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Samuel Zook
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THE TRIAL OF OUR FAITH.

For we have not a high priest which can not be touched by the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. —Heb. 4:15. Temptation is common to man. In the text the Apostle says Christ was tempted as we are. This proves that all Christians are tempted. No matter how far advanced we may be in the divine life, we never, while the body, go beyond the possibility of being tempted. The devil tempted Christ; and if these things are done in a green tree what will become of the dry? We have the consolation however to know that while Christ was tempted of the devil, He never sinned. He was without sin, and hence has become to us the author of eternal salvation unto all that obey Him.—Heb. 5:9.

There is no occasion for sinning if we are tempted; because the same power that kept Him is also able to keep us. We are kept by the power of God through faith unto salvation. —1 Peter 1:5. God’s power keeps us, but is applied by faith. How many Christians will try to excuse themselves when they do anything wrong, saying I was severely tempted. God is faithful, who will not suffer us to be tempted above that we are able; but will with the temptation make a way of escape that we may be able to bear it.—Heb. 10:13

Jesus taught us to pray, “Lead us not into temptation.” It is a dangerous condition to be in. There is a great difference between temptations offering themselves, or allowing ourselves to be tempted. There is a temptation to sin, and there is a temptation which is a trial of our faith which we are to count all joy, knowing that the trying of our faith worketh patience. —1 Peter 1:6. This is said that God tempted Abraham; but this was not unto sin, but as a trial of his faith. So every child of God will be tried; but let us remember it is only to the extent that we are able to bear it. —Heb. 10:13

Praise the Lord!

“Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.” —Rom. 5:3-5. This is the secret of all our success in the christian life. It is the Holy Ghost which is given unto us. Without the endowment of this power our christian life will and must be a failure. This divine blessing is promised to us if we meet the conditions. Jesus said the Father was much more willing to give us the Holy Spirit if we ask Him than we as fathers are willing to give good gifts to our children; and again it is said that He will give the Holy Spirit to them that obey Him.

The greatest, and most severe temptation is that which makes us doubt. It is the sin of unbelief. How wonderfully it assails us even after we have the blessed assurance that God for Christ’s sake has accepted us, and have the witness of the Spirit that we are His child, and after the Lord has wonderfully led us and revealed His will unto us, the devil may come in and tempt us to doubt what God has done for us, and if we yield it will throw us into confusion and darkness. And yet those very persons may think they have gotten new light. The devil can transform himself into an angel of light. Christ’s severest temptations were on this line. After His baptism and after receiving the testimony from heaven that “This is my beloved Son in whom I am well pleased,” the devil wanted Him to do something to prove that He was the Son of God. It was the temptation of unbelief; but the Savior defeated the devil because He had the “sword of the Spirit which is the Word of God.” So you may, my brother and sister, stand on God’s eternal truth and as you wield the sword of the Spirit, directed by the Holy Ghost, you, like Christ, will have the victory; and while the conflict may be severe and the experience bitter, you will, like Jesus, return from the field of conflict a stronger man or woman of God, full of the power of the Holy Spirit of God. Then you will be able to sing:

“Nearer my God to Thee,
Nearer to thee;
Even though it be a cross
That raiseth me.”
THE HAVEN OF REST.

My soul in sad exile was out on life's sea,
So burdened with sin and distress;
Till I heard a sweet voice saying, Make me
Your choice,
And I entered the haven of rest.

CHORDS.
I've anchored my soul in the "Haven of Rest,"
I'll sail the wild seas no more;
The tempest may sweep over the wild stormy deep,
In Jesus I'm safe evermore.

I yielded myself to His tender embrace,
And faith taking hold of His Word,
My fetters fell off, and I anchored my soul—
The "Haven of Rest" is my Lord.

The song of my soul, since the Lord made
Me whole,
Has been the old story so blest.
Of Jesus who'll save whosoever will have
A home in the "Haven of Rest."

How precious the thought that we all may recline,
Like John the beloved and blest,
On Jesus' strong arm, where no tempest can harm.
Secure in the "Haven of Rest."

Oh, come to the Savior, He patiently waits
To save by His power divine;
I yielded myself to His tender embrace,
In Jesus I'm safe evermore.

And say, "My beloved is mine."
—Selected.

For the Evangelical Visitor.

THE LIFE OF PEACE.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."—Isa. 26:3.

THE life of peace is a thing to be desired. Such a life is free from doubts and fears, and the many cares which beset one on every hand. It is the only really happy life. It is the one perfect life possible in our mortal state, possible even for you, dear reader.

The blessed Master, a short while before His going away, spoke to His disciples as follows: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27. And what is the specific for trouble and fear? It is peace. Bear in mind that the heart that is filled with peace has no room in it for trouble or fear, and when Christ said, "My peace I give unto you," He meant that He would give a sufficient quantity to fill the troubled and fearful heart and thus drive out all fear—if you will let Him.

Beloved, the great cry of the nations of the world to-day is for peace. There is an awful feeling of unrest among earth's inhabitants and hearts are crying out in agonizing voices for peace. Are you, dear reader, among the multitude whose hearts are throbbing with trouble and fear? Is your voice blended with theirs in the awful cry for peace? How shall you obtain this peace, do you ask? He says that He gives it, and this is true; but it is also true that you must take it, and how can you take it but by taking Him? Paul says, "He is our peace;" and so if we have Him we have peace.

Then remember that our text reads, "Thou wilt keep him in perfect peace." Here is an absolute promise; but let us not lose sight of the fact that it is conditional. The Word says, "Thou wilt keep him in perfect peace whose mind is stayed on thee." Here we see the necessity of a constant abiding in Him and in us. We must have "the mind of Christ" if we would continually have our mind stayed upon Him. Remember that the mind is a part of Christ, and we cannot have one without the other. And then remember that this condition of affairs is made to continue, "because he trusteth in thee." Bear in mind that there can be no perfect trust if the mind is filled with doubts and fears.

We must trust Him at all times; and let us never forget that "the Lord is good, a strong-hold in the day of trouble; and He knoweth them that trust in Him."—Nah. 1:7. This is indeed,

"Friendship with Jesus,
Fellowship divine.
Oh, what blessed, sweet communion—
Jesus is a friend of mine."

Dear reader, is yours the life of peace? Can you say with the Psalmist, "I will bless the Lord at all times; His praise shall continually be in my mouth." God grant it; "and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—C. F. LADD.

Brooklyn, N. Y.

For the Evangelical Visitor.

WHAT SIN HAS DONE.

A MIDST the great commotion of life it might be well for each of us to muse a moment and consider what sin has done.

