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

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

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The Jews could not comprehend a pre-human existence for Jesus. They did not believe that “before Abraham was, I am.” Modern theology seems to have run astraad the same shoals. It is the simplicity of Jesus’ statements over which many persons stumble.—E.

The fruits of the Spirit are of such a nature that they may be both seen and felt. It is not a rare sight to see the transformation of grace in the countenances of believers. Joy is an inward condition of the soul; but it also puts a shine on the countenance not found where sin and sadness dwell. The individual who has reviled in vice and degradation has no expression of joy, because it does not abide in his life. * * We have a story of gladness to tell. We have been freely justified by the death of the Son of God, and have believed it. Our sins have been forgiven—not by penance, or works, or conformity to some creed; but for His name’s sake. This should indeed make us glad. * * But does it make me glad—my justification? How have I been justified? is a vital question for each individual member of the christian faith to answer.

How rarely do we come to the simplicity of the situation as God has both designed and decreed. And even after we have believed God, how Satan does exert himself to lead us back into a state not of grace, but of penance! * * It is not sufficient that we have accepted our justification by simple faith, but we must retain it by faith; else we be accounted among those who have believed in vain. * * Forms and ceremonies and ordinances truly have a place in God’s economy; but how narrow indeed is the way. Even doctrine can become a snare whereby the Adversary may entice us into the by-paths of self-justification. How vivid are the scenes of this all through the realm of chirdentom! What has been a greater source of division among believers than this bone of contention? And yet the one vital doctrine of Christ our Ransom is left out of the issue in nearly every controversy. Penance is made to be the substitute, and works are heralded as our assurance. It is not so much ‘What would Jesus do?’ as ‘What has Jesus done?’ * * The judgment of the saints takes place now—in this age; and they are glad. They want not sin. They have seen Jesus. Their eyes have received the anointing. This judgment is more than justification. How can we live any longer in sin? is a vital question for every child of God to answer. * * Are we glad because sin has no place in our being? Does it bring a joy into our lives that makes the countenances shine? Does it stimulate our “hope of eternal life” to know that sin is condemned in the flesh?—E.

How readest thou? is a proper question to ask ourselves when we read the Bible. We have seen persons look into the book from the back part. A certain text in Revelation has sometimes been taken as a corner-stone whereon to base some belief which is made to bear vitally on the question of men’s orthodoxy. It is well, in seeking a foundation for our faith, to look impartially into the Word; and a good test frequently is to ask, What did the Apostles say; and what did Christ say before the Apostles; and what did the Prophets say before Jesus; and what did Moses say before the Prophets? In this way we at least get to the root or beginning of things; and it is much more safe to look into the Bible from that point of the compass than from the other. A reasonable conclusion may then follow a rightly based beginning.—E.

Zeal is a condition which accompanies the baptism of the Holy Ghost; yet not every person who is zonely has received that baptism.—E
The love divine, God-given, is what we will now consider. Holy love only embraces and delights in that which honors God and Him only. God designs nothing less by our creation than that we give Him our full love.

By law we mean the Old Scriptures; also limited to commandments generally. The end of the law is the test of love. The command given in the Garden of Eden was for a test of obedience. True, willful obedience is love proven, not love-abiding. The Law and Prophets were until John; since then love, joy, and peace in the Holy Ghost. The law cast a shadow of good things to come.—Heb. 10:1. Righteousness is not by the Law. “Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.”—Gal. 3:10. For all have sinned and come short of the glory of God. Christ is the end of the law to righteousness. The law is hidden in Christ. He is Lord of the Sabbath (Law.) He is the Day.—Psa. 118:24. He is all and in all.

Rom. 7:4 reads: “Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another,” etc.

We establish the law. “The law is holy, and the commandment holy and just and good.”—Rom. 7:12. The law is our school-master, that is it. Matt. 22:40 reads: “On these two commandments hang all the law and the prophets.”

Love is the law quickened. Love is the foundation. Love is the propeller. Paul said that the love of Christ constrained him. Love worketh no ill, yea, thinketh not ill; hence love maketh the deficient law full. Law savors bondage, love savors liberty and freedom. Christ is our law. Law and commandments obligate and compel. Love constrains, draws and overawe. Contrasted,—one man gives to the work of the Lord because of the command in the Scriptures; another gives because it is his blessed privilege,—thus proving his love.

God would have us do all things as a consequence of our hearts' brimful of love to Him. Not the commandments, not the works, not the ordinances, not the creatures are we to love; but God only. How often are people actuated by duty or denominational requirements! Not what good we do, but our attitude, our love, meets God's smiling approbation. Let the heart be dissolved in love, then there will be no exhortations fusing regarding commandments, law and modes of rites, ceremonies and symbols. To keep law, law, law, and commandments and ordinances for heaven's sake, will not involuntarily against final deception. “A new commandment give I unto you, that ye love one another.”—John. 13:20.

For the Evangelical Visitor.

LOVE VS. LAW.

LOVE is the admiration, affection, or interest for a thing or person. Human love is failing, partial, sensual. Such love is not acceptable in divine service. The love divine, God-given, is what we will now consider. Holy love only embraces and delights in that which honors God and Him only. God designs nothing less by our creation than that we give Him our full love.

By law we mean the Old Scriptures; also limited to commandments generally. The end of the law is the test of love. The command given in the Garden of Eden was for a test of obedience. True, willful obedience is love proven, not love-abiding. The Law and Prophets were until John; since then love, joy, and peace in the Holy Ghost. The law cast a shadow of good things to come.—Heb. 10:1. Righteousness is not by the Law. “Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.”—Gal. 3:10. For all have sinned and come short of the glory of God. Christ is the end of the law to righteousness. The law is hidden in Christ. He is Lord of the Sabbath (Law.) He is the Day.—Psa. 118:24. He is all and in all.

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For the Evangelical Visitor.

DELIGHT IN THE LORD.

“For then shall thou have thy delight in the Almighty and shalt lift thy face unto God.”—Job. 22:26.

BEFORE we can delight in the Lord we must get acquainted with Him; then we can behold His face. “I praise God that I am better acquainted with the dear Lord today than I have ever been before. This morning while about my work, I was really delighted in the Lord; and while thus engaged, the Spirit said, Write and tell how you are delighted with Him. Then I said, Yes, Lord. A few tears fell on account of feeling my unworthiness; but then again I felt that if the dear Lord saw me worthy of such divine love and blessing, why should I not obey Him? So I said, I will give my hand, pen and paper, and the Spirit must dictate. So, dear ones, accept this as from the Holy Spirit.

A dear sister used to tell me how she delighted herself in the Lord; and I wondered what it was like. Bless God! the last few days I have learned to know what it is. I can say with the Psalmist, “I have longed for Thy salvation, oh Lord! and now Thy law is my delight.” And again He says, “Delight thyself in the Lord and He shall give thee the desires of thine heart.” Thank God! I have proved this to be true.

Delighting in the Lord is some-
thing different from the blessings we receive when we are sanctified, or the Holy Spirit. It is not the loud shout of praise, but deep down in the soul there is a delight which tongue cannot express. Such feasting! such divine love! Oh, it is wonderful! it is blessed.

Dear saints, the last year of my life has been a remarkable one to me. When I look back and see all the way in which the Lord has led me, I must just exclaim, Is it possible? It has been mostly on the line of a deeper death to self. Remember, this death to self is not a death to sin; but a dying to our church-form (which no doubt many will think is of the devil); but, dear ones, if you knew how I clung to it and even had my religion wrapped up therein you would not wonder. I used to say that though every one else would lay it off, I would still cling to it. But remember that I said this, not the Holy Spirit. Oh, it was a hard death; but I believe there are others wrapped up in it the same as I had been.

Oh, let us be true to God! Obey the Holy Spirit. I purpose to keep on the Bible line and dress as becometh women professing godliness. When I said "Yes" to God, the glory came, as it does always when we obey. I also had to die to friends, home, and my own ideas, and do not believe that the Lord is through with me yet; but I just say, Lord prune until I am a fit vessel for Thy use.

We often sing, "Where He leads me I will follow," and "I'll go with Him all the way" no matter what it costs. I am willing to part with all just so I can have Jesus. Oh, precious Jesus! I cannot express the love I have for Him. I am expecting the speedy return of the Lord. How many will not be ready! Oh, how many will not belong to the Bride! It costs too much for them to go through with Jesus. Let us go all the way. Let us pay the cost, whatever it may be. May God bless these few lines written in weakness. Your sister, rejoiceing in the hope of His coming.

Los Angeles, Cal.

M. A. STONER.

For the Evangelical Visitor.

WHOSE SERVANTS ARE WE?

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—Romans 6:12.

My mind has been much exercised recently with the question, Whose servants are we? "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?" It is so very important for us that we know whose servants we are, and I do have sorrow to think how many, who profess to be Christians and have high standings in churches, say, we must not let sin manifest itself but just keep it down. But if we "keep it down," is it not therefore in the body? "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Rom. 8:3. I ask the question, Are we therefore allowed to keep sin down? Such as hatred, anger, evil speaking, envy and many such things. Did not Christ die in order that sin should be condemned in the flesh? If these things be in us it is truly sin in the flesh.

I thank God that I have been made to realize that God has power to cleanse us, and that sin must be all taken away. The "old man" must be put off, with his deeds. I imagine I can see him (the old man) standing by laughing if he can but keep people in the notion that sin cannot be condemned in the flesh. We hear so much said about our works manifesting what we are. How frequently it is said when something goes contrary to what people think, "That looks like sanctification." Let me ask you dear ones, Do you know how sanctification looks? why do you not become sanctified and show others how to live? If you know how to live sanctified and do not, you are sinning. "He that knoweth to do good and doeth it not to him it is sin;" and there is no man who feels anger that is able to keep it down. It does manifest itself in some way.

We must come to the place that we can say, "There is therefore now no condemnation;" and if our hearts condemn us not—if there is now no condemnation — then why can we not claim to be the "child of a king?" We are forbidden to doubt. "He that doubteth is damned;" and we must come to the place where all things which bring condemnation are removed. Then we are a holy people, sanctified for the Master's use. Then we will allow the Master to use us to His own honor and glory, not to our honor. Then we come to the place that we feel ourselves so unworthy of even the Master's notice. We will then believe God and take Him at His Word. It is so sad that many people do not search the Scriptures, finding these things for themselves, and not going so much on what men say. If we search the Scriptures and ask God for wisdom, no man is able to deceive us. I have realized this.

