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."—PSL. 20:7.

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BARRIERS TO TRUE LIBERTY.

M A N S inherent tendency is to drag downward; God’s purpose lifts upward. Ignorance may be bliss; but knowledge certainly is power. Science may be fraught with sophistry; yet the Bible embodies a plan of reasoning that is right. Both scepticism and superstition must give place when God’s Word is allowed its proper sphere—the place of honor.

But the spirit of the Word is frequently set aside by an ironclad purpose to vindicate “verbal inspiration.” Men’s interpretations are often made in such a way that they hide God’s thoughts. Persons who live in open rebellion against righteousness often pose themselves as being capable of divining God’s sayings.

God’s truths come to us by degrees. The “fall” has placed us on too low a plane to grasp God’s purposes by a single effort, or span the dividing chasm at one stride. Barriers there are which must needs be set aside, and mountains which faith alone can remove, ere we are placed on comprehending ground. To perceive and comprehend the truth is to be made possessor of the power which attends the “knowledge of God.”

Few persons there are indeed who will persist in doing wrong when they once comprehend the benefits and blessedness of doing right, and learn to know of the provision made to liberate men from the grasp of, and bondage to, error. But that vaunted octopus, Prejudice, is probably the most depressing element met with—a man’s upward efforts; and it manifests itself in so many different ways.

A soul may be very zealous and have attained to a considerable degree of piety; but a heart filled with prejudice can never “take in” the scope of God’s love and power, and justice. The entrenchment is too strong and the fortification too high to be surmounted by human effort. It must be undermined, razed to the ground, annihilated, ere the unsearchable riches of Christian liberty can be seen, or a foretaste of “perfect love” enjoyed. It must be completely vacated ere the soul is permitted to see Him as He is. It has no place on resurrection ground—neither positive nor prospective.

Prejudice has a strong hold on society. It is a positive and constant menace in politics, science and sociology. But nowhere does it interfere with the ideal of Jesus—Unity—more than in the realm of religion. Our beliefs are often so perfectly welded together by inherent and surrounding influence, and the soder of prejudice has been so effectually applied, that often no amount of reason or truth, however effectually presented, seems able to set us on an unbiased basis.

The Grace of God is sufficient for these things; the same spirit which “loves my neighbor as myself” does surmount the barricade; the “Light of the World” dispenses this emmissary of darkness; the “Prince of Peace” shatters the weld, no matter how perfectly the forge and furnace have united in making effectual their work; the power which attends the knowledge and comprehension of God must loose the grasp of this agency of the realm of darkness. And it does do it (glory to His name!) for the soul who yields his life (being) in an undivided consecration to his Maker. The “old things” must pass away—in a positive sense—ere the new order of things finds a place. Friends, society, church, doctrine, hopes—all these things must vanish, into less even than thin air, in prospect of the glorious hope held out for those who yield all to enter into the unity of our God.

An apparent zeal for right and truth dare not be made the coverlet for error. No matter how sweet a morsel error has been to us, the Word of God through the “spirit of the letter” must constitute the foundation stone in every building of God’s structure. Our faith and hope must rest, not on man, but in God.

It is seemingly a difficult lesson for some persons to learn, namely that zeal is not salvation.
If all my years were summer, could I know
What my Lord means by His "Made white as snow?"
If all my days were sunny, could I say
"In His fair land He wipes all tears away?"
If I were never weary, could I keep
Close to my heart, "He gives His loved sheep?"
Were no graves mine, might I not come to see
The life eternal but a baseless dream?
My winter, yet my tears, my weariness,
Even my graves, May be His way to bless.
I call them ills, yet that can surely be
Nothing but good that shows His Lord to me.

"THEY GLORIFIED GOD IN ME.
Galatians 1:24.
Am I living at all like Jesus, while hearing
the precious name
Of the One who died that I might live—am I bringing Him praise or shame?
Am I living each day like Jesus, am I treading
the paths He trod:
Of patience and self-denial, of obedience unto God?
There are those who're looking upon me, and
reading every day,
As they will not read God's holy Book, not—
thing what I do and say.
And while looking thus upon me, with the
critics' eye to see
If I follow my blessed Master, do they glorify God in me?
Do I show in my daily living any likeness unto Him?
Is th' Savior's beautiful image effaced at all or grown dim?
Has the light that I caught from His glory,
to reflect on those who see,
 Been obscured by the clouds between us—do they glorify God in me?
Ah, Lord! I own it with sorrow, that I do not
live like Thee;
So holy, so good, so gentle, from all sin and blemish free;
But my heart goes out with longing, I am
wanting all to know
The beautiful life of Jesus some better from what I show.
May they see there's power in Jesus to transform a sinner's life;
To bring joy, and peace, and blessing, where I
before was only strife;
As I gaze at Th' blessed image, and Thy
beauty daily see,
May I grow more like thee, Savior, so they
glorify God in me. — The Guide.
Yet what did Christ tell them?—
John 6:27.

The pilgrim's reward will depend entirely upon his Christian love, (not human love) and not upon his keeping commandments.

J. MYERS BOSLER.

For the Evangelical Visitor.

FIRE BAPTISM.

"He Shall Baptize You With the Holy Ghost And With Fire."

THIS is a basic quotation for a doctrine which is designated as the baptism of fire. It is claimed that this baptism of fire is a definite experience beyond and higher than the baptism of the Holy Spirit, administered to us by Jesus Christ.

John, the Baptist, simply repeated in substance the prophecy of Joel, "And it shall come to pass, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, etc."

Jesus also refers to the same prophecy in John 7:38,39, and speaks of it as water.

FULFILLMENT INTERPRETS.

To fully understand these prophecies we turn to their fulfillment. The first time this prophecy was fulfilled was on the day of Pentecost. In Acts 2:1-3 it is said: "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues of parted tongues, distributed among them like as of fire; and it sat on each of them."

Then in verse 4,—"And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance."

Now this is the literal fulfillment of the prophecy of John the Baptist, of Joel the Prophet, and of Jesus Christ.

Those who advocate fire baptism contend that because John the Baptist mentions the baptism of the Holy Spirit, and then "with fire" that there are two baptisms and that the baptism of fire follows, goes beyond, and is higher or deeper than the baptism of the Holy Spirit. The fulfillment does away with this theory so completely that any child can detect its incredibility. Let us analyze the fulfillment: 1. They heard a mighty sound and it filled the house; 2. There appeared cloven tongues like as of fire; 3. And it sat on each of them; 4. They were all filled with the Holy Ghost; 5. And began to speak as the Spirit gave them utterance. Luke certainly was careful in recording this fact, because it was the beginning of a new dispensation, and the most important occurrence in the history of the Christian church.

We notice in the fulfillment that "tongues like as of fire" appeared and sat on each of them first; and then they were all filled with the Holy Spirit and spake as the Spirit gave them utterance. I ask this question: Which was the greater, the "cloven tongues like as of fire," or, "the Spirit which gave them utterance?" "Ye shall have power after that the Holy Ghost is come upon you."

All this was one anointing, and we must believe it all occurred in a moment of time; to separate the fulfillment of this prophecy and make two distinct, definite works of it, and claiming that the baptism of fire follows, goes beyond, and is higher or deeper than the baptism of the Holy Spirit, is misconstruing the Scriptures, and is a delusion.

To clinch the fact that this was a complete fulfillment of the prophecy of Joel, alluded to by John the Baptist, and Jesus Himself, Peter said: "This is that which was spoken of by Joel the Prophet;" and then gave the quotation.—Acts 2:17.

"Tongues like as of fire," as every other gift of the Holy Spirit, is subservient to the Spirit. Don't fail to read in this connection, Rom. 12 and 1 Cor. 12. Both of these chapters treat on the gifts of the Spirit. Every one who receives the baptism of the Holy Spirit has at least one gift—(sanctified talent.)

In general, the number of gifts depends on ability; and ability is the competency to employ. If we are faithful in employing our gifts, He may, and undoubtedly will, entrust us with additional gifts. If we are unfaithful He will take away even that which we have and give to him who has more. It pays to be active, careful and vigilant. "Occupy till I come" is the command.

FIRE AND WATER BOTH FIGURATIVE OF THE SPIRIT.

What is the nature of fire? It consumes, penetrates, purifies, heats and illuminates. Is not that the nature of the Holy Spirit? Certainly. Hear Isa. 4:4, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Also, Mal. 3:2, "He is like a refiner's fire."

What is the nature of water? It purifies, refreshes, invigorates, is transparent and almost incompressible. Let us read Isa. 44:3,4, "I will pour water on him that is thirsty, and floods upon dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses." Also, Isa. 41:18, "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Jesus said: "The water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14; 7:37,38.

FIRE IS put for the Spirit and grace of Christ in its purifying operation.—Isa. 31:9; Zech. 13:9; Mal. 3:2. WATER is put for the influence and operation of the Holy Spirit.—Isa. 35:6,7; Jno. 4:10,14; 7:37,38.

To insist on an experience of water is just as consistent as to insist on an experience of fire—both words being used in the same figurative sense. O, consistency, thou art a jewel! We dare not minify the baptism of the Holy Spirit. We certainly do when we teach that the baptism of fire is beyond, and higher or deeper than that of the Holy Spirit.

When the Word is called for, it is generally said: Seek the experience. To seek an experience that the Word does not assure is fallacious, and leads to confusion, infidelity and fanaticism. May God keep us
all from such erroneous doctrines. We dare not displace the plain Word of God for our revelations or experiences. Whenever our revelations or experiences conflict with God's written Word, we may know that they are not of God. And when we seek for revelations contrary to God's Word, the devil can give them. God allows him (the devil) to do so because we persist too long against his (God's) will, and then the light that is in us becomes darkened.

About a year ago a sister professor came into our Mission and said that God told her to bare her head when she came into His sanctuary to worship, which is contradictory to Paul's teaching. Soon she came with a message that she claimed was God-given, saying that we were all wrong, and pronounced woe upon us. After meeting I privately asked a reason for such a denunciation, saying that if we are in error in anything we desire to know it. She replied by saying that God did not tell her why we should have the message delivered, but only gave her the message. I told her that she must be mistaken; for if God would have given her a message of that kind He certainly would have pointed out our error, and have given us a remedy. She had broken up one Mission, and asserted that she intended to break up ours. She repeated the message a number of times and would not refrain after being admonished privately and kindly. She became a barrier to the work. The congregation excused her by vote from testifying unless she would change the tenor of her testimony. Shortly after that she said God told her to join the Presbyterian church, which she did. I simply give this as an illustration of false convictions and impressions.

God is blamed for a great many things He is not guilty of. The devil can give us impressions and convictions. If there ever was a time that required careful Bible study it is now. Joseph Smith claimed divine revelation and thus instituted polygamy. Many got convictions that it was of the Lord. Do you think it was? You will say, No. How do you know that it is not of God? Answer: Because it does not agree with the Gospel of Christ. “Prove all things, hold fast that which is good.”