Sin cast Adam and Eve out of the Garden of Eden. It brought the deluge upon the antediluvian world, and caused fire to destroy Sodom and Gomorrah, drowned Pharaoh and his host in the Red Sea, and destroyed the seven wicked nations of Canaan, and dispersed the twelve tribes of Israel over the face of the earth.

We recognize sin as the parent of all the miseries and sorrow, disease and death—as the legitimate fruits of sin—together with the wars, earthquakes and cyclones which swept away millions of our race, and shall continue until "the man of sin be revealed, the son of perdition," (2 Thess. 2:3), "who is called the prince of the power of the air, the spirit that now worketh in the children of disobedience," (Eph. 2:2), who, as the executioner, has been the cause of all this devastation.

This shall continue until Satan as the author of sin shall be bound.

The apostle defines sin as being the "transgression of the law."

Man in his unregenerate state is inclined to that which is evil as the sparks are to fly upward. This is clearly manifested by every child, for every parent knows that the child will more readily incline to do evil than that which is good. Hence we are instructed in the Holy Scriptures to "train up a child in the way he should go," and by the neglect of this duty the world has been deluged by misery and destruction.

It has been the mission of the blessed Son of God to our world to destroy the works of the devil, for it was told by the angel before His birth that He should be called "Jesus, for He shall save His people from their sins." Therefore we can regain by the redemption of Christ what we lost in the fall of Adam.
“for as in Adam all die, so in Christ shall all (that are obedient) be made alive.”

All are ready to admit that sin is a great evil, and that there is but one remedy by which we can become freed from this curse, which is alone through the blood of Jesus Christ, which was shed for us on Calvary.

Though this is admitted by multiplied thousands of our race, yet they will cling to that which is evil in preference to that which is good.

All that believe in the authenticity of the Bible are ready to admit that God is holy, angels are holy, just men made perfect are holy, and heaven is holy, and without holiness no man shall see God; hence we are commanded to repent and be converted, that our sins may be pardoned, that we may be adopted into the family of Christ.

Suppose the president of the United States would desire to add a thousand statesmen to his cabinet, and send a message to the people, could we not reasonably suppose there would be a coming to the front? And now Christ as the great Bridegroom is seeking to prepare His bride, and many are called, but, alas, how few are chosen, because of their unbelief!

Yet so long as they continue in sin there is no true happiness, as the sinner is compared to the troubled sea when it cannot rest, whose waves cast up mine and dirt. There is no peace, saith my God, to the wicked.

Yet in things pertaining to this world it is the desire of every sane person to seek after ease and comfort, and yet there is a vacuum in the heart of every man that the pleasure and riches of the world can never fill. Whereas the child of God, amidst all circumstances of life, whether prosperous or adverse, has an abiding peace and a blessed assurance that when done with earth and earthly scenes they shall be transferred to an inheritance that is incorruptible, undefiled and that fadeth not away, reserved in heaven for us.

Who, then, would cling to sin as the great monster, soul-destroying principle, and thereby sacrifice peace and joy in this world and heaven and eternal life in the world to come? Sin kills beyond the tomb.

The last enemy that shall be destroyed is death. JOHN FOHL.

Chambersburg, Pa.

For the Evangelical Visitor.

AN AFRICAN NIGHT.

DAY is drawing to a close. The sun, hanging on the western horizon, floods the hills with golden light while long streaks of shadow fall across the bush toward the mountains which rise like giant sentinels on the eastern plateau. Up from the reeds and rushes that grow on the flat by the sluggish muddy river over which hung the deadly malarial vapors, the flocks of cattle and goats are slowly wending their homeward way among the cactus and thornbush, along the sandy paths that lead to the kraals. Descending from the hills and rocks, among which are the gardens, come the women carrying upon their heads large burdens of wood and vegetables necessary to their wants.

Yet, so long as they continue in sin, there is no true happiness, as the sinner is compared to the troubled sea when it cannot rest, whose waves cast up mine and dirt. There is no peace, saith my God, to the wicked.

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Chambersburg, Pa.

For the Evangelical Visitor.
I HAVE been requested and impressed to write a series of articles on this important and inspiring subject after giving it a careful and prayerful investigation and study for years; and I humbly, and earnestly solicit the attention, meditation, and scriptural comparison of every reader of the Visitor, believing it will be an incentive to the union of faith and doctrine on this great theme with all its associated prophesies. “The Bible its own commentary” is the system upon which we shall enter to give a fair and clear exegesis of the subject in its entirety.

Having the consciousness of my responsibility as I take up this task, I beg the fervent prayers of all our dear readers.

In order to get the proper connections for intelligent, analytical and exegetical study, we will begin with the ascension of Jesus, and follow by this outline: Descent of the Holy Spirit, Holy Ghost Dispensation, Gentile Period, Beginning of Woe Period, Great Tribulation, End of Gospel Dispensation, First Resurrection, Dawn of Millenium, Millenium, R-surrection of Unjust, Judgement Day, End of Millenium, Armageddon, Heaven, Hell.

PROPHETIES OF HIS ASCENSION FULfilled.

“When He had spoken these things, while they beheld, He was taken up and a cloud received Him out of their sight.”—Acts 1:9.

“Our Lord, in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places.”—Eph. 1:20.

“When for He spake, when He ascended up on high, He led captivity captive, and gave gifts unto men. Now that He ascended, what is it but that He also descended first into the lower parts of the earth? But that ascended is the same also that ascended up far above all heavens, that He might fill all things.”—Eph. 4:8-10.

“God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”—Heb.3:16.

“When He himself, purged our sins, sat down on the right hand of the Majesty on high.”—Heb. 1:3.

“We have a great high priest that is passed into the heavens, Jesus, the Son of God.”—Heb. 4:14.

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”—Heb. 9:24.

These texts are sufficient proof that Jesus ascended into heaven, and is officiating, in the sanctuary of the Most High: not in the midst of bleeding sacrifices and smoking altars, but entered with His own blood that was shed on Calvary to atone for the sins of the whole world; and to offer the prayers of the saints to the Father as a faithful mediator and merciful high priest.

The announcement by Himself of His departure from this world brought intense sorrow to His loving disciples; but He healed this wound quickly by assuring them of His return at the end of this age, when the times of restitution of all things had come.

That the apostles believed and taught it is evident; for Peter said immediately after Pentecost, “That He (the Lord) may send the Christ who hath been appointed for you, even Jesus: whom the heavens must receive until the times of restoration of all things, whereof God spoke by the mouth of His holy prophets which have been since the world began.”—Acts 3:20,21.

