eccles. 10:12.

IT IS said of a certain statesman that "he never spoke a word too soon, he never spoke a word too late, he never spoke a word too much, he never spoke a word too little. He never failed to speak the right word at the right time." This was probably not true in the strictest sense of the word. But here we can use Phil. 3:12, and "press toward the mark."—Ver. 14.

As a rule, words are the exponents of the heart. "Out of the abundance of the heart, the mouth speaketh."—Jes. 12. Since redemption is a work of grace, and it takes like to beget like, all our words relative to the work of grace should be gracious words. We learn from 1 Pet. 2:21, that Christ is our example. So let us do, not in word, "but in deed and in truth." St. Luke says that when Jesus was come from Jordan, having been tempted forty days of the devil and was returned in the power of the Spirit to Galilee, He came to Nazareth and entered into the synagogue, and there preached His first great sermon. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. Certainly Col. 4:6 will harmonize with this exactly.

But do our words always harmonize with it?

Dear friends, let us take Him as
Nay; let us look through His entire sermon from beginning to end. In the light and fear of God, let us look at these terms: 1. “God’s Bomb-shells.” If Bomb-shells belong to God, or illustrate any part of the law of heaven, then certainly some of us have a great deal to learn. Please harmonize this thought with St. John 6:12. To our mind it is suggestive of annihilation. But some one says, “destroy the works of the devil.”—1 John 3:8. And is that the way we are to treat these terms: 1. “God’s Bomb-shells”? If Bomb-shells are such things? Yet in all seriousness we must confess seeing the professing followers of the meek and lowly Lamb of God using these terms from time to time, claiming to illustrate Redemption’s Story. Remember the words of the Master, “Come, for all things are now ready.” What next? Make a scatterment? No. “Tenderly gather them in.” “Go out into the highways and hedges, and compel them to come in, that my house may be filled.”—Ver. 23. Notice the word “compel.” In the German it says, “Nothige sie,” invite them, give them a pressing invitation. Not open the “Gatling Guns” on them. Not even figuratively. May the Lord help us.

Wouldst thou an erring soul redeem? And lead a lost one back to God? Wouldst thou a guardian angel seem? To one who long in guilt hath trod? No. “Go kindly to him—take his hand With gentle words within thine own.”

Go out into the highways and wineyards, Take away the stones that hinder, And make the highways straight. And by his side a brother stand Till thou the demon, sin, dethrone. Till thou, the Pharisees, sinners. See the difference! (with tears.) “Oh Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings and ye would not.”—Luke 13:34. The Christian religion is a persuasion (2 Cor. 5:11) and a voluntary service. But this term is indicative of coercion. 

Hear the poet:

“Plead with them earnestly, Plead with them gently, He will forgive if they only believe.”

Not bombard them. God’s truths are not bomb-shells, nor ever shall be. In the fear of God, let us observe Col. 4:5.

2. “Gatling Guns.” How that the name of a cannon that will fire six hundred balls in a minute, into the brains of mortal man and send their souls into perdition, can illustrate any part of the law of love and mercy brought down from heaven at the cost of “the only begotten,” is one of the greatest mysteries upon earth. Certainly a half dozen of these instruments of Belial would make a scatterment in an army of men.

Read another sermon; (Luke 14:15-24.) Christ our example again. A great supper is now prepared. The Master says, “Come, for all things are now ready.” What next? Make a scatterment? No. “Tenderly gather them in.” “Go out into the highways and hedges, and compel them to come in, that my house may be filled.”—Ver. 23. Notice the word “compel.” In the German it says, “Nothige sie,” invite them, give them a pressing invitation. Not open the “Gatling Guns” on them. Not even figuratively. May the Lord help us.

Wouldst thou an erring soul redeem? And lead a lost one back to God? Wouldst thou a guardian angel seem? To one who long in guilt hath trod? No. “Go kindly to him—take his hand With gentle words within thine own, And by his side a brother stand Till thou the demon, sin, dethrone.”

3. “Iron Clad.” This term is used variously. But we would better abandon it for all time to come. The writer has used it; but shall discriminate against it hereafter, seeing where it leads to. Seemingly the time has come, when he who can make the most apt expression is the best man and will be endorsed the most. Let us not forget Matt. 12:36—preachers and all! The term at once brings to our mind the modern war vessel; the most powerful instrument of destruction that has ever been on the face of the earth. Seemingly it defies everything. And how is it possible for us to harmonize it with the lamb-like spirit of Christ? How will it illustrate any part of the spirit of Christian submission, or of being susceptible to Christian impression? Perhaps some one says, King Solomon made a navy of ships. 1 Kin. 9:26. This is from those who are still living “under the law.”


4. “The Artillery of Heaven.” We read in Rev. 12 of a war in heaven. But there is nothing in it to indicate anything like this figurative expression. Fortunately the insurrection was not put down by the “Artillery of Heaven.” No it was by the Power of God. And to-day it is that City, which is fit only for the saved and sanctified, and none having these tendencies may enter in; but where “God shall wipe away all tears,” and “God and the Lamb are the lights thereof.”—Rev. 21:23.

The last sermon.—Matt. 26:47-56. At this time there were three worlds concerned—earth, heaven and hell. And now the Lamb is to be led forth to the slaughter. Despised and rejected by those whom He came to save. Forsaken by His immediate followers. Sold for thirty pieces of silver. With all the weights of time and eternity rolled upon His soul until He sweated as it were great drops of blood. Surely if there is any such thing as an “Artillery of Heaven” in this or all other worlds He will now bring it to bear on this sinful-race! But what does He do? Listen ye sons of men: “FATHER, FORGIVE THEM FOR THEY KNOW NOT WHAT THEY DO.

The “legions” referred to, simply typify “spiritual powers” and not “carnal forces.”

“Keep thy heart with all diligence; for out of it are the issues of life.”—Prov. 4:23. Will we? or will we not?

“And must I be to judgment brought, And answer in that day, For every rain and idle thought And every word I say? Thou awful Judge of quick and dead, Thou watchful power bestow. In all I speak or do.”

Finally; this spirit of bombarding others as soon as their lives and opinions do not harmonize with our opinions, or even with the Word of God, simply indicates that we ourselves are wanting of the spirit of Christ. These are simply indica-
tions of the evening of the world. They come because of the heart having or feeling more or less interest in the original from which these expressions have since originated. Perhaps not to the extent of using them on the battle-field, but yet feel a little pleased when the nation excels in the use of them. It may indicate that we are beginning to be interested in politics. There is always a first cause, and we will find it if we look deep enough. The enemy will complete his last victory just so soon as he can marshal the last few hosts of non-resistants into politics.

This must now apply world-wide: Politics for the politician and religion for the saint; separate, now and evermore. "A word fitly spoken is like apples of gold in pictures of silver."—Prov. 25:11. If we will gather the lambs into the fold of Christ, our words must be gracious and fitly spoken. Yours in love,

HARVEY MILLER.

West Milton, Ohio.

For the Evangelical Visitor.

ANNIVERSARY THOUGHT.

Beloved Brother Engle:—

A NOther year has flown. Are we more intimate with God, more like God, than a year ago? If we consider the Names of God we ascertain the qualities of His being.

Christians are named after Christ, and Christ is, "God manifest in the flesh." This tells us at once what we are. Like God. This is the briefest and most perfect definition of a Christian. This, and only this, is salvation. The incarnation is a fact that cannot be hid. Christians are mirrors, witnesses, duplicates of Jesus. Living epistles in which men and angels and devils read the autograph of Deity.

C. H. BALSBAUGH.

Union Deposit, Pa.

"A Christian helps the cause of God not so much by what he says as by what he is."

"God has declared that the way to get happiness is to give it, and how few believe it."

For the Evangelical Visitor.

WHAT SHALL THE WOMEN DO?

"Rise up, ye women that are at ease, hear my voice, ye careless daughters; give ear unto my speech."—Isa. 32:9.

DEAR reader, please read the remainder of this chapter; pray over it, meditate upon it, ask the Lord, What can I do for Thee? Herein the blessedness is promised on those that now beside all waters.—Isa. 62:10-12; Zech. 2:10; Col. 3:1-3,16.

I praise the Lord that when I was dead to the things of this world I had life; yet He gave me the life more abundant (John 10:10) and filled me with burning love for souls. It is such a pleasure to help others into the Kingdom.

Six years ago the Lord showed me the neglected work in the cities. I saw in His Word how that Jesus went from city to city, doing good; and He also commanded His disciples to "Go." And if they receive us not we shall shake off the dust under our feet for a testimony against them."—Mark 6:11; Matt. 10:14. Yet someone may say, That does not say t.e women. But see here: "Help these women which labored with me in the Gospel."—Phil. 4:3; Rom. 16:3-7. Paul here says, Unto whom not only I give thanks, but also the church of the Gentiles. Will some writer explain through a later issue of the Visitor this work which belongs to the sisters. We find much argument against the sister's work; yet we know that the blessed Lord used them to proclaim His holy Word. "They departed quickly from the sepulcher with fear and great joy, and did run to bring His disciples word."—Matt. 28:8.

What assurance in my soul! Glory to God! He sent the weaker vessel to bring the glad news to His disciples; and as we travel around over city and country we see that He is yet using the earnest sisters to go forth in this blessed work of telling the blessed story of the cross to others.

Again, we also find many of the dear Sisters who long after the deeper things of God, and also see the need of more earnest work to gather in the lost of earth, many who are tired and dead to the things of this world and are willing to consecrate themselves with their all to the Lord. Hallelujah! it is so blessed to meet with such dear ones of like precious faith. We have had much enjoyment in the service of the Master, and can say that it pays to give our time and talent to God, and to be anything and everything for Him. No matter how severe the trials and persecutions are, the promise is that as our days are so our strength shall be.

"Yes over and over and over,
My Savior keeps saying to me:
My strength is perfect in weakness,
My grace is sufficient for thee."

I realize I am in want of words to express the joy that I have in this consecrated life. It pays in time and for eternity to follow peace and holiness; for without it no one shall see the Lord.

"What a wonderful salvation,
Where we always see his face;
What a perfect habitation.
What a quiet resting-place."

CHORUS.

"Blessed quietness, holy quietness;
What assurance in my soul;
On the stormy sea, He speaks peace to me,
And the billows cease to roll."

