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H.N. Engle

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
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.

VOLUME XII. ABILENE, KANSAS, MARCH 1, 1899. NUMBER 5

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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 excessively heated furnace and it proves itself to be devoid of all sensation; turn to 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 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 Laurel bright.

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! I he Lord is near;
He joy and comfort brings;
He ransom’d us—redeemed us;
Let us with triumph sing.

Singing, always singing.

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

Praying, ever praying.

Gormley, Oct.

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 multi-
tudes 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 com-
passion 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 concourse 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
aching void impelled the pedes-
trians 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 re-
spective homes, the continued feel-
ing of disquietude and unrest evi-
dently proved that earthly things
are vanity, yea, vanity and vexation
of spirit.

But amid the turmoils and dis-
tracting 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 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 look-
ing 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
they 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 noon-
day: 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 sing-
ing, 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 sigh-
ing 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 satis-
fied. “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,

G. C. CRESS.

For the Evangelical Visitor.

GRACIOUS WORDS.

“The words of a wise man’s mouth are
gracious.”—Eccl. 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 to-
ward the mark.”—Ver. 14.

As a rule, words are the exponents
of the heart. “Out of the abundance
of the heart, the mouth speaketh.”
—J. B. H. 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 syna-
gogue, 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
our example and let us look through that sermon from beginning to end. Nay; let us look through His entire last "will and testament," and where do we find any such terms as, God's Bomb-shells; Gatling Guns; Iron Clads; The Artillery of Heaven, etc. Where can we justify any part of such things? Yet in all seriousness we must confess seeing the professed followers of the meek and lowly Lamb of God using these terms from time to time, claiming to illustrate Redemption's Story.

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 any part of the law of love and grace?—Rom. 6:14. Under the New Testament. Now read again.—Matt. 5:38-42. Down it goes, never to rise again.

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 sweat 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 vain and idle thought And every word I say?" "Thou awful Judge of quick and dead, Thy watchful power bestow. So shall I to my ways take heed, 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 exerts 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-resistant 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 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,

GOD. This is the autograph of Deity.

Jesus. Living epistles in which we are named after Christ, and as we travel around the world we see that the members of 

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, duplcatives of Jesus. Living epistles in which men and angels and devils read the autograph of Deity.

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.

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 to the 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 all the churches 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. 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 conmore abundant (John 10:10) and filled me with burning love for souls. It is such a pleasure to help others into the Kingdom.

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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 assurance in my soul!
On the stormy sea, He speaks peace to me,
And the billows cease to roll."

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 leadings, 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, 1890 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.

Evangelical Visitor.

HOLY GHOST AND FIRE.

"And there appeared unto them cloven tongues like as of fire.—Acts 2:3.

NOT fire, but like as of fire.

"And they were all filled with the Holy Ghost;" this is the important thing about the occurrence. To be "filled with the Holy Ghost" means, in other words, to be "baptized with the Holy Ghost and fire."

What! be baptized with fire? No, not with "fire," for fire is no part of the Trinity or divine God-head; but with "the Holy Ghost," which is "the zealous spirit of God."

Therefore he who is baptized with the Holy Ghost has in possession a very zealous spirit which is "like as of fire," of a burning and active nature; in short, a lively spirit alive unto good works.

Concerning the "zealous spirit" I refer to Isa. 5:14, "All the people that know the Word." But there is a point here that must be noticed. The zeal of the Lord is called "zealous spirit;" "zeal;" and "flame of fire;" and this is called "the zealous spirit of God." Therefore 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.

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Evangelical Visitor.

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 hurt, and lacking faith, I agreed to undergo an operation, which affected 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.

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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 by 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 the 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 of trust and obeisance—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 grasp 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.
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 sands. Even bolts and bars, we are gathered at his call by the thousands. Even bolts and bars, we are gathered at his call by the thousands. Even bolts and bars, we are gathered at his call by the thousands. Even bolts and bars, we are gathered at his call by the thousands.

Under the preaching of a boy Named Nicolas, collected twenty thousandGerman boys, the Pope was either a very bad, or a very foolish, takes possession of people, it will be acted out. It is a sad commentary on human nature.

With all the light we have from God’s Word and with the bright light of human reason, how helpless we are under these peculiar influences. Let us not think that because we have received ideas like those here referred to that we have outgrown them. Far from it. We have risen above those of the low order so common in the thirteenth century. But others prevail, and for the time we glory in them as special evidences of the Holy Spirit’s presence and power in the churches.

—Church Advocate.

SUCH GIFTS AND GIVERS AS GOD LOVES.