What joy supernatural this living, glowing hope of Christ’s second advent brings to the true believer who has on the wedding garment, oil in his vessel, and lamp burning brightly. Previous to His ascension, Jesus not only promised His return to honor and bless His lowly followers with the morning-glories of the first resurrection, and destroy from God’s presence His enemies by the brightness of His coming, and redeem this earth; but obligated Himself to send the Holy Spirit to convict the world of sin, of righteousness, and of judgment. To lead, comfort and empower His disciples as long as He, Himself, should remain at the right hand of God. How long shall that be? David tells us and we know he is right because Jesus refers to the very same scripture when speaking to the Jews.

“The Lord said unto my Lord, Jesus Christ, sit thou on my right hand until I make thine enemies thy footstool.”

Ten days after His ascension the Holy Spirit was sent into the world according to promise, with indisputable demonstrations. Our next subject therefore will naturally be “The Descent of the Spirit” and “The Holy Ghost Dispensation.”

Oh He says He’s surely coming.
We must watch as well as pray:
God declares His Word unchanging.
He is just the same today.

J. R. ZOOK.

Peace, love, and unity.

“For the Evangelical Visitor.”

That they all may be one, as thou Father art in me and in thee, that they also may be one in us, that they may believe that thou hast sent me.”—John 17:21.

SUCH was the prayer of Jesus for His disciples when about to leave them. They had long been His attendants and companions and had been witnesses of His love, pity, zeal, benevolence, and many mighty works. The time of His departure was at hand and ere He leaves them He prays “that all may be one.” For what He dearly paid He fervent-
If we desire the world to believe that Christianity is divine in its origin, let us live like Christians. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus." It is desired the world might be constrained to believe that Christ was sent of God and that His ministers and members are one with Him; but instead of peace they behold war, in the place of love they see bitterness, and in the place of unity discord is seen.

Let us draw nigh to God and He will draw nigh to us. Jesus Christ is the rock on which His church and people are built. He alone bears the whole weight, and all their concern.—Isaiah 8:16. The Redeemer calls Himself the "Son of man;" but Peter calls Him "the Christ, the Son of the living God." The Savior acknowledges and immediately adds: "Upon this rock I will build my church. Christ does not say to Peter "thy church," but, "my church."—Acts 20:28. The material of which Christ's church is built is chosen out of the world for that purpose (John 15:19); and though He employs many hands in carrying on the work, He himself is the great Master-builder. Hence He says: I will build it.—Zechariah 4:10. The world and all that is therein belongs to God.—Psa. 24:1, but before Christ began the building of His church He covenanted with His Father for the material, and in due time paid down the full price.—1 Peter 1:3-19. The foundation stone is laid upon this rock.—Isaiah 28:16. The building is gradually rising, built all of lively stones.—1 Peter 2:5.

Peter had the honor of laying the first stone of the Jewish converts (Acts 2:37-47), and also the first of the Gentile converts (Acts 10:45-48); but he never attempted to lay one stone upon himself, only upon this Rock, namely, Christ Jesus. Neither is their salvation in any other; for there is none other name under heaven given among men whereby we must be saved. Many storms have risen and beaten upon this building, but it fell not; because it was built upon this rock.—Matt. 7:25. But had it been built upon poor Peter, a servant maid might have knocked it down.—Matt. 26:69-75.

Men and devils have been constantly trying to throw it down, but all their efforts have been in vain; for the gates of hell shall not prevail against it. Hell may vent her rage and storms have risen and beaten upon it. But Christ loves His church it is safe. Surely this ought to animate and encourage every soldier of the cross to fight valiantly while the war continues. Be of good courage, the war will soon be over. Victory is sure and will be gained shortly. It is true that we know not the exact time, but it is enough to know that it will come shortly.

Yours in the war for souls until He comes, PETER STOVER.
Philadelphia. Pa., 3423 N. 2nd St.

For the Evangelical Visitor.

REST DAY.

We have had lately in our town a gathering of men and women earnestly holding to the necessity of the observance of the seventh day of the week as the true God-appointed Sabbath and that it is binding on all men, the failure to observe which will result in utter ruin.

Now does not this arise from a misunderstanding as to what is the fourth commandment?

Suppose we analyze the command: The first clause, "Remember the Sabbath day to keep it holy." Sabbath is rest. Now let us use the word rest for Sabbath: Remember the rest day to keep it holy.

This rest day was not a new thing for the Hebrews, neither was it unknown to the Egyptians.

So Moses prefaced his command, "Remember the rest day," in order to emphasize the command that he was about to give, viz.: "Six days shalt thou labor and do all thy work." This is the fourth commandment; and lest the people should construe this to mean continuous labor He told them that they must not forget the rest day in their eagerness to get rich. And to more fully confirm this He tells them: "For in six days God made heaven and earth and all that is therein, and rested on the seventh day; wherefore, the Lord blessed the rest day and hallowed it." He blessed it because He had rested from his labor; and man, made in His image and likeness, should have a day of rest and enjoy the blessing, and rejoice over the fruits of his labor as God rejoiced over the creation, pronouncing it "very good." There is and can be no blessing in the rest day unless it has been preceded by the six days of labor.

E. F. RUSSEL.

For the Evangelical Visitor.

EXPERIENCE.

BY THE grace of God I will give my experience in divine life. In my youth I was catechised and became a member of the Reformed Church. My parents being of the same faith, instructed me on that line. I, of course, was very well satisfied under their instructions, but always felt an aching void as to the "new birth." I prayed before I retire and carried my testament wherever I went, and also committed a prayer to memory; but this would not satisfy the longing of my soul, as it was like the man building his house upon the sand.—Matt. 7:26.

I then took a companion who told me that my religion was all in vain. This I afterwards discovered to be correct. I lived in this condition for some time, but afterwards experienced a change of heart, being cleansed of all my sins by the blood of Christ. I was then baptized and identified with the Church, not
FEET-WASHING—FILLING.

FEET-washing is not heart-washing. John 13:10, “He that is washed needeth not to save to wash his feet, but is clean every whit.” He who is washed need not to wash again save his feet, and he is every whit clean. The Lord wants to show a man that when he is cleansed, he is cleansed once for all, only excepting the feet-washing. Heart-washing is not feet-washing. Feet-washing is not heart-washing. Heart-washing is once for all; but feet-washing is repeated all the days of your life. Many people mix up these truths.

In my country, whenever we come to a house, the first thing we do is to wash our feet. They don’t wear shoes there, but sandals,—many of them. As soon as they come inside they call for water to wash their feet. But this is only a comparison, for Christ says: “You are bathed, your heart is clean.” Don’t mix up heart-cleansing with feet-washing. Walking and feet-washing go together. 1 John 1:6, 7, “If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” Now, see! As you keep on walking, the blood keeps on cleansing. That cleansing is in the present tense, continual cleansing. He keeps my feet clean. You don’t get into the dust, but the dust may get on you. So God keeps washing the feet, not the heart; the heart is clean.