I will now tell you of the blessed day we spent in the Messiah Rescue and Benevolent Home, in Harrisburg, Pa. This was on Thanksgiving day. We helped in preparing for a Love-feast to be held on the following Saturday. Quite a number of the dear saints had met to help in the work; so the day was spent lovingly, also the evening exercises were of religious services, singing, praying, preaching and witnessing for Jesus. After which we retired to one of the upper rooms in the Home building, where we spent some time in conversing over matters: also on the subject of starting an Orphanage.

After the clock struck twelve my husband said it was time to sleep. I said, Yes, if you can. But I could not sleep as I was still thinking over the important work of starting an Orphanage; for I could see no opening then. I just said, O Lord! show me tonight when I am unconscious of myself, in a dream or
vision, in any way dear Lord you want it to go; discourage or encourage the work, as I do not want to think of it, much less speak of it, if it is not Thy will. So I laid the burden upon Him who has promised to be our burden-bearer, and then went into a sweet sleep. I dreamed that I saw quite a number of Christian workers with little children about them, and they seemed so very happy over the Home that they were enjoying. They said to me, Praise the Lord for this Home! this is of the Lord; go on, God bless you! So I got awake and was happy over my pleasant dream; and this was repeated three times during the night.

Then I slept again and saw the loads of victuals come to feed the children. When I awoke I told my husband about my pleasant dreams. I said I need no breakfast for I am not hungry. Then I arose and dressed myself and opened my Bible, I began asking the Lord to show me something in His Word to encourage or to discourage me regarding the work; and to my surprise He gave me Matt. 14:18, "He said, bring them hither to me," so here He confirmed the work with His blessed Word. Hallelujah! and I rested peacefully over this night's rest and believed God that in His own time He would open a place. So I left it with the Lord and went about our calling, doing good where we could. We are commanded to be full of good works.

The Lord then directed our way to Lancaster county, we holding meetings and visiting at different places. When we came to Lancaster City we met some of our dear sisters; and after hearing their convictions and leadings of the Lord and seeing the house Bro. E. J. Barr and sisters live in, with all the modern conveniences in it, I told them my teachings, what the Lord has shown me in a dream and I believe this is the place, and it pleased them. They had rented this house for $14.00 a month, with the expectation of taking boarders; but the Lord did not let the boarders come, and our spirits were so unitedly welded together that we just humbled our-selves on our knees and consecrated ourselves, with the contents of the house, to the Lord.

We then left the city for the country on a ten-day trip, praying the Lord to direct aright. When we came back, the sisters were happy with the thought of so soon gathering in the little ones who need the mother's care, and had already a little baby girl six weeks old ready to take into the Home. So on Jan. 1, 1899 we met to organize and the following week we had three more brought to us. Many are the encouragements we get from some of the dear people of whom we least expected it. The widow who gave her two mites done what she could; and this is the Lord's work, and the least we do for Jesus will be precious in His sight.

So dear reader, if you can save any little orphan child and bring or send it to this place we shall be very glad to take the best of care of them; and our whole aim and object is to raise them for God and His glory.

"Rescue the perishing, Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one, Lift up the fallen,
Tell them of Jesus, the mighty to save.
"Rescue the perishing, Duty demands it;
Strength for thy labor the Lord will provide;
Back to the narrow way, Patiently win them,
Tell the poor wanderer a Savior has died."

This is none other than the work of the Lord, and to Him we look for all the means to carry on the work; for we honor Him as His work.—Hag. 2:5-9. The least we do for Jesus will be precious in His sight. It is so blessed to teach these dear little ones to sing about Jesus; and oh, how loving to hear those little ones say, Praise the Lord! when a gift is given to them.

We ask all who know the worth of prayer to pray the Lord to bless this Ishi Faith Home. God bless you all.

C. A. MYERS.

"Satan may have lions that can roar but they cannot frighten the child of God, for he has angels that can bind their mouths."

For the Evangelical Visitor.

A TESTIMONY.

How I Was Led to Give up all for Jesus.

"Bless the Lord, O my soul and all that is within me bless His holy name! Bless the Lord O my soul, and forget not all His benefits: who forgiveth all thine iniquities, who healeth all thy diseases."—Psa. 103:1-4.

LOVE prompts me to inform the dear readers of the Visitor of God's wonderful dealings with me, hoping thereby some poor soul will make a complete surrender of self, and launch out into the fullness of God as He would have us all do.
After my conversion I was indeed a happy child, thinking I was saved and the work finished. How many have thought the same and settled down, when the work had only begun. I soon found that there was a work for me; and as time passed by and I prayed for the light, God gave me a longing for a deeper work of grace. Satan told me that I was saved, and should remain quiet about it; yet that aching void was not filled, and I was determined not to give up until I had that satisfying portion of God’s love in my heart. I determined to defeat Satan on this line. I arose in meeting and told just how I felt; and from that time on I prayed God to reveal His will to me, and I would follow Him at any cost if He would give me the blessing I had so much longed for.

Four years ago whilst out driving, our horse frightened and jumped down an embankment. In jumping from the conveyance I was badly down, when the work had only begun. I soon found that there was a work for me; and as time passed by and I prayed for the light, God gave me a longing for a deeper work of grace. Satan told me that I was saved, and should remain quiet about it; yet that aching void was not filled, and I was determined not to give up until I had that satisfying portion of God’s love in my heart. I determined to defeat Satan on this line. I arose in meeting and told just how I felt; and from that time on I prayed God to reveal His will to me, and I would follow Him at any cost if He would give me the blessing I had so much longed for.

Four years ago whilst out driving, our horse frightened and jumped down an embankment. In jumping from the conveyance I was badly hurt, and lacking faith, I agreed to undergo an operation, which affected only a temporal relief. As time rolled on I became worse, so that one physician said I would be a life-long sufferer; another said the second operation would effect a permanent cure, and suggested the same. But I was made to believe the Great Physician had power to heal my body, as well as sanctify my soul, if I only met the conditions; and as I looked to Him he called me to leave my home and go to Tabor, Iowa, and soon sent Sister Wheaten the “Prison Evangelist” to carry me out free.

God never asks us to go any place but that He will open the way if we are willing to follow Him. It cost me many tears to become willing to go, as I feared He might ask me to go to a Foreign field and that I was unwilling to do.

Sister Wheaten and I left, visiting the jails, prisons and reformatories as far west as Canyon City, Colo. Whilst traveling with her I learned many useful lessons; and God showed me it was my will that hindered my receiving sanctification and the healing power, as I wanted to receive both and yet remain at home.

After reaching the Home at Tabor, God gave me the witness that He would heal, sanctify and keep me if I would go to the Foreign field and devote my life service to His work. I promised Him I would; and praise His dear name! He did the work.

As time passed by I comforted myself with the thought that He only wanted my will; but He soon showed me different and asked me to go to dark Africa. Oh! thought I, how can I give up all my dear ones and go? It was a real death. I had to die to father, mother, brothers, sisters and all my dear friends. This I could not do in my own strength, but I can do all things through Christ which strengtheneth me.—Phil. 4:13.

When I made that unconditional surrender, God blessed me far above what I looked for; and I can truly say, Never in all my life have I been so happy as since I have given up my will, and want only the will of my Lord.

Let us be obedient and go all the way with Jesus, as it is through disobedience that we lose and through obedience that we gain power. We should be very careful that we obey as God gives us light to launch out into the fulness. If we reject the light we will fall back into gross darkness. May we see to it that we are being led only by God’s spirit. “Beloved believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world.”—1 John 4:1. God knows our hearts; and if we are honest He will not permit us to be deceived.

God blessed me wonderfully whilst with His dear people at Tabor, and I would have enjoyed remaining with them a while longer; but God told me He had a work for me at home. He also opened the way for me to return. I spent one month in Chicago, and was made to rejoice to see how His spirit is at work in that city; also to see the good work prospering at the Mission. As the dear sisters and I visited from place to place, we met many who were eager to hear of God’s dealings with us. What an amount of good God’s children could do if they would sacrifice the comforts of this life, and, like Christ, go out and seek the lost of earth.

‘Tis true, we are not all called to foreign fields; but all have a work to do, and if not faithful in the small things He will not entrust to our care greater ones.

Since home, I have had a blessed time visiting among the poor people, and my greatest delight is to be in the service of my Master. I know not how soon He will have me to go to the Dark Continent; but this I know that as soon as He wishes me to move out He will make it very plain to me. Until then I will devote my service to Him here. My desire is to remain humble at His feet and obey His voice. Thus alone can we find true happiness. Pray for me that I may stand true to my God.

“Only for souls, my life work shall be, Only for souls, till death shall set me free; We’ll strive as those running after earth’s goals, Only for souls! Only for souls!”—EMMA C. LONG.

For the Evangelical Visitor.

TESTIMONY TO HEALING.

Dear Readers:

I FEEL that the Lord has indeed done wonderful things for me nowhereof I am glad. A little over four years ago God saved me from sin, and since then has sanctified me wholly; although I feel I have yet many things to learn, and desire no higher place than lying low at the Master’s feet.

About two years after I had been saved I was brought very near death, and was led to give myself wholly to the Lord. I felt that God would have me come to this Home in order that I might be taught on the line of healing. I was almost an invalid; and although I knew that God had sent me here, I had very little hope of recovery. For years I had been altogether indifferent as to the state of my health, but now I earnestly desired to be well. I read, studied, and prayed to this end. I found I had many things to learn about taking care of my body before God could
trust me with complete health, as I had always been very careless. But when I was willing in my heart to listen to the reprovings of the Spirit, God healed me and for months I had not even a symptom of disease. But I had yet more to learn before I could be trusted in his service, and God permitted disease again to touch my body. I caught a heavy cold which settled on my lungs. I was also troubled a great deal with heart disease and my nerves, weakened by years of sickness, gave way and I suffered all the horrors of nervous prostration. Last June, however, God completely healed me again; and although the devil has repeatedly attacked my body, I have proved Him a sufficient Saviour for both soul and body. “And I am persuaded that He is able to keep that which I have committed unto Him against that day.”—Anna L. Dryer.

HOW TO BECOME A CHRISTIAN.

Two things are vitally essential to becoming a Christian. If any reader of this article is asking the momentous question, “What must I do to be saved?” the Bible answer is, Repent and believe on the Lord Jesus Christ. You cannot go in two opposite directions at the same time; your first step is to cut loose from your sins; the snowflakes now falling before my window are tiny affairs, but accumulated they are enough to block the path of a locomotive. The only effectual hindrance to your becoming a Christian and securing eternal life is your own sins. Until you break off from them you cannot lay hold on Jesus, and come into vital union with him; no man can serve two masters.