But some will say, Yes, you are young yet—you do not know what may befall you. No I do not know what may befall me; neither do I worry about it; for I am persuaded that the grace of God is sufficient to carry me through. I know that as our days so shall our strength be. I can say with the apostle in Rom. 7:37,39. But I can not say this of myself—no, no; it is the gift given unto me to believe the Word, and I claim the all-sufficient grace of God to keep me.

I feel myself happy to know for myself that "the darkness is past" and that "the true light now shineth." I am so glad that we can know whether we are ready to go when the Lord appears. I praise God for a power that takes away sin, and also for a power that keeps us from sinning. Not of ourselves, however, lest any man should boast; but it is the sufficient grace of God.

Oh, dear readers, we may know and realize a beauty in the religion
of Jesus Christ with the same positiveness that we knew we were sinners. We must know that we are saved. Your sister till Jesus comes, ANNIE S. LEHMANN.

For the Evangelical Visitor.

OUR CALL TO JUDGMENT.

I PRAISE God for His abundant mercy lavished on me ever since I have had an existence in the world. I shall never forget when the Lord brought me to a halt by afflicting me. And then I saw that if I did not yield I would be forever lost.

I have been in the service of the Lord nearly ten years, and can truly say that I find it a good way. I am willing to do my Master's will. I have had many oppositions in the warfare; yet I find this all the better for me. If all should pass off smoothly, I fear I should become negligent.

We are so prone to wander away from God. I find in my daily experience that there is quite a contrast caused by the various avocations of life. For instance, the man who toils hard from day to day, has more trials to overcome than one who has no earthly care upon himself. However, it is those who do His will, who have the blessings of salvation; and it is given so plainly to us. It is free for all; and “without money and without price” we are invited to “come, buy, and eat.”

“I come! I come Ye have called me long; I come o'er the mountains (of difficulty) with light and song.”

This teaches me more than hell to shun and more than Heaven to pursue. I praise God for this salvation which is offered to me. I realize that “there is a tide in the affairs of men which, taken at the flood, leads on to (heavenly) fortune;” but if foregone, all the voyage of life is spent in distresses and miseries.

I have come in contact with some who claim being saved “to the uttermost.” I believe we ought not to boast of our good works or attainments; for, “By grace are ye saved through faith; and that not of yourselves: it is the gift of God.” — See Eph. 2:8,9.

I was taught an important lesson while attending Normal School at Shippensburg, Pa., on the matter of being saved. The comparison I shall make will illustrate and be applicable to the spiritual as well as to the natural school duties. Firstly, on entering the work we had to have the rules of the school, the same as we have the Bible for the spiritual school.

Secondly, we are supposed to study our lessons faithfully, and so it is in the spiritual school. Consequently if we live up to all the requirements and rules of the school we are prepared for the final examination. And so ought we to be in the spiritual life, exercising due obedience to God’s commands. Then, in school, when we had faithfully dealt with all the examination questions to the best of our knowledge and belief, the examiners gathered up all our papers and our record was kept, just as God is doing today. The examiners know whether I have passed the examination or not, but I do not know until the final gathering into the chapel.

Thirdly, comes the great testing time just before the gong rings for all to come. There will be some who fail, and ere long the word is pronounced that informs us who passes and who fails, just as it is before the Judgment Day—all are solemnly waiting for the trumpet to sound. Ere long the word will be passed pronouncing our happiness or doom. The gathering into the Chapel represents to me my coming before the Great Judge, and the ringing gong that of the sounding trumpet. This is so real to me. If we do all we can, we have nothing whereof to boast. When I see so many people unconcerned about their salvation it makes me think of Christ who came to call not the righteous but sinners to repentance. It is my earnest desire to do the little things well.

“May peace and joy and happiness All our earthly steps attend; And in the hour of death May Jesus be our friend.”

“Bless the Lord O my soul; and all that is with n me bless His holy name.”

Yours in love, J. W. MYERS, Harrisburg, Pa.

LITTLE ALMA’S PRAYER OF FAITH.

I AM led to relate an instance, showing what the prayer of an innocent child can effect, through God’s power, if we have faith to believe that He will do it.

One day I had a very severe pain of rheumatism, and little Alma Bollinger (one and a half year old) noticed it. She came to me and looked up into my face seemingly to ask whether I had pain. I said nothing. So she ran into the bedroom to pray for me. Then she came running out and in her stammering way seemed to say: “Has Jesus helped you?” To make sure that she prayed for me, I said: “Alma, go and pray for me; I have so much pain.” Then she again ran into the bedroom and, putting her little hands over her eyes, uttered a prayer to God for me. Then, coming out and standing before me, she indicated her desire to know whether Jesus had helped me. I could not help but say with tears, “Yes, Alma, your prayer is heard;” and my pain ceased, glory to God!

Little Alma was so glad when I told her that the pain had left me, that she jumped for joy; she felt bliss, glory to God! Yes, the Lord is my Great Physician. I believe that He will hear the prayer of the innocent child. I cannot praise Him sufficiently for what He is doing for me.

One day little Alma pinched her finger while trying to close the cupboard. She cried a little, but then it came to her mind to pray about it. So she went into the bed-room and prayed to God. She came out and laughed. She acknowledged Jesus in having taken the pain all away. Glory to God for the sympathizing Jesus. He is “all in all.”

Your unworthy sister,

FANNIE E. BARNES.

Moonlight, Kas.

In company guard your tongue; in solitude your heart. Our words need watching; but so also do our thoughts and imaginations, which grow most active when we are alone.—Spurgeon.

“The more perfect the trust, the more perfect the peace.”
For the Evangelical Visitor.

TESTIMONY.

DEAR Readers:—I have been impressed for some time to tell through the Visitor what the Lord has done for me. I can truly say that He has brought me from darkness to His marvelous light, and from the power of Satan to that of the true and living God. Praise His holy name for the wonderful plan of salvation that sets us free!

I was between eleven and twelve years old when the Lord began to strive at my heart and invite me to come to Him; but I was not willing for a long time. So laboring under the convicting grace of God for three years, weighed down with such a burden that I could hardly bear, I at last became willing to obey. When I confessed my sins I found peace with God. I cannot speak of such a bright evidence at that time as some can, but yet I knew that the load was removed from me. So after I had found peace with God He had a little work for me to do; but I was not willing to take His yoke upon me and therefore did not learn of Him.

I was not privileged to be raised by my parents, but praise the Lord! He provided me with a good home, for which I have felt very thankful. Now the people I was living with had three sons who had not given their hearts to God, and the Lord laid it on me to admonish them. Just at that little time the enemy held me for fourteen years, making me believe that I could not say anything to them; and I really believed him, until the Lord used such ways that I could believe the Savior that He would help me if I would but trust Him. Ever since I started out in married life the Lord has been reminding me of the duty I owe to Him; yet I was disobedient, thinking that it was such a little thing that it did not matter. But the Lord showed me differently, for which I do wish to praise His name.

Last June one year ago I began to have sudden attacks of sickness so that I thought it would take my life; but my sickness was not unto death, but unto life. I had been taking those attacks for eight months, for which I had been prescribed by two doctors without avail. Sometimes I thought I was getting better, but soon I would be back in the old channel. One Saturday morning last February a year ago, I was having one of my usual afflictions and lying in such pain that I thought I could not bear it, when the Savior revealed Himself to me and whispered in my ear, as plain as if man would have said it, that if I would be anointed I could be healed. But I was not willing to "tell it out." So on Sunday morning following I took another spell; and, being so prostrated by the previous one, I there became willing to die if it was the Lord's will. I said to my companion that I wish I could die in order to get out of this misery. Oh, the wonderful blessing I then received! I felt so happy. I arose from my bed on Monday morning a new creature in Christ Jesus, for old things had passed away and behold all things had become new. But I was unwilling to tell for some weeks what the Savior had promised me. As soon as I testified and was anointed I began to get better and can say that I was healed beyond my expectations, all to the glory of God.

I had to come to the place that I let everybody stand and put my trust alone in the Lord, but had a wonderful battle with the enemy. I praise God that He gave me the victory, and that He brought me to the place that I could say, "Anywhere and everywhere with Jesus." It is my desire to do His will, let it be what it will. I also realize that the Lord has work in His vineyard for me to do, and to do this I need much grace from God and the prayers of all His believing children, that I may be kept true, faithful at Jesus' feet, ever learning of Him, as Mary of old. Yours in hope of the Kingdom, ANNIE E. WENGER.

Shippensburg, Pa.

There is no lot on earth so lonely, no trouble so unshared, no fidelity so divorced from human help, but it may find its counterpart in the life of the Savior.

SOME BIBLE SYMBOLISMS.

ABRAHAM had two sons, one by the bondmaid, and one by the freewoman. Howbeit the son by the bondmaid was born after the flesh; but the son by the free woman was born through promise. Which things contain an allegory: for these women are two covenants; * * now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Howbeit what saith the Scripture? Cast out the handmaid and her son; for the son of the handmaid shall not inherit with the son of the freewoman. Wherefore, brethren, we are not children of a handmaid but of the freewoman. As Rebekah did Christ set us free; Stand fast therefore, and be not entangled again in a yoke of bondage. * * But I say, walk by the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; these are contrary the one to the other; that ye may not do the things that ye would. * * And they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof.—Gal. 4:22; 5:24.

The Spiritual significance of the foregoing allegory is very plain. The two women and their two sons stand for two distinct covenants, (Gal. 4:24) and typify the flesh and the Spirit respectively. To confirm the same, we have to consider the following points. Ishmael is born of the bondwoman, Hagar the Egyptian, and Isaac is the son of promise born of Sarah the princess. Ishmael was born before Isaac, the former being born by nature, the latter by grace, by a miraculous intervention of God's omnipotence. Ishmael mocked (Gen. 21:9) Isaac, and wanted to lord it over him by virtue of the priority of his birth. But the Egyptian with her son must be cast out, as they could never live together in peace.