This is not sinless perfection. Mind that. Some people may misunderstand and say, “That man is teaching the people sinless perfection.” I never teach that. God doesn’t teach that in the Bible, never, never! But do not go to the other extreme and say, “Sin is in me and cannot be removed,” for if you say that you make Him a liar, you disbelieve His Word, (John 1:29), “Behold the Lamb of God who taketh away the sin of the world.” and you also make Him a very poor Savior. He cleanseth the heart clean out, and then you have feet-washing all the days of your life. If your walking stops, then the cleansing stops too, and that is backsliding; but if you keep on walking, He will keep on cleansing your feet. So you see the out-and-out believer, or the Christian whose heart is cleansed and filled, needs this feet-washing all the days of his life. His place is only to walk in the light, and the blood of Jesus is continually keeping his feet clean. The cleansing that is mentioned in 1 John 1:7, (above), is only for Christians, those who walk in the light. Walking and cleansing go together. Praise the Lord for cleansing blood!

Question: “How can a man sin, if sin is all cleansed out?”

You have to go to the foundation. What caused Eve to sin? Did God put an evil nature in Adam? Did God put an evil nature in Eve? What made them to sin? If you say there must be some evil in man’s nature to sin, are you going to say that God put some evil nature in Adam and Eve? “In the image of God created He them.”—Gen. 1:27. If you say without an evil nature man cannot sin, how were they able to sin?

God clearly separates two things in the Bible, the desire, and the will. I will give you chapter and verse. Gen. 3:12, “And the man said, The womam whom thou gavest to be with me, she gave me of the tree, and I did eat.” “I did eat!” Gen. 3:6, “And when the woman saw the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired”—there the desire comes. She had a desire. If she exercised the desire on the right tree, it wasn’t sin. Desire isn’t sin. Exercising desire on the wrong tree is sin. If I desire breakfast, and go and eat my own breakfast, it is not sin; but if I go and take your porridge, that is sin. If I desire to get an apple from my own garden it is not sin; but when I exercise my desire upon your apple-tree it is sin. Desire in itself is not sin. If Eve had exercised her desire on the right tree, the tree of life, she could have taken as much fruit as she liked and it would not have been sin; but she exercised that desire on the wrong tree. So you see this truth clear as a bell, if you are honest enough and are not trying to reconcile some unscriptural thing, which you may have been taught before.

You are a free agent, and you can sin if you wish it. It is in the will. When you will to do a thing, you alone are responsible for it. What does God tell us about the will? John 7:17, “If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” In the Revised Version it says, “If any man willeth to do His will.” If you will do His will, God will show you. If you will to do sin, you will fail. Your will is not a machine. You can turn in any direction, because you are free to choose anything; so do not blame God; do not say there is something left within you that must sin. When you sin, you sin, and you are responsible for it. There is no excuse, no excuse for sin.

Now, dear friend, you see clearly that heart-washing, once for all, should be received by simple faith, and feet-washing will go on all the days of your life, as you walk in the light. So there is no sinless perfection. Your heart is cleansed from every stain and from all filth by the
Clearer, Jesus, and is kept pure by His indwelling presence. It is "clean every whit,"

This privilege is for the believer who takes Jesus at His Word, not for the doubter. O, wonderful Cleanser! He cleanses it right away! In comes the light, and out goes the darkness! Not a jot of uncleanness is left within.

I will help you a bit by my personal testimony on cleansing. I fought against this truth for years. I had ups and downs in life. I didn't know what to do. Very often I used to lose my temper; I said many unkind words to my wife, although I was a Christian. I never had this life more abundant, because I never realized this cleansing. Teachers used to teach me, "You must keep the flesh under." I tried to keep it under but the old man was stronger than I. I couldn't get the victory over him. Why? I was trying in the wrong way: I was trying in my own line: I didn't go according to the line of God. I heard the people preaching in quite a different way, "Watch yourself, watch yourself," instead of watching God. I thought I ought to watch. I had no eyes to see the devices of Satan. I tried my utmost, but I couldn't see. It was I, I, I, try, try, try, suppress, suppress, suppress, put it down, keep it under. I couldn't do it.

One day I went to the garden near my house. I wanted deliverance from all evil. O, I got tired of myself. I said, "When shall I get rid of this temper?" I was a man subject to a great temper,—my wife knows it, every wife knows her husband well; but the Lord took it right away. That is a fact. Glory be to God!

Listen, I will tell you how I got this: I asked my wife to help me on this point. She was a Christian but didn't understand this truth. She had to tell me to pray. You must pray. At last the Lord shut me up in my room. So I took my concordance and the Bible and said, "Lord I must understand if there is any deliverance from the ups and downs of life." I searched the Scripture. The first thing I searched was the word "hearts." It took me about four months to study "hearts," and when I studied "hearts," it made me very miserable as I began it. I studied the different kinds of hearts,—the willing heart, warm heart, stony heart, proud heart, etc., and I found this secret of heart-cleansing. I didn't know how to take it, but glory to God He opened my eyes to see it was by faith, faith, faith, "Purifying our hearts by faith."—Acts 15:9.

I can honestly say I prayed for this cleansing, but I did not believe the Lord had done it. Though I understood the truth, I didn't believe in it. I understood it but I didn't claim it by simple faith and thank Him for it. I said, "This is very nice, very good, very good," but I ended there. Later on the Lord brought two facts before me, and I had to face them: shall I make God a liar, or make Him true? If I believe this, I make God true. If I disbelieve it, I make Him a liar. So I received the cleansing by simple faith and thanked Him for it. I did not feel cleansed, but I knew I was cleansed, because God said it. The devil tried his utmost to upset me, saying I did not feel cleansed, but I gave him the pebble to clear out and kept on saying, "God says it, I believe it, I have it." My whole house could see it. My wife saw that I was a different man, and my temper was taken away. She knew I used to lose my temper. Your wife knows you well. If you want to know about a husband, go ask his wife, and very soon his whole life will come out. Test a man's consecration, cleansing and filling by his home life, his home life.

Do come to the point of cleansing! Claim it now. Say,—"O, Jesus cleanse me now," and believe He does it. Who is going to take it now? I tell you if you only understand the truth and go away, it won't do you any good. My sister, my brother, I humbly beg of you, if you want to serve God, if you want to win souls, if you want to glorify Jesus, if you want His power, if you want to see the Lord God taking possession of you, believe this cleansing, and claim it by simple faith, and thank Him for it, thank Him, thank Him, that is the sign of believing. "God says it, I believe it. I have it." He cleanses from all filthiness as He comes in, and fills the heart with Himself.