Some persons may tell you it is a very easy thing to become a Christian. Yes; it is an infinitely easy thing for the Omnipotent Spirit to renew your heart; and it will be a very simple and possible thing for you if you are willing to cut loose from your old sinful self, and fasten your heart-hold on the Saviour. Do not ask for any easier salvation than that; it will not be worth the having if it does not bring you a new character and a new style of conduct. “Some people,” said good old Rutherford of Scotland, “want to have Christ for about nothing, and never had a sick night over their own sins. This maketh loose work.” It is just such loose work that produces the half-converted Christians. The ulcers of sin must come out first, if you desire to have a healthy, vigorous, and happy religious life.

Cutting loose from the dominion of sin must be attended with a cleaving to Jesus Christ. A single contact of the soul with Christ Jesus has made many a one a Christian. The first honest approach to him—the first sincere prayer for pardon—the first act to please and obey him, these were like the touch of that woman who had the malady; they brought the blessing. Conversion is the act of turning to Jesus as the only Saviour. As soon as you begin to trust and obey him the healing comes. You must understand that faith is vastly more than our opinion, or a feeling. It is a transaction; it is the contact of a person with a divine Person, of a weak and guilty and yet penitent soul with an all-sufficient Redeemer. You need to be shut up to this one tremendous truth—either Jesus Christ must save me, or I am forever lost! A Church service, or a book, or the best of sermons, or an “inquiry room,” or prayer, or any other good thing, will be a delusion if you attempt to put them in the place of a personal grasping on Jesus Christ. Faith is indispensable just as the bucket is indispensable if you wish to draw up water from a deep well; but it is the water that you are after. True faith puts your soul into living contact with the loving Son of God. A touch is enough to begin with; but it must be followed by a strong constant cleaving. There is a moment when the graft is inserted in the cleft bough, and begins to touch it, but it must abide there until there is a vital union with the tree. “Abide in me,” says the blessed Jesus, “for except ye abide in me, ye can bring forth no fruit.” At this very moment that pierced hand is stretched out to you; will you grasp it?—Theodore L. Cuyler, D. D.

RELIGIOUS VAGARIES.

There are no better illustrations of the wild notions which at times lay hold of religious people, and become epidemic, then the various mental derangements which cursed Europe during the mediæval period. Whole communities lost control of themselves, and, like herds of frightened sheep, rushed in hysterical disorder in any direction which their disordered fancy might take. Such movements are of the nature of a stampede in an army. Reason cannot control them. They must spend their force, and then the effects will cease, and men will wonder why they were so wild and foolish. The crusades were of this order. So was the dancing mania and the flagellant epidemic. They were supremely religious in character, and for the time it was dangerous to oppose them. The Jewish Messias of that period owe their origin to like causes. So it is in all ages. The underlying causes are much the same; the forms of these epidemics constantly vary. We shall be much better off, and religion will suffer less, when we can distinguish between that which is and that which is not of the Holy Spirit, and resolutely set ourselves against all of the latter. Among these mediæval epidemics, most unreasonable and violent, most intensely religious, but a great crime, were the children's crusades, which had their inception about, A. D. 1212. Hatred of the Turks; intense but fanatical love of Jerusalem, and great ignorance as a basis for hypnotic suggestion were at the bottom of these crusades.

Peter the Hermit began the preaching which led to the formation of bands of soldiers called “crusaders.” He was so inflamed by passion by what he had seen at Jerusalem of Turkish outrages and massacres that whenever he preached the people were on fire to fight the Turks and free the Holy City. For two hundred years the conflict continued, and one set of men followed another, and one battle followed another in this great, but mad, struggle between Christian and Turk.
EVANGELICAL VISITOR.

But it was in the children's crusade which followed that the fanatical epidemic reached its highest point. Under the preaching of a boy of twelve years, a French peasant's son, the fire began to burn in the hearts of the boys. He declared that Christ had commanded him to lead the children to Jerusalem, and so eloquent were the words of this lad, so impregnated with the idea was the very air, the children gathered at his call by the thousands. Even bolts and bars, we are told, could not hold them.

It was pure madness. But there is no remedy at such times. The mad force must spend itself. And is'no remedy at such times. The idea was the very air, the children gathered at his call by the thousands. Even bolts and bars, we are told, could not hold them.

In the beautiful island of Ceylon, many years ago, the native Christians, who had long worshiped in bungalows and old Dutch chapels, decided that they must have a house built for themselves. Enthusiastic givers were eager to forward the new enterprise. But to the amazement of all, Maria Peabody, a lone orphan girl, who had been a beneficiary in the girls schools at Oodooville, came forward and offered to give the land upon which to build, which was the best site in her native village.

Not only was it all she owned in this world, but far more, it was her marriage portion; and in making this gift, in the eyes of every native, she renounced all hopes of being married. As this alternative in the East was regarded an awful step, many thought her beside herself, and tried to dissuade her from such an act of renunciation. "No," said Maria; "I have given it to Jesus, and as He accepted it, you must." And so to-day the first Christian house of worship in Ceylon stands upon land given by a poor orphan girl.

The deed was noised abroad, and came to the knowledge of a young theological student, who was also a beneficiary of the mission, and it touched his heart. Neither could he rest until he had sought and won the rare and noble maiden who was willing to give up so much in her Master's cause.

Some one in the United States had been for many years contributing twenty dollars annually for the support of this young Hindoo girl, but the donor was unknown. Dr. Poor, a missionary in Ceylon, visiting America about that time, longed to ascertain who was the faithful sower, and report the wonderful harvest.

Finding himself in Hanover, N. H., preaching to the students of Dartmouth College, he happened in conversation to hear some one speak of Mrs. Peabody and repeated, "Peabody; what Peabody?" "Mrs. Maria Peabody who resides here,—the widow of the former professor," was the answer. "Oh! I must see her before I leave, said the earnest man about to continue his journey.

The first words after an introduction at her house, were: "I have come to bring you a glad report; for I cannot but think it is to you we, in Ceylon, owe the opportunity of educating one whom nature has so lovely and consistent a native convert as we have ever had. She is exceptionally interested, devotedly pious, and bears your name."

"Alas!" said the lady, "although the girl bears my name, I wish I could claim the honor of educating her; it belongs not to me but to Louisa Osborne, my poor colored cook. Some years ago, in Salem, Mass., she came to me, after an evening meeting, saying: 'I have just heard that if anybody would give twenty dollars a year they could support and educate a child in Ceylon, and I have decided to do it. They say that along with the money I can send a name; and I have come, mistress, to ask you if you would object to me sending yours. At that time,' continued the lady, "a servant's wages ranged from a dollar to a dollar and a half a week, yet for a long time my cook had been contributing half a dollar each month at the monthly concert for foreign missions. There were those who expostulated with her for giving away so much for one in her circumstances, as the time might come when she could not earn. 'I have thought it all over,' she would reply, and conclude that I would rather give what I can while I am earning, and then if I lose my health and cannot work, why, there
is the poor-house, and I can go there. You see they have no poor-house in heathen lands, for it is only Christians who care for the poor."

In telling this story, Dr. Poor used to pause at this point and exclaim: "To the poor-house. Do you believe God would ever let that good woman die in the poor-house? Never!"

The missionary learned that the last known of Louisa Osborne she was residing in Lowell, Mass. In due time his duties called him to that city. At the close of an evening service, before a crowded house, he related among missionary incidents, as a crowning triumph, the story of Louisa Osborne and Maria Peabody. The disinterested devotion, self-sacrifice, and implicit faith and zeal of the Christian giver in favored America, has been developed, matured, and well nigh eclipsed by her faithful portage in far-off benighted India. His heart glowed with zeal, and deeply stirred by the fresh retrospect of the triumphs of the Gospel over heathenism, he exclaimed, "If there is any one present who knows anything of that good woman, Louisa Osborne, and will lead me to her, I shall be greatly obliged." The benediction pronounced and the crowd dispersing, Dr. Poor passed down one of the aisles, chatting with the pastor, when he espied a quiet little figure apparently waiting for him. Could it be? Yes, it was a colored woman, and it must be Louisa Osborne. With quickened steps he reached her, explaining in tones of suppressed emotion, "I believe this is my sister in Christ, Louisa Osborne?" "That is my name," was the calm reply.

"Well, God bless you, Louisa; you have heard my report, and know all; but before we part, probably never to meet again in this world, I want you to answer me one question. What made you do it?"

With downcast eyes, and in a low, trembling voice she replied, "Well, I do not know, but I guess it was my Lord Jesus."

They parted only to meet in the streets of New Jerusalem; for the missionary returned to his adopted home, where, ere long, the loving hands of the faithful native brethren bore him to his honored grave. The humble handmaiden of the Lord labored on a while, and ended her failing days, not in a poor-house, verily, but, through the efforts of those who knew her best, in a pleasant, comfortable Old Ladies' Home. "Him that honoreth me, I will honor."—Life and Light.

SAVING FAITH.

A RELIGION that is to stand must have a living foundation, and there is none other but faith.

Reader, have you got this faith? If you have you will find it possible to refuse seeming good and choose seeming evil; you will think nothing of today's losses, in the hope of tomorrow's gain; you will follow Christ in the dark, and stand by Him to the very last. If you have not, I warn you, you will never war a good warfare, and so run as to obtain; you will soon be offended, and turn back to the world.

There must be a real belief that God's promises are sure and to be depended on; a real belief that what God says in the Bible is all true, and that every doctrine contrary to this is false, whosoever may say it.

There must be a real belief that God's words are to be received, however hard and disagreeable to flesh and blood, and that his way is right and all others wrong; this there must be, or you will never come out from the world, take up the cross, and follow Christ, and be saved.

You must learn to believe promises better than possession; things unseen better than things seen; things in heaven out of sight, better than things on earth before your eyes; the praise of the invisible God better than the praise of visible men. Then, and then only, you will make a choice like Moses (Heb. 11:24-26), and prefer God to the world.