Now to express the same thing stripped of the metaphor, we have our old man, which is the antetype of Ishmael, as old as we are, nay as old as Adam's fall, which is born in
Egypt before our conversion, and is entangled in the yoke of sin's bondage.—Jno. 8:34. "Isaac is a beautiful type of our new nature, born in us at conversion and which is the Spirit of liberty in us. But unlike the old man, the new is incorpored in us by the special grace of God, and not after the natural order of creation. We are born, not of blood, nor the will of the flesh, nor the will of man, but of God.—Jno. 1:13. For that which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—Jno. 3:6. Though both Ishmael and Isaac were born in the same family and brought up together for some time, they could not live together very long; there came a time, however, when they had to be separated from one another, the son of the bondwoman with his mother must be cast out. Just so with us. Though both the flesh and the Spirit,—the old man and the new,—are the same person, and remain there together for a season, a time must come when they that are Christ's must crucify the flesh with the affections and lusts thereof, since the one lusteth against the other, and the converted believer cannot do the things that he would.

Ishmael remains in the house, even after the birth of Isaac, and persecutes and torments him. This period of Isaac's life may well typify the believer's mixed life, even after his conversion when to his astonishment he finds another law in his members warring against the law of his mind and bringing him into captivity under the law of sin which is in his members. But after the long and dreary night of the desperate spiritual conflict, there comes the bright morning with great joy, and the bitter agony of spiritual bondage is changed into the joyous outbursts of thanksgiving songs of triumph. The old man is then crucified and the Spirit of the Lord puts him to death, thus making the new born child of God free from the law of sin and death. That this spiritual liberty and the internal separation is a distinct work of grace, wrought in the soul of a regenerated believer, is obscure to none but the shallowest of readers.

ISAAC BORN AND WEANED.

The child grew and was weaned; and Abraham made a great feast on the day that Isaac was weaned.—Gen. 21:8.

There are many people who believe in growth in grace. But growth was not enough for Isaac. He was weaned on a certain day, though he was growing all the time. Now, this indeed was a definite experience in his life and took place once and for all, on a definite day which was observed by his father with a great feast. Nobody ever deny that growth is a process and is progressive, whereas being weaned is a definite act transpiring at a point of time. Yet there are others who would not even go so far as a growth, they are quite content with birth. They remain in the cradle in a spiritual dwarfage all their lives. They cannot stand strong meat, and cry for milk continually, requiring spiritual nurses all the time to look after them. They must be fed, by their teachers and pastors, and thus they keep others engaged all the day for them whereas they ought to help others unto spiritual growth. What a pity! And yet they think that such a miserable existence is the normal condition of a child of God. But it is not enough that Isaac is born and is alive, nor is it all that he grows and has appetite. No, he must be weaned. He must leave behind the bottle and cradle, the first principles of Christian life, and press on unto perfection. He must desire strong meat, and attain unto the stature of a full-grown man. Who can number the hundreds and thousands of God's children, passing their whole life in spiritual babyhood, feeding upon milk, who have never been weaned from the world and its affections? They partake of milk and are without experience of the word of righteousness—Heb. 5:12,14. Such can never know the blessed experience of being weaned from the fleshly lusts and the love of the world; and the "great feasts" on such occasions are altogether unknown to them. The special mention of this subsequent event in Isaac's life is a sufficient proof of the importance of the ceremony. Nay, the Holy Spirit is very definite in expressing the great joy in Abraham's heart on that day. We do not read of any such feast at the child's birth though that no doubt was an occasion of great joy. New birth with all its joys and blessedness is not so glorious as the subsequent blessing of "entire sanctification," which radically separates him from the world. There is great joy in heaven at the conversion of a sinner; but there is undoubtedly a greater joy at his consecration. So we see that both justification and sanctification were beautifully prefigured in the birth and weaning of Isaac.

JACOB AND ISRAEL.

Having twice supplanted his brother Esau, Jacob took away both his birthright and blessing and at last had to fly for life to Laban his uncle. Thus, deprived of his native land and driven out from home, he journeyed to that distant and strange land. It was on his way to Padan-aram that God met him and made a covenant with him and he with God.—Gen. 28:10-22. This, his interview with God, can well typify the conversion of a penitent sinner, forsaking all and entering into a covenant relationship with God. And yet we find much in his life later on that a child of God must be purged from Covetousness is seen as one of his besetting sins and it plagued him for the next twenty years till he met God face to face at Panniel. This wrestling with God and prevailing with him, can very well depict the entire sanctification of a believer who enters into this soul rest by fervent prayer with God. Is there anybody that would deny that Jacob was not a child of God at Bethel? and yet we see that it was not enough for him, but he had to see God face to face and prevail with Him in prayer. This, however, terminated with a change of nature which was well indicated by his new name Israel. Before this definite experience and his radical change he was an usurper, and now he becomes a prince. What a wonderful change! That
Israel was a prototype of the believers of this age, is well corroborated by the Apostle Paul’s beautiful adumbration and spiritual signification and figurative application of the term. Since every believer is an Israel, he must come to this blessed experience and have this wonderful change of nature and name.—The (India) Fire Brand.

A PURE SEXUALITY.

GOD has made the human race into two sections, man and womankind (woman), male and female, one with the function of begetting, the other of conceiving and bringing forth; and in fulfilling these ends of being, for this temporal existence, one can be as pure and acceptable to God as the angels, not made for increase of kind by procreation.

But alas! in his fallen state, man has degenerated, and an impure, a sinful sexuality, excessive or unnatural, degrades the world, and is destroying it for time and eternity. It is a subject that ought to be mentioned, delicately of course but plainly, and it is given us to speak of it here.

Sinful sexuality is perverted, adulterated or intemperate use of God’s wise arrangement for beneficent ends. Perverted as to kind—“men with men working that which is unseemly,” self-pollution; and prostitution with the unmarried. Also as to season and frequency—nature forbidding contact at times, and moderation being of the essence of purity. As to lawful party—coverture or amour with another’s partner being a great sin. The terms used in Scripture for a sinful sexuality are: adultery, fornication, sodomy, whoredom, etc.

Now dedication of ourselves to God lays us under strict obligation to be sexually pure; indeed committal to God is not a resolution merely with ourselves, to ourselves, to be pure and temperate in all things, but is of the nature of a vow or a promise to God. And vowing to the Lord we must perform. It is more even than that, it is death to self, of which animalism is a great part. It is impossible for a man to be spiritual and perfect and sexually impure. We have no doubt the chief things retarding the perfection of many believers is an imagination or feeling (the sympathetic nature) polluted with sinful sexuality and immoderate indulgence.

We are not teaching the heresy of Romanism, that total abstinence from marital relations, perpetual virginity, is more according to the will of God than wedlock. Celibacy is not necessarily purer than marriage. A pure sexuality is as possible to the united as to the single; and in many cases more so. He who is married in the Lord from proper motives is as perfect as he who remains single for Christ’s sake. But purity, whether we are single or married, is of the very core of holiness to the Lord, and virility in His service.

We plead for a pure sexuality.

We plead for regard of the opposite sex not as an object with whom to satisfy lust. We plead with all to seek grace that takes out sensuality. Some of us, it may be, of ardent nature, may have much to thank God for in delivering us from the sway of sexual passion. How grand it is to stand having the mastery of self, without necessity, the so-called “master-passion” entirely subjected to the will of God, our sexuality bowed to the purpose of its Creator! How base when a man’s whole being—understanding, reason, will, and every member—is in slavery, in absolute devotion to a single member of his body! Rise, men professing godliness! be superior to sexual desire. You can be cleansed from all burning, from all pollution, from all adulteration of sex relation.

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”—Phil. 4:8.

We commend the use of a prayer from the Book of Common Prayer of the English Church: “Cleanse Thou, O Lord, the thoughts [imaginations] of our hearts by the inspiration of Thy Holy Word.”

That Word within us, made alive in us by the Spirit, so that we are sensibly affected with its pictures and promises, its warnings and counsels, is a wonderful purgative of ideality, and a great deliverer from the concepts of a sinful sexuality.—Reality.

TRUE CONSECRATION.

We talk of true consecration so much in these days that we are in danger of forgetting what it implies. It is really nothing less than the laying of ourselves on God’s altar, to be His utterly and forever. St. Paul in one of his wonderful exhortations or beseechings, tells us what true consecration is: “I beseech you to present your bodies a living sacrifice unto God.”

Anciently the people brought animals to the altar, to be consumed as burnt offerings in sacrificial fire. We are to bring ourselves.

The first thing is not to become a preacher, a missionary, a giver of alms, a worker for Christ—the first thing is to become Christ’s, to lay ourselves on His altar. It is possible to be actively and even enthusiastically engaged in Christ’s service, while one has not really made a personal consecration of one’s life to Christ. It is easier to do many sweet and beautiful things for Christ—things too, that will help and bless others—than it is to give ourselves altogether to Him. But He cares not for anything we do for Him unless we are truly His. A young captured officer, when brought into the presence of his captor, reached out his hand, still wearing his sword. “Your sword first,” was the prompt demand. No courtesies or amenities could be accepted while the man himself stood unsurrendered. So it is when we would do service for Christ, or show Him honor, while our hearts are still our own. “Yourself first,” is the Master’s word. “Not yours, but you.” A rich man may give a million dollars to some Christian cause, but if he has not first given himself to Christ his gift will count for little. It may be used to do good, but there will be small reward to the giver. His millions...
may win him honor in this world, but will not purchase him admittance to the home of glory. It is significant, too, that it is our bodies we are to present to God. It is not enough to give God our minds, our hearts—He wants our bodies too. What a sacredness it gives our bodies to think of them as belonging to Christ. We must guard them from all defilement. We must see that all their powers are developed to their highest degree and trained to their best possibilities of work or skill. We are told that the Holy Spirit makes the Christian's body His temple. With what diligence we should keep our bodies, that they may be worthy of this high honor!

We are to present ourselves to God as a sacrifice. A sacrifice is something made sacred by its devotion. When it is laid on the altar it cannot be taken back. It is henceforth holy, and cannot without sacrilege be used again in any common service. To present one's self as a sacrifice to God is to relinquish all claim to one's own life. It is to say, "I am not my own any longer, I am Christ's utterly and forever."

The word sacrifice has in it the thought of something in it requires self-restraint, self-denial, the giving up of our own way. We are no longer our own master, but must take Christ's bidding at every point and do His commandments. We must follow Christ and to minister to others in His name. We are not our own, but God's.

Yet the sacrifices we make in doing God's will are sacrifices only from an earthly view-point. Every one of them is really a surrender of a lower for a higher good. We give up ease and get divine blessing. The old legend tells how a crown of thorns became a crown of fragrant roses. So it is always with the higher things of Christian life and service. Our sacrifices for Christ are transfigured into deepest joys and richest blessings. Our thorns become roses.

—World's Crisis.