Perhaps you never thought about these things before; you never saw them. Now the Lord has been putting this truth very clearly before you from the Word, with chapter and verse for every truth. Perhaps there is a great temptation coming in your heart, "What will other people think of me?" What will my clergyman say? We never believed these things before; how can I believe it?" Never mind what people say. What does God say? That is the question. What authority have you for not believing His Word, because other people do not?

Now, my dear friends, I have said enough on this point. Do claim this cleansing, by simple faith, Acts 14:9 (above). Take Him at His Word. Do not try to feel it, but believe He has done it, and thank Him. Say,—"God says it, I believe it, I have it." Hallelujah!

Question: If you are cleansed, will you ever sin?

"Am I not sinless after being cleansed and filled?" Certainly not, I will give you chapter and verse. 1 Cor. 4:3, 4, "But with me it is a small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self."—R. V. "For I know nothing against myself; yet am I not hereby justified; but He that judgeth me is the Lord." Paul says clearly, "For my own part, I am not conscious of any sin, but hereby I am not going to justify myself by that. The Lord looks at something which I cannot see."

A mother cannot judge a little child by her own light. A mother has better light than a little child of five years old. I used to say this to the people. The mother gives Mary a little needle-work to do. "Mary I want you to do a little needle-work. Do it very carefully, keep it very clean, and bring it back to me this evening; do not get it dirty." "No, mamma." And Mary takes a piece of soap and washes her hands very clean, and she sits down and begins to sew; and at evening time she brings the work back to her mother.
“O, mother, I have brought the work.”

The mother looks it over and says, “It is all very nice, very good, but Mary come here, I want to show you one thing. What about this short stitch?”

“Mamma, I never knew that.”

“My dear child, I know you didn’t know it.”

“O, mamma, thank you.”

Was the child wrong? Was the child faultless? No. But the child was blameless but according to the mother’s lights the child was wrong.

God judges you according to His light, but He expects from you according to your light. It is blessedly possible to be freed from all conscious sin, but in the sight of God, according to His light, you are found wanting. That is the reason we have feet-washing. As you go on walking He goes on cleansing.

When you put the last foot in heaven there is no dust, no cleansing needed. O, glory to God!

What about evil thoughts within?

Friend, please don’t mix up evil thoughts with thoughts of evil. Evil thoughts or purposes are on thing, and thoughts of evil—quite another. Evil thoughts or purposes are within the hearts of unregenerate men and women. When they are cleansed by the Cleanser from all filthiness of flesh and spirit, (Ezek. 36:25, 26), “Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” 2 Cor. 7:1.

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”—through simple faith and being filled with Himself, they are freed from evil thoughts or purposes, but not from thoughts of evil. Eph. 6:15,16,17, “Taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked.” “Fiery darts of the wicked.” These come from without. You quench these by the shield of faith, that is, when you put your faith on the promise of God, the fiery darts are quenched outside by the power of God who keeps your heart. Isa. 27:3, “I the Lord do keep; I will water it every moment; lest any hurt it, I will keep it night and day;”—1 Peter 1:15, “We are kept through the power of God unto salvation.” Ps. 121:5, “The Lord is thy keeper.” You shall be tempted with these fiery darts all the days of your life, but they cannot defile you as long as you do not cherish them. You cannot prevent a bird from flying over your head, and casting a shadow on you; but you can prevent it from building a nest in your hair. Therefore thoughts of evil will come daily with all power. But fear not, the indwelling Lord, the Absolute Monarch who is in your heart, will keep your heart within in perfect peace. Listen to what He says—Isa. 26:3, “Thou wilt keep him in a perfect peace whose heart is stayed on Thee, because he trusteth in Thee.” While your truth is kept outside on the promise of God, He keeps you within in perfect peace. Hallelujah! God says it, I believe it, I have it. Isa. 26:3, (above); Isa. 27:3, (above); 1 Peter 1:5, 2 Tim. 1:12, “I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.” Ps. 121:5, (above); Zech. 2:5, “For I, saith the Lord, will be unto her a wall of fire round about.”

FILLING.

As soon as you believe that He cleanses you from all sin, there is no difficulty about being filled.

I need not say much on filling, or the life more abundant, for as soon Jesus comes into you, He cleanses and fills your heart with Himself. Cleansing and filling go together, cleansing by faith, and the life more abundant, or the promise of the Father, also by faith. Gal. 3:14, “That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the spirit through faith.”

These truths will not do any good to you unless you act upon them, receive them for yourself now, and take actual possession of them. Please don’t argue with your brain, for you have no brain enough to argue with God, but believe and receive like a little child. God’s truths are hidden from the wise and prudent but revealed unto babes, that is, they are hidden from those who are wise in their own conceits, but child-like people do enjoy them at once.

TRINE IMMERSION GROWING IN FAVOR.

In the United States trine immersion seems to be gaining in favor, and in the course of a generation may be more widely used than at the present time. It is quite common to hear of it being administered by ministers of other churches. Not long since a minister of one of the popular churches in the East administered the rite to over thirty persons. They demanded it, and though he did not believe in it himself, still he complied with the wishes of the applicants. This growing sentiment in favor of the primitive form of baptism is significant. It shows that the people are becoming better informed. They are reading more and considering the evidence for themselves. Some people who have never read extensively on the subject are of the impression that those using the threefold immersion are so few that it is not worthy of special consideration. They seem not to be aware of the fact that those practicing the threefold form outnumber those using the single action more than five to one. As one travels in the East he is lead to notice this fact more than he would notice it on this side of the Atlantic.

In England we have the Church of England using the threefold action, whether the practice be immersion, pouring or sprinkling. The same is true of the Lutheran church, which is very strong on the Continent. The Catholics have the same practice, while the whole of the Greek and Armenian churches practice only trine immersion. These four bodies probably embrace nineteen-twentieths of the Christians in Europe, Asia and Africa. In fact, the threefold action comes so near being
universal in the Old World that the influence of the single action is scarcely perceptible. Even in this country the Episcopalians, Lutherans and Catholics perform what they denominate baptism by three actions. Add these millions to the still greater number of millions on the other side of the Atlantic, and we have a majority in favor of the trine action so great that it is simply astonishing. If numbers are to settle the question, then the threefold form has it without even the shadow of a doubt. If sprinkling and pouring are to be set aside, and the test made with those practicing immersion only, the odds will still be found overwhelmingly in favor of trine immersion. For in this country there are not more than about 6,000,000 that practice single immersion, while in Europe and Asia there are over 100,000,000 that practice trine immersion, and enough in Africa and the United States to offset every case of single immersion outside of America. Of course we know that the mere fact of numbers cannot settle the question, but taken in connection with the arguments usually offered in support of trine immersion, these numbers cannot fail to make a strong impression on the candid and well-informed mind. When these facts become more widely known the demand for trine immersion in the United States is going to be far greater than it is now, and the facts will reach the people by and by.