This was the faith that made Noah go on building the ark, while the world looked on and mocked; and Abraham give the choice of the land to Lot, and dwell on quietly in tents; and Ruth cleave to Naomi, and turn away from her country and her gods; and Daniel continues in prayer, though he knew the lions' den was prepared; and the three children refuse to worship idols, though the fiery furnace was before their eyes. All these acted as they did because they believed. Well may the Apostle Peter speak of faith as "precious faith."—2 Peter 1:1—J. C. Ryle.

STRANGERS AND PILGRIMS.

THAT is what we are, holy brethren! we are "strangers"—not of the world, but belonging to the heavenly kingdom, with our names inscribed upon the lists of its capital city New Jerusalem. We have no constitutional rights here. We may be slapped upon the face, defamed, reviled, condemned to social martyrdom, by the children of this world, religious and irreligious. We make no appeal against it; we resist not; we seek no redress. We know we are "foreigners" to this world—its people, maxims, habits, ways. Immunities and favors are not for us. Our strangership is known by our speech, dress, methods of business, aims, deportment and altar-worship.

Further, we are "pilgrims." We have been called out, to go to a country. It has been announced to us as a goodly land. And we are on the journey. We are not stopping in Lust City, or Lucre Town, or Praise-of-men Valley, or in any of the burgs or provinces of sin; but are keeping on our way, roaming about by faith. "Passing through"—that describes us exactly. People can see we are not residents; for we are a people with peculiarities. A redeemed people, a separated people, a hallelujah people! We are peculiar in that we are not laying up treasures upon earth, making provision for an indefinite stay, filling house and barn, and taking things easy. We are all the time on the move, counting the days till the time appointed for our earthly wanderings to be over, when "the end shall be."

Now, beloved! our Lord has sent us word to keep aloof from worldly desires—we are not to wish for the things of the people of the land.
The grace of God teaches us to deny ungodliness and worldly lusts, and live godly, righteously and soberly in this world, looking for the Lord in glory. We are to "abstain from fleshly lusts." The desirable things of the present are for the temporary people, not for the eternal.

As we go, we work to maintain ourselves honestly. Brother H—tells of one of our number who lived East—a true pilgrim. Asked what business he followed, he replied: "I follow peace with all men and holiness, without which no man shall see the Lord; and I mend shoes by the way to pay expenses." Yes, business, to the saint, is only a means by the way to secure necessaries; he has no object such as the world has in his work-life. Reaching home, he will have abundant proviso for evermore; but on the road, without covetous eyes cast upon the possessions of the people of the land of his sojourning, he labors with his hands to get food and raiment, and having these he is content.

O, illustrious stranger! O, happy pilgrim! when all the caravans reach the end of their journey, by the grace of God we will meet you to rejoice forever that we were strangers and pilgrims on the earth—Reality.

WHAT WE CLAIM—WHAT WE ARE.

ENTIRE sanctification certainly removes from every part of man, spirit, soul and body, everything that is unlike God; but one of the easiest, as well as the most common, mistakes is to take a partially sanctified state for a perfectly sanctified experience. Very many there are who make very loud claims to being wholly sanctified; yet their life is not in harmony with their claims.

It is the rarest few who are true representatives of the Christ spirit. Many there be who are good representatives of our Lord in His rebuke of sin, for that suits the turbulence of their own nature; but when it comes to imitating His goodness, tenderness, patience, forbearance, long-suffering; yea! the being "led as a lamb to the slaughter, so opened he not his mouth," then their want of the Master's spirit is seen. "If we have not the spirit of Christ, we are none of His," though our claims may be great.

It requires but little light and less grace to find fault and throw stones: the devil is a professional at that; he is "the accuser of the brethren." But to be an instrument in the hands of God in helping man from his helpless, fallen condition back to a life in God, is a work that only such as possess the Christ-life can do. God give us less of the profession and more of the possession—Ex.

MINISTERS PAGE.

COURAGEOUS PREACHING.

A MAN—a preacher, for example—is sometimes said to have "hurt himself," "injured his prospects," "weakened his influence," when he has only done or said something that does not agree with popular sentiment. But that was the case with the old prophets. Elijah greatly "hurt himself." Paul was given to "injuring" his "prospects." Roger Williams and Benjamin Randall, in modern days, "weakened" their "influence." Oh, but these were "great men!" They are no examples for "little" preachers. The chief point of difference between a "little" preacher and a "great" one, is that the latter dares to attack a popular error or vice, while the former dances obediently to the popular fiddle. Dr. Clifford, of London, said magnificently in Tremont Temple Sunday before last that they were the true prophets and benefactors who aim to please God, whether or not they please men.

To speak the truth—"in love" indeed, but plainly, emphatically, fearlessly—is the duty of every man who speaks at all, even if in consequence, like his Divine Lord, he is given the "cold shoulder" and comes to have "not where to lay his head." Emerson said that God offers to every man his choice between truth and repose—he might have said between truth and popularity. "Take which you please—you can never have both." There are too many preachers to-day who have chosen repose. "With many people," said Dr. Smiles, "religion is merely a matter of words." So with many preachers, preaching is but a matter of words—pretty words, flattering words, sugar-coated words, words that fit the popular wish as the tailor makes a coat to fit the patron's figure. To quote Emerson again, "I have seen men who neigh like a horse when you contradict them." Such "neighings" are far less pleasant than honeyed compliments—and more dollars come with the latter than go with the former. None know this better than your little preachers, who will contend eloquently for truths which have become well-established and common-place, but who will no more take hold of a still unpopular truth than they will grasp a live electric wire. "What eloquent sermons we remember to have heard in which the sins and sinners of Babylon, Jericho and Gomorrah were scathed with holy indignation! The cloth is very hard upon Cain, and completely routs the erring kings of Siam. Let it be preached there, and God speed the Word! But also let us have a text or two in Broadway and the Avenue."

Let us hear utterances in which the principles of the Gospel are applied to the conduct of men and nations to-day. Let us have "thoughts that breathe and words that burn." Let us have less servility and more true boldness. Let us have less politic repression and more prophetic and apostolic expression. Let the axes be laid at the roots of the trees. Let us hear it rung out that the kingdom of heaven is at hand, and that He cometh who will burn up the chaff of both state and church with unquenchable fire. We chatter too
much about "the preaching needed by the times." Let us have the thing itself!—Morning Star.

THE LONGEST AND SHORTEST SERMONS.

The longest sermon on record was preached by the Rev. Isaac Barrow, a Puritan preacher of the seventeenth century, who once delivered a sermon in Westminster Abbey lasting three hours and a half; and the shortest sermon ever preached was the sermon which Dr. Whewell was fond of repeating from the text, "Man is born unto trouble as the sparks fly upward."

The sermon occupied barely a minute in delivery, the following being a verbatim report:

"I shall divide the discourse into three heads: 1. Man's ingress into the world. 2. His progress through the world. 3. His egress out of the world.

"First, his ingress into the world is naked and bare.

"Secondly, his progress through the world is trouble and care.

"Thirdly, his egress out of the world is nobody knows where.

"To conclude—

"If we live well here, we shall live well there.

"I can tell you no more if I preach a year."

Then he gave the benediction.—Saturday Evening Post.

FAIL FROM LACK OF EXPECTANCY.

One of Spurgeon's students said to him, "I am afraid I have mistaken my calling, and that the ministry really isn't my proper work."

"Why," said Spurgeon, "what is the reason you have come to that conclusion?"

"Well, I have been working in such a place for such and such a time, and I don't seem to have accomplished much."

"Why, man alive! You didn't expect that every time you preached a sermon somebody would be converted, did you?"

"No, of course I didn't expect that."

"Well, you don't get it then.

Expect results and you will find them."—Pulpit Illustrator.

"Sampson shook himself when he had been shorn, but no one else was shaken. God had departed from him. So with multitudes of preachers. They have had their head in the lap of the world, locked in slumber and now they shake themselves, but the Spirit has been grieved and is insulted and is gone. They shake themselves 'as aforetime,' but they are the sport of the enemies of God."

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.

THE CHILD'S EARLY TRAINING.

The life of man or a woman, let it be great or insignificant, is based upon his early training, and this I consider is one of the most important of all things pertaining to human career. The principles planted in the early life will give shape and character to the whole life; it is well said that the first impression is the most lasting. Think of it, the secret of the success of Catholicism is due to the fact that in the convents, the principles of the Catholic doctrine, are imbued from the corner-stones, polished after the similitude of a palace—Psalm 144:12.

Train the child in the way you would have it go and when it gets old it will not depart from it. I know this, I know this to be true from experience.

It is a true saying that if a sprig puts forth no blossom in summer there will be no beauty, and in autumn no fruit; so if youth be trifled away without improvement, riper years will become contemptible and old age miserable.

Think of little Samuel's dress that his mother wove once a year and carried it to him. It is said that that little dress has a figurative application to every mother's high calling; she never forgot her child. Just as Hannah wove that dress, just so she wove his character, and fixed his destiny. He is one prophet that died without a stain on his character.

One can be a good neighbor without being a Christian, but he cannot be a Christian without good morals or without being a good neighbor.

The cause of so many blank lives and so much foolish pride is due largely to the lack of early training. If the child does not get the proper training at the proper time or in its early life, it fails to have the right ambition and never rightly has the will power to do what the hands find to do. The average young man, or woman, of this day is too proud to step out for themselves and do any
Then he considers the classes of women, for every man has not been properly trained, therefore she fails to give the proper training. Hence he says:

"But deep in a walled up woman's heart, 
Of woman that will not yield; 
But silently, bravely hears her part; 
So there is the battlefield."

Then it seems that he becomes pathetic and says:

"No song to cheer them on their way, 
No music to make them brave, 
But, oh, these battles, they last so long. 
From babylhood to the grave."

In way of conclusion I will say to the fathers and mothers and guardians of the country, think and then give those little ones whom God has trusted to your care the advantage of an early training. 

_Mrs. Georgia Hall in S. W. C. Advocate._

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**OUR YOUTH.**

**CHARACTER IS MORE THAN REPUTATION.**

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

[NOTE.—The "Bible Study" of this department is conducted by Bro. Geo. Detwiler, of Sherckston, Ontario, to whom all communications relating thereto should be addressed. 

_Ed._]

**MATOPPO HILLS, SOUTH AFRICA.**

_BULAWAYO, JAN., 2, 1899._

Dear Little Readers:

In answer to a request of your Editor, I will try and write you a little letter.