"No one ever blames a good apple for having come from a twisted tree."

RELIGION AND DRESS.

The art of dressing seems to be detroning many Christian minds and many have written to me to give my views. I say: "I can not find any where in my Bible that a Christian should dress thus or so?" I think we are too apt to use the Bible to find statements which will not conflict with our religious belief, rather than to study it for the purpose of drawing out that which it meant to reveal.

Another correspondent says, "I think dress has nothing to do whatever with religion." This woman is right if religion is to be taken as a mere matter of form. But I regard religion as the act and guide of right living, and from this stand-point dress has a great deal to do with it, and I regard this woman as being very much of the earth, earthy, and many miles this side of Paradise with the prospect of remaining there for some time to come. Dress, music, paintings, literature, all these have their influence upon the human mind. Time does not pause, nor can the human character remain stationary. We grow stronger or weaker, better or worse, finer or coarser in our moral natures with the passing of each day.

Every sacrifice which we make in doing God's will is a sacrifice, and the art of dressing is a matter of Christian faith. Faith is required to make any sacrifice that it is right to make. If you can not dress with the prospect of remaining in Paradise, then you are not a Christian, unless you will dress as you would if you were going to live in Heaven.

In every case where we regard dress as a matter of form, we are not Christian. We are not living in a religious manner, nor are we following the example of Christ. But if we regard dress as a matter of faith, we are living in a religious manner, and following the example of Christ. In this case, we are not only living in a religious manner, but we are also following the example of Christ. But if we regard dress as a matter of form, we are not Christian.

THERE are people who discard faith; they believe in works. But who ever works without faith? Who ever plowed or planted or sowed who did not have faith in a crop which he had never seen? Who ever set out a tree without faith in it? Faith is invisible," and lay hold by faith to things which we have not seen. Faith is the mainspring of all invention, discovery and progress. Without faith it is impossible to please God, and impossible to do anything else which amounts to much in this world. The finest believers have ever been the greatest workers. In our own generation it would not be easy to find a greater or more effective worker than George Muller of Bristol, England, who founded orphanages, brought up thousands of orphans, aided missionaries, distributed Bibles, and in his old age...
traveled and preached in almost every land on earth. Of him at his funeral James Wright, his son-in-law and successor, said:

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

“Faith cometh by hearing and hearing the Word of God.” If we would have more faith we must have more Bible. When we have read the Bible through a hundred times and committed it to memory till the word of Christ dwells in us richly with all wisdom, we shall not be faithless nor unbelieving. And when we become “mighty in the Scriptures” we shall be strong in faith, “giving glory to God,” and shall be fitted to stand with those “who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the violence of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.”—The Armory.

**VICE.**

RUM, tobacco, and social impurity are among the many curses that demoralize and blight modern society. Despite all our boasted progress in art, science, literature and refinement, these vices are attaining hideous proportions, destroying the fair image of God that should be enstamped on the ear and visage of all His creatures.

These great evils differently affect several classes of people; namely, the pleasure-seeker, the remunerated, the victimized and humanitarian. Those who love their alcohol, their nicotine and carnal indulgence and those who buy the bodies and souls of men and women through immoral traffic would hush the voice, and quell the agitation, that arouse the community to a sense of duty in regard to their suppression; because self-interest is at stake, and consciences are lulled to sleep.

Thousands of suffering spirits could tell a tale of agony and woe, for there are few households that have not one or all of these cancerous spots, eating out their very heart of joy; making sorrowful and desolate what might have been happy circles.

From many who realize the situation, a war cry has gone forth against destructive beverages and narcotic poisons; but when shall a prophet arise to confront Agag—the king of evil—the last of the flesh, which must utterly be destroyed before peace and happiness shall reign among men?

Drinking saloons are but the glittering entrances to the dens of infamy and hell, where souls barter their virtue for gold, and ruin stamps its victims of both sexes by the thousands annually.

There are individuals who know somewhat of the ravages of that most seductive and destructive vice, the Social Evil; and their very souls are filled with horror and indignation; but few dare speak the truth, lest they be silenced or persecuted by the bold champions of lust, whose infamous debauchery knows no bounds, and whose ill-gotten gains can license or bribe any form of evil they cherish.

Rebellion and insubordination in children, so marked in the present age, are but the result of passionate indulgence; and when parents lose all control over them—without tracing the consequences to the cause—they are ready to devise means of ridding themselves of the burden; and seek to place them in some charitable institution or spiritual community, where they soon prove past reclaiming by any reasonable or moral means, and must be cast forth upon society, to become its vagrants, criminals, and anarchists, often ending their days in jail or upon the gallows.

The most facile pen could draw but a faint delineation of the evils resulting from the practice of vice, which proves a thousand times more destructive to human beings than liquor; or the many narcotics that craze and stupify the brain, or wreck the nervous system; because it pollutes the fountains of life, and entails untold miseries upon future generations.

God speed the good work that some noble individuals have commenced in the field of moral reform. This is the stepping stone to all true progress.—Martha J. Anderson, in Soul of God.

**MAKING A MILLENNIUM.**

The method of the millennium, then, is not so much a mechanical as a moral one. It may prove to be edification quite as much as revolution. Millennium comes by man-building. As we enter the kingdom, so we grow in the kingdom, one by one. Salvation is soul by soul. In so far forth as any man is virtuous or benevolent, the millennium has come already to that extent. Such a process is necessarily slow and laborious. It is easier to charge the works of Satan, as the military phrase is, “by rushes.” It is fine to carry things by storm. Yet the millennium cannot be brought in by a rising vote, but by a rising virtue.

If the millennium is to come at
all, it would be well even now to be practicing it. But the trouble is that many people really do not very much want the millennium to come. They would hardly know what to do with it if it did come. It would upset many plans, condemn many practices of polite society, rearrange various values, and require many personal and public readjustments and alterations. In fact, it might be quite awkward if the millennium should dawn in our day. For in the case of most people, the spirit of other worldliness is not greatly developed. They do not hunger after immortality. They may be good people to a degree, yet are fully content with average things.

Nevertheless, the Lord means the millennium to come, and to come by means of a host of contributing lives. It will duly arrive on schedule time, but, meanwhile, the pressing question for each individual soul is this: Am I a positive factor in the process of making the world a progressive paradise, or am I a negative delinquent, liable to be found lamentably lacking in the day of the Lord's full glorification in the earth? Am I making or marring the millennium?

—New York Observer.

LIVES OUT OF TUNE.

The secret of a serene, strong, inspiring life is a life in perfect tune with God's keynote. Many a man has at least a subconsciousness of an imperfect adjustment of his life. Somewhere, in some way, self is grating against duty just enough to give a perhaps undefined impression of discord. And, just as one tosses aimlessly on the bed when uncomfortable in sleep, constantly seeking ease in new positions, so the im

PATIENT LIVING.

A wife came home from a revival service and told her husband she had been converted. He was angry and would not answer her. The next morning at the breakfast table he said:

"Wife, if you are converted, ask a blessing."

She trembled, but stammered out her first thanksgiving. When the meal was finished, he said, as the hired man rose from the table:

"John, my wife was converted last night and will not want you to go until she has had family prayers."

The wife took the Bible, read and prayed.

Then the husband said: "John hitch up the horses; wife and I are going to drive this morning to C—."

He had not consulted his wife, and the town was forty miles away. A protest arose from her lips, for she had longed that her husband should go that night to the little school house and be saved. But she put the word away and quietly entered the sleigh.

At noon they stopped at a hotel, where there were twelve men at the table. The husband said:

"Hold on, friends; my wife was converted last night, and she wants to ask a blessing."

The blessing was tremblingly asked.

When they again entered the sleigh, the wife noticed that they were driving toward home.

"This is not the way to C—," she said.

"No," was the answer; "we will go home. I have been awfully mean, but I determined to test you, and you've got the genuine article, and I'm going to the schoolhouse to-night to get it." —S. S. Illustrator.

Which penny is lost? A little five-year-old who had listened to the sermon on giving to the Lord, was soon after given two pennies, and resolved that one should be the Lord's and the other should go for candy. She put them into her pocket, and went out to play, and in her romps one of the pennies was lost. On her return to the house she exclaimed, "Oh, mamma, I've lost the Lord's penny!" Whose penny do you lose when one is missing? —Sel.
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 144:12.

SOWING AND REAPING.

Ten thousand sowers through the land;
Passed heedless on their way.
Ten thousand seeds in every hand,
Of every sort had they;
They cast seed here,
They cast seed there,
They cast seed everywhere.

Anon as many a year went by,
These sowers came once more,
And wandered 'neath the leaf hid sky,
And wondered at the store;
For fruit hung here,
And fruit hung there,
And fruit hung everywhere.

Nor knew they in their tangled wood
The trees that were their own.
Yet as they plucked, as each one should
Each plucked what he had sown.
So do men here,
So do men there,
So do men everywhere. —Sel.

THINGS DETRIMENTAL TO THE CHILD.

The discipline of the school would be immeasurably lessened if society in general did not establish two standards of right conduct—one for the boys and one for the girls. There is no just ground for this distinction, and the sooner our people recognize the fallacy of it the sooner will our boys become true gentlemen, and the sooner will the community life of the child be conducive to the greatest development of his spiritual nature. The standard that is not too high for the mother or sister is not unreasonable for the father or brother.

To secure some data for an intelligent discussion of the question: What may the school do to improve the community life of the child? twenty-five representative persons scattered throughout the State were asked to state what they considered most detrimental to the child. The following are some of the answers:

"Evil influences of absence from home at night, especially when on the street."

"Dissipation; cigarette-smoking with the attendant loafing."

"Disrespect of parents and their authority."

"A lack of self respect; lack of honor."

"Lack of habits of industry. No home work."

"Non-attendance at school."

"Social demands of older pupils. Parties, etc."

"General idleness."

"Lack of moral example and restraint in the community."

"Want of home-like homes."

"Lack of a correct standard of right."

"Lack of appreciation of the evil effects of a purposeless living."

"Indifference on the part of parents and guardians."

"Too frequent changes of teachers and the nomadic life of many families."

"Laxity of parental and municipal control."

"Lack of enthusiasm on the part of teachers."

"Lack of ambition to attain unto better things and better conditions."

"Too early self-support, and support of others."

"False views of parents as to the true value of child-culture, and the mad rush for money and social and political preferment."

"City life and its artificial environment."

"Lack of attraction in the home."