When we are baptized with the Holy Spirit we will be very humble, separate from sinners, gentle, kind, easy to be entreated, meek, temperate, full of love, joy, peace, not self-willed, not abusive, not self-righteous, not self-exultant, not disrespecting the bishops and elders who are appointed by the Holy Ghost to watch over the flock, not given to sarcasm and exaggeration, not denouncing everybody who does not testify to the baptism of fire as a definite work following the baptism of the Spirit.

When we are anointed with the Spirit we will love each other more intensely than ever before, with a pure love, and will not advocate dissension, nor proselytism, nor discord among brethren. Study the high-priestly prayer of Jesus.—Jno. 17; also, 1 Cor. 13, and Eph. 4. How did the apostles teach the baptism of the Holy Spirit referred to by John the Baptist (Matt. 3:11), by Joel the Prophet (Joel 2:28), and by Jesus (John 7:38,39)?

SEARCH THE SCRIPTURES.

Philip had a great revival in Samaria. John and Peter then went up and laid hands on them, praying that they might receive the Holy Spirit.—Acts 8:12,17. Ananias laid hands on Paul, praying that he might receive his sight and the anointing.—Acts 9:17. Cornelius and his house received the fulfillment of the prophecy while Peter was preaching—and they also spoke with tongues.—Acts 10:44,47. Paul re-baptized twelve disciples at Ephesus and then laid hands on them, praying that they might receive the Holy Spirit—which they did, and also spoke with tongues.—Acts 19:1-6.

In all these instances there is no “baptism with fire” mentioned. Nor do we find a single trace of any such doctrine in all the teachings of the apostles. Let us take the teachings of Christ and the apostles in preference to modern revelations and convictions, which are diametrically against the truth. Our dear misled saints call it “stirring the devil” when their unscriptural doctrine is corrected. But it is more like turning the devil loose, to teach such unfounded doctrine. Satan would just as soon have us run ahead of the Holy Spirit as to be lagging behind. What we all need is the gift of wisdom; and James gives us authority to pray for it when he writes: “If any man lack wisdom let him ask of God,” etc.

Des Moines, Iowa.

J. E. Zook.

For the Evangelical Visitor.

GOD'S PLAN.

Are We Working in Harmony With His Purpose?

BELLOWED in the Lord:—“For this cause we also, since the day we heard it, do not cease to pray for you and desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding.”—Col. 1:9.

Let us for a few moments pray God to quiet our unrest, as we look into His Word, to see something of His purpose. We cannot please Him only when we work according to His divine will. We see in Eph. 1:4, that God took thought of us before the foundation of the world. “According as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” Let us bear in mind these words: “He has chosen us in Him.” “Elec according to the fore-knowledge of God the Father.”—1 Pet. 1:2.

Here we see that we are not only the chosen ones, but also the elect. In Rom. 8:28 He speaks to the “called ones” according to His purpose.

2. God's purpose in creation. In the creation we see man as the climax of creation. All things were made for him. He is the crowning glory of all. His importance is indicated by the care and thought which the whole Trinity gave in his creation.—Gen. 1:26. In verses 26 and 27 we see man created in the image of God. In the epistles this image is said to include righteousness.
ness and true holiness, and doubtless, 
too, something in man's face and 
form which resembles God.—Gen. 
3:8. The effect of sin is "separa-
tion from God." "And Adam and 
his wife hid themselves from the 
presence of the Lord."—Gen. 3:15.
The seed of the woman is a type of 
Christ. This is the Seed of Promise 
through which all Redemption 
comes.

3. God's covenant with Noah.— 
Gen. 8:20 to 9:17. Namely, that 
the natural order of things shall 
continue. The race shall not be 
swept off until the redemptive work 
is accomplished.

4. God's covenant with Abraham, 
(which is for us all.)—Gen. 12:1-3. 
(a) "I will make of thee a great 
nation; (b) I will bless thee; (c) 
and make thy name great; (d) and 
 thou shalt be a blessing."—Gen. 
13:16. The earthly seed includes 
the Jews.—Jno. 8:31-39; Gal. 3:6, 
7; Rom. 9:6-8. The heavenly seed 
includes the children of faith. 
Abraham was a child of faith. 
"Abraham believed God and it was 
counted to him for righteousness." 
As we see all through the Old and 
New Testament, there are two dis-
tinct classes spoken of, viz., the 
earthly seed or the Jews, and the 
heavenly seed or the children of 
faith. God's purposes are altogether 
distinct in dealing with these two 
classes.

Our time does not permit us to 
touch upon His dealings with the 
Jews. But we will say a little 
regarding His purpose concerning 
the church, or the children of faith. 
Gal. 3:8. "And the Scripture 
foresaying that God would justify 
the heathen through faith, preached 
before the Gospel unto Abraham." 
Abraham and his followers looked 
forward to the promise of the First 
Advent and the Cross. We to-day 
look back to Calvary and forward 
to His Second Advent and see God's 
great love for us in choosing us "in 
Him" before the foundation of the 
world. In creation all things were 
made for man, He being the crow-
ing glory and created in the image 
of God.

Let us for a moment think of the 
great sacrifice Jesus made for a lost 
world, leaving the glory He had 
with the Father before the world 
was, and taking upon Himself the 
incarnation. Should not our hearts 
be humbled in deep humility as we 
think of the One "being in the form 
of God . . . . made Himself of no 
reputation, and took upon Him the 
form of a servant, and was made in 
the likeness of men?" Yea, and 
even more than this; He emptied 
Himself and became "obedient unto 
death, even the death of the cross." 
Let us bear in mind that Christ's 
sacrifice was a voluntary sacrifice. 
So should that of each child of God 
be. This was all done in order 
that we may have life eternal. In 
seeing what has been wrought and 
finished in the plan of Redemption, 
should it not be an incentive to each 
heart to give our lives fully to Him 
who died for us? It certainly 

In Matt. 1:21 we see for what 
purpose Jesus came into this world. 
Let each one ask her or himself 
these questions, viz: 1. From what 
are we saved? Are we saved from 
our actual transgressions? Are we 
saved from the sin of the flesh? Are 
we saved from the praise of men and 
from all worldliness and self? "And 
He shall save His people from their 
sins." 2. Why are we saved? How 
many there are who are saved for 
some selfish purpose! Some are 
saved to get to heaven at last. Some 
are saved to escape the judgment 
that awaits the unbelievers. Many 
are saved to enjoy the fruits of 
Egypt and to live unto themselves. 
"What? know ye not that your 
body is the temple of the Holy 
Ghost which is in you, which ye 
have of God; and are not your own? 
For ye are bought with a price; 
therefore glorify God in your body, 
and in your spirit, which are God's." 
"And ye shall be witnesses unto me 
both in Jerusalem and all Judea and 
in Samaria and unto the uttermost 
parts of the earth." 

God says that we are His and He 
saved us to serve Him and to be 
made a blessing to others. May 
this be the purpose of our hearts to 
gladly spend and be spent for the 
souls of others. John 3:16 tells us 
that the Lamb of God died for the 
world, that the world might be 
saved. He has given this sacred 
trust to us. "And hath given to us 
the ministry of reconciliation."— 
and hath committed unto us the 
word of reconciliation."—2 Cor. 
5:18,19. For many years many of 
us were trying to work for the Lord 
according to our own views, being 
ignorant of the fact that God had 
made a plan many hundred years 
ago which He intends for us to fill 
out. There is a time when God 
winked at the sin of ignorance; but 

let us bear in mind, as He reveals 
His purpose to us, He no longer 
winks, but holds us responsible for 
all the light we receive. Beloved in 
the Lord, it is now eventide, and 
morning will soon be here. And if 
the morning should appear to-day, 
"Where art thou?" Sad, but true 
it is, that many have lived indifferent 

lives in the past, and are just 
awakening, while many are still 
slumbering. Woe to them who are 
at ease in Zion. "Rise up ye women 
that are at ease; hear my voice ye 
careless daughters; give ear unto my 
speech." "Go ye into all the 
world and preach the Gospel to 
every creature." 

How can we be at ease any longer 
when millions of souls are dying 
daily without the Gospel and are 
filling Christless graves? I wish to 
say here that the Boubonic Plague 
is carrying thousands of natives 
away weekly. Last week the num-
ber of deaths have been more than 
any time since this dreadful disease 
is known. The people are smitten 
down instantly, and many times die 
on the spot. The saddest of all is 
that no Christ, no Savior, has 
entered most of these hearts. They 
are without the hope of the resurrect-
ation of the just. Why is this? Let 
each answer for him or herself. 
How I do wish you all would see 
the sad condition of India's millions. 
They may be far from most of you; 
but remember that they are near 
and dear to the Father's heart. As 
the Lord said unto Cain, may He 
say to you and to me: "Where is 
Abel thy brother? May this not be 
the answer—"I know not: am I my 
brother's keeper?" As the voice of 
his brother's blood cried unto God 
from the ground, just so the voices
of our brother's and sister's blood of heathen lands cries out unto us.

How many hearts we can make happy by just helping a little. How much better it will be to weigh God's Word now than it will be when we meet Him. Let us awake and arise from our slumber, not trying to have God work according to our plans. But let us arise and meet Him in His thoughts and be co-workers with Him. When we work according to His divine will, it is only then His blessing will rest upon His Word and work. May we weigh these truths over now so we will not be found among the wanting ones when weighed in the balance.

"Arose! shine! for thy light is come, and the glory of the Lord is upon you." Your sister in the fellowship of the Gospel,

FANNIE L. HOFFMAN.
Amraoti, Berar, India.

THE EASTER SHOW.

REFLECTOR:—

THE EASTER SHOW.

BEAUTIFUL SERVICES AND PRETTY HATS FOR THE DAY.

The Easter show of 1899 was as enjoyable as ever. The weather brightened up for the occasion and was as handsome as one could wish. The Easter hats and Easter gowns made the church congregations more attractive than ever. The services in all the churches were especially devoted to the day. The
programs as given in Saturday evening’s Reflector were carried out and the music was creditable alike to choirs and soloists.”

We do not know whether the editor of the Reflector meant this as a compliment to the church people or otherwise, but the report doubtless gives the true color of things. But oh, the shame that it is true! May we ask, what relation is there between “beautiful services and pretty hats,” and, worshiping God in the Spirit and in truth? “The Easter hats and Easter gowns made the church congregations more attractive than ever.” Yes! attractive indeed! But where was the lowly Jesus? Think you He was pleased with this “Easter show”? The ladies with pretty hats and gowns get glory out of the “show,” but the Risen One has no part in it. We may appropriately take up the words of the angel to the women at the empty tomb, “Why seek ye the living among the dead? He is not here.” In the name of God we solemnly protest against this work of the flesh being carried on in the name of the religion of the Crucified and Risen Savior. This is not Christianity. It is no part of Christianity. It is not in “beautiful services,” “pretty hats and gowns,” and “attractive congregations; “but righteousness, and peace, and joy in the Holy Ghost.” This description of the “Easter show” in Abilene, reminds me of an incident which occurred in Los Angeles, Cal., at Easter tide a year ago. A young man who was sincerely seeking the knowledge of the Savior, entered one of the large churches, and found a seat in the gallery. Looking over the congregation below, he beheld a veritable flower garden. He looked for a moment, and then, sad and disgusted, arose and went out, saying to himself, “It is not flowers and feathers that I need, but a Savior.” He found his way into an humble Mission hall in another part of the city, where Jesus was offered to sinners. He received Him and rejoiced in his salvation.