TRUSTWORTHY.

There is no negative to right or wrong. There may be want of knowledge in the matter under consideration, but a righteous person weighs matters from the standpoint of right principles. Those who are indifferent or careless as to these are positively on the wrong side, though they do not so commit themselves. A man or woman who stands on the platform of right principles can be trusted with important interests, without a liability of betraying them. God had 7,000 of this stamp in the time of Elijah, when the trend of all Israel was toward idolatry. They could not be induced to bow the knee to Baal, though not to do so jeopardized their lives.

The Bible abounds in characters of men and women who counted right principles of far more value than life itself, as is summarized in the eleventh of Hebrews. Others, not mentioned there, stand out as prominently, among whom is Nehemiah. It took quite as much righteous stamina for him to stand against compromisers and false brethren, as for others to face the question of false worship or death. The plausibility of compromisers is the snare in which many are caught. Nehemiah took a positive stand against these. He did not mince matters with them or weaken under their arguments or threats. He spoke in positive terms that they understood and fortified against them and kept right at his God-appointed work.

Study the Book of Nehemiah and see what God can do through one that is true to Him; also the God-way of treating those who would destroy the work of God, and how law must be executed righteously if the favor of God is maintained. Nehemiah had to bear reproach and false accusation and lying reports to be true to principles, but he turned a deaf ear to all and executed righteousness in the fear of God, and then said, "Think upon me, O God, for good, according to all that I have done for this people."

There are false leaders of God's people who use strategy, flattery and persuasion to get people over to their side, regardless of principles or convictions to the contrary. Beware of all such. Conscience soon becomes demoralized when one begins to act from policy, and no important trusts are safe in such a person's keeping.

God is looking for men and women unto whom He can commit His precious work, who will be as trustworthy as were these men of old. He has some who would rather die than prove weak or false with the great interests of his kingdom, who have proven their purpose and integrity under the fires of persecution the most hellish, of whom it may truly be said, "The world is not worthy." God's eyes are upon the faithful of the land. Sooner or later He will vindicate the right and all who have stood true to truth and righteousness will receive a just recompense of reward, and all who have dealt treacherously will be brought to justice. The question is not, Will we be true to great responsibilities? but, are we true to principles in every matter? — Anna Abrams, in the Vanguard.

Selfishness is a large ingredient in mankind. It dominates men unconsciously. A party was out on an excursion by a river. Two persons fell into a stream. The leader of the party saw at a glance that by centering on one, they could save him from the water. He therefore issued the order, "Save the man with the red hair." The effort was made and he was rescued; the other one perished in the water. When it was all over, the leader was asked, "Why did you select the man with the red hair to save from the water?" He answered, "He owed me two dollars."

Repentance and confession are elements which enter vitally into the introduction to salvation. "Repent," has been God's message to the fallen race all along the course of the ages. But how difficult does it seem for men and women to confess that they are sinners whose affections are vile, Depraved nature likes to vindicate its own goodness and exalt itself above God's Word, His Truth and even Himself.

The Epworth Herald, speaking of the execution of a murderer in Chicago, remarks: "This christian community authorized the sale of the damnable poison which converted McCarthy into a mad man. He killed his wife. Then we killed him. That is all there is to it." That is all there is to the argument, but not all their is to the responsibility. — Wesleyan Methodist.

I shall be content, whatever happens, for whatever God chooses must be better than what I can choose. — Epictetus.
TEMPERANCE.

"Temperance is the moderate use of all things helpful, and total abstinence from all things harmful."

TEMPERANCE NEWS AND NOTES.

The saloon cannot be mended; it must be ended.

The truth of the saying, "There's many a slip twixt the cup and the lip," is universally recognized, but it cannot be gainsaid that most of the slips occur after the cap has been to the lips.

It is next to impossible to build the super-structure of total abstinence if the foundation of self denial has not been laid in the home circle. We should do our utmost to secure the inculcation and practice of self-denial in all homes.

Two glasses of a temperance drink served to a London doctor by a teetotal family contained so much alcohol that the doctor was unable to walk straight across the room. He is now lecturing against ginger ale and root beer as intoxicants.

He that is truly wise will not attempt to risk his salvation for the sake of a pleasure which is dangerous, because "wine is a luxurious thing and drunkenness riotous," and because he that is delighted therewith cannot be wise. The true Christian will turn gladly from incontinence as from his greatest foe.

Official statistics show that while the mortality among the Russians is forty per 1,000, the rate among the Kazan Tartars, who are abstainers from intoxicants, is only twenty one per 1,000. The Tartars who live in Russia number 640,000. With the exception of their teetotalism they live under the same conditions as the Russians.

TOUCH IT NOT.

Dear readers, I want to give you a word of warning before it is too late. Do you take a glass now and then? You are in danger; the danger is even very great. But you claim that you do not drink much. Not far from you is a precipice where innumerable multitudes have fallen. You know the ravages and horrors of intemperance. All those who have been ruined, have first been moderate drinkers. Like you, they were respectable, they thought they were strong and said, "We are safe, we will not go further."

Do not trust your own strength, for the enemy is mighty and to-morrow he will make you succumb under his strokes. He has no pity for those who have the imprudence to place themselves in his hands.

It is true that you are not yet drunkards, but you have taken the first step on the steep and slippery road to destruction. I fear for you. You believe that this matter is not serious, but do you not know that only a spark is sufficient to reduce a whole city to ashes? Every cup that you empty is one more link in the chain of the unfortunate habits that you are forming, and that will end by bruising and crushing you. Stop and think. You are on the way of the wounded and dead.

The cup you put to your lips is full of poison. Touch it not. Your safety is found only in total abstinence. Break the glass that tempts and master you. Ask God to aid you, and save you from wrecking, by your influence and conduct, those you love.—Herald of Coming One.

A DEVILISH BUSINESS.

In the liquor business, we believe, are as many good unconverted men as may be found in other lines of business. They are sober, honest in deal, neighborly, generous. These are in the business, licensed by law, to get a living, with but little thought or realization of the evil. And yet, measured by the result, there is no more evil, legitimately evil, business in the world. It is not only evil in its results, but in its operation. It hardens the hearts of those who engage in it.