Perhaps you would like to know something about the little black heathen children who live in the wilderness of Africa. I call it a "wilderness" because everything looks wild here, and there are no streets or roads and houses like those you see at home, but the natives all walk when they go anywhere, carrying, what they want to take with them, on their heads. The women carry the babies on their backs. They have no roads but follow sandy footpaths which are their only roads.

They live in very small huts made of mud and grass with a little hole at one side where they crawl in and out.

When it is time to make garden every one must help. The girls and boys who are large enough help hoe the ground, while the small ones clean away old plants and roots. Some of the little girls take care of their baby brothers and sisters while their mothers work in the garden.

When the grain is planted and begins to peep through the ground, the children are up and out in the fields before the sun rises to watch their gardens. For there are so many little animals, locusts and other things that like to eat the plants. So the children and their mammas as well must sit out all day to keep off the destroyers. Each one is stationed at a certain place and so have no time to be together and play.

What a continual struggle for food and life these poor ones have! They have no clothing except a few filthy skins and pieces of cloth which they wear as girdles and when cold tie over their shoulders. What is worse still, they know nothing of Jesus and His cleansing power.

Just now food is very scarce and many of them gather plants and roots for food. They also catch grasshoppers and locusts to eat. They never get candy and such sweet things to eat, but are very happy if they get enough salt to eat with their food.

Since we have opened school a few of the many children in this part of the dark land have the happy privilege of going to school. A tent for a schoolhouse and the ground as chairs and desks. They know of nothing better and are glad that now they are learning. But since their work in the field has begun, many of them cannot come. Sometimes they take turns in coming. They are so eager to come and learn to read about the things of God; also to sew clothes for themselves. Those who are in school love the names and songs of Jesus. Dear children, will you not all pray that these poor heathen children may accept Jesus as their Savior?

Although these benighted ones have never had the opportunities you have of learning in school, they have still been little learners in nature's school-room. And Nature has been their teacher; for they are little naturalists. They know the names of every plant and tree and what kind of fruit it yields; also of animals and birds and the tracks and sound each make. As well as the names of bugs, spiders, worms, lizards and snakes, what they eat and whether they bite or not. They prove to be little artists as well; for they take a clay like mud and by rolling and patting it in their hands in a careless way soon have a well shaped wagons in this way, putting in a wooden tongue and attaching a nice cord made from the bark of a tree and it is ready to draw about.
These children know so much about the things God made, yet they know very little about Him and are learning for the first time the sweet story of how Jesus came to earth to save the lost.

In the vineyard, laboring for Afric's lost.

ALICE HEISE.

FAITH is resting on the "Thus saith the Lord," we are apt to be tossed about, and unstable in our ways.

The series of subjects on "Fruit-bearing" is perhaps intended, more particularly, for personal meditation, and the searching of our hearts by the light of the Word. If we do this we will not fail to see the nature of our calling in Christ Jesus; that apart from Him fruit-bearing is impossible; that the purging by the husbandman is necessary to increased fruitfulness, and that it is ours to continually "yield ourselves" to God, unto the praise of His Glory. May we therefore earnestly pray for ourselves, as well as for each other, that the "eyes of our understanding may be enlightened" by the Holy Spirit and that we may more fully understand and enjoy the most intimate and vital relationship and connection with Christ, as given by Him in the figure of the Vine and its branches.—John 15.

Gormley, Ont.

No. 5—Fruit-bearing—A Duty.

Fruit is the product or result of some hidden process made manifest in due time. One may take an apple and present it to some one and on asking what kind of fruit it is the answer will be, "The fruit of an apple tree." And again one may take a wild cherry and present it to some person and on asking what kind of fruit it is, the answer will be, "The fruit of a wild-cherry tree." So now we have the "Apple-tree fruit" and the "Wild-cherry tree fruit." But both these fruits are not palatable or good to eat. While the apple is good and wholesome to eat, the wild cherry is just the opposite and consequently is not good to eat.

So then we see that in the vegetable Kingdom we have "good and bad" fruit. In like manner do we find it in the Spiritual Kingdom. (Gal. 5:22, 23 and Eph. 5:9) We have the fruit of the (Holy) Spirit, or good fruit. In Gal. 5:19—21 insatiable, we have works or fruit of the (evil spirit) flesh, or evil fruit. We must then of necessity decide which of these two kinds of fruits we shall bear as a "duty." Dear reader can you imagine our blessed Redeemer, Christ Jesus, desiring us to bear the fruit of Gal. 5:19—21? Oh not not by any means; but it is the blessed and grand supernatural fruit of the (Holy) Spirit of Gal. 5:22, 23 and Eph. 5:9. This then enables us to decide that we shall bear good fruit. Blessed be God forever and ever, for His wonderful plan of salvation!

We are glad to notice that the Editor of this department has given us references to both good and bad fruit and also the fruits meet for repentance: but principally to the "Good Fruit Bearing." In Luke 3:8, 9, John commands the multitudes to bring forth fruit worthy of repentance and in II Cor. 7:10, we have fruits meet for repentance. In Isaiah 55:6, 7, we have the process of repentance. To bear good fruit, we must have good soil and a good tree. Bless God! then the results will always be good.

In St. John 15:5,—Jesus tells us how we shall bear much fruit by abiding in Him and the Father.

Evens, Ont.

Dear reader, please note the terrible consequences which followed, given in Isa. 5:5, 6.

And now, let us conclude by drawing a lesson out of this for ourselves. Let us for a moment look at God's Israel of today and see what opportunities they are placed under. Then the question should arise, "Am I bearing good fruit, or wild grapes?"

As and as we have tried to prove that the chosen of God or God's Israel should bear fruit, let us see to it that I as a branch am not bringing forth wild grapes, but good fruit and much of it, so that God be glorified and we be not left in the woeful condition like Israel of old. Yours in Him,

T. S. DOMER.

No. 4—Fruit-bearing—A Duty.

We notice in Jno. 15:16 that we become chosen of God and that we should go and bring forth fruit; and furthermore, it is not sufficient that we, as it were, bear only one crop, but that we continue bearing and increasing as the branch enlarges.

Notice again in Jno. 15:2, "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

"Herein is my Father glorified that ye bear more fruit." Is this the way that we can bear the most "Good Fruit."

Yours for the sufferings of Christ,

Harrisburg, Pa.

"Common sense in an uncommon degree is what the world calls wisdom."

PLOW DEEP.

Sow not thy precious seeds among the thorns and uprooted weeds, or thou shall weep and find thy crops all choked and dead.

Then plow down deep, The promise ringing in thy ears, That those who sow their seeds in tears, In joy shall reap. —Seth.
EVANGELICAL VISITOR.


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

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

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gal, Kas.; H. N. Engle, Abilene, Kas.

J. N. Engle, Editor.

Elder Samuel Zook, Treasurer.

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

PUBLISHERS NOTICE.

To Subscribers:—Our terms are cash in advance.

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

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

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

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

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

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

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

Send money by Post Office Money Order, Reg­

istered Letter, or Bank Draft, to H. N. Engle, Abilene, Kansas. 2 Canadian Currency is

entered as second-class matter at the Post­office at Abilene, Kansas.

Abilene, Kansas, March 1, 1889.

ADDRESSES OF MISSIONARIES.

Eld. Jesse Engle
Mrs. Elizabeth Engle
Miss Frances David
Miss Alice Heise
(son)

Mattepo Mission
Bulawayo
Matabeleland
South Africa

Miss Barbara Hershey, Johannesburg, South Africa.

D. W. Zook and wife, 86 College St.,
J. Eber Zook,
Mrs. Amanda Zook,
India.

J. I. Long, 48 C. Buff, Yokohama, Japan.
Mrs. W. F. Cress, 174 West 44th, N.Y.

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

G. C. and Sara Cress (called as helpers to the Mattepo, S. Africa, Mission) should be addressed at Harrisburg, Pa., to ensure speedy delivery.

Miss Fannie L. Hoffman, Amritsar, India.

J. K. Forney, Girgaum, Bombay, India.

and state—to work out a speedy consummation of His righteous purpose. Object

lessons have been plentiful during the sessions, such as studious minds can profit by. J. N. Engle of Donegal and Elder Samuel Zook are the delegates elect from the respective local districts.

The Brethren's Annual Joint Council for Kansas will be held on March 9th and 10th at Abilene. The Sunday School Conference will precede it on the 8th. We anticipate a representation from the various local districts. Matters of general interest will be presented for consideration, and wise councilors are needed. The committee on Sunday School work have spared no pains to in­

sure an interesting meeting on Wednesday day. They send out a program that be­

speaks a season of profit to Sunday School workers. It includes a m., p., and, evening sessions. The Brethren and Sisters of Abilene will do all they can to make you comfortable while here. So come, and have a season of profit and fellowship with us.

For several issues we have had essays touching on the "fire question." All will be criticised, we well know. We scarcely find the time to gather up these on this subject. One thing we mention incidentally, however, namely, that there is a whole lot of fanatical foolish­ness connected with the movement, as well as in its following trail. This in­
cludes those who criticise and "fight the fire" (as it is said) as well as those who get the "wild touch." We choose to let our "hands off," believing that the "fire of God" will burn through to the end, while the "wild fire" will be extinguished of its own accord as soon as the material to kindle it is exhausted. We hope to find time later to review these "flery operations."

"Gracious Words" is the heading of an article in this issue. It will be adjudged as a criticism; but with all propriety, we think not an unjust one. It is very timely indeed. We have personal feel­
ings and convictions of our own on this subject, and the tension is sometimes very tightly drawn as we permit some expressions to appear in these columns. We are supposed to publish a periodical which vindicates the expression and conviction of a body of people so far as these are in harmony with truth, and only incidentally those of our own. We sometimes think that especially in re­
porting Church News and giving personal experience, our discriminating faculty might be much relieved by exercise of unselfish and unostentatious expressions on the part of the reporters and writers.

BENEVOLENT FUND.

Hamlin, Kans. ............... $ 3.00
Salina, Kans. ............... 2.00

FOREIGN MISSION FUND.

No. 100. ............... $10.00
No. 101. ............... 5.00
No. 102. ............... 2.00
No. 103. ............... 1.00

FOR OKLAHOMA CHURCH BUILDING.

Morrison, Ill. ............... $ 5.00
Alden, Ont. ............... 2.00
Abilene, Kans. ............... 1.00
Calwfell, Kans. ............... 2.00
Erie, Ill. ............... 1.00
Erie, Ill. ............... 3.00

We call special attention of our Kansas readers to a Notice in another column of this issue.