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 Ooldooville, 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 noiseless 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, in Ceylon, owe the opportunity of educating one who has proved so lovely and consistent a native convert as we have ever had. She is exceptionally interesting, 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-

ous. You used to pause at this point and ex­

se that good woman die in the poor-house?" 

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 inci-

dents, as a crowning triumph, the story of Louisa Osborne and Maria Peabody. The disinterested devo­
tion, self-sacrifice, and implicit faith and zeal of the Christian giver in favored America, has been develop­
ed, matured, and well nigh eclipsed by her faithful portego 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 ex­
claimed, "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 pro­
nounced 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, ex­
claiming 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, trem­
bbling 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 breth­
ren bore him to his honored grave. The humble handmaiden of the Lord labored on a while, and ended her falling 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.

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 to­
morrow'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 war­
fare, 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 de­
pended on; a real belief that what God says in the Bible is all true, and that every doctrine contrary to this is false, whoever may say it. 

There must be a real belief that all God's words are to be received, how­
ever 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 Pe­
ter 1:1—J. C. Ryle. 

STRANGERS AND PILGRIMS. 

THAT is what we are, holy breth­
ren! 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 on 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. Imm­
unities and favors are not for us. Our strangership is known by our speech, dress, methods of business, aims, deportment and altar-wor­
ship. 

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 stop­
ing 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. Peo­
ple 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 provision 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.

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," 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 fellows," whose duty it is to say what people want said, to seek popular applause, to be praised and patted. Indeed! It is as much the duty of "little" preachers to speak the truth fearlessly as God gives it to them, as it is that of "great" 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 reprobate—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 Judah. The Spanish Inquisition, too, gets frightful knocks, and there is much eloquent exhortation to preach the Gospel in the interior 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 serenity 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 while the child is yet very young, after which no persuasions can influence that child to change its ideas of religion. The mind of the child is so void as a piece of blank paper; that mind must be filled, yes, impressed, by good or bad. It must be trained for the one or the other. If the parents and guardians of the child will interest themselves and see to it that the child is timely and properly trained in its youth, that the eternal principles of goodness, justice, obedience, and all the becoming manners of a pure, earnest, faithful and kind person should be possessed, they will be saved many, many heart-aches and the child much trouble in after-life. But the training must begin very, very early, and in the years of manhood and womanhood the great advantage of early training will be clearly demonstrated. Out of little acorns large oaks grow; so out of such little well trained character great and mighty lives come. They are the little things that bring happiness or desolation.

On the other hand, if we do not exert ourselves to make the first impression or fill the mind with wholesome principles, the devil will take the opportunity and write mischief of all kind, such as Sunday desecration, immoral habits, and social degeneration, until the whole being is wrecked morally, socially, intellectually and religiously for time and eternity. And all because the poor, helpless child was not given the advantage of an early training.

The wise man, Solomon, says 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, ripen 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
kind of honest work, simply because they have missed early training. If they cannot at once be placed in the kind of a position they desire or in a high position, they refuse humble ones and thus they rust out their lives and live on the support earned youug men and once beautiful young ing. There are to be seen every day cause they have not had early train­

a high position, they refuse humble

they cannot at once be placed in the

battles and when cold tie over their should­

of them gather plants and roots for food. They also catch grasshoppers and locusts

of them, they take a clay like mud and

And then he farther takes note, observing the little encouragement these women have and oft times nothing to cheer them. So he writes on, saying:

"It was not with cannon ball or shot,

rom the bark of a tree and it is ready to

From the mouth of wonderful men."

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;

So there is the battlefield."

Then it seems that he becomes pathetic and says:

"No song to cheer them on their way,

But oh, these battles, they last so long.

From babyhood 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. Georgiana Hall in S. W. C. Advocate.

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.

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—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

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ions relating thereto should be addressed.

—Ed.]

MATOPPO HILLS, SOUTH AFRICA.

BULAWAYO, JAN., 2. 1899.
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?

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,

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 no! 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 3:9, 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 He in us. In verse 2 He tells us how we become able to bear more fruit by allowing Him to purge us. Oh brother, sister, do you allow Him to purge you that you may bear more fruit. I do praise God that I have at least learned to see and also tasted how that one may bring forth fruit in abundance.

It is not by being on the Mt. of Transfiguration and see Jesus transfigured with a shining face as the sun, and hearing Moses and Elias talking with Him which fascinated Peter so much and overjoyed him to such an extent that he thought they ought to stay right there to build three tabernacles and enjoy themselves, that brings the most fruit; but it is a going down to Gethsemane, with Christ, and there pour out your soul with agonizing prayer, as Jesus did, for the sins of this wicked world.