The following, from the address of the presiding officer of the Ohio Liquor League, at its annual meeting, quoted by John G. Woolley in his speech at the recent Neal Dow banquet in Boston, is horrible, and yet literally true; but how could a man who loves or cares for humanity, utter such statements?

"The success of our business is dependent largely upon the creation of the appetite for drink.

Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will be empty, as will be our coffers. Our children will go hungry, or we must change our business to some other more remunerative.

"The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys; and I make this suggestion, gentlemen, that nickles expended in treats to boys now will return in dollars to your tills after the appetite has once been formed."

"Above all things, create appetite." Such sentiments should make every lover of humanity in the world a prohibitionist.—Way of Faith.

J. T. Villers tells the sad story of a widow's ruin, that should reform voters for license, and the liquor tax parties. He says: Never shall I forget a woman's heart-broken cry, as she knelt in the snow beside her brother's open grave. That young man was the only support of a widowed mother. With $72 in his pocket he stepped ashore one winter day from a Gloucester fisherman. Most of the night was spent in a saloon. Trying to re-board his vessel he fell into the sea. Two weeks later his body was found. His pocketbook was empty. His family was notified. The aged mother in Maine took a train for Boston. Then her reason broke, and she was confined in a ward for the insane. Two sisters came on. They, with one friend, constituted the mourners. The coffin could not be opened. It was lowered into the frozen ground. While I stood praying, one of the sisters fell upon her knees, and, looking down into that desolate, hopeless grave, cried, "O God! is this my brother?" The sword had pierced his own heart, then it pierced his mother's brain, and then I saw it thrust through his sister's soul. Robert Hull was right when he called it "liquid fire and distilled damnation."—Ez.
MINISTERS' PAGE.

A PATIENT MINISTRY.

We are all familiar with the expressions, "A brilliant ministry," "A successful ministry," "A popular ministry." We want to make a plea for a patient ministry. In the sight of God this may be more brilliant, more successful and more popular than all other kinds. We think likely 'tis so. For in God's own character patience equals his other characteristics, and a patient ministry may receive more marks in heaven than men of this world can know.

It does not take a great man to do work when every stroke of his hand brings down the fruit from the tree to the ground. But to labor on, in season and out, and with the greater energy under the greatest discouragement, requires a man who knows how to implore the aid of God. A Moses without entering the promised land is equally great, if not greater, than a Joshua leading the hosts of Israel where milk and honey flow.

A patient ministry may require us to labor on for years and years, and still see little fruit. But one fruit we shall see—a transcendent heroism of character; and such laborers may illustrate in their own persons the saying of Jesus: There are those who are first but shall be last, while the last shall be first.

Nor need we confine our thoughts to ministers over churches. The pastor is but one in a hundred, and lay workers God has ordained to a place in the economy of His grace. Never since the world began has the work of the laymen been in greater demand or more blessedly rewarded. The laymen, then, need remember that "to labor and to wait," though one die in the waiting time, is the demand God puts upon all, both male and female.

Faith and patience in the Bible go hand in hand—a proof the Book is human as well as divine. The putting the hand to the plow in the furrow and ne'er looking back, the mellowing the soil and the sowing the seed with no misgivings, these are the qualities we call Christian, because Christ-like. They are the characteristics of a patient ministry. Oh, for more such workers in the pulpit and out! More men with staying qualities. Men who believe every prospect to religion and in morals to be as bright as the promises of God.—Rev. Piasar in Herald and Presbyter.

THE MINISTER'S MISSION.

He is not commissioned to get money from men to be used for God. May the good Lord deliver us from this unworthy conception of our calling. His special work is to help men understand that the possession of money (ten dollars or ten thousand) is, above all else, opportunity for cultivation of Christ-like character; opportunity for giving evidence to the world of the fact that we are always ready to choose God rather than gold when we cannot hold both; opportunity for transmitting material possessions into spiritual blessings.

God forbid that we should allow ourselves to be transformed into fawning beggars who give men the impression that they can confer a favor upon God, and store up a comfortable little supply of merit for a (brimstone) rainy day, by parting with a little of their pelf. If we do this we surrender the position which God has commanded us to hold. Haggling and wheedling and coaxing are substituted for a manly presentation of the truth. We may, by these methods, succeed in exacting the reluctant dole from the unconsecrated pocket, but our success will leave no gleaming trail of blessings in its wake. The test of all true giving is the spiritual afterglow which lingers behind the cheerfully given offering. God does not merely want Christian cash but Christian character, and it is the pastor's mission to use the special occasions for calling forth the former for evolving the latter.

Not money, but men. Not money for its own sake, but for the sake of the influence for molding men—strong, noble, Christ-like men—which is provided by opportunities for giving our substance to the Master. The anvil upon which heavenly character is hammered out is a golden one. Some of the hardest tests, some of the most splendid discipline of life, come to us in connection with our use of our possessions.—Rev. J. H. Bomberger in Christian World.

HOW THE DEAN LEARNED TO PREACH.

A DEAN of Rochester told the story of a woman who said about a certain preacher: "He's a very nice gentleman, but he has no 'deliverance.'"

He himself had been wont for years to preach written sermons. One night, to his horror, the church was so dark it was impossible to read his sermon.

He passed through a brief period of anxiety. Then, thinking, "Have I nothing to say to these people? Am I really a servant of God?" he threw himself on the Holy Spirit's help, and spoke as best he could.

The church warden apologetically told him that the people said it was the best sermon he had ever preached, and they hoped he would never read another.

"Nor did I," said the dean; "and then I awoke, not to find myself famous, but, at any rate, more useful than I had been before."—Union Gospel News.

Dr. Theodore L. Cuyler says: "Ministers and Sabbath School teachers make a sad mistake when they direct their main efforts against particular sins, instead of striking at the source of all sin—a godless, unconverted heart. 'Make the tree good and the fruit will be good.' But they make a greater mistake when they declaim against godlessness in general, and say nothing against the particular sins of the adulterer, the drunkard, the Sabbath-breaker, etc. Sometimes we must say, 'Thou art the man.'"

"Preachers who do much talking while the congregation is singing, set a very poor example for the members."
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 141:12.

A PERSPECTIVE VIEW.

NOT long since I heard someone say, "It is perfectly natural for old people to be fretful and crabbed." And I fell to thinking. Can it be possible that if we live to become old and have lost some of the confidence, buoyancy, and carelessness of youth, we shall necessarily have to be "disagreeable to live with?" Is there such a law in God's code?

Then I turned over to Prov. 4:18 and found this happy truth, "But the path of the just is as the shining light which shineth more and more unto the perfect day." Ah, that is a glorious and beautiful thought! The path of the just—the path of those "who have washed their robes and made them white in the blood of the Lamb"—those whose lives have been one unceasing song of praise to Almighty God for His wondrous love and goodness and mercy.