Abilene, Kansas.

J. G. CASSEL.

For the Evangelical Visitor.

EASTER HATS AND EASTER GOWNS.

Dear Bro. Engle:

BELIEVING that God leads, I desire to present to the readers of the Visitor the following Bible Reading, praying that God may add His blessing and give light to some souls so that they may have a complete victory over the Prince of this World and meekly follow in the footsteps of the Prince of Peace. Without further comments we present the following references:

1. THE PRINCE OF THIS WORLD.

His banishment from heaven.—Rev. 12:7-11.

His dwelling place.—Rev. 12:12.

His name.—John 8:44; 12:31; 14:30; 16:11; 2 Cor. 4:4; Eph. 2:2.

Our works.

As an accuser.—Zec. 3:1-4; Rev. 12:10; Job 1:9; 2:5.

As a tempter.—Matt. 4:1; Mark 1:13; Luke 4:2.

As an enemy.—Isa. 59:19; Matt. 13:39.

As a destroyer.—Gen. 3:1-6; Psa. 17:4; 1 Peter 5:8; Daniel 8:24, 25.

His eternal tormenting.—Rev. 20:10.

II. THE PRINCE OF PEACE.

His birth.—Isa. 9:6; Matt. 1:21; Luke 2:11.

His dwelling place.—Eph. 3:17.

His name.—Isa. 9:6; Luke 19:38; 1 Tim. 6:14, 15; Rev. 15:3; 19:16.


Our works.

As an Advocate.—1 John 2:1; Rom. 8:34; 1 Tim. 2:5, 6.

As a Healer.—Psa. 103:3; Isa. 53:5; Matt. 8:7.

As a Friend.—Luke 7:34; John 15:14, 15; Heb. 4:14, 15.

As a Purifier.—Titus 2:14; Heb. 9:14; Rev. 1:5.

As a Keeper.—Jude 24; Phil. 4:7; Rev. 3:10.


ALBERT T. HARRIS.

Garrett, Ind.

For the Evangelical Visitor.

DELIBERANCE FROM OPPRESSION.

“for the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.”—Ps. 12:3.

THE rich have many friends; while the poor are frequently oppressed, and perhaps for no other reason than because they are poor. Bad indeed must the times be, when oppression abounds and impiety unblushingly walks without a mask, under the sanction of man in power; when the poor are oppressed and the needy crushed, and have all manner of wrong done them; because they are not in a capacity to help themselves. They dare not speak for themselves, lest their defense be made an offence. But being thus bound down by the iron hand of the oppressor, they secretly bemoan their hard lot, and ease their troubled hearts by sighing before God, whose ears are ever open not only to their cries but also to their sighs.—Ps. 34.

Should anyone, as Moses did, speak to their oppressors in their behalf, and entreat them to make their burden lighter, they puff at them as tho it were a matter not worth anyone’s while, troubling themselves about. Thus making light of their own sins, and the wretchedness of the poor. Here we have an assurance that God will in due time undertake the cause, and work deliverance for the oppressed. “Now saith the Lord,” when the oppressors are in the light of their pride and insolence, and the oppressed are in the depths of their distress and despondency, “will I arise.” I will arise when Pharaoh is most elevated, and Israel is most dejected—Ex. 3:7-10. “I will arise” and do it, as sure as I have said it, when the “set time” arrives—Ps. 102:13. “I will set him in safety,” burst his bonds, restore to him his liberty, give him prosperity, and protect him, so that he will have no cause to complain of his past sufferings, nor fear being carried back to him that now puffeth at him.” Trust in the Lord ye sighing ones. “He giveth power to the faint and to them that have no might he increaseth strength.” Be not distressed at your calamities.
but submit to your lot, resolving rather to die than to sin against God: for "He shall judge the poor of the people and shall save the children of the needy."

When Jesus was here and "went about doing good," He not only made the lame to walk, the blind to see, the deaf to hear; but He also taught the poor: the oppressed. All His miracles were truly benevolent, and designed to promote human comfort; nor was He less mindful of the souls of men. He instructed the ignorant in the doctrines and duties of true religion.

Luke 19:49. He preached deliverance to the captives and liberty to the bruised.—Luke 4:18. He not only granted the requests of all who applied to him for relief, but "He went about doing good." And to accomplish his merciful designs he frequently had to endure hunger, thirst and weariness. His whole life was a continuation of doing good.

Brethren, what are we doing? Jesus said, Follow my footsteps. Are we really doing good for Him? Are we suffering with Him? Do we endure hunger and thirst for Him? Let us examine ourselves and see where we stand; for it is high time for us to awaken out of our sleep. It is possible for the Christian to be lulled to sleep. Arise! awake out of this sleep and arm yourselves, for the coming of the Lord is drawing nigh. All who live godly are expected to live neighborly, for, fearing God and working righteousness as the Holy Ghost moved him; and yet we are sorry to record that in the closing scenes of life Solomon's wives turned away his heart after other gods—"his sun set under a cloud."—1 Sam. 11:3,4.

Simon, spoken of in the Acts of the Apostles, had light; for he offered Peter money that upon whosoever he would lay his hands, they might receive the Holy Ghost. Yet the apostle told him he was yet in "the gall of bitterness and in the bond of iniquity."

When the Apostle Paul rehearsed before King Agrippa and others his extraordinary conversion and call to the ministry, Agrippa received light which he had never before seen, and said to Paul, "Almost thou persuadest me to be a Christian;" yet we have no account that he advanced any further.

The Apostle James tells us that

For the Evangelical Visitor.

TWO CONVERSIONS.

The Bible speaks of two conversions. First, from darkness to light; secondly, from the power of Satan to God.

Man in his un-regenerated state is enshrouded in darkness, but the "entrance of God's Word giveth light."—Psa. 119:130. This shows us the necessity of circulating God's Word in order to make us wise unto salvation. Yet it is to be feared that thousands, after they have been converted from darkness to light, take that for religion, resting upon that platform, being received into the nominal church, and will be deceived in the end.

Balaam, the prophet, undoubtedly had light when he exclaimed, "Let me die the death of the righteous, and let my last end be like unto His" (Num. 23:10); and yet it is said that he "loved the wages of unrighteousness" (2 Peter 2:15) and finally perished with the Midianites.

Solomon, the king, was favored with a flood of light, and raved all other kings in wisdom and riches. In the early part of his reign he wrote several books* by inspiration, as the Holy Ghost moved him; and yet we are sorry to record that in the closing scenes of life Solomon's wives turned away his heart after other gods—"his sun set under a cloud."—1 Sam. 11:3,4.

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*Scholars generally agree that the book of Ecclesiastes was written at the close of his life.
the day of communion the giddy and the gay, the drunkards and Sabbath-breakers are seemingly eager to receive the sacred emblems of the body and shed blood of Christ?" It is a fearful thing to fall into the hands of the living God."—Heb. 10:31.

The instruction given by the clergymen many places in this our age is, "Join the church;" and after passing through a routine of forms the so-called converts flatter themselves that all is well. Well might the prophet complain, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."—Jer. 6:14.

When the heart is cleansed by the "washing of regeneration and the renewing of the Holy Ghost" (Titus 3:5), in every case it will exemplify itself by an upright walk and a godly conversation. David said in the fortieth Psalm, "Many shall see it and fear and trust in the Lord;" and the apostle says, "Ye are our epistles written in our hearts, known and read of all men."—2 Cor. 3:2. And in the language of the Savior, "The tree is known by its fruit."—Matt. 12:33.

Justification by faith is the basis of a higher sphere in the divine life. The Savior compared it to corn; "first the blade, then the ear, after that the full corn in the ear."—Mark 4:28. We are all ready to admit that there is a growth in all the various kingdoms pertaining to earth. So it is in like manner to our spiritual state. Paul undoubtedly alluded to this when he wrote, "When I was a child I spake as a child, I understood as a child, and thought as a child; but when I became a man I put away childish things."—1 Cor. 13:11.

The Church of Christ may be compared to a school. The Savior said, "Learn of me, for I am meek and lowly in heart."—Matt. 11:29. In entering school we never knew a pupil to begin in grammar or philosophy, but in every case the rudiments of the language are to be studied. In coming to God we must believe that He is and that He is a rewarder of them that diligently seek Him."—Heb. 11:6. To seek the Lord successfully we must learn that "the whole head is sick and the whole heart is faint; from the soul of the foot even unto the head there is no soundness in it, but wounds and bruises and putrifying sores; they have not been closed, neither bound up, neither mollified with ointments."—Isa. 1:6,7. This being our deplorable condition by nature, in order to be saved, the lesson must be learned; for the Savior said, "They that be whole need not a physician, but they that are sick."—Matt. 9:13.

He came not to call the righteous but sinners to repentance; and the moment we are willing to yield ourselves entirely passive into the hands of God, believing with all our heart that Christ hath power on earth to forgive sin, we receive the baptism of the Holy Ghost as a seal of our heirship. Then we are commanded to put on the "Whole armor of God" and contend earnestly for the faith once delivered to the saints. It is the duty of every Christian to seek after "holiness, without which no man shall see the Lord;" and the higher in grace here, the higher in glory hereafter. Yours for advancement in the Divine life.

Chambersburg, Pa.

JOHN FOHL.

For the Evangelical Visitor.

A REMARKABLE ANSWER TO PRAYER.

SEVERAL years ago, when Bro. David Zook was holding a meeting at Zion church, my husband was taken quite sick with what seemed to be lumbago. He suffered very much in his back, and could not walk about without great pain. So severe was the pain at times that he cried out in agony. I had been definitely led of the Lord to trust him for healing, but my husband did not yet have that faith. Bro. Zook had spoken about the sick the evening before, and said he would pray for and anoint with oil any who would ask for it. As I thought of this, how I wished he were present; for it seemed my prayers were somewhat weak, as I held up one hand to God for healing, and with the other rubbed on the medicine at my husband's request. I began to pray earnestly to God to send Bro. Zook and his wife to pray for him; and when I prayed God helped me to believe. I really expected them to come. My husband was suffering greatly all morning. I watched until noon, but they did not come. After dinner I still prayed and watched and not long after I saw a carriage coming up the road with four persons in it. Looking closely I found it to be Bro. Zook and wife and his father and mother. A cry of real victory and joy escaped my lips as I told my husband that Bro. Zook was coming, although he did not know what I had been praying for. I ran out to meet them and told them how glad I was for their coming, and how my husband was suffering. They all came in, and Brother Zook asked my husband some questions in regard to his faith in Jesus as a healer. He replied that he knew Jesus healed when here upon earth. Bro. Zook told him He had the same power now. He asked if he should pray for his healing. My husband took courage and said "Yes." We all knelt around his bed, and Bro. Zook prayed, anointing him with oil in the name of the Lord. The presence of the Lord was felt by all present. Bro. Zook said, "Now Brother Cress, if you believe Jesus can and has healed you, get right up on your feet." I would like to say just here that he had become perfectly helpless and could not be moved at all, so great was the pain. God gave him the faith to believe, and he immediately stood up on his feet, instantly and perfectly healed. We give all the glory to Jesus. Hallelujah. The next day he took his place at a threshing machine, and has had no trouble with his back since. Praise God forever.