It is not too late to send in your offering for the Oklahoma church building fund. A number have sent in donations, but the needed amount is as yet not in sight. We bespeak the gratitude of the Breth­
ren in Custer county for any aid that may be given.

Our attention has been called to an apparent editorial discourtesy in Feb. 1 issue of the VISITOR. The article on page 53, under "A Message to Christian Girls" should have been credited to Rev. Simpson, Editor of The Christian and Missionary Alliance of January, from which journal it was taken. We are con­
scientious as to exercising "plagiarism" and are sure the occurrence will be over­
looked as having been a mere oversight of those connected with our work.

Under recent date Bro. Cress writes privately as follows Dear Brother— Every possible comfort is ours. Praise the Lord. Eight large boxes, some as large as the one you sent, are now wait­ing to be forwarded to the Mission. We are spending our few remaining days in Philadephia and New York. The party as now contemplated is G. C. Cress, Sara Z. Cress, Geo. Weaver, L. A. Swanson, Isaac Leauman, and Martin Long. These to join H. J. Hatalherd and wife in England. The destination of each one is unknown to me. Send any mail you think not an unjust one. It is very

The local councils held at Rosebank and Zion churches of this county are past. They have been seasons of test­ing, as is usually the case at these as­
sembles. How much charity and wis­
dom we have is best answered when such meetings are over with. We are glad to know that the trusting heart need not be disturbed in the midst of outward com­
motion and conflict. Such can see the"Gracious Words" is the heading of an article in this issue. It will be adjudged as a criticism; but with all propriety, we think not an unjust one. It is very timely indeed. We have personal feel­
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porting Church News and giving personal experience, our discriminating faculty might be much relieved by exercise of unselfish and unostentatious expressions on the part of the reporters and writers.
It is by “speaking the truth in love,” and we might add “good sense,” that the power of God will be made manifest. We can never add even an iota of power to the truth of God by a vain display of words or uncouth repetition of idle babblings. So dear readers, we humbly ask you to trace all matters submitted in our columns to their legitimate source and not cast undue reflections on those who cannot evade complicity with the same. We have frequent intimations that reading “Visitor News” might be profitably curtailed and polished. For us, in our editorial capacity, to do this is a tedious work. In fact we think that the responsibility attendant upon these reports rests almost exclusively upon the reporters. We trust that the thoughts herein submitted will be suggestive, not to discourage reportage but the truth in love,” and to awaken carefulness to avoid egotism, ostentation, and vain repetitions, eliminating all that does not tend to edification or spiritual uplifting of the soul.

Give Attendance to Reading:—The man or woman who purposes to serve “his own generation” must “give attendance to reading.” But, Reading what? is the question which confronts us on every hand. We have met men who pretended to be so zealously affected towards God as to make claims to read “nothing but the Bible.” The Bible is indeed a good book to read—in fact it is the book. Many of the men and women to whom the world looks up with honors and respect have attributed the foundation of such characters to biblical influence and principles brought to bear upon and instilled into their youthful minds and being. Men to whom the world owes gratitude for impulse given to progress by a knowledge of scientific facts and inventing genius have been lovers and readers of this “Book of Books.”

Where are the men found who have been powerful in church history and who fill the chronicles of those who are acknowledged for their piety? Is it among the file of those who boast in reading nothing but the Bible? Nay; verily. Biblical influence is indeed conductive to piety and saving faith must come through its confirmed truth if it comes to the individual heart at all; but the person who boasts of reading nothing but its contents has missed his calling and failed to serve his own generation.”

We are living in the close of the 19th century; and it seems frequently to be a necessity that this truth be stated in simple words and clear statements; for some people do not seem to realize the fact. We are living in the time when “many shall run to and fro” and when “knowledge shall increase.” We are living in an age of printing-presses and harnessed lightnings; and there is no use that we pretend not to be here or try to evade the responsibilities which press themselves upon the intelligence of our time. The world has reached a crisis in its history such as can be met by the one who runs (life’s race) only as he consents to read. We know full well that a flood of questionable literature is constantly thrown into circulation; but that does not lift our responsibilities as men and women who live in this generation. The individual who in the last decade of the 19th century insists on reading nothing but the Bible, becomes one-sided in his views, positively unbalanced and fails to answer to the purpose of God concerning him in this life. But we go farther than this. We want you to read the Visitor. Are you sure you will find food for thought in its semi-monthly visits? Yet we are not so narrow as to say that you should read only our paper. We are positively ashamed of the testimony which says, “I read only the Bible and the Visitor.”—Dear friend, apply yourself to search out the current of the church and the world and seek to know for yourself what the Over-ruling One is bringing to pass upon earth and how He deals with nations in carrying out His righteous purpose.

Predestination, or Conditional Salvation—Which?—A subscriber in renewing asks: “Has God forordained certain individuals to constitute the Bride of Christ? or has he forordained certain conditions through which is held the prior to many in order that a certain number may be selected through the choice of suffering with Christ to be glorified with Him and reign with Him?” We are sometimes pressed to submit comment on truths as implied in the above and which to us seem to have no uncertain teaching outlined. We believe that salvation, in whatever form or to whatever degree it may come to us, is through grace, or favor; also that “election” and even “predestination” (for a purpose) are not in the least out of God’s order. It seems evident from Acts 15:14 that the Apostle James clearly understood the Gospel Age to be elective in its character; elective not as affecting individuals, let us remember, but as affecting a company or body. (Read carefully Eph. 1:11.) Upon the perfecting of this election depends the accomplishment of God’s purpose and the completion of His plan—yet in the future—of blessing all the nations of the earth by Abraham’s seed—the Christ, head and body. But let us remember that in selecting this predestined company that the “calling” and the “choosing” on God’s part are two distinct acts. “Many are called (to participate in the executive phase of the Kingdom) but few are chosen.”—Matt. 20:16; 22:14. This is a time of testing the consecration, a time of probation, a time of proving that all has been forsaken by the little flock who hold in view the prize—the high calling, immortality. (See Rev. 22:5; 3:11.) Now as touching the “free-will” phase of our salvation or of the world’s redemption, much does depend on our conception of the nature and purpose of “resurrection life!” in order to get at the truth of matters so that perfect harmony will exist between our views and God’s Holy Word. According to the modern confession of many in the nominal churches today, they have no need whatever for a resurrection; all the resurrection needed to enjoy the bliss of heaven or the suffer the damnation of hell being undergone in death. Others imagine that all mankind are raised to life on a spiritual plane—a condition which is promised only to a certain class or classes. Few, seemingly, comprehend the truth that a vast majority of mankind will be raised to the condition or plane from which Adam fell. (In fact anything above that is a special gift or favor which God may confer on whosoever he finds willing to accept the terms implied.) The blessing will reach as far as the curse is found; that is, every individual son and daughter of Adam will have an opportunity to look on the Christ and either reject or accept Him as their Deliverer, Savior and King. Mankind has for ages been permitted to see the human race to be divided into the two parties; when the human race will have an opportunity to look upon righteousness; and to every soul will be given the opportunity to accept or reject life. This is part of the “free-will” phase of the plan for men’s selection. It shall be more tolerable in that day (of God’s judgment or trial) for Sodom than for that city which refused to hear the messengers of the Gospel. It shall be more tolerable for Tyre and Sidon at the Judgment than for the cities of Galilee which rejected the messenger of salvation. Many of earth’s populations have undoubtedly refused the truth and rebelled against the Light; but many more have never had the opportunity to look and believe on Christ, who died for us, who has become our Ransom, and of whom it has been said, “There is salvation in none other.” These things are too deep for us, and it well behooves us to apply ourselves to matters at hand, believing that God will choose His own
time and way for the interpretation of His counsel and the carrying out of His Plan.

**NOTICE.**

Do you want to go east this spring? The Brethren's Annual Council will be held in Lancaster county, Pa., in May. It is hoped that reduced rates can be secured at that time. To this end steps have been taken. The local councils of this county have appointed a committee to secure names of persons intending to go at that time, who shall report at Joint Council, March 9th and 10th. The committee are as follows: S. H. Bert, Moonlight, Kas.; J. M. Engle, Acme, Kas.; Joseph Brenneman, McPherson, Kas. If you are interested in this matter, please report promptly.

**CHURCH NEWS.**

**LOCAL CHURCH NEWS.**

**CHICAGO MISSION.**

Report for the month ending February 15, 1899 is as follows:

**CREDITS AND DONATIONS.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rent for Hall</td>
<td>$4.50</td>
</tr>
<tr>
<td>Peter Bert, Moonlight, Kas.</td>
<td>$5.00</td>
</tr>
<tr>
<td>L. Eisenhower, Kansas</td>
<td>$2.00</td>
</tr>
<tr>
<td>In His Name</td>
<td>$15.00</td>
</tr>
<tr>
<td>Benj. Herr, Ind.</td>
<td>$5.00</td>
</tr>
<tr>
<td>Sister Dampker, Chicago</td>
<td>$5.00</td>
</tr>
</tbody>
</table>

**Total** $42.19

**EXPENSES.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Groceries, etc.</td>
<td>$6.20</td>
</tr>
<tr>
<td>Coal</td>
<td>$4.00</td>
</tr>
<tr>
<td>Rent</td>
<td>$12.00</td>
</tr>
</tbody>
</table>

**Total** $22.20

**Balance on hand** $19.99

The harvest is great and the laborers are few; pray ye therefore the Lord that He may send forth laborers into His vineyard. We feel the need of more help. May the Lord impress the minds of His people that the time is short and what is to be done must be done quickly. Jesus will soon come.

Your Brother and Sister,

B. L. AND L. H. BRUBAKER.

6021 Peoria street, Englewood, Ill.

**THE EARTH IS THE LORD'S.**


Jesus said, "Take heed that ye do not your alms before men, to be seen of them." In this same chapter we are taught many important lessons besides the "giving of alms." How to pray; forgiving our brethren; about fasting; and where our treasures are to be laid up; no man can serve two masters; not to be over careful about worldly things; trusting in God's promises by seeking first the kingdom of God.

The question suggests itself. Are we obeying God in this? If we are, then we are wise according to the wisdom from above.