"Teachers regard their work as a temporary job."

In regard to the agencies for reform, among the answers received were:

"Effects of pressing the value of the school work upon the community."

"Mothers' clubs."

"A rapid growth in the love of good literature. Home and school reading circles."

"Raising the standard of education in the community."

"Child-study and child-culture."

"More attractive school-rooms, buildings, and grounds."

"The establishment of school libraries.—Dr. Parkhurst."

The statistics of the drink traffic of Great Britain are annually tabulated by Dr. Dawson Burns who has recently calculated the nation's bill for 1896. As he estimates it, the total expenditure was £148,972,230 or about $740,000,000. This amounts to about $20 per head of the population, and is six and a half millions more than was spent for drink in 1895. This gives a dark outlook for temperance reform in Great Britain, but it will stimulate the workers to renewed effort.—Conservator.

MISTAKES.

It is a mistake to work when you are not in a fit condition to do so. To take off heavy underclothing because you have become overheated.

To go to bed late at night and rise at daybreak, and imagine that every hour taken from sleep is an hour gained.

To conclude that the smallest room in the house is large enough to sleep in.

To sleep exposed to a direct draught at any season.

To imagine that whatever remedy causes one to feel immediately better, as alcoholic stimulants, for example, is good for the system, without regard to the after effects.

To eat as if you had only a minute in which to finish the meal, or to eat without an appetite, or to continue after it has been satisfied, to gratify the taste.—Green's Fruit Grower.

THE BOYS.—Mothers give their baby boys and baby girls the same close and tender care, but as boys grow older and the boy nature develops, when they want to whittle, play horse and do many other things that will litter the house and are considered rude and boisterous many mothers prove unequal to enduring this, and would rather send their boys out into streets than to take the time and exercise the patience necessary to restrain and guide their manner of sports and pleasures. By neglect the companionship between mother and son is weakened, while the mother often seems surprised that her son looks for comradeship and advice outside of his own home.—Sel.
TO THE DRUNKARD.

My friend, when your money's all gone,
And you're longing for something to eat,
The world only offers a stone,
And never a friend do you meet;
With clothes that are dirty and torn,
You wander, a pitiful sight;
All day you're an object forlorn
And a sorrowful outcast at night.

Now, who is to blame for this?
Whose fault, my good friend, but your own?
Just think while the wintry winds blast,
Of the seeds that in spring you have sown;
Just think of the thrown-away times,
And chances that then were so good,
In days when you saw better times,
And might have done well if you would.

My friend, stop a minute and think,
Just look at the cause of your woes:
Your trouble has all come from drink,
And this is what I would propose:
Cut clear from each beer-guzzling friend,
Throw overboard growler and can;
Then strictly to business attend,
And find yourself once more a man.

HER PINT OF ALE.

Sobriety means saving. A Manchester (England) calico printer was, on his wedding day, asked by his wife to allow her two half-pints of ale a day as her share of extra comforts. He made the bargain but not cheerfully, for though a drinker himself (fancying, no doubt, that he could not well do without), he would have preferred a perfectly sober wife. But he could not break away from his old associations at the ale-house; and, when not in the factory or at his meals, he was with his boon companions. His wife made the small allowance meet her household expenses, keeping her cottage neat and tidy; and he could not complain that she insisted upon her daily pint of ale, while he, very likely, drank two or three quarts.

They had been married a year, and on the morning of their wedding anniversary John looked with real pride upon the neat and comely person of his wife, and with a touch of remorse in his look and tone, he said:

"Mary, we have had no holiday since we were wed, and only that I haven't a penny in the world we'd take a jaunt to the village and see thy mother."

"Would thee like to go, John," she asked.

There was a tear with her smile, for it touched her heart to hear him speak tenderly, as in old time.

"Go?" asked her husband, "course I would, lass. But a poor man like me can't save a penny from his wages. It takes rich folks to go on holiday jaunts, wife. Yet I'd like fine to see mother again."

Mary smiled afresh; and this time there was an air of mystery and pride in her smile, as well as affection. Then she said slowly:

"If thee'd like to go, John, I'll stand treat."

"Thou stand treat, Mary. Hast got a fortin left thee?"

"Nay, but I've got a pint of ale," she said.

"Got what, wife?"

"The pint of ale," she repeated.

John looked at her in amazement.

"Whatever d'ye mean lass?" he said.

"I mean this," said his wife.

She went to the hearth, and from beneath one of the stone flags drew forth a stocking, from which she poured upon the table the sum of three hundred and sixty-five threepences (§22.81) exclaiming:

"See, John, thee can have a holiday."

"What is this?" he asked in amazement.

"It is my daily pint of ale, John."

He was conscience-stricken as well as amazed and charmed.

"Mary, hasn't thee had thy share? Then I'll have no more from this day."

And he was as good as his word. They had their holiday with the old mother, and Mary's little capital, saved from the "pint of ale," was the seed from which, as the years rolled on, grew shop, factory, warehouse, country seat and carriage, with health, happiness, peace and honor.

SELLING TO MINORS.

Judge Reed, of Chicago, sentencing a saloon keeper for selling liquor to a minor, said:

"By the law you may sell liquor to men and women if they will buy. You have given your bond, and you have paid your license to sell to them, and no one has a right to molest you in your legal business. No matter what the consequences may be; no matter what poverty and destitution are produced by your selling according to law; you have paid your money for the privilege, and you are licensed to pursue your calling. No matter what families are distracted and rendered miserable; no matter what wives are treated with violence; no matter what children starve or mourn over the degradation of a parent—your business is legalized, and no one may interfere with you for it. No matter what mother may agonize over the loss of a son, or sister blush at the shame of a brother, you have a right to disregard them all, and pursue your legal calling—you are licensed. You may fit up your lawful place of business in the most enticing and captivating form; you may furnish it with the most costly and elegant equipment for your own lawful trade; you may furnish it with the allurements of amusements; you may skilfully arrange and expose to view your choicest wines and most captivating beverages; you may induce thirst by all contrivances to produce a raging appetite for drink, because it is lawful—you have a license. You may allow boys and children to frequent your saloons; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass; you may be schooling and training them for the period of twenty-one, when they, too, can participate—for all this is lawful. You may hold the cup to their lips; but you must not let them drink—that is unlawful. For while you have all these privileges for the money you pay, the privilege of selling to children is denied you. Here parents have a right to say to you, 'Leave our son to us until the law gives you a right to destroy him. Do not anticipate that terrible moment when we can assert for him no further right of protection.' The father may say, 'That will be soon enough for me, for his mother, for his friends, for the community, to see him take the road to death!' Give him to us in his childhood at least. Let us have a few hours of his youth in which we can enjoy his innocence to repay us in some degree for the care and love we have lavished upon him.'"
EN ROUTE TO AFRICA.

CAPE TOWN, S. A., April, 1899.

DEAR FRIENDS,—We thank God for precious privileges above numbering, conferred upon us since our lot has been cast among those who are homeless for Jesus’s sake and for the sake of the Gospel. Thousands of miles of rolling billows have been left in our wake since we signaled farewell to our loved ones at New York and we feel that the Power which quieted the waves on Galilee’s troubled bosom while Jesus sojourned with the disciples on earth, has been manifested on our behalf. Free from storm we have crossed the deep and Africa’s shores are now smueling us a glad welcome as we peacefully enter the harbor.

For your enjoyment we briefly give you a few notes on our journey from Canary Islands to this place. At 3:30 on March 30 we passed the beautiful mountain peaks of the Grand Canary and at 5:30 anchored in the Los Palmas harbor. The scenery was beautiful indeed. Coal and water were taken on here and much ship-provision. Dark-skinned Spaniards sold tropical fruits to the passengers from small canoes at the side of the ship. Two warships and many ocean liners were lying here at anchor and the evening was made interesting to us by the maneuvering and rocket-signaling of the ocean craft. At midnight we put out to sea and morning found us out again on Old Ocean’s gray and solitary waste.

While reading our Bibles and meditating on the goodness of God late on Sunday afternoon, Apr. 2, we were all roused by the sight of land and Cape Verde came slowly into view. For two years we had been singing, “Africa’s shores I long to see.” And now faith was turned to sight and our hearts melted within us. Silently our adoration and thanks ascended the hill of the Lord while tears filled our eyes as we mused:

“All the way my Savior lead me,
What have I to ask beside;
The water and the bread cost me nothing each day,
But to my heart is dear.

Can I doubt His tender mercy
Who through life has been my guide?”

No; never can or will we doubt the leading hand of Jesus who thus far hath so sweetly led us.

Then for days we kept on in a south-easterly course, having arrived at the beautiful mountain harbor, we set sail on April 8th, when suddenly the great rock towered above us. At ten o’clock and spent six hours on this great natural fortress where the banished Napoleon died in exile. The beautiful gardens to which we had access were filled with graceful palms, broad-leaved bananas, orange and fig trees, tropical flowers, and a great profusion of strawberry, and flowers of every conceivable color; this with a mountain walk was a boon to me as I had been sick almost constantly for a week.

The city with its brown stone walls, houses, gates, cathedral, etc., and the massive mountains on three sides towering thousands of feet above it, gave us many new ideas about Bethany, Nazareth, Jerusalem and other towns of the Holy Land. Never before could we picture Jesus weeping over Jerusalem, the sermon on the mount, and the temptation on an exceedingly high mountain, as we could when seated on a rock, one thousand feet above the tiniest spire of the city.

The cliffs overlooking the harbor are bristling with British cannon looking as if they are in reality, very formidable, which caused one of us to say, “The Lord is our Rock and our fortress; one strong tower.” At five the great whistle blew, the anchor was hoisted, and we were soon under way again headed for Cape Town. All the way we had fine weather but a heavy swell kept the vessel rolling and pitching day and night incessantly. I have proven to be the poorest sailor in the party, being unwell the whole time; yet I trust that no evil results may follow. Bro. Lehman has been remarkably well and has often cheered us by his cheerful presence and sunny face and has been our constant companion thus far on land and sea. Wife is very well and apart from the tediousness of so long a trip has much enjoyed it thus far. Our hearts are pained at the thought that in a few hours our little hand must be separated. Our fellowship has been so sweet and our union so perfect that if it was not for the sure evidence that it is God’s will, tears of deep regret might freely flow; but since God’s will is our will, we greatly rejoice that it hath pleased the Father to allow us to come so far together, tho the outward ties be broken yet we are sure that the love of God will continue through the Spirit to bind us closer together in one till the day of perfect unity when Jesus will come the second time without sin unto salvation. Amen.