Sister Mary Zook told me that while they were at dinner she was reminded of me and said to the rest, "Let us go and visit Sister Cress this afternoon." They were all agreed, and soon after dinner were ready to come, not knowing there was any one sick at our house. Bro. David had a hand satchel in which he carried his bible, song books and oil to anoint the sick. As he picked it up, he said, "I will take my
said, "Why, there must be some one sick over there." Bro. Zook found on the way, and I would not be ashamed to own Him as my Savior, but my husband's as well. He has miraculously healed us and our children many times. He is not only able to heal, but I believe with all my heart He frequently prevents sickness. Surely some one will be encouraged to pray and believe. Amen.

MRS. ABbie CRESS.

Talmage, Kansas.

For the EVANGELICAL VISITOR.

HOW GOD HAS LED ME.

DEAR READERS:—For some time I have been impressed to witness to God's loving kindness and leadings. As I look back over my past life I can see how wonderfully God has watched over and kept me from wandering far into sin; how when I feared and was ashamed to own Him as my Savior, He still cared for me.

I early gave my heart to God, for which I am glad; although I knew nothing of real peace in Christ Jesus until I found The Way. But bless God! when I saw The Way I became willing to walk in it. Many to-day are trying to find another way; and let me say, dear souls, there is no other way but Jesus—by way of the cross.

I am glad I have been willing to be crucified, and I am now a new man in Christ Jesus, Hallelujah! Old things have passed away and all things have become new. It pays to follow and obey Jesus. I am glad that I am willing to pay the price.

When I was led to consecrate my life to Jesus, God demanded all; and it seemed all else could go but my reputation. How could I give up my name, I thought. When He demanded of me a confession I, like some others, tried to climb up some other way; but when I became willing to let all go—name, reputation, friends and all—God wonderfully blessed my soul. I am glad to be found on the way, and would not give my hope for this whole world, I once thought the way was hard and gloomy; but bless God! when I was "born again" the things I once loved I then hated, and the things I formerly hated I then loved. It is wonderful what God can do for us if we but follow Him.

I have been thinking so much of what Jesus said: "Because we are not of the world the world hateth us, but while we were of the world the world loved us; for the world loveth its own." I am glad to have become willing to be despised and rejected for His name, and find as temptations come and some one may try to close the way, yet we can glory that we are counted worthy of persecution for His sake. Bless His name! I do want more and more of the Spirit of the Master and desire to learn more of His blessed ways. It is so sweet when we can sit at the feet of Jesus and learn precious lessons.

I see the need as never before of being separated from the world. In this age, so-called men of God are walking with the world and one can in no way tell them from the sinner. They do not let their "light shine that men may see their good works and glorify the Father which is in heaven." The actual reason is because they have no light within to shine out. I am glad for the Word, which is "a lamp to my feet and a light to my pathway.

The time has come when God is calling out His true children that they may be washed and be made white in the Blood of the Lamb. The time has come when those who refuse the "true light" will be turned into darkness; and great is that darkness. So many acknowledge that they know the Way and see the Light, but they are not willing to go through at any cost, because the Way is too narrow.

I cannot thank God sufficiently for His great love to me; and often when I think how He went through this world, despised, rejected and crucified by men for my soul, I cannot utter thanks only by weeping; but He knows my heart, He knows the praise which lips cannot express. I am glad that when we taste this joy, when we get this satisfaction in our souls, we long to heap other loving souls to the fountain which satisfies. I often think of the time when I longed for something—something this world could not give—and I knew not where it was to be found. But at last I found my treasure. Jesus said: "I am the living water; if any man come unto me and drink, he shall never thirst." Hallelujah! Never thirst! Is not this promise grand? It is true; for these are Christ's own words.

Dear, hungry souls who are not satisfied—who are hungering and thirsting, longing for a lasting joy, listen to the promise God has given you: "They that hunger and thirst after righteousness shall be filled." I am glad God has given me a love, not for the things of this world, but for the things of God and for poor, lost souls who are hungering for this "Bread," but know nothing about this satisfying portion. Praise God to keep me by the power of His mighty,

A. MYRTLE ZOOK.

Morrison, 111.

For the EVANGELICAL VISITOR.

EXPERIENCE.

DEAR readers of the VISITOR:—

By the help of God I will give some of my experience. Tongue cannot tell and pen cannot describe it all.

I feel unable to give it in the real power as it was. Praise ye the Lord! For He is good. Praise Him for His wonderful power!

Although I have been a member in the church for quite a number of years, I must say that I have not been where the Lord could work through me. But I must say that it was not the Brethren's fault; it was my own. I was not willing to take the clean way with Jesus.

I do praise the Lord that He caused me to be willing, and then it was such an easy way. Praise the Lord! The first I had to do was to make an open confession before God and man. I felt as though I were in a rut. It was my desire to get out of it. Praise the Lord because He helped me out.

As Bro. Noah Zook held the meetings at this place, he gave the invitation to any one who desired to
come forward for prayer. Those would have been my feelings, but I was too proud-hearted. Then my way was closed again. But he gave another invitation for any one who desires special prayer to show it by raising the hand. Praise the dear Lord! He helped me to raise my hand and the way was opened.

I prayed nearly all night; and as I prayed to Jesus to take self, He filled my soul with laughter. Praise His dear name, it is so happy to have your soul filled with joy! Well, then I felt happy and joyful in Jesus; but after that I was permitted to have a sweet talk with Him for about two hours and a half. It started with laughing and praising God. Then I was led to confess three things (nothing that had never been confessed before, only not in public.) I praise Jesus that He did not forget a single thing.

Then I asked Him what is next. He then showed me the gold frame for my glasses which I had been wearing for quite a while. I was soon willing to give that up and said, Jesus you may have it. Then it went on from one thing to the other, all being well. But when the missionary spirit was brought to me (it being such a new spirit for me) I cried and called to God for help.

Well, it would make this article too lengthy to write all I experienced during that talk. I scarcely know where to begin to praise my dear Lord. He did so much for me. He loosed my tongue; He furnished my tongue with words; He filled my soul with laughter; He manifested His power in a wonderful way on my poor soul and body; He has kept me by His power unto the present time and will keep me to the end if I am obedient.

This has certainly been a happy life since. I do praise the Lord and magnify His most holy name for all that He has done for me. I praise Him for the way He has been leading me since, and I want to follow on where-so-ever He leadeth me. "Anywhere with Jesus I can safely go."

From your sister in Christ Jesus,

SALLIE KREIDER.

From your sister in Christ Jesus,

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.

HEALTH HINTS.

CORRESPONDENT, writing of his delightful sojourn at the well-known Jackson Sanitarium at Dansville, New York, expresses his confidence that the system there so effectively operated might, in some particular, be put into practice in the private life of many a sufferer, to his great advantage, in spite of want of appliances and skilled superintendence. To this end he supplies us with the following suggestions constantly urged by Dr. James H. Jackson in the successful treatment of his extensive household:—Be absolute in your determination to get well; the first step upward to health involves self-discipline; co-operate heartily in all efforts for your welfare.

Cultivate, in common with desirable physical habits, wholesome habits of thought and feeling; the two react upon one another; health comes from inward development. Nothing more surely undermines health or retards restoration than uncontrolled passions or emotions. A quiet, purposeful state of mind is absolutely essential to recovery. The spirit of good-will, of love for others, as taught by Christ, which impels one to healthy self-sacrifice, is one of the most potent healing forces in the universe.

Rise at 7 A. M. and retire at 9 P. M. The time between 12 and 1 should be set apart as a "rest hour" for bodily and mental repose, and if possible for sleep. The value of a noon-day nap cannot be computed.

Sleep and rest abundantly. Life out of doors tends to induce sleep. A morning walk of fifteen minutes is very useful. Court the fresh air day and night. Uncomfortable and unhealthful dress is one of the most fruitful causes of disease, particularly with women. Thereby the circulation is often obstructed and the vital functions impaired.

Moderation is more essential than is commonly understood, in letter writing and general reading. One hour spent with the pen may rob you of the day's gain. In the way of reading, trashy, exciting fiction should be avoided. Avoid taxation, spend less nervous energy each day than you make. Conversation and accumulation of nervous power are absolutely essential for curative purposes.

Most emphatically is it insisted that patients shall not converse with each other about their own or others' diseases. In no way can progress toward health be more surely retarded than by disregarding this rule. Good digestion depends largely upon mental conditions and influences. Pleasant, helpful topics should be chosen at the table. The discussion of diseases at meals is especially harmful and annoying, as well as distasteful and inconsistent with good breeding. Study to keep from mental overemotionality excitement, before, during and after meals. Take no food, except at meal time. Eat slowly and masticate thoroughly. Drink sparingly at the table, and do not drink within an hour before and after meals, unless it be of hot water.

System and regularity are important elements in the hygienic method; to aid nature one should be precise and prompt in rising, retiring, exercising, bathing, taking meals, etc. Don't worry; don't hurry. Be cheerful, think only healthful thoughts. Associate with healthy people, for health is contagious. Never despair, trust the Eternal. "If ye know these things, happy are ye if ye do them."

—From the Evangelist.

LIVING LABORATORIES.

PHYSICIAN says: "An advance in the art of thrift would consist in turning, as far as possible, to the first sources of supply for food. This consideration brings us face to face with the system of feeding which is called vegetarianism. I am not a vegetarian, and I dislike the term as at once rigid and indefinite. We need not consider how to avoid living on such a purely animal and natural food as milk; we need not learn to live on vegetables which contain more water than the seventy-five per cent of water in legs of mutton and in other..."
similar animal foods. But we really ought to consider the question of utilizing, on a larger scale, all vegetables which in nutrient value, stand above animal products.