Next comes the greatest requirement of all, which is to go up with Jesus to Cavalry's brow and there learn to suffer with Him. Brother, sister, what have you suffered for Christ? In I Peter 5:10 we read that we only become perfect after we have suffered awhile.

Oh, dear reader, think of Christ, how he bore the crown of thorns, till the blood trickled down His hallowed brow; and then the haptisms and revelations were inflicted by driving nails through those innocent hands and feet. All these things Jesus bore and endured such contradiction of sinners so that He might be glorified and that we might be grafted in Him, the "True Vine," and bear much fruit.

Oh, dear brother, sister, it is not so much the haptisms and revelations, although they have their proper place, that bring the greatest joy and happiness, as it is the persecutions, trials and severe sufferings that Christ would have us undergo.

Dear young people and older ones search the Scriptures and study the great subject of Suffering, which is nothing short of "the more excellent way."

Well bless God and glory to Jesus! This is the way that we can bear the most "Good Fruit."

Yours for the sufferings of Christ,

J. O. LEHMAN.

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

HARRISBURG, Pa.

PLOW DEEP.

Plow deep!

Sow not thy precious seeds among the thorns uprooted weeds, or thou shalt weep.

And find thy crops all choked and dead and not but thares and tares instead.

Then plow down deep.

The promise ringing in thy ears, That those who sow their seeds in tears

In joy shall reap. —S. F. 

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

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

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2. The date on the printed label will show to subscribers when their subscription expires.
3. 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.
4. 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.

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2. Communications without the author’s name will receive no recognition.
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Abilene, Kansas, March 1, 1899.

ADDRESSES OF MISSIONARIES.
Eld. Jesse Engle
Mrs. Elizabeth Engle
Miss H. Frances David
Miss Alice Heise

Matopoo Mission
Bulawayo
Matabeleland
South Africa

Miss Barbara Hershey, Johannesburg, South Africa.

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

J. I. Long, 48 C. bluff, Yokohama, Japan.

Miss Addie Martin, Pearl Harbor, Hawaii.

Miss Cress, Z. Cress, Geo. Weaver, L. A. Swanson, Isaac Lebrman, and Martin Long. These workers. It includes a.m., p.m., 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 all we have 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 includes 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 feelings 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 reporting Church News and giving personal experience, our discriminating faculty might be much relieved by exercise of unsullied 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 cannot add even an iota of power to the truth of God by a vain display of words or uncease 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 sent us that reports under "Church 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 reporting, but, 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. We are 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 foreordained certain conditions through which is held the prize—of a resurrection of the little flock who hold in view the Deliverer, Savior and King. Mankind may be divided into four classes. First, those who have an opportunity to look on the Christ, who died for them, and either reject or accept Him as their Deliever, Savior and King. Mankind has for ages been permitted to see the Christ, who died for them; but 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 message of salvation. Many of earth's populace 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 Ransomed, 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 Breneman, McPherson, Kas. If you are interested in the 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.**

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<tr>
<td>I. Eisenhower, Kas.</td>
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<tr>
<td>In His Name</td>
<td>$15.00</td>
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<tr>
<td>Benj. Herr, Ind.</td>
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<td>Sister Dampker, Chicago</td>
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**EXPENSES.**

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**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. HUBBARD,
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: “Thou fool: 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 the least. “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 and fifty people, 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 thankfully 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 I 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 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 that in doing 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. 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;" Thea 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 subject. The Philadelphia Church is in 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 to 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 noxnon to the Master'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. KEENPORTS.

FROM THE FIELD.

REPORT FROM BRO. CRESS.

250 WEST 4TH ST. N. Y.

Dear Reader:—On the evening of Feb. 2, 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 elsewhere, where the unclean tobacco user and carnal lustful professor and the two-faced hypocrites 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 root and profession, may make them free. On Feb. 2, we came to Hummelstown. Saturday evening. Sunday morning and evening, 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 purity of life 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 especially who gave three quarter's of an hour talk on actual Mission work in the Congo country. Surely those who enter dark Africa 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 appreciate 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 Montgomery Co., but snow banks have prevented 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.


MISSIONARY.

"The field is the world."—Matt. 18:18.

"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.
MY DEAR Brother and friends, greeting. Since my letter I have made a tour over a part of India, leaving Bombay Jan. 2. 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 those waters and have their sins washed away. They drink of the water and carry some away in vessels for hundreds of miles to use for sacred purposes, claiming that if one drinks the water he will not get sick. They also use it to baptize. The priests are professional beggars, 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.

Next stop was Darjuling, a city in the mountains of nine thousand feet. Had the privilege to see 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 fall of which some have a growth of about four feet long.