The gospel according to St. Luke gives an account of a parable of a certain rich man "whose ground brought forth plentifully," so much so that his barns were too small. Then the question arose with him what to do; and he said, "This will I do; I will pull down my barns and build greater; and there will I bestow all my fruits and my goods." Thus far he (the rich man) was all right, but the next verse is all wrong. "And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

Listen what God said to him: "Mournful; this night thy soul shall be required of thee; then shall those things be, which thou hast provided?" "So is he that layeth up treasures for himself on the earth and is not rich toward God."

Then followed the lesson about the lilies, how they grow; Solomon in all his glory, was not arrayed like one of them. "If God then so clothed the grass, which is today in the field and tomorrow is cast into the oven, how much more will he clothe you, O ye of little faith?"

Now if you wish to know more or the whole of what Jesus said to the people, read from Luke 11:29 and I will by and by, get to my subject. No doubt you with me have noticed the misapplication of this scripture.

Many are favored with much of this world's goods. Would it not be sad indeed if those earthly possessions would hinder anyone from laying up treasures in heaven? Jesus said that if we lay up treasures in heaven, thieves will not break through and steal; neither will moth nor rust hurt or disturb our treasures. They are perfectly safe.

It might not be out of place to make a correction along this line, which the writer has frequently heard expressed. "This, that, or the other brother has one or two farms, and some even more yet, and money besides. How they are laying up, treasures on earth; How wrong this is!" The writer said, Circumstances alter cases. And a more thoughtful one remarked that Abraham with many other patriarchs had large possessions, with God's approval. So it may be with those who have large possessions now. James 1:9, "Let the brother of low degree rejoice in that he is exalted; ver. 10, but the rich in that he is made low, because as the flower of the grass shall he pass away."

Paul in writing to Timothy says; "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition; for the love of money is the root of all evil."—1 Tim. 6:9 It was suggested to be more charitable with our expressions along this line.

Suppose none of the brethren and sisters and the good people had more earthly possessions than the Philadelphia brethren and sisters have, we would be a long while about getting a new house to worship in. All the brethren and sisters who have been at the mission will bear me out when I say that the House is entirely too small to accommodate one hundred S. S. scholars, besides teachers and visitors; and I think sometimes the number is over one hundred scholars. When the beautiful spring time comes it will no doubt get larger still.

It has been said (and thoughtfully too) that the Sabbath School is the nursery of the church. This is particularly true in places like the Mission in Philadelphia.

Older men and women are so accustomed to sinning that it does not bother them much, and those are the worst kind of sinners. May God through His Holy Spirit convict them that they might cry out like the jailor, What must we do to be saved? Will you pray for God's servants at this Mission?

I nearly forgot to say that the Mission is in need of a larger place—more room—and it is difficult, yes very difficult, to rent a larger place in the vicinity of the Mission. So it seems as though the only thing to do is to ask the Brethren and Sisters to help us build a new house. Will you come to our aid? We ought not to be so far in the rear of other churches in Philadelphia.

The writer was informed not long since that the M. E. church has about completed a house of worship in that part of the city which is to cost, when completed, thirty-five thousand dollars; and my informant said they are going to pay cash for it as soon as it is completed. This is the satisfactory part of it. Will you help us do likewise? The Philadelphia church will be satisfied with a house that would cost about one-fifth of the above amount, including a house for the brother who is expected to have charge of the work, as it is now carried on. The wishes of the Mission workers are to think as a whole for a plain, commodious house; and I am liberal enough to let the church suggest as to its size, as well also as are
the Mission workers. Of course due al­
allowance should be made for some increase in
the Sunday school as well as for other services,
especially for Love-feasts.
Brother Stover in his article on the above subject made it quite strong that
the earth and the fulness thereof is the Lord's. This was Job's experience; and he
could say, The Lord giveth, and the Lord taketh away; blessed be the name of the
Lord. In this direction we could make numerous citations, but let us turn to
Matt. 25 and take particular notice what
Jesus says when speaking about the last
judgment: "I was an hungered and ye gave me meat; I was thirsty and ye gave me
drink; I was a stranger and ye took me in."

Jesus continues to make a graphic display of what good to His
children and his people, we do it to Him.
The apostle says, We shall reap if we
faint not.—Gal. 6:9. If we are faithful,
this reaping time will be a blessed and
glorious time for the people of God.
May God help us all to sow for a prolific
harvest. Some are sowing with their
talent, some with their gold and silver,
some with their hands. One of the mis­
sion workers told me a short time ago
that they went to see the sick, (which
was a mother in a poor family, too poor to
pay some one to wash her, and had not been
washed for some days) and the expression
of the subject was, How good I feel; I
will never forget you sisters for your
kindness. This is one of many instances
I might cite you to around the Mission.

This is the kind of work Jesus refers to
when He said, Inasmuch as ye did it
unto one of these least of mine ye
did it unto me. Naked and ye clothed
me; I was in prison, and ye came
unto me. The Lord has much for His children to
do, the faithful ones, that they forget to
record. Therefore it may be said unto
them by the king, "Come ye blessed of my
Father." Then and then only are the 38,
39, and 40 vers. applicable to His children.
These acts of kindness do not require
much gold nor silver, but considerable
self-denial. Pardon me for wandering from my sub­
ject. The Philadelphia Church is in such great
need of a new House to worship in; and
because of this need we are persuaded that
the Lord wants us to have one. The writer does not only specify or call on the "Brethren in Christ," but all who
are willing to help God's cause advance and
prosper in Philadelphia.

In conclusion, will you permit me to
say that we believe a good, convenient,
plain, commodious House for the church of
Philadelphia would in many ways be
an advantage; as well as an noxion to the
Mastcr's cause. Will you come to our
aid in this work for the Master, in whose
name we make our appeal.

Gradyville, Pa.
D. B. Keeports

FROM THE FIELD.

REPORT FROM BRO. CRESS.

250 West 44th St. N. Y.

Dear Reader:—On the evening of Feb.
3, we held services in the Brethren's m. h.
at Fairland. Next day we came to
Palmyra. Here we had the privilege of
speaking to a large congregation in the
United Christian church. They are a
plain, spiritual people and gave a hearty
response to the truth. But here as else­
where the unclean tobacco user and carnal
lustful professor and the two-faced hypo­
crites were located and exposed their
filthiness and uncleanness of heart and
mind by assailing the truth. We are
praying that the eyes of many may be
opened and that the truth, finding
rootage, may make them free. On
Feb. 2, we came to Hummelstown. Sat­
urday evening. Sunday morning and ev­
ening, we addressed attentive gatherings
on the issues of life and the Mission
work. Here we met many dear friends
who are bright and burning lights for
God. But some are secretly fighting
progression and ridiculing missionary
movements. The Lord will reward
every man according to his work.
We believe that ignorance lies at the root of
much of this opposition.

Many do not know what God requires
of them, therefore they speak evil of
things that they understand not. But
after the light shines upon them, they
are without excuse to God.

Feb. 6, found us attending the Alliance
convention in Harrisburg. Surely our
hearts were stirred within us to see how
God is using these people in sending out
the Gospel into the regions beyond, where
Christ is not known. We met some dear
workers from foreign lands; one especial­
ly who gave three quarter's of an hour
talk on actual Mission work in the Congo
country. Surely those who enter dark
African have a life of danger and toil and
suffering for Christ, but they are under
the promise, "If we suffer with Him we
shall also reign with Him."

We then spent a week in the Messiah
Rescue Home. Surely it is a Bethel to
the weary, the wayfaring, the storm­
bound, and the pilgrim. We greatly ap­
preciate the kindness and hospitality
shown to our party by the leaders, Bro.
S. E. Brehm and Bro. Henry Garman,
and also by the workers and inmates of
the Home. This work is certainly of God
and merits the prayers and support of
the church.

The week was spent in boxing and
casing our effects and the many liberal
and valuable donations of goods which
the servants of God have committed to
us for transit. Later we may make a report of what we are taking with us, if
God so leads us.

While here, our beloved Elder Geo.
Weaver of Tabor, Iowa, arrived, enroute
for New York. He stopped on invitation
and preached a number of times in the Home.
When he left for other appointments,
the scene reminded us of Paul's
farewell at Ephesus. Many broke down
under the sorrow of the thought of never
meeting him again, and falling on his
neck they kissed him, while others wept
aloud because they would see his face no
more. He will meet us in New York and
sail with us to Africa, meanwhile he will
preach at different points in Lancaster
county.

The recent snow prevented us from
filling some of our appointments, as some
railroads were blocked for three or four
days and trains were unable to move.
However on Feb. 14 we came to Mont­
gomery Co., but snow banks have pre­
vented us from holding any meetings as
yet. We are just patiently waiting on God
and are walking in the Light. He keeps
us in perfect peace. Man proposes, but
God disposes—happy is that man whose
will is God's.

Yours till He comes,
G. C. AND SARA CRESS.
N. B. See report in Feb. 15 issue for our

MISSIONARY.

"The field is the world."—Matt. 13:88.
"Go ye into all the world and preach
the gospel to every creature."—Mark 16:15.
"For the Son of man is come to save
that which was lost."—Matt. 18:11.

THE GOOD WE DO.
The good we do with motives true
Will never quite be lost;
For somewhere in time's distant blue
We gain more than it cost.
And oft I think a strange surprise
Will meet us, as we gain
Some diadem that hidden lies,
From deeds we thought in vain.
Oh toiler in a weary land,
Work on with cheerful face;
And sow the seed with lavish hand,
With all the gentle grace
That marks a loving soul,
A soul of royal birth.
And golden harvests shall unfold
Your own bright blessed earth.—Sel.
FROM CALCUTTA, INDIA.


MY DEAR Brother and friends, greeting. Since my letter I have made a tour over a part of India, leaving Bombay today. The first place visited was Agra, a city noted for fine art in marble mosques. The "Taj" was built by the king in memory of his favorite wife at a cost of eight million rupees, and is considered by all travelers the finest workmanship on earth. It took twenty years to build it. Twenty-two thousand men were employed and their pay was a "scant living."

Next stop was Lucknow, a place where the English had a hard fight during the mutiny of 1857. Many holes are yet visible in the old buildings shot through with cannon balls. Another night's ride brought us to the city of Benares, near the central part of India, on the Ganges River. It is the great center of Hindoo worship.

After looking the city over for several days, we came to the conclusion that idol worship is here carried on to its highest point. I will only mention a few things that came under my notice, as some of them are too immoral to be put into public print; yet they call it worship.