The prevalent notion that when we eat animal flesh we are eating food at its prime source cannot be too speedily dissipated; or too speedily replaced by the knowledge that there is no primitive form of food—albuminous, starchy, osseous—in the animal world itself, and that all the processes of razing it, keeping it, killing it, dressing it, and selling it, mean no more nor no less than additional expenditure, throughout, for bringing into what we have been taught to consider an acceptable form of food the veritable food which the animal itself found, without any such preparation, in the vegetable world. With the light of these natural facts filling the national mind the tendencies of all advanced scholars in thrift should be to find out plans for feeding all the community direct from the lap of earth; and to endeavor to discover how the fruits of the earth may be immediately utilized as food; and to impress science into our service so that she, in her laboratories, may prepare the choicest viands, minus the necessity of making a lower animal the living laboratory for the sake of gratifying what is just a little higher than a cannibal propensity. —Ex.

Live for something, make better your hard life, by seeking the best in all things, and contribute to the happiness of others by not complaining. No one's station in life is so humble, but, that some useful position are afforded for doing good. We cannot all rise to high positions, but can be noble and happy with decision of character and resolution of purpose. —Ex.

Most diseases and vices of mankind arise from the stomach. Guttony entails more suffering and sorrow than alcoholic drinks. Many people are more ignorant, gross, and perverse, with regard to cooking and eating than anything else of equal concern in life. —Sol.

**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.

**MATOPPO HILLS.**

**BULAWAYO, S. AFRICA, FEB. 16, 1899.**

DEAR little readers: Since you have heard a little about the boys and girls who live in the wilds of the Matoppos, I will now tell you something about their school-life. We will first take a peek into their school-house—a little white tent under a large beautiful breadfruit-tree.

The ground inside the tent is covered with grass that the children cut for this purpose. Lately there have been added eleven big logs which lie crosswise to serve as seats for the children. At the front is a small home-made table. At the right of this stand a cassel made from branches of trees, which supports a large 14-page Zulu chart. Sister Davidson printed the chart by hand since coming to the Hills. It is the only book these children have to learn their first lessons in reading from. At the left is a box containing other school supplies, i.e. slates, pencils, paper, etc.; also sewing material. Then the teachers' chairs—(boxes), while near the front in one corner lies a large flat stone which serves as a side table for water bucket and tin cup.

A bright group of boys and girls come as eager learners. They are learning to read, write, count and add, and also to sew. Each child is expected to make their own clothing. You should see how eager they all are to make their suits. Then we also have a little school-garden, as we call it. Here each one does some work to pay for the good. Do you not think we are cruel to these dear little ones to require so much of them? But you see if we would do all the sewing and then give all the dresses to them it would be like making a big dinner and inviting them to come and then we sit down and eat it all ourselves. I am sure they appreciate their garments much more after having made them themselves and worked for them. It also helps make them forget the old custom of begging. Perhaps it may give them a bad habit, too; for since they know how to sew they are always examining garments to see if they are nicely sewed. Some of the boys who have finished their suits are sewing together grass which they have braided, for hats. We hope to have them make caps when winter comes.

We find the most of them apt in the school-room and a few of them are ready to take up the Zulu Testament as a text book. They seem anxious to learn about Jesus and of the home He has gone to prepare for us all. Just lately, during worship when we pray the Lord's prayer, they all join in with us in praying that beautiful, perfect prayer, always following it with a hearty "Amen."

Many of the children could not come regularly of late because of famine, sickness, work, watching in the fields, and the cool and rainy weather. You know many of the children here have no clothing at all and must go about shivering with cold. Others have only a goatskin that they tie about their shoulders; so today we told them we would have no school until the next new moon. I noticed this caused an expression of sadness to flit across some faces. We told them all to come on Sundays and we would have a little Sunday School with them. Also that during vacation we wanted to visit the homes of some of the people, whereupon two boys in one breath asked if they might accompany us; and indeed we were glad to say they might. They are such a help when we hold services, and act like real little missionaries.

I must tell you about Matshuba, for that is the name of one of the two boys that want to go kraal visiting with us. One day Matshuba accompanied his stepfather to Ft. Usher to buy food. On the way Home they called at the Chief Induna's home. While there, the Chief treated them to native beer. But Matshuba refused to drink any of it. He said the rest all drank but he didn't want any of it. What does this say for a boy in the midst of heathendom, whose smallest children? And this boy refused to drink with the chief, when—as we have heard—even some missionaries accepted the drink from the chief, deeming it an act of courtesy. In many ways Matshuba has proven to be a very thoughtful boy, and is not afraid to stand for the right.

I wonder how many of the boys and girls of America would have courage to say "No"? If they were the guests of the president and he would ask them to do things they felt Jesus would not do. While you can, will you not all make the best of the golden opportunities you have of learning about Jesus, and accept Him as your personal Savior? Jesus is the best friend you can ever have.

Yours searching for jewels to adorn His crown.

A. ALICE HEISE.
HAVING received more responses to the topic for this [April] month than usual, we present the following two in the present issue of the VISITOR.

Geo. Detwiler.

No. 1.—Love.—A Fruit of the Spirit.

The great commandment which the Lord gave unto His people was that we should love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind, and our neighbor as ourselves. It will not do for us to love only those that love us; for sinners also love those that love them. But we should love those which hate us, and pray for those which despitefully use us.

"Let us love one another; for love is of God and every one that loveth is born of God and knoweth God; but he that loveth not, knoweth not God; for God is love."—1 Jno. 4:7,8. If we have not this love, let us earnestly pray to the Lord so that we may obtain it.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22,23); and the greatest of these is love. Your Sister in Christ, ABBIE CLIMENHAGA.

Stevensville, Ont.

No. 2.—Love.—A Fruit of the Spirit.

The most important (1. Cor. 13:13); the one altogether needful (Gal. 5:6); the one without which salvation is impossible (1 John 4:9); the one that keeps us ever trustful, ever faithful, ever hopeful (2 Cor. 5:14); the one that surmounts difficulties, overcomes obstacles, laughs at impossibilities, serves us for the fray.

The door of entrance is to all the others—the root of all virtues. Without it there is no joy, no peace, no longsuffering, no gentleness, no goodness, no faith, no meekness, no temperance. It never falleth—everything else may, but it never (1 Cor. 13:8); to have it is Life itself (Prov. 11:20); to have it is to have God.—1 John 4:16. It is the Alpha and Omega of God, likewise of the Christian. Blot it out of the Christian's code and Christianity has ceased to be a life—it would remain but a dead form.

It is the test of the true Christian—1 John 4:7. Any one can counterfeit forms, notions, creeds; but love cannot be counterfeit. It comes without effort—it is truly a fruit.—Gal 5:22. Good works won't bring it; education or cultivation won't bring its sublime ideas or speculative notions won't bring it; high moral aspirations or refined thought won't bring it (Jer. 10:23)—nothing will bring it but the Spirit of God.—John 20:27. It has but one Source, one Fountain, one Author.—1 John 1:5,20,11.

It was love that moved God to send Christ into the world to save it (John 3:16); that animated Jesus to go about doing good to the bodies and souls of men(Luke 4:18); that brought Him to the cross and enabled Him to pray for His murderers: "Father forgive them; for they know not what they do" (Rom. 5:8); that burst the bars of death for the justification, encouragement and salvation of doubting, timorous disciples (Rom. 8:32,33,35); that sent the Abiding Comforter as the representative of Jesus (John 14:15,16,17) and gave the commission to go into all the world, to proclaim the glad tidings through a crucified and risen Redeemer (Matt. 28:19,20); that said, "I go to prepare a place for you, and will come again and receive you unto myself."—John 14:2,3.

The like element transmitted from a life-giving God to soul-quickened Christians, by the Eternal Spirit, that is, an animated, enthused and inspired God's people (human and weak as they are; men of like passions with other men) through all ages, despite the darkness, wickedness, cruelty and enmity of men and devils. It is the fulfilling of the Law (Rom. 13:10)—it is above all law (Gal. 5:23). On it hang all the law and the prophets.—Matt. 22:40. It is the keynote of the Gospel.—Matt. 5:44,45. By it we evidence that we have passed from death unto life—1 John 3:14. Without it we are mere professors, and non-possessors, and are but as sounding brass or tinkling cymbals.—1 Cor. 13:1. It overcometh evil (Rom. 12:21); bringeth no ill to one's neighbor (Rom 15:10) and enables even to love one's enemies, to say nothing about his neighbors.—Matt. 5:44,45. It covereth a multitude of sins (1 Pet. 4:8); and rejoiceth not in iniquity, but rejoiceth in the truth.—1 Cor. 13:6. It rejoiceth in tribulations (Matt. 5:11,12); beareth all things, endureth all things (1 Cor. 13:7); and maketh not ashamed.—Rom. 5:5. It suffereth a great deal; but that nothing so imaginable can separate us from Him (Rom. 8:38,39) so long as we retain it, and abide in Him as the branch in the vine.—John 15:4,6.

Men have founded religious organizations and societies on the belief of other phases of Christian truth; and they have made it a test to debate the question at that time, and not good judgment. Push apace! If you were sure that you were winning the prize is worth the exertion. Beware of yielding then. You are not in condition to debate the question at this time. It is weariness makes you hesitate, and not good judgment. Push ahead! If you were sure that you were right in the beginning, you will be glad you persevered to the end.—Selected.

According to careful estimates, three hours of close study wear the body more than a whole day of hard physical exertion.
A reply from the Matoppo Mission to the question, What do you eat? has been crowded out. It will be satisfactory to many, and we hope to find it a place later.

Some one has kindly called our attention to an error in the April 15 issue of the Viscitor under “Life in India” on page 157, third column. It is made to read that our Brethren in Calcutta retire at 9:30 p. m., which is clearly a mistake. As we remember, it should read 9:30 p. m.

Ere the date of the present issue, the helpers to the Matoppo Mission will undoubtedly have reached their destination. This will certainly be a much needed relief to the original workers, whose energies, both mental and physical, have without doubt been at times overtaxed. We pray that they may all be made partakers of the strength which comes by abiding in union.

Bro. J. G. Cassel and wife, whose faces have been set towards Central America for some time, to spend and be spent among the darkness and superstition of Roman Catholicism, inform us that the decision has been made “to go forth as soon as possible.” They will in all probability leave Abilene before another issue of the Visitor reaches our readers. We pray that as they go, they may faithfully preach the Word: for, “It shall not return unto Me void, but it shall accomplish that which I please.”

As will be seen by a brief report in this number, Bro. J. K. Forney has returned home safely. He reached Abilene on the 13th ult., having made the circuit of the globe from west to east. He has been able to view heathenism from a positive standpoint, and is more than ever impressed with the need of men and means to carry the light to those who sit in darkness. His repeated statement is that words fail him to picture the conditions as they actually exist. We are confident that this glimpse of the field (world) will in no wise cause statement in his efforts to have “done what he could.”

No. 52 of The Anti-Injidal Library has been sent us. It is a 36-page booklet entitled “The Book of Job—A Study” by H. L. Hastings. The author has indeed taken up his subject as a study, and in his usual forceful manner presents phases of truth regarding this book and its central figure, Job, such as we never conceived of before. It finds its right place—in this Library—and brings to the front some “nuts for skeptics to crack.” We are sure it cannot but be helpful to such who are thrown under the influence of Higher Criticism or in the realm of skeptical thought. A cheap edition can be had for five cents by addressing Scriptural Tract Repository, 47 Cornhill, Boston, Mass.