Monday, 4-17. We safely anchored in Table Bay at 3:00 a.m. Sunday morning and entered the docks at Cape Town at 7:00 a.m. We spent the Lord’s day in quiet, giving much praise to God for our safe arrival and the privilege of setting foot on Africa’s shores. The party for Johannesburg leaves today at 9:30 p.m.

We find that nearly all accommodations, meals, and provisions cost twice, thrice, and often four times as much as in the States. But Phil. 4:19 is ours and the love of Christ keeps us in perfect peace.

Later.

PORT ELIZABETH, SOUTH AFRICA.

April 21, 1899.

Dear Readers,—Praise ye the Lord. Africa’s shores have given us their shelter now four days, and very precious hours they are, spent at the pierced feet of Jesus. I am here alone as regarding our party, being detained on special duties. Our happy band of six so lately joined in one, is now widely scattered: three in Johannesburg, two in Bulawayo, and I am at the above port. How quickly mortal bonds are severed! How naturally substance crumbles; as that which we regard as strength and unity dissolves in mysterious process under our closest scrutiny and only things eternal are left to direct us. Lately we were all as one band with sound masts stretched between us bar further fellowship, save that peculiar privilege accorded to the saint of being baptized by one Spirit into one body; thus in some unexplained way bringing all the members into touch with each other.

Time is swiftly rushing by. Each new day teaches me some new lesson. I sit and watch the sea at eventide; and now after five weeks of sailing, covering ten thousand miles, and again residing on dry land, God begins to show me the wonders of the deep. The surf beats in upon the cold, grey rocks which in turn hurl it back with an angry roar that night and day seems on my ear as a funeral dirge for the perishing millions of this dark land. I see the great ships come sailing in, furling the sails, and dropping the anchor. I count the number and mark the flag that tells us where our dwell will be. We are close to our destination. In the morning some are gone, sailing during the midnight watches; others have glided in on the rising tide and taken their places. How like our life it appears to him who stops to ponder; the harbor ever full and daily changing. Each ship as a man following a certain course, to profit or destruction. Each future fixed port to gain, though many with wind and wave are dashed upon the crags, and as a candle is extinguished by a slight puff so they in utter darkness are lost to all earthly ken, founded in the gale because they lacked the undergirding and the sure pilot; so the multitudes are changing oft; some are saved, others lost. What joy fills me to know that my soul is anchored in Jesus and that I will never need to face the tempest alone, since He is my Captain and Pilot.

Health and necessary strength are given me daily. I do not know how long I will go inland, but at God’s command I will move. God has given me a father and a mother, and a score of brethren and a pleasant home in which to reside till I go hence. His promises never fail. “Lo I am with you!”—and “He that forsaketh are mine to-day, Hallelujah!”

G. C. CHESS.
Elder Samuel Zook, Abilene, Kansas, Editor.

ELDER W. O. BAKER, Louisville, Ohio, Rev. George Detwiler, Associates, Shekston, Ontario,

H. N. Engle, Office Manager.

All communications and letters of business should be addressed to H. N. Engle.

PUBLISHERS NOTICE.

To Subscribers—Our terms are cash in advance.

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

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

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

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

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

FOREIGN MISSION FUND.

No. 117. $52.50
No. 118. 7.00
No. 119. 13.00
No. 120. 16.00
No. 121. 20.00
No. 122. 1.00
No. 123. 1.00
No. 124. 10.00
No. 125. 5.00
No. 126. 16.50
No. 127. 2.50
No. 128. 1.00
No. 129. 2.00
No. 130. 5.00
No. 131. 5.00
No. 132. 30.10
No. 133. 1.00
No. 134. 30.00
No. 135. 50.00

VALEDICTORY.

A S WILL be seen under "Publisher's Notice" elsewhere, our relation towards the Visior has been changed. This will not meet the approbation of all our readers. Some will be gratified, while others will criticize. We humbly appreciate the kindly words of the many. We are sure that it is to the interest of the Visior that this change has been made. Our mind was perfectly reconciled to a resignation of our position as editor, which resignation was accepted by the Board of Publication. When doing thus, we expected that it would positively sever our connection with the work. It has, however, pleased the Committee to use us as Office Manager, which place we have consented to fill for an indefinite time. The only apology we are led to offer in view of this change is Isa. 53:7; and we beg of our friends to be led by the Grace of God and the prayers of God's people, to the best of our ability to be in perfect accord with the mind of God as to the present of our life.

In consequence of our changed relation it is only right to state that we assume a different attitude toward the finances of the paper. It has been mutually agreed that a reimbursement for our labor should be paid from the Visior Fund. We are glad to say that this is not in consequence of any lack of support in the late years gone by. We must here magnify the name of our God for His faithfulness in fulfilling every promise. He has made, even exceedingly abundant above that we dared ask or think. The cash offerings for personal needs and family support were more the last year than any other. Our financial condition is large through the Brotherhood and may well be regarded not as a "father in Israel." We can but say that nothing but the most friendly relations exist between us; and we hope that the trust committed to us and the confidence bestowed upon us as to our present relation may not be betrayed.

Thus we bid you a friendly "adieu." In hope,

H. N. ENGLE.

SALUTATORY.

A S WILL be seen by the heading of this paper, General Conference has made a change with regard to the editorial work of the Evangelical Visitor. We are sure we did not covet this position, but accepted it, under pressing circumstances, for one year. We mean by the Grace of God and the prayers of God's people, to the best of our ability to be true to the trust thus committed to us.

We are in the most friendly relations with the retiring Editor, and with the consent of the advice committee we have secured his services as Office Manager. With his ability and experience in the work we have confidence that the Divine aid of the Master we shall succeed in making the paper a blessing to all that will read the same. We would kindly invite the co-operation of all the friends of the Visitor, and herewith solicit your correspondence.

We would invite all to write for the paper on any subject you may choose. Don't get offended if some articles are not published. We must reserve the right to sift and select. It will do you good to write, even if your articles should not be published. We will do the best we know for the general good of all, keeping in view God's cause and the Truth as revealed by the Word and as generally accepted and taught by the Brotherhood which this paper represents.
Glorious and bountiful rains have rejoiced the hearts of all. With the prospect of good crops, a growing responsibility rests on us all to redouble our efforts and our offerings that the Gospel may be carried to the "regions beyond."

The friends of Mrs. Mary L. Allen will be glad to hear of her safe arrival in Liberia, West Africa, where she found a place in a Mission school waiting for her. Her letters, containing information about Africa and the Africans, are of great interest. May she be richly blest by the God of Missions!

In view of the recent change the Visitor has undergone, it would be conferring a favor on both the present Editor and Manager if all our subscribers would promptly notify us of any irregularities, in credit or otherwise, that may have occurred under the former management. Irregularities may exist, unknown to us; and if so, they can very much more easily be adjusted at once than by indefinite delay.

The present issue of the Visitor is necessarily late in consequence of the Editor's absence. The work was left in a measure to inexperienced hands, whose aid during the past month's irregularity has, however, been much appreciated and is highly commendatory. If in any point the present number does not measure up to your expectations, we humbly ask of our readers to exercise all possible leniency in view of the pending change. Even the subject matter was measurably in type under the former management.

On Tuesday May 9th a little band of people met at the U. P. depot to say farewell to Brother and Sister Jacob Cassel, who on that day left Abilene for Central America via Kansas City, Paris, New Orleans, Central America via Kansas City, Paris, New Orleans. They go to that dark land to give up their lives for Christ's sake and the Gospel. The prayers of loving relatives and friends follow them on their journey. From last reports they were in Paris, the headquarters of the C. A. Missionary society, expecting to leave soon for New Orleans. They met a large audience of mostly young people quite plain in expression of Favors Conferred by the Santa Fe and Pennsylvania R. R.

A CARD OF THANKS.

Recognition of Favors Conferred by the Santa Fe and Pennsylvania R. R.

We take this means of expressing our personal appreciation (and as we thus speak we voice the sentiment of our people who were interested) of special favors conferred upon us on our recent eastern trip. The rates were all that we dared ask for; the accommodations were such as to please the entire party of above 50 souls; the courtesies shown by agents and officials was above criticism; the trip was one of pleasure and comfort such as we will long hold in remembrance. We give special recognition to the untiring efforts and gentlemanly treatment received at the hands of Mr. C. Sengraves, traveling agent, and Mr. W. K. Robertson, local agent at Abilene, Kansas. We trust our friends will remember these lines of travel for future occasions and avail themselves of their advantages.

H. K. ENGLE.

CHURCH NEWS.

CHICAGO MISSION.

Relief and Sewing School Department.

Report for the month of April is as follows:

DONATIONS.

In His name ........................................... $2.50

EXPENSES.

Groceries ........................................... $2.00
Dry goods ........................................... 2.20
Necessaries for sick ......................... 2.50
Sundries ........................................... 2.50
Total .................................................. $8.20

SARAH DEET AND WORKERS.

6001 Peoria St., Englewood, Ill.

ON OUR MISSION.

HARRISBURG, Pa., May 4, 1899.

We greet the readers of the E. V. with Psa. 121. Since our last report the Lord has been very gracious to us in supplying our every need, for which we praise His holy name.

On April 6th we attended a Missionary meeting at Kinzer, Pa., among the Mennonites. We enjoyed this meeting very much and are glad to learn that these dear people are waking up on the Missionary line. We met a large audience of mostly young people quite plain in their attire and very anxious to receive the life more abundant. We had the opportunity of giving a few minutes talk which was gladly received. These dear people have greatly improved their congregational singing, having among them
some practical teachers in vocal music, a thing much needed among our own dear people.

On the morning and evening of the 9th we preached to very attentive audiences in the auditorium of the Y. M. C. A. of Strasburg, Lancaster county, Pa.

On the evenings of the 10th and 11th we held services at the homes of Bro. A. Breneman and J. Graybill near Martinsville.

On the 12th we again returned to the "Ish Faith Home" in Lancaster where we gave the Word to anxious hearers and assisted in the care of the three little ones now in charge of the orphanage. While in the city we had the privilege of preaching one sermon in the Bethel church, and also attending other church services, which we find profitable by searching the Scriptures daily (as did the Bereans) to see whether these things are so.

April 24th we came to Chambersburg to attend the funeral of our oldest brother, John Zook, who was laid to rest on the 25th at the ripe age of 80 years. Thus one by one we are passing away and soon we will all have joined, the silent ones now in charge of the orphanage.