The first place visited was the River Ganges, which the natives term a "sacred stream" or "holy water." Thousands of natives come many miles to bathe in that river, which the natives term a "sacred stream." They drink of the water and will not get sick. They also use it to baptize their idols in order to make them holy.

So they will keep away. If one would experience, but they are ignorant and blind; also deeply superstitious, which has been planted in them for centuries.

The next visit was Darjiling, a city in the Himalaya mountains. This is only seven miles from fifty to one hundred feet from the shore. A fair estimate is that ten thousand men and women bathe there daily. The Burning Ghats is also on the shores here where they worship monkeys. A small goat is slain every morning and the head offered to the idol Durga.

The next place is a garden where a man is worshiped. His name is Sri Swami Bhuskaram Saranti. The Hindoo in visiting him will fall down before him and kiss his feet the same as they do all the other idols. He wears no clothes. When white people come he will throw a koupon on to cover his nakedness, shakes hands with everybody, but takes no gifts whatever.

The "Durga Kund" or "Monkey Temple" is in another part of the city where they worship monkeys. A small goat is slain every morning and the head offered to the idol Durga.

The next visit was Darjiling, a city in the Himalaya mountains. This is only four days travel on pony from the Thibet county in China. From this place can be seen Mount Everest, the highest peak on earth. The day was clear and the peak was easily seen, one hundred and twenty miles distant, covered with snow. Had the privilege to wade in snow on Tiger Hill, an altitude of nine thousand feet.

From this place we returned to Calcutta and visited different temples and the River where the people bathe. In this city I saw a man sitting with his bare skin on a lot of polished nails which had been driven up through a board—probably several hundred of them. He was reading and saying his prayers, sitting on the nails for hours, probably almost whole days. Some would grease themselves and then rub ashes all over themselves, having their hair full of which some have a growth of about four feet long.

The depth of sin that comes through ignorance and idol-worship cannot be described by pen or told in words. Unless one can see for himself, then only can a person realize what idolatry is.

They are very zealous about their worship and I find in many of their curious arts they base many things on their experience, but they are ignorant and blind; also deeply superstitious, which has been planted in them for centuries.

There is one more idol they worship. The same is worshiped the world over. Here it is named "rupees, anna and pies." In the States it is "dollars and cents."

The Hindoo will go to the city of Benares, which they claim to be the holy city of India; and when there, all kinds of lies are told them by the priest to extract all the money from the poor innocent people. The poor people will bring a goat and to have its head cut off four annas is charged. The goat's head is given back to the one that brought it, the worshiper. When they leave the temple, a flower wreath is thrown, and if it goes over one head then he is to pay one rupee.

The priests are professional beggars, in the temples. When foreigners visit, they will beg of them to have some silver for their gods. All around the temples are crippled men and women begging; and they are in a most pitiful condition. Most of those temples look more like dirty slaughter-houses than like a house of worship.

I am now with our Dear Brethren David and Eber Zook. I found them well and happy in the Lord and busy in giving the Gospel to the lost in this large city. They have several open-air meetings each week; have a class of men, both native and foreigners, in an Indus-
Our journey lasted over six weeks. We had been on the water a few days over six months. During the past three years, there have been weeks and months of great spiritual blessing to the soul; in the meantime, realizing that it is one thing to be called of God, and another to be sent. "God moves in mysterious ways, His wonders to perform." So it seems he has opened the way step by step, moment by moment, up to the present time.

After he had spoken not only once, but thrice, yea even more, with the "eye of faith" we left home Oct. 6, '98, being confident of this very thing, "that he which hath begun a good work in you will perform it until the day of Jesus Christ." It can not be described, with pen, what joy and peace was in the heart the last evening spent with the loved ones at Abilene, Kans. It was the joy of His eternal glory, and the peace of God which passeth all understanding which always does follow after Jesus has the pre-eminence in all things. One of the many lessons He taught His own was and is at the present, that the "just shall live by faith."

A little testimony will be added here concerning the faithfulness of God in supplying all my needs. It may not be known by most of the readers that the Society I am in co-operation with, viz: the Christian Missionary Alliance, do not furnish the needs for sending a missionary out, nor their support for the first year. They have adopted this plan so that the missionaries will learn to trust the Lord for their support. When we left our home there was but one-third of the needed amount supplied, with Phil. 4:18. By the time we arrived in New York all needs were supplied. This is just like our Lord: "Now to Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us." Hallelujah!

At New York we were joined by a party of five ladies, making seven in all, who bade farewell to American shores and embarked the vessel to India. The voyage, being a long and rough one it gave an opportunity for us to be seasick. All were thus affected, some of us being sick most of the way. As we watched the tide come and go, we were made to "Rejoice evermore" for the abiding Word that we receive the truth and can to help hasten the coming of our Lord. "Surely, I come quickly, Amen, even so, come Lord Jesus."

Yours in the fellowship of the Gospel,
J. K. FORNEY.

DOOR OF HOPE MISSION.
FORT WORTH, TEXAS.

EDITOR of the Evangelical Visitor:
If you will give space in your paper, I will give a short account of our labor as mission workers.
I was converted 11 years ago the first of February 1898. I sought the Lord for the blessing of sanctification and obtained it as a definite work of grace. Glory to God! I had not lost my justification either. Praise His dear Name! I got the experience the 12th day after the Lord pardoned my sins.
I was 24 years old and went right to work to get my neighbors saved; and have been running for lost souls ever since.
Six years ago I came from Ardmore, Ind. Territory, and opened the Door of
Hope Mission in this city, and the Lord has used me as a vessel to sow the seed of the Word to poor souls lost in sin. I give glory to him for saving me and has used me as a vessel to sow the seed of Hope Mission in this city, and the Lord found shelter and 7,000 meals have been given to the hungry; 27 fallen girls have been rescued.

I can read for Him. The first verse I can read was in the 34th Psalm. Praise His dear name! Well, I got a copy of your paper from Bro. Kern of Kansas; and after reading it the Lord led me to give an account of our work for you and your readers. The record of this Mission is that 700 have been converted and sanctified; on cold, stormy nights 30,000 men and boys have found shelter and 7,000 meals have been given to the hungry; 27 fallen girls have been rescued.

I am now 65 years old and weave carpets to pay rents. I get a pension of six dollars a month and give everything I make to the work. I have never received a salary for my labors. I do all I can for the hungry. The Lord answers prayers. Praise His dear name for it! In order to pay my rent I have lived on crackers and cold water for weeks at a time.

In conclusion I will say that there is one Mission in Fort Worth for all true Holiness preachers to come to. We can only say many thanks to Bro. Kern and wife for their donations to the work while they were here. And to any who may read this, if you have any of the Lord’s money and want to help us rescue the lost in this city it will be used to the glory of God.

From your Brother in Christ, saved and sanctified; so is also my wife. And their is no one more given up to God. Our life is all for Him.

S. WILEY AND WIFE.

OUR TIMES.

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

"The Future War."—A remarkable book has appeared in Russia, of six volumes and a supplement. It is devoted to a scientific discussion of the armies and navies of Europe. The fact of importance for us is this, that it discusses the whole subject from the standpoint of a general conflict of all the powers, and assumes that such a conflict is coming. This is very significant. The discussion is very exhaustive, statistics are accurate, and the writer or editor develops the astonishing fact that the European nations are raising, equipping, training and supporting, at enormous expense, vastly larger bodies of troops than can ever be utilized in battle. It is said that it was this book that opened the eyes of Count Nobilis and led to the peace manifesto.

Another primary assumption of this encyclopedia on "the coming war," is that war is "anachronism, perpetrated only by passion and ignorance." Well, it is through war, "the future war," that we are to come to a time when war shall be no more,—"when the King comes in."—Ec.

Baruch Brandt, a prominent Russian Jew, has been appointed to a post in the Russian ministry of finance. It is remarkable that a Jew should have received an appointment in the Russian civil service, and it is all the more noteworthy as Mr. Brandt is known as a strict Jew, a good Hebraist, and an active Zionist.

MARRIED.

METZKER-STONER.—Married, at the residence of J. K. Loyd, February 15, 1899, in Martinsburg, Pa., Mr. Harry K. Metzker, of Martinsburg, Pa., to Miss Sarah E. Stoner, of near Martinsburg, Pa.

HERSHEY.—Died, at Mount Joy, Pa., Jan. 26, 1899, Francis Hershey, aged 66 years, 5 months and 10 days. Deceased was in usual health, attending to his daily duties, when he was fatally stricken down in the evening, never returning to consciousness; but, however, lingered until the morning. His death cast a gloom over the whole community, owing to its suddenness and the thought of not being prepared for the change. He leaves a sorrowing wife, two children (both married) and a host of friends and neighbors to mourn their loss. Services held at the Reformed Mennonite church in Mount Joy, conducted by Rev. Hershey, Interment in Mount Joy cemetery. Text, Mark 13:33.

DOUGHERTY.—Died, in Florin, Pa., Jan. 27, 1899, at the residence of her son-in-law, Tobias Geiger, Elizabeth Dougherty, aged 88 years, 11 months and 18 days. Deceased was born and raised in this neighborhood, but during the last thirty years made her home in Ohio, only the past summer returning to this place. She was possessed with all her reasoning faculties and was in excellent health until shortly before her death, which was incident to old age. She was a faithful member of the U. B. church. Services held at the U. B. church in Florin, conducted by Revs. Salt and Longenecker. Interment made in the Florin cemetery. Text, Gen. 50:28.

STAUB.—Philip B. Staub was born in Lancaster county, Pa., Sept. 26, 1821. He was a son of Barney and Hannah Staub, the eldest of a family of eight children. He was educated in fair standing in public schools, and united in marriage with Margaret Driver of York county, Pa., Nov. 18, 1847, living with his faithful and devoted companion for over half a century. To this union were born six children—three sons and three daughters—of which two sons have preceded the father to the grave. He leaves a sorrowing wife, 1 son, 3 daughters, 8 grand-children, 1 great-grand-child, and a host of friends. He moved to Ohio with his family in the spring of 1891, locating at Covington, Ohio, and has resided ever since in Miami county. He united with the Brethren in Christ in 1866, and has been a faithful and consistent member until his death at his late residence in Pleasant Hill, O., Feb. 9, 1899. Aged 77 years, 4 months and 12 days. The funeral service was conducted by Eld. J. B. Wingert and M. S. White. Text, Rev. 14:13.

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