In response to inquiry from various sources, we would say that (D. V.) we hope to be at General Conference, personally. We would be pleased to meet many whose faces we have not known according to the flesh, and also to revive the associations and memories of former days. We had hoped that this occasion might be an opportunity for a much needed rest, to us, but at present it seems as though that it were not the mind of Providence. We hope, nevertheless, to spend several weeks in the state of our nativity, and anticipate the pleasure of being at several Feasts. We trust that our friends will seek opportunity to meet us and greet us, and not take into consideration our natural timidity and reservedness.

The thirty-fourth annual convention of the Kansas State Sunday School association will be held at Hutchinson, May 9, 10 and 11, 1899. Every Sunday School in the state is entitled to representation. Pastors are especially invited. Bishop J. H. Vincent, Prof. H. M. Hamill and Dr. Kephart are among the speakers who will participate. Mrs. Roxana Beecher Preusznier will direct the session devoted to primary work. Prof. S. B. Hoagland will conduct the singing. The Hutchinson Jubilee chorus will appear at every night session. All the railroads of the state have offered a rate of one fare for the round trip. Entertainment at all hotels, restaurants and in private homes can be had at greatly reduced rates. For credentials address your county officers or J. F. Drake. For any additional information address, J. F. Drake, Chuir’ isn’ Ex. Com., Topkea, Kansas, or, J. H. Engle, Gen. Secretary, Abilene, Kansas.

In the April 1 issue of the Visitor a somewhat erroneous account of affairs in Des Moines, Iowa was presented to our readers, under editorial notes on page 134. We are glad to insert the following from the Leader of April 13 as a correct statement of the situation: “The Court in the Good Case.—In the case of C. H. Good, adm., vs. J. E. Zook, et al., the defendant's demurrer to the petition was sustained. In the petition the plaintiff charged that the defendant had used undue influence on Charles Good to induce him to deed to the Church of God...
The world has always had a supply of religious cranks—persons filled with absurd notions bordering on fanaticism. Few persons enter consciously into the realization of its immensity; and on the other hand, a few are able to measure the sphere of religious sanity. There is more truth than is at first thought admissible in the charge that the fewest of religious votaries are religiously sane. But we must not widen out at this point, least we expose ourselves as being in range with the charge.

In taking the above view of matters as they exist, it must, however, not be inferred that this is the normal state of things. Paul to Timothy writes (2 Tim. 1:7) that we have not received the “spirit of fear: but of power, and love, and of a sound mind.” This is the normal condition of the Christian. Anything more or less is abnormal. The least Paul intended to say by this was that the power and love of God are associated with common sense.

That individuals are carried off into fanatical by-paths, no one will hesitate to question. That Christians collectively and even communities bodily have been seduced to excessive enthusiasm, none dare gainsay. History furnishes us with too vivid a testimony to these things.

But we wish to call attention particularly to some wide-spread frenzies which have overtaken the religious world. We speak concerning only a few of such manifestations. None who are conversant with mediaeval history are ignorant of the horrors consequent upon the Children’s Crusades of the 13th century. A morbid craze grew out of a religious zeal to excite “the Holy Land” and “Holy Places and Things” from the hand of infidels (Mohammedans.) Scores of thousands of children from all over France, Germany, and minor Central European provinces—having been deluded by the cruel emissaries of Rome—were senselessly led by this fanatical craze into the jaws of death. It is estimated that by this movement “90,000 families were saddened and nearly 100,000 children carried away. A third of them never saw their homes again—and the brief space of time in which this all occurred was but eight months.” Another marked case of excess was the “Millenarian Agitation” of 1834, when men and women by the thousands were carried away by senseless enthusiasm. This was all in consequence of zeal coupled with a wrong conception of some truth taught in God’s Word. They failed to comprehend some simple statements regarding the Second Presence of the Lord, such as seemingly any child need not err in his conclusions thereof.

The world is passing through a somewhat similar crisis at present. The agitation, although upon apparently different lines and by a variety of avenues, is world-wide. The religious tensions are strained to a degree probably even in excess to those of the political, social and scientific realms. Sectism as against non-sectism; beliefs ranging from eternal torment for the vast majority of the human race to that of a universal restoration, even including the devil, himself; all phases of saving operations, from simple faith in the Blood and the Cross, through the realms of works, culminating in bodily sensations and fiery experiences; controversies taking all the ranges between hairsplitting theology and practical godliness—all these occupy the energies of religionists and enlist the wildest enusiasm and grossest fanaticisms of too many, indeed.

The deceptive agencies stalking through the land even array themselves as angels of light, carrying with them some of the grandest truths of the Gospel, thus misleading their tenets all the more deceptive. The errors in teaching concerning Healing, Fire Baptism, The Second Advent, etc., are among the principle agencies to mislead devoted religionists. These extrinsic manifestations seem to be an actual necessity, in leading the world into the “new order of things.” As said, many of these fanatical factions carry with them deep truths, yet having been so thoroughly disgusted with the deadness of thought and formality of their church associations and environments that, in the absence of a radical renovation and reconstruction, they have unconsciously to themselves been thrown into the realm of grossest inconsistency, not comprehending that the work is that of the Lord’s, and that His time and way is far superior to that of an untried man.

In the face of these convulsions it is often a safe plan to remain silent, especially on subjects which carry with them public sentiment and affect our credit in the eyes of those whose confidence we have won—safe, for the purpose of evading criticism, or even the more severe anathemas of men and women we dearly love, and yet of whose having fanatically erred in their comprehension of God’s purpose, His Divine Plan, and the saving requirements of Gospel Grace we are thoroughly convinced.

We believe that no more fanatical extreme has been developed in religious circles of recent years than that of the so-called “Fire Baptized Association.” By this we are not passing judgment on individuals; but we do wish to bring

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out in vivid picture what we look upon as being the direct sort of fanaticism. We speak thus plainly because we have reason to believe that some of the votaries of this belief have themselves been led to see some of the absurd misleadings to which various individuals have been subjected—all the while claiming to be impelled by the “fire.” At the root of this matter lies the fact that in a religious zeal (for there is no lack of zeal) souls become over zealous for things they do not comprehend, and grasp after experiences which God has never promised in His Holy Word. Again, when the seeker’s heart is open for all the truth of God, seeing the corruption and deadness and formality in the nominal churches, their zeal often gets away with their better judgment and they forget that when we receive the Holy Spirit, we receive “the spirit of a sound mind.” If the religion of Jesus Christ cannot be received intelligently, according to the Word, we want any more of it than what has fallen to our lot. But we believe that it can be received intelligently, even the mysteries of His boundless grace, if men and women are but willing to drop their prejudices and inherent pride of doctrinal entailment. At the root of this “fire fallacy” is a misconception of the use of the term in question. Fire is no part of the Trinity. We have never heard even the strongest votaries of this tenet advocate or claim that it is. Again, literal fire is no attribute of the Godhead; but it is frequently used as a symbol of the qualities which we attribute to Him. These are the basic elements which stand out in open refutation of this “wild fire fanaticism.”

A recent correspondent says: “I want a full measure of that which God gives. But when will men’s minds become balanced? Are we not indeed in perilous times? Who would have ever thought that our own beloved people would run into such excentricities? But perhaps when the sifting time is over, the wheat will show its perfection the more. I sometimes wonder if it is a repetition of the fanaticism of 1843-4, only under a different garb.” We believe that we are indeed passing through a sifting time, and that the “prince of the power of the air” has had all the advantage of the past 50 years (of unprecedented knowledge and invention) to manipulate his deceivableness in lying wonders upon the minds of deluded mortals, all under the garb of religion. Another reader writes: “I am glad, judging from what I have seen, that you do not hold up the “fire” as a third experience. It makes my heart sad to see the Kansas people running after this wild fanaticism. We cannot find anywhere in the Word that the apostles taught the fire as a third or fourth definite experience. We know Paul said, “Have ye received the Holy Ghost since ye believed?” but he says nothing about the fire. It is true we must have the fire, and all that, but the Word does not teach it as something grander and higher than the Holy Ghost, but the apostles received the two together on the day of Pentecost. The Lord has shown me that no matter how grand an experience one may have, unless it is backed up by the Word it is of no value, for we must be founded upon the Rock, and unless the Word bears us out our experiences will avail nothing.”

Our only response to this compliment—if compliment it may be called—is that we have never been able to reconcile the “fire movement” with the teachings of the Word of God. We look upon it as a most fatal error of the delusive times which are upon us; and we await the consummation and crumbling together of this, with all other elements of the mystical Babylon. By this we do not say that God will get no glory out of this agitation. We rather believe that He will. For if He makesthe “wrath of man to praise Him,” why not man’s errors of discernment and judgment as well? It has certainly been a testing of the character, integrity and stability of many, such as they have never passed through before; and we believe also a loosening up and broadening out of many who had been eulogized in creed and form and ceremony. We are glad to believe that some have been made to pass through this furnace without even the smell of fire upon them. Praise to the name of our God!

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**LOVE-FEASTS.**

<table>
<thead>
<tr>
<th>Location</th>
<th>Dates</th>
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<tbody>
<tr>
<td>Pennsylvania</td>
<td>May 27-28</td>
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<tr>
<td>Mechanicsburg</td>
<td>May 27-28</td>
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<tr>
<td>Philadelphia Mission</td>
<td>May 27-28</td>
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<td>Air Hill church, Franklin county, R. R.</td>
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<td>Sta., Cubertston, on W. M. R. R.</td>
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<td>Kansas</td>
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<td>Brown County</td>
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<td>Belle Springs</td>
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<td>Bethel</td>
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<td>Ohio</td>
<td>May 27-28</td>
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<td>Ashland and Richland Dist.</td>
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<td>Ontario</td>
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<tr>
<td>Black Creek, Welland Co.</td>
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<td>Welland Co.</td>
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<td>Howlev, Haron Co.</td>
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<td>Nottawa, Simece Co.</td>
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<td>Markham, York Co.</td>
<td>June 17-18</td>
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<td>New York</td>
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**CHURCH NEWS.**

**NOTTAWA, ONT.**

Bro. B. F. Hoover and wife, of Mansfield, Ohio, came to Nottawa on the 13th of February and remained until the 25th. Had meetings every night during that time, which were well attended with good interest. We are glad for ambassadors of the cross who do not shun to declare the whole counsel of God. Several souls rose for the prayers of God’s children. May they fully consecrate themselves to the Lord, and at the end receive the crown of life.

CHARLES BAKER.