"The Master appears He may say, "Well done.""

On the eve of the 27th we attended a very interesting meeting near Scotland in the Radical U. B. church by Evangelist Hench, a very earnest, fearless ex-pounder of the plain Gospel of Christ, which is the power of God unto salvation. Here we also had the privilege of holding forth the Word of life to a large, attentive audience. Quite a number have professed faith in Christ at this meeting, while quite a number were saying the pardon of their sins. May the good work go on is our prayer until many will receive pardon and an inheritance among them that are sanctified by faith in Jesus.

Later we held a few meetings at the Brethren church at Moversville and at the German Baptist church near Middle Spring also in the U. B. Church at Mongol. We are glad to say that in these meetings we were assisted by our Bro. Elder Samuel Zook of Kansas.

"How pleasant thus to dwell below in fellowship of love. And though we part 'tis Miss to know. The good shall meet above." We are rejoiced over good news from the Missionaries in the fields both of Africa and India. Our daily prayer is that their labors may be crowned with success in rescuing souls as brands from the burning. When we think of the hardships they have to endure who go to the front of the battle, how gladly should we all be to come up to the work of the Lord against the mighty with our prayers and our bounties.

Dear reader, let us all ask what part of this great work is and let us do it cheerfully as unto the Lord and not unto men. Yours for the lost at home and abroad.

NOAH & MARY ZOOK.

BUFFALO MISSION.

Financial report from March 15th to May 15th is as follows:

<table>
<thead>
<tr>
<th>CREDITS AND DONATIONS</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anna Byers, Kas</td>
<td>$3 00</td>
</tr>
<tr>
<td>A. J. Heise, Kas</td>
<td>3 00</td>
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<tr>
<td>B. Baker, Out.</td>
<td>1 00</td>
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<tr>
<td>Donation from Hodges, Out.</td>
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<tr>
<td>Emma Martin, N. Y.</td>
<td>1 00</td>
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<tr>
<td>A. Sister, N. Y.</td>
<td>1 00</td>
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<tr>
<td>Sister Heise, N. Y.</td>
<td>5 00</td>
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<tr>
<td>Samuel and Mary Master, Out.</td>
<td>1 00</td>
</tr>
<tr>
<td>Leah Beshelman, N. Y.</td>
<td>5 00</td>
</tr>
<tr>
<td>Sister Bittner, Out.</td>
<td>6 00</td>
</tr>
<tr>
<td>C. Heise, Out.</td>
<td>5 00</td>
</tr>
<tr>
<td>Markham S. S., Out.</td>
<td>2 63</td>
</tr>
<tr>
<td>C. Bittner, Out.</td>
<td>1 00</td>
</tr>
</tbody>
</table>

Total: $25 63

EXPENSES.

| Water, fuel, lumber, papering house, provisions, etc. | $38 70 |
| Due Mission on last report | 18 93 |

Total: $57 63

J. W. HOOVER.

25 Hawley St., Buffalo, N. Y.

MISSIONARY.

"The field is the world."—Matt. 13:38.

"Go ye into all the world and preach the gospel to every creature."—Mark 16:15.

"For the Son of man is come to save that which was lost."—Matt. 18:11.

MATOPPO MISSION.

BULAWAYO, S. AFRICA, APRIL 18, '99.

I T WAS not our purpose to write until we heard from Bro. Cress and companies' arrival at the coast; as we are looking for a message every day. We may yet hear from them before this report will be mailed. We have made arrangements with the telegraph operator to hand the dispatch to the native commissioner who agreed to telephone to F. Usher, and the commissioner at that place has promised to send a boy to us at once with the message.

The above arrangements have been made for some time between us and Bro. Cress, namely, that they inform us at their landing, so that we will have a few days' time to arrange, and meet them at Bulawayo, as it requires about four days to come to Bulawayo, from the coast.

We have been fully apprised of their purpose of leaving at N. Y., and also of the fact that the Lord has prepared one week to have others join their company to Africa; hoping that these arrangements have all been promptly met, we are prayerfully awaiting their safe arrival.

Our hearts are made glad in the hope of their coming to us, and trust God has in His providence been preparing them for their work, during their long tour through the States to the coast, as well as long before; and we know by personal experience that the work of preparation will not cease, but will continue to go on till the purpose of God in their call to the dark land is fulfilled; as the most efficient workers, are the most diligent learners.

May God be glorified in sending many more true workers to the dark land of superstitition and heathenism; and may the hearts of those whose duty it will be to abide in the home land be touched with sympathy for the poor erring night-souled, who did not have "one offer of salvation" as yet; but through whose veil, fibre and tissue is diffused the delusion of idolatry and superstition, whose deplorable condition continues to aggravate the error truth that "we are our brother's keeper." A truth that by virtue of the love of God to a fallen race as made manifest by the atonement through Christ, is not easily shaken off.

Our responsibility to our fellowmen, who are "dust of our flesh and bone of our flesh," is much greater than we are willing to own, or allow the light of the Glorious Gospel to reveal to them; but all this does not change God's conditions to man. His mandates are immutable and those who would avoid the consequences of their disregard and neglect, would do well to duly consider and reverence them while on probation.

As regards the Mission, there are some encouraging and some discouraging features connected with the same, both of which sometimes spring from unlooked for sources; but when the arm of the Lord is made bare; all the discouragements vanish, and the light springs up as out of a dark place, which indicates the rising of the "day star." What is especially needed in the heathen missions, as well as every place else, is to keep out of sight of ourselves, and take stock of ourselves; and no sooner than we begin to plan for our own glory and exaltation, has Satan gained ground; and will spare no effort to maintain all
the territory possible; and when territory
is gained as a natural consequence some
one must rule over it; and he, like
"Haman," knows of no one better suited
for the position than "himself."
We are now entering on the threshold
of the fall season (April) and have at
least had the experience of one summer
season in central south Africa, as well as
the winter season, when first arriving
here; we are glad to say that the winter
season is pleasant, compared with home,
and the summer season has to us proven
season in central south Africa, as well as
here: we are glad to say that the winter
season that a dry spell had set in; the
forts of life within our reach: our gard-
ens are affording us some supplies which
make us feel quite bearable, a few weeks excepted
the time for laying their brood, there is
not a locust to be seen; insomuch that
large clouds of them passing over and
not a locust to be seen; insomuch that
making us feel much like home living.
We stated in the early part of the rainy
season that a dry spell had set in; the
same lasted for about six weeks, till
the general appearance was that scarcity of
food was imminent, as the last season
was considerable of a failure throughout
the country, owing to the grasshopper (or
locust) plague, as also a failure of the
locusts. Tluy actually dress them
gods to bed. Their actual discipline
holds the stage in the history of man.
"And their delectable things shall not
profit." Not long ago we were passing
to a small shrine by
Our late mail has brought to us the
DIRE EXPERIENCE OF THE PAST WINTER IN THE
home land which has made our hearts
sad to learn of the great sufferings
among man and beast and vegetation
while we were basking in the sunshine of
a sub-tropical climate.
May the congenial warmth of the
Spirit flow through our hearts and diffuse
our entire life with the love and spirit of
Christ that men may know that we have
"been" with Jesus.
As time for Conference is nearing we
pray that love and union may be the
prevailing characteristics of the occasion
and God greatly glorified by its results.
May the God of all peace be your comfort.
Yours in the hope of a glorious future.
JESSE ENGIE.

EVANGELICAL VISITOR.

SOME FACTS CONCERNING HINDUISM.

PLES READ first of all, Isa. 44:9-20.

Here we find a wonderful picture,
whether it was written as descriptive of things then present, or as prophetic, or
as both. Evidently there can be no objection offered to our taking it as
prophetic when we daily see it fulfilled to the very
letter, before our eyes.

"Let us take the first clause of ver. 9: "They that make a graven image are all of
them vanity." How true. Idolatry
and superstition have long gone hand in
hand, and we may well add to the two,
mythology for it is based upon, and char-
erized by, both idol and hero worship
and superstition. It had been allowed here
to show how our poor Hindu brethren are
wedded to superstition and mythology of
the grossest kinds, for it requires whole
volumes to treat the subject with any de-
gree of justice or fairness. Their very
sacred books—the Shastras, Vedas, and
Puranas are largely made up of ridicu-


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of the fall season (April) and have at
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Yours in the hope of a glorious future.
JESSE ENGIE.
pretentious processions, the goddess was carried in a very costly shrine. In some cases, the shrine and image together costing a lakh of rupees, equivalent to about $10,000. These processions all make the Ghanges their destination, into whose waters the shrines and goddesses were thrown.

We were driving along the street when we met the most gorgeous and costly of these processions we saw during the puja. In front of the shrine and goddess, which cost probably a lakh or more of rupees, went a number of babus, or Bengall gentlemen, dancing in a most indecent way and singing lewd songs. They seemed to have been completely unmanned by gross and sensual fanaticism to which the occasion excited them. These gloriified by light from the powders and the noise of cymbals and drums, made a spectacle equally abominable, disgusting and saddening to us who looked at it with gospel- enlightened eyes.

Today (April 18), the Annapurna puja is in progress. Annapurna is a goddess whose name signifies, "She who subsists on food"—particularly rice. The Hindus believe that they who are specially devoted to this deity shall never be wanting of rice. She is generally represented as being seated on a lotus. In one hand she holds a bowl of rice, and in the other, a spoon, with which she is administering rice to Siva, who as an ascetic mendicant, stands by her side. So far, we have seen few images carried about during the puja. There will likely be more as the occasion progresses.

The Hindus are great people for festivities—a weakness characterizing all those whose gods is their belly and who worship and serve the creature more than the Creator. With nearly all, if not all their puja, the occasion is attended by, or culminated in, a feast. At these feasts they often remain up all night, singing lewd songs and accompanying them with the beating of drums and cymbals, the most noxious noise of a sort of bagpipe, and what is a thousand fold worse, by giving vent to the voluptuous desires inflamed by the purient songs. Truly, you will say, these things are awful. What if we tell you that, for propriety's sake, we have merely stirred a bit in the scum of the great field of sin-cursed humanity, of the reality, ought to stir us up to more energetic effort, and at least to call forth a tribute of thanks to Him whose light alone has preserved us from a like state.

Of how Hinduism meets the supreme questions of life common to all men, we hope to have something to say.