The depth of sin that comes through ignorance and idol-worship can not 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 worshipped the world over. Here it is named "ruppes, anna and pais." 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-

FROM CALCUTTA, INDIA.

H. N. Engle—JAN. 19, 1899.

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 those waters and have their sins washed away. They drink of the water and carry some away in vessels for hundreds of miles to use for sacred purposes, claiming that if one drinks the water he will not get sick. They also use it to baptize. The priests are professional beggars, 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.

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 those waters and have their sins washed away. They drink of the water and carry some away in vessels for hundreds of miles to use for sacred purposes, claiming that if one drinks the water he will not get sick. They also use it to baptize. The priests are professional beggars, 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.

Next stop was Darjuling, a city in the mountains of nine thousand feet. Had the privilege to see 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 fall of which some have a growth of about four feet long.

The depth of sin that comes through ignorance and idol-worship can not 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 worshipped the world over. Here it is named "ruppes, anna and pais." 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-


FEOM THE PLAINS OF INDIA.

AMRAOIT, BERAR, INDIA, JAN. 12, '99.

EARLY beloved in the Lord: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior. It is with deep joy of the Lord in my soul that I write these lines "to the called, you that love the Lord," to the called, "the one thing that ye need not face at home." Not Long after this He spake the great question, "Lord what wilt thou have me to do?" Will you not ask Him on your knees what Jno. 3:16; Rom. 12:1; Phil. 4:19; Matt. 28:18-20 means? Eternity 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! Naturally speaking it did not feel very good; but it is only in believing His Word that we receive the truth and comprehend the reality of the same.

Our journey lasted over six weeks. We had been on the water a few days over six weeks and were delayed one week in England. At that place we learned some lessons in trusting Him for guidance, realizing more fully that "Man's extremity is God's opportunity." We were enabled to do justice to the work. Time being so impossible to do so and at the same time observe the tide come and go, we were made to "Rejoice evermore" for the abiding grace of God.

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 began 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 cooperation 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. 4:19. 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 seastic. 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 Christ who had taken up his abode in our hearts forever. How blessedly He has said, "All things work together for good to them that love the Lord," to the called ones. This was one of the all things. Naturally speaking it did not feel very good; but it is only in believing His Word that we receive the truth and comprehend the reality of the same.

Our journey lasted over six weeks. We had been on the water a few days over five weeks and were delayed one week in England. At that place we learned some lessons in trusting Him for guidance, realizing more fully that "Man's extremity is God's opportunity." As we neared India's shores, our hearts were lifted to the Eternal God who was our refuge, during the storm, and whose everlasting arms were underneath us, in prayer and praise. Our hearts were filled all the more with Himself when we stepped for the first time on India's soil —the land of our adoption. As we stepped, He gave these words: 'Every place that the sole of your foot shall tread upon that have I given unto you,' We were welcomed by warm and loving hearts to the Benachah Home. After spending almost a week here, we were sent to our Station for a little while, the place where we are at this writing, Amraoit, a city north-east of Bombay. At Bhopay our party was divided and sent to different places.

Shortly after arriving here we took up the Marathi language, so our time is all given to study. It requires the time of two years to become efficient in this language, it being one of the most difficult of all languages. In the mean time it requires not only diligent study, but faith, courage, patience and perseverance to get the same.

There are many difficulties we meet with here that you need not face at home. Our Faith is in Him who has called and sent us, believing nothing is too hard for our Lord, for he is greater than all our circumstances. Will you, who are holding the ropes at the other end be faithful in the ministry of prayer in behalf of those who have "plunged beneath the wave," that we may not shrink nor falter, but that His purpose may be carried out in and through us and many precious souls be saved. May each one ask the question, "Lord what wilt thou have me to do?" Will you not ask Him on your knees what Jno. 3:16; Rom. 12:3; Mark 16:15; Matt. 28:18-20 means?

Let us with heart and mind do all we 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.

FROM THE PLAINS OF INDIA.

Six years ago I came from Ardmore, Ind. Territory, and opened the Door of Hope Mission.

FORT WORTH, TEXAS.

EDITORS 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 1899. 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 holy 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 using me. I am unlearned; but you know God will take the simple to lead the wise. Praise God!

When I got saved I could not read good enough to read the Bible. But now I can read for Him. The first verse I learned 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 lost souls. The Lord answers prayers. Praise His dear name for it.

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 Nicholas and led to the peace manifesto. Another primary assumption of this encyclopaedia 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."—Ex.

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 Hebrewist, 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 26 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 Rev. 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 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 1885, and has been a faithful and consistent member until his death at his late residence in Pleasant Hill, O., Feb. 8, 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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