**PHILADELPHIA MISSION.**

I am so glad that I am working for my Jesus. Praise the Lord! I have much encouragement to go on. We want peace and unity in the Mission amongst the workers. It seems we are working with one accord. The laborers are all encouraged and working with much spirit. All turn out when we have meetings, especially those who come so far as Bro. S. G. Engle, superintendent of the Sunday School, and his wife. They do indeed work with the Spirit. O how plainly it is to be seen when we have real, true workers for God! Our Sunday School and meetings are still growing. We can see that the Lord is with us, and our prayer is that God will speedily give us a larger place for our School.

PETER STOVER.


**CHICAGO MISSION.**

Financial report for the month ending April 15, 1899, is as follows:

<table>
<thead>
<tr>
<th>CREDITS AND DONATIONS.</th>
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<tr>
<td>Balance on hand .......</td>
<td>$16 64</td>
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<tr>
<td>Sister Damker, Chicago.</td>
<td>2 00</td>
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<td>B. B. Bert, Kas.</td>
<td>3 00</td>
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<tr>
<td>Lizzie Breechbill, Kas.</td>
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<tr>
<td>A Brother, Holland, Kas.</td>
<td>2 00</td>
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<tr>
<td>Bro. Heise, N. Y.</td>
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<tr>
<td>Lizzie Leidert, Kas.</td>
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<tr>
<td>A. J. Heise, Kas.</td>
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<td>Rent.</td>
<td>4 00</td>
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<tr>
<td>Sister Hodde, Kas.</td>
<td>2 00</td>
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<tr>
<td>D. H. Breechbill.</td>
<td>7 00</td>
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<td><strong>Total</strong></td>
<td><strong>$44 14</strong></td>
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<tr>
<th>EXPENSES.</th>
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<td>Groceries</td>
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<tr>
<td>Oil and repairing</td>
<td>1 76</td>
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<tr>
<td>Rent.</td>
<td>5 45</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$25 21</strong></td>
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**Balance on hand**... $18 93
WISDOM after laying on of hands and prayer for the healing power. Several weeks ago a boy of about eight years of age, was healed at the same time Floyd Gifford, a Christian boy of about the same age, was also healed. They were convulsed instantly of a high fever at the very hour of prayer.

On Sunday, April 16, Harry Jones, a boy of eight, who is here on a visit with his parents of Chicago, III., was instantaneously healed, and arose from his bed, after the laying on of hands and prayer. He had been attending our meetings quite regularly, and when he took sick he refused to have a doctor called. His mother gave her heart to the Lord in our meetings and is now a devoted Christian woman with unusual talent, when fully consecrated to the Lord.

At the close of our Sunday evening service a devoted Sister, whose name I cannot just now recall, came to me saying that she was convicted to ask for prayer for her healing. She said that she had doctor for some time and obtained no relief. I called the meeting to order again, at which time Sister Williams also came forward for prayer for healing. The laying on of hands was observed and both testified to the glorious healing power of God. Other requests were made for persons who were absent and both testified to the glorious healing power of God. Others who had not even all of this that their appendix was removed, and they had been able to do it all quite regularly, and when he took sick he refused to have a doctor called. His mother gave her heart to the Lord in our meetings and is now a devoted Christian woman with unusual talent, when fully consecrated to the Lord.

Our sinking fund is about $35.60; but we trust our dear Brethren and Sisters will help us to hold up the banner of truth by their prayers and means. Let us be workers together with the Lord for the perfecting of the saints, for the saving of sinners, and for the healing of the sick, thus glorifying our Father in heaven and our Lord Jesus Christ.

J. B. AND ANNA ZOOK.

MISSIONARY.

MATOPPO MISSION.

BULAWAYO, S. AFRICA, March 8, '99.

We greet all the dear saints with 1 Pet. 1:2-9, Dan. 12:3. Our surroundings at the present time are still unchanged. God's favor is still with us and His parental care over us, for which we praise His name: not because of any merit of ours, but because His great heart of love is ever open to His little ones; as He has also said, "Fear not little flock for it is your Father's good pleasure to give you the kingdom." Again, "The kingdom is within you," so that we need not follow those who say, "Lo here! lo there!" but alone Him who said, "I am meek, and lowly in heart."

We have had some experience of work in the field by this time; some of which is real pleasant, and some real trying. But the promises of God are not only many, but sure. One that is especially dear is, "As thy day is so shall thy strength be." At this time we must report quite a few sick among the natives; and we do not wonder at this when learning the true condition of the people. It is, however, apparently on the point of a favorable change. Many of the natives were very short of food. You possibly would be surprised if we were to tell you that roots, green pumpkins and pumpkin vines was all that some subsisted on for a time; and some had not even all of this that their appendix was removed, and they had been able to do it all quite regularly, and when he took sick he refused to have a doctor called. His mother gave her heart to the Lord in our meetings and is now a devoted Christian woman with unusual talent, when fully consecrated to the Lord.

A few deaths were reported also; few, however, compared with the prevailing sickness. The school had been closed, which will again open next week, the Lord willing.

The children who are kept very close home by their gardens, seem to be in anxious waiting for the ingathering of their crops, so they can come again. We have learned to love many of these dear people, who seemingly are affectionate; and many apparently are doing what they understand to be right, while others seem ignorant of the fact that any being higher than themselves exists. One old tender-hearted neighbor oft repeats and refers to the name of Jesus. I have been prompted to make him a special subject of prayer. The Jews said to Christ of a certain ruler that he was worthy, that He should heal his sick; and so I feel toward this dear old man; his name is Fusi. Will you all make Fusi a special subject of prayer, that Christ may find way to his heart, and dwell there? Many more, much need the Savior, for whom I ask you all to help us pray that the light may enter, and they yield to it.

We this day think much of our dear co-workers, as it is the 8th of March, on which they will set sail. May they be under the blessing and protecting care of God, as they plough the briny deep, and may we soon have the joy of meeting them in our own midst. May the Lord still move upon the hearts of others to lay themselves on the altar for sacrifice, in service as the Lord may choose.

I know it is quite a task, when the ties of the family shall be severed, and the chosen ones go forth to obey the call. Many parents would even dare to pray the Lord of the harvest to send laborers into His field, if it was their liberty to dictate to the Master and say, only stay out of my family. I am reminded of the minister who made very earnest and pathetic appeals to his congregation to send workers to the foreign fields; and when in the midst of his appeals his own daughter arose and presented herself as a subject, he said to her, "Sit down, my child, I did not mean you."

Christ said, "The harvest truly is great, but the laborers are few."

And if the kingdoms of this world shall become the "kingdoms of our Lord and His Christ," the church militant must do her part. Upon whom has the Lord laid His hands? Whose lips have been touched with coals from the altar? And who after being divinely called, and chosen, has said, "Here am I send me?"

How few who have the light, even from their forefathers, are willing to consider the millions who sit in darkness and are not directly responsible for it themselves. Who is responsible? is a question for each one to solve for themselves. While some are willing to give all, others are neither willing to give person or means. Will the Master say to such an one, "Thou good and faithful servant?"

MARCH 15 1899.

As duty has again called me to Bulawayo, I shall endeavor to write a short report before returning. I left home on Saturday, the 11th, and remained at Ft. Usher over Sunday, holding a service at the Police Station. We had an ordinary attendance and good attention. Trust some of the seed may have lodged in soil where it will produce fruit unto life eternal.

On Monday morning we left the Fort, arriving in town by two o'clock p. m., and being very little exhausted. The reason of this is because we have gotten to be just a little wiser than we had been when we took our last walk to Bulawayo and return. We found that our little donkeys could carry us. So we arranged for a temporary saddle and sat astride of
them alternately, thus saving ourselves
some exhaustion.

As our dear co-workers, Brother and
Sister Cress, are now on the voyage and
will no doubt in due time arrive, it was
thought necessary to make some arrange-
ments relative thereto. I have succeeded
in making some arrangements for a team
which will be sufficient to convey them,
with their goods, to the mission station.
I may as well say that the same consists
of a yoke of oxen and an additional pair of
donkeys; so that with them both wagon
and goods can be cared for. Horses and
mules are very subject to disease, and
very high in price; hence we considered
it the part of economy to purchase the
above named. They will no doubt make
a very good shift for the present.

The rains for the wet season are be-
lieved to be over. The past late rains
have greatly revivified the gardens, which
had suffered from the drought. This will
be an especial blessing to the natives,
many of whom had been in a suffering
condition. Should the weather continue
to be so settled, no doubt the prevailing
sickness will also abate. Our small field
of corn has been quite a boon
sickness will also abate. Our small field
of corn has been quite a boon

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a very good shift for the present.

AFRICA BOUND.

DEAR READERS—Our last meagre re-
port was mailed to you at Queens-
town, on March 15. On that day we
completed the first part of our long
voyage. The last day on the "Majestic"
was by far the best in every way. The
profligate set who made our quarters so
disagreeable were all landed at Queens-
town, so that our social atmosphere was
vastly bettered. The day was faultless,
with sunny skies, light breezes, and
tranquil waters.

At daybreak we sighted the hills of
Ireland, green with springing grains and
grasses. We steamed along the coast for
six hours when our course veered off to
n. e. and we headed for the Welsh coast
which was first sighted at Holyhead
light. Holyhead and Skerries are two
small islands noted for the treachery of
their shores. The giant lighthouses are
built high up on the rocky cliffs and
stand as a warning, day and night, to all
craft to steer clear of their coasts. Near
Skerries light we saw a large ocean liner
wrecked on the strand, having run
ashore in a dense fog, and became a per-
fec* wreck. It caused us to shudder at
the sight, yet millions in the fog of sin
must run ashore in a dense fog, and become a per-
fec* wreck. It caused us to shudder at
the sight, yet millions in the fog of sin

D E A R  

LAS PALMAS, CINANCABER ISLANDS, 3-30-99.

LAS PALMAS, CANARY ISLANDS, 3-30-99.

Dear Readers:—By the Lord's held I
will give you a short account of our trip
from Southampton to this place.

SATURDAY, 3-25.

Having taken on about forty passengers,
our vessel cleared at 2:00 p. m. from our
pier at Southampton. No sooner had we
reached the open channel, than we en-
countered a strong s. w. wind, with mod-
erately rough sea, wherein I became
very sick, losing my dinner, and was
compelled to retire at six, with severe
nausea and dizziness. Wife and Bro.
Lehman were only slightly affected.

SUNDAY, 3-26.

In the Bay of Biscay. Clear skies: brisk south wind; rolling sea. Eld.
Weaver enjoying perfect health. Bro.
Hatherall, Bro. Lehman, and wife slight-
ly indisposed. Bro. Swanson and myself
had suffered from the drouth. This will
be an especial blessing to the natives,
many of whom had been in a suffering
condition. Should the weather continue
to be so settled, no doubt the prevailing
sickness will also abate. Our small field
of corn has been quite a boon
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Monday, 3-27.

Off the coast of Portugal. Strong south wind. A heavy swell on the sea. The vessel rolls from side to side, causing crockery and furniture to go crashing to and myself. I am slightly convalescent.

TUESDAY, 3-28.