We feel to yet add this note, though it has no connection with the foregoing writing. While yet in the States, we made many promises to individuals and congregations, of letters we would write from India. Our plea to each is identical with that of the man who was taken by the throat: "Have patience with us, and we will show you all." We plead as legal reasons for delay, the much time demanded for the study of a foreign language, gospel work among the people, and a host of letters to be written.

Yours for souls, j. erie zook.
86, college st., calcutta, India.

**The Christian's Microscope.**

We sometimes hear a testimony to this effect: "I have a larger Christ this year than last. To the thoughtful mind this sentiment is pregnant with interest and brings the Christian in close sympathy with John the Baptist. Previous to Christ's baptism, John the Baptist had been, in a measure at least, the central figure in the new religion; but when the Bridegroom entered more conspicuously on the scene, the "friend of the Bridegroom" took, voluntarily, a secondary and often menial place. We are, indeed, under a dispensation of grace, in which the grace and glory of Christ are more fully revealed. The text and the "larger Christ" testify, that Christ is "above all things."

But at John's enraptured words—"Behold the Lamb of God!"—Christ came into prominence; and as John's joy was fulfilled, he presented Christ to his disciples and the questioning Jews, and himself was quickly exclaimed, "He must increase but I must decrease," and continues with a brief but inspired sermon setting forth the office and mission of Jesus.—John 3:29-36.

"He must increase but I must decrease. What a text for the egotistical, self-righteous believer so wearying us it—day with their 'great swelling words!' The text and the "larger Christ" testimony reminds the writer of the way people look through a microscope. We are often to amuse ourselves with looking through a small Craig microscope—by adjusting the smaller end to the eye—small objects and large ones as well, greatly magnified; reversing the instrument and looking through the larger end all objects appeared lessened. Out of which end of the spiritual microscope are we beholding Christ? The smaller we become the larger does our Christ appear, as we magnify His name.

On the contrary, the more exalted and puffed up we become, the less is He brought into view. Oh! for a magnified Christ and a mini- fied me. Surely "He must increase but I must decrease."

—Quotam. From India.

**A Plea for the Aged.**

In conversation with an aged widow recently, who during her life has worked hard and helped to accumulate considerable property for her children, which is now divided among them, and she too is living among them, and no more could she ask. If she needed a dress or a pair of shoes, her children supplied it for her. She was, to be sure, kindly welcomed by them, but when she needed a dress or a pair of shoes, her children supplied it for her. She was, to be sure, kindly welcomed by them, but when she needed a dress or a pair of shoes, her children supplied it for her. She was, to be sure, kindly welcomed by them, but when she needed a dress or a pair of shoes, her children supplied it for her. She was, to be sure, kindly welcomed by them.
drew forgot grandma at Christmas time, and not one of them ever received a gift from her because of that empty little purse. No one expected grandma to make presents. No one was thoughtful enough to consider that it might have been a pleasant thing for grandma to have had a little money slipped into the old purse as the holiday time drew near. When her presents were given to her she always said sweetly and gratefully, "Thank you my dear; I am sorry I haven't anything to give you in return." And the reply was sure to be: "Oh, I didn't expect anything in return from you, grandma."

One year a few weeks before Christmas a prosperous nephew of the old lady's who lived in the far West made the Eastern relatives a short visit. On the morning of his departure he slipped a shining twenty-dollar gold-piece into grandma's hand, saying as he did so: "There is something in remembrance of the sugar cookies and fried cakes you used to make for me when I was a boy, auntie."

Twenty dollars! And not for years had the little old purse contained twenty cents! "But it shall never be empty again," declared grandma to herself. "I'll keep this money always, just for the pleasure of feeling that I have a little money of my own. It is so hard to feel that one hasn't even a penny, even if one's wants are all provided for. Yes, I'll keep this money always."

But she did not. As Christmas drew near the joyful and beautiful giving spirit took full possession of her loving, generous old heart.

"I'll 'sp'rise 'em all," she said with the gladfulness of a child. "It's so lovely to be able to give presents like I used to when I had money of my own. I'll 'sp'rise 'em all with a present this year."

Her "'sp'rise" cost her so much that the little old purse was quite empty when Christmas came again. Not a penny had been spent for herself. She was still able to go about alone, and when her relatives with whom she stayed thought that she was merely out for a walk on fine days or that she was sending the afternoon with some friends, she was enjoying to the full the purchase of her Christmas gifts, and her loving old heart thrilled with pleasure as she smuggled her gifts up to her room under her cloak and hid them for the grand "'sp'prises" on Christmas morning.

Of course those who received the presents protested that she ought not to have spent her money for them, and it set some of them to thinking and to make certain resolutions for the future, when the happy old lady said:

"Yes, I ought, for you can't any of you tell what a blessing and comfort it's been to me to have a little money in my purse so that I could give as well as receive gifts. It's so lovely to give!"—Contributed by Anna Eshelman.

FROM OUR DIARY.

Sketch of a Visit to Pennsylvania.

Our company left Abilene, Kansas, May 9th at 10:30 p.m., on a visit to our native state, the majority purposing to meet the Brethren in Annual Conference at Mastersonville meeting house in Lancaster county, Pa., we also anticipate making the pleasure of meeting relatives and friends, renewing the acquaintance of former days and visiting the scenes of our childhood and youth.

Additions were made along the line so that at Strong City, Kans., our number was swelled to above 50 souls, including children. Nature seemed to co-operate in making the journey a pleasant one. Bains along the way caused the atmospheric conditions to be comfortable, proving also to be the means of giving comparative freedom from dust, which is a condition so common to lengthy travel.

We reached Kansas City on the early morning of the 10th, and after a stop of about 40 minutes, we were speeding on our way towards Chicago. The scenes of the day brought vividly to the mind the truth that "the earth is the Lord's and the fullness thereof;" and yet how few people recognize this fact! The glorification of man and the gratification of self has the pre-eminence almost everywhere.

Reaching Chicago about 9 o'clock p.m., we were met and greeted by a number of Brethren and friends, much to our cheer and comfort. After a delay of about two hours we left the city. The morning of the 11th found our company greeted by a bright sun and clear sky. The day was spent in meeting various incidents by the way contributed by the general changes made in making the journey a pleasant one. At some places locally was made for services to be held in the eye and on the following Lord's Day. Here we met with the Brethren in a barn, thus introducing us to the former modes of worship, such as have indeed been cases to our youthful minds as pertains to our Christian life. These "old time" modes of worshipping and meeting have some features connected with them which should not be despised. The simplicity, together with the social feature, are things that ought not to be lightly set aside, or, as some would have it, relegated to the back seats of progress. At this place a large per cent of the assembly were young people who gave strict attention and respect to the truth as meted out by our Bro. J. N. Engle of Donegal, Kans. Most of the congregation (including the young people) bowed the knee in prayer, a token of respect too much lost sight of in some localities. We remained in this vicinity until the early morning of the 6th, making short calls with friends and acquaintances, exchanging thoughts as to our hopes and experiences, our fears and
MARRIED.


OUR DEAD.

GREENAWALT.—Died, May 11, 1899, Sister Lucy Greenawalt, aged 70 years and 8 days. She was a member of the Brethren in Christ for a number of years. Services held on the 13th of June by J. A. Stamp. Text, Rev. 14:12,13.

TURNER.—Died, at Carroll, Mich., May 1, 1899, Carrie May Turner, aged 2 years, 5 months and 17 days. Her death was caused by pneumonia. Services were conducted at the Mission church by Geo. Kitey. Text, Matt. 18:2,3. Interment in the Fairfield cemetery.

BAILEY.—Died, at Shekerston, Ont., May 12, 1899, Venetta, daughter of Bro. Elias and Sister Ida Bailey. She was 1 year, 1 month and 1 day old. Funeral services were preached by A. Beavers to a large assembly of sympathizing friends. Text, Luke 2:36. The young brother and sister have the sympathy of many friends.

MOWERS.—Died, near Mowersville, Pa., on Feb. 13, 1899, Bro. David Mowers, aged 73 years and 26 days. Bro. Mowers was a Christian for many years and a faithful member of the Brethren church. He leaves a wife but no children. He left the hope of a better home, with his friends. Services by Bro. Joseph Burkhart.

BRENNER.—Benjamin Brenner was born Oct. 24, 1899 in Lancaster county Pa., died April 22, 1899, aged 50 years, 5 months and 28 days. He was buried on the 24th of April at the Paradise cemetery. The funeral was largely attended by relatives and friends, who showed their last respects to the departed. In 1863 he removed with his parents to Wayne county, Ohio, where he spent the remainder of his life. He was converted young and preached the Gospel for many years. The funeral services were conducted by W. O. Baker and John H. Smith. Text, 1 Tim. 4:6-8.

LEHMAN.—Near Green village Pa., May 9th, 1899, Bro. Joseph H. Lehman, aged 80 years, 4 months and 17 days. Bro. Lehman was born and lived for many years in Lancaster Co., Pa. In later years moved to Franklin Co. He was a devoted member of the Brethren in Christ church for about 60 years. His wife preceded him to the spirit world a few years ago. Bro. Lehman was a very active man for his age up to a few days of his death. A severe cold settling on his lungs seemed to be the cause of his death. He left the hopes of a blessed immortality with his friends. He leaves 5 sons and 1 daughter to mourn their loss—John S. of Abilene, Kans., who is blind; Joseph S. of Elkhart, Ind.; Jacob S. of near Culbertson Pa.; and Mrs. B. M. of near Green village, Pa. Funeral on the 12th at Air Hill church.

BAILEY.—Died, at Elkhart, Ind., May 9th, 1899, Jacob S. of near Culbertson Pa., aged 27 years, 7 months and 21 days. The subject of this notice was a member of the Brethren church for more than 50 years and enjoyed active life in the church and in business up to about four weeks prior to his death, when he was stricken down with an attack of vertigo, while in Chambersburg, from which he died. He leaves a wife (the sister, two years older than himself) with whom he lived 58 years, and two children, Henry, now living in Colorado, and Catharine Ann, married to John H. Myers, (another son, Joseph, died about five years ago); also two brothers and one sister, (Eld. Samuel and Bro. Noah Zook of Abilene Kans., and Susan, married to George Diehl of Morrison Hill). He bore his last illness with patience and expressed a desire to be with Christ. Funeral on the 14th was conducted by Bro. M. H. Oberholser and Abram Wenger. Interment in Pleasant Hill cemetery.