Still off Portuguese coast. Light south wind. Sea calm and placid. Air warmer. Overcoats laid aside, and sailors running barefoot. Many large fish in sight. Bro. Swanson and I still not able to be called good sailors, but rapidly mending. Sailed 300 miles today, 296 yesterday. Six p.m. Passed opposite the strait of Gibraltar, the gateway to the Mediterranean sea. Sailors put a canvas awning over our deck this a.m. to shield us from the rays of the sun, which is daily ascending toward the zenith. Night closes in with one of the most magnificent sunsets we were ever privileged to see. We all retire at 8 p.m. It is 3 p.m. in Penna. and 2:00 p.m. in Kansas.

WEDNESDAY, 3-29.

Beautiful morning, off n. w. coast of Morocco. Slight breeze from land. Calm sea, rippling surface with here and there a whitecap. All able to go to the table and on deck. I am able to take my meals in company with the rest after a lapse of four days of separation. Sailed 312 miles today. Elder Weaver is sorely feeling the climatic change.

THURSDAY, 3-30.

East wind; smooth sea; sky flecked with cumulus clouds. The ship is being made ready for landing passengers and goods at Los Palmas.

I must now close my diary and give you a glance at our spiritual state. Am happy to tell you that God is with us in our work here and our hearts are much encouraged in as much as God has not only permitted us to be “seed sowers,” but is also letting us reap some. Bless His name! We have had some very bright conversions of late. Among them was one Zuлу man. He started to come to school about three months ago. Is a policeman in a prison near by. He has now given himself to the Lord, has the Holy Spirit, and is always ready to take part in worship. He has also learned to read the Bible and is very much interested in it. Is a man with a family. Our hearts greatly rejoice when we think of the time when he will return to his home. He has learned to know the Lord by his own personal experience, and will be able to teach the Bible and teach his own family the way of salvation.

Many of our Christian boys have gone home and we pray God to use them among their own people. Our school boys are coming and going continually. We have some thirty coming to school now. Teaching three languages si-Sutu, si-Zulu and English.

When we go among them we greatly feel the powers of darkness, and sometimes there is dancing and such confusion among them that we can scarcely sing or speak to them. We have been praying the Lord to stop this awful drink traffic. He has been answering prayer. One of the managers has been turned off for allowing so much drinking.

Will all God’s people pray with us for the work in this large field? As we look over the field we are made to say, It is ripe for the harvest! Pray for us that we may be used of the Lord in this field.

Yours for Africa’s lost,

Barbara Hershey.

RETURNED FROM INDIA.

ARLINGTON, KANS., APRIL 20, ’99

The testimony of the writer is that God is faithful in all His ways and dealings with us. He has taken me forth and brought me safely home again; and according to His promise He has kept me in perfect health on the entire journey.

The work in the field here is very much the same as when we left, and we have not lagged behind in any respect. There is no great excitement among the people, and little about the work in this part of His vineyard, but a steady, saving and keeping power. A deep spiritual sense of gratitude and praise Alls each of our trials here is being used for the good of our souls, who put their trust in Him, in dark places, among their own people. Our school assistants came again and made another examination by the physicians. After having prayer and a few words of comfort, we gave each other the parting salutation and Bro. David Zook went with me to the ship. We sailed early the next morning while the tide had been up, and in six days we came to Penang. Here we were met by the pilot with a message from the governor of Straits Settlement to put us under quarantine nine days from leaving Calcutta, because after leaving that port the bubonic plague had broken out. So our ship turned back and sailed out about two miles. We anchored and a guard was placed about us.

The doctors came on board and made an examination, but found all well. In three days the chief doctor and his assistants came again and made another examination, with the same results. We were then allowed to sail into the harbor. So we took a launch and went on shore.

After being here one day we sailed out and the next landing was at Singapore, one hundred miles from the equator. Here we remained two days and spent most of the time on shore. In this city the small-pox had broken out. About eighty cases had been reported. Here the ship took on board about five hundred Chinese steerage passengers and
then we had opportunity to see what opium smoking is.

After leaving here, we soon had a head wind and the sea was running high for three days. We reached Hong Kong safely and had one day time to change ships. We there embarked the "Empress of Japan," sailing March 15th, and touching at Shanghai, China, and Nagasaki, Kobe and Yokohama, Japan. At the latter place I met our Brother Jerry Long and his sister Mary. They were enjoying good health and seemed to be in a happy state, hard at work getting the language. Brother Long speaks it quite well already.

In order to give the Gospel to the heathen, it is necessary to know the language well, as it takes much explanation to them on all points to make it plain. We had a pleasant visit together, but the time soon came to leave. We had prayer together and could rejoice in Christ. Our Brother went with me to the ship.

In leaving there we once got into a rain storm and the sea ran high for ten days; but we sailed on schedule time and landed at Vancouver, April 5. In crossing the line of longitude, in order to keep even with the dates, we had two Wednesdays in the same week, making eight days in that week.

From Vancouver we took rail to San Francisco. There I paid a short and pleasant visit to Rev. J. A. Fraser, a brother to one of the missionary ladies of our party from New York to India. I reached home April 14, meeting all our family and friends and well, and we could rejoice in our Lord Jesus Christ for bringing us together again. So we will praise Him continually; for His goodness and mercy will follow us all the days of our life.

In my visit to these heathen lands the Lord has shown and taught me many lessons by observation. Let us never be afraid to follow the ways and leading of the Lord, in harmony with His Word. We will even go before and prepare the way. I am now again with my family and friends at home; yet my interest is more than ever in spreading the Gospel to the lost. May we speak words of comfort, to all we meet and thereby glorify Christ, the One who saves and keeps us in perpetual peace. Glory be to His name forever!

Yours in the love of Christ and in sympathy with the Missionaries to a lost world.

J. K. FORNEY.

MARRIED.


OUR DEAD.

BITNER.—Died on March 22, 1899, Ruth Alberta, infant daughter of Bro. Elliot and Sister Sarah Bitner of Bertie Ont., aged 1 month. Funeral services were held at the home on March 24th after which the remains were interred in the Brethren Church cemetery. Psalm 106 was used as a word of comfort to the bereaved.

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PAULUS.—Died near Canton, Ohio, Jan. 16, 1899, Harvey H., eldest son of Bro. Monroe and Sister Lizzie Paulus, of diptheria, after a short illness, aged 4 years, 5 months and 20 days. He leaves father, mother and 2 younger brothers to mourn his early departure. Funeral at Valley Chapel, conducted by the home ministry. Text, Matt. 12:32.

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ALLEN.—Died, April 8, 1899, at Doster, Kas., Bro. John N. Allen, aged 46 years, 6 months and 23 days. Deceased was born in Menard county, Ill., November 8, 1852. He was married to Charlotte Crowley at the age of 23 years and moved to Iowa. Was converted at the age of 30 years and has lived a devoted christian life since. He leaves a dear companion and 8 children to mourn their loss. Brother Allen had belonged to the U. B. church. Services were conducted by Rev. Whicker of Caldwell. "The remains were interred in the Caldwell cemetery.

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WEAVER.—Died, in Florin, Lancaster, Co. Pa., March 19, 1899. Sister Fannie, wife of Bro. Jacob Weaver, aged 81 years and 17 days. Sister Weaver was a great sufferer for the last three months, from a cancer; as tumor but through it all possessed the patience of a saint. She was converted and united with the Brethren many years ago, and led an exemplary christian life. She leaves a kind and affectionate husband, friends and neighbors to mourn their loss, which we have every reason to believe is her eternal gain. Funeral held at Cross Roads church. Services were conducted by Rev. Whicker of Caldwell. "The remains were interred in the Caldwell cemetery.

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LANTELME.—Died, near Moonlight, Kansas, April 3, 1899, Bro. Daniel Lantelme, aged 81 years, 7 months and 23 days. Deceased emigrated from Germany about 20 years ago and was a member of the Brethren in Christ for about 15 years. His decease was the consequence of a fall from a ladder, from which he sustained injuries resulting in death, after suffering only a few days. He remained un-conscious, returning to semi-consciousness occasionally, during which times he expressed a desire to depart. He leaves a widow to mourn her loss in a husband of 45 years. Funeral services held at Bethel on the 4th, conducted by Elder Samuel Zook and Bro. Eli Martin. Interment in adjoining cemetery.

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KERN.—Died, at her home near Hamlin, Brown county, Kans., April 21, 1899, Sister Lizzie, wife of Bro. J. P. Kern, aged 39 years, 7 months and 20 days. Sister Kern was the daughter of Eld. John Cassel, deceased, of Skippack, Montgomery county, Pa. She was married to Bro. J. P. Kern in 1879, and soon after removed to Kansas, with her husband, where they have since resided. She leaves behind a sorrowing husband, eight children, (one an infant of four days) an aged mother, three brothers and three sisters. Her life was one of trust in the Savior, and now she sleeps in Jesus. Funeral services were conducted on Sunday, April 23, at the Pleasant Hill church, and interment made in the adjoining cemetery. Sermon by Bro. J. N. Engle from the words: "Precious in the sight of the Lord is the death of His saints."

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GISH.—Josie Albert, eldest son of Bro. Jacob and Sister Susan Gish, died in Abilene, Kans., March 26, 1899, aged 7 years, 8 months and 14 days. The child had been sick but a few days, beginning with measles and terminating with membraneous croup. The parents have the sympathy of the community in this sad bereavement, as was shown by kindly aid and attendance at services on the 28th, when interment was made at Newbern cemetery. Elder Samuel Zook officiated.

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Also on April 11, in the same circle, Harvey, the youngest of the family aged 13 months and 7 days. Services conducted on the 12th by Bros. J. Eisenhowe and Jos. Baseler. Interment in Newbern cemetery. We can but express sympathy with the bereaved. To enter into the actual conditions is not possible, only through experience. May the parents take comfort, in the thought that "all things work together for good to them that love God."

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TICE.—Sister Emma B. Tice was born at Cedar Springs, Clinton Co., Pa., Oct. 31, 1855. Died March 16, 1899, aged 45 years, 3 months and 15 days. Deceased was a daughter of the late Bro. Conrad Long of Howard, and Hannah Long, the latter still survives. She had for years been troubled with a tumorous growth and several operations were performed with good success. She died in a Philadelphia Hospital from her old trouble, after undergoing an apparent successful operation. Her remains were brought to her home near Howard, Pa., where services were conducted by Bros. Isaac Stern and Enos Hess, from the text, "She hath done what she could." Her calling and sympathies seemed to have been in behalf of the afflicted, for whose relief she never failed in any way to offer up. Her Bros. R. F., T. A., William, John M. Long; sisters, Mrs. Mary Boyer of Abilene, Kans., Mrs. W. Haagen of Howard; a sorrowing husband (Solomon D. Tice) with 5 children are left, together with a large circle of friends, to mourn her departure. She had not passed into a hope, and her friends need not mourn thus for one who seemingly was so much needed. Interment in the Shekem cemetery.