"Shineth more and more"—how could it be otherwise? If our lives are indeed "hid with Christ in God," then as we are leaving the things of earth behind and coming nearer and nearer to the eternal shore, our thoughts, our lives shall become more blended with the things above and shall take on a more spiritual beauty.

And then I remembered that some of the most beautiful characters I have ever known were aged saints; some, too, whose lives had been one long battle with poverty and privation, but their greatest battles had been fought with self. Their voices had not been allowed to become harsh, fretful and discordant with scolding and grumbling, but in every low, sweet tone you were made to feel that, for long years, they had been attuned only to expressions of love and gentleness. And now, at last, from this great victory over self there had come forth a character so beautiful, gentle and refined that only to know it was to love it. These sainted ones are refuge, help and counselor alike to the child, the youth, and grave manhood and womanhood.

After all, we are indeed a "bundle of habits." The soul which allows itself to be bound down by the petty cares and worries of life all through the years when it should be growing and doing its best work, can never hope to be "a shining light" to those around it when old age has robbed it of bodily strength and usefulness. And the voice which is allowed to utter impatient, harsh and cen-tering words whenever anything goes wrong will never be the sweet, soft cadence which wins the love and confidence of the little child and finds for itself a happy welcome everywhere.

Life is a training school; and if we would have for ourselves a beautiful and happy old age, we must begin now to train ourselves to the habits of patience, happiness, and gentleness to the loving words and trusting rest in the goodness and love of the Father, which make the autumn of life a thing of beauty and glory. — Dora Flory in The Gospel Messenger.

THE MODEL HUSBAND.

He would be everything after marriage that he made promise of before.

He would treat his wife as his equal, not twit her of anything in the past in any way; not be ashamed to take her among his friends, nor be seen in any place where he would be ashamed to have his wife seen.

He would not say anything in her absence that he would not say in her presence. He would be just as polite to his wife as he would to the highest lady of rank; I mean in his manner of addressing her, in opening the door and allowing her to pass through first, seeing that she has a chair, that she is comfortable, and a few other things that some people consider small matters.

He would be kind to her at all times; would never laugh at her mistakes, nor reprove her in company; but would do it kindly in private. If he heard any report about his wife he would first hear what she had to say to clear herself before he would believe it.

He would make a perfect confid­dent of her. Would not find fault with her before anyone. Would not be jealous of her, and would assure her every once in a while that he still loved her.

He would not allow her to split wood, draw water, build fires (especially in winter), or do many other things that some women have to do. Would be very gentle if she were ill; do no complaining to relatives on either side, and above all, would be as true as steel.—Sel.

BATHING.

BATHING has always been recognized as a most important factor in the preservation and restoration of health, as well as being a preventive of disease. Its object is not alone to promote cleanliness, but to refresh and invigorate, as is the case with the cold bath, or to experience the deliciously soothing effects of the warm bath. Cold water, into which has been but a dissolved cup of sea salt, is one of the best and most invigorating lotions for restoring firmness to the flesh. This should be applied in the form of a sponge bath every morning upon rising, and it will also be found to be a splendid safeguard against taking cold, if persevered in faithfully during the winter months. Sponging the body regularly with aromatic spirits promotes tone and health. A velvety softness and whiteness may be given to the skin by using pure castile soap and oatmeal during the process of bathing. In order to accomplish this desirable result, small bags composed of thin cheesecloth, about five inches square, should be made and each filled loosely with this mixture: Five pounds of oatmeal, ground fine, half a pound of pure castile soap, reduced to powder, and a pound of finely powdered Italian orris root. These ingredients should be thoroughly mixed together. The oatmeal bags should be used as a sponge, being dipped in warm water.—Exx.
We have largely considered from the human side, which is very important and powerful; but the power of God is sufficient to break up any bad habits, though the devil has been adding cable up on your will-power than injury otherwise. Solomon says: “He that ruleth his own spirit is better than he that taketh a city.”

Are you in bondage to tobacco, gum, bad or unnecessary words, eating for mere taste and not for strength, distracting your attention from study, or work, or of abusing your body or that of animals? There is liberty in Christ. Capture yourself. Yield to nothing but what is good. Unhallowed desires, starve them. When prompted to look and know for mere curiosity, control. During fasting, fast. Eat only for strength. Resist the devil. Pray good habits. Control.

For the Evangelical Visitor.

OUR INDIAN CHILDREN.

No doubt it would be interesting for most of the young readers of this paper to have a glimpse into an Indian school: but as this privilege will never be accorded to many (as we trust it will to some); we take up our pen by way of description and allow each one who is interested at least a slight idea of the work.

Should you step into our Orphanage on any day excepting Saturday and Sunday, between eleven and three o'clock, at first sight your eyes would behold a group of brown-faced, black-eyed boys and girls seated on mats spread out upon the floor, studying their lessons audibly. Your appearance would cause them to look up, and in a moment their books would be closed and all the children be rising to their feet. Then, putting both hands together up to their foreheads, with one voice they would join in the cheerful salutation: “Matin, nahmooshearr;” meaning, “Good morning, Lady!” Turning their eyes to the next but what is good, again their voices would ring out: “Seleib, nahmooshearr!” If you return the salutation to show your appreciation of their hearty greeting, they continue to repeat those words again and again, each child wanting to be personally recognized by you. Frequently, they practice this servile and insatiable over their salutation that they must be told to be quiet and resume their studies.

[CONTINUED ON PAGE 379.]
EVANGELICAL VISITOR.

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

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

Subscription, $1.00 per year; six months, 50c.

Truths and the Unity of the church.

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Individual requests must be renewed every six months as a matter of good faith.

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ELDER VV. O. BAKEB, Louisville,

ELDER SAMUEL ZOOK, Abilene, Kans., Editor.

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

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.

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

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

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

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.

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

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

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to H. N. Engle, Abilene, Kansas. 25¢ Canadian Currency is discounted with us.

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

Abilene, Kansas, October 1, 1899.

ADRESSES OF MISSIONARIES.

Eld. Jesse Engle
Mrs. Elizabeth Engle
Miss H. Frances David
Miss Alice Heise [son]
G. C. Cress
Mrs. Sara Cress
Isaac O. Lehman

Miss Barbara Hershey, Fort Dodge, Iowa.
Miss Fannie L. Hoffman, Girgama, Bombay, India. Care of Mr. Fuller.
Miss Helen L. Fernbach, Lulaco, Morocco, N. W. Africa, care of Mr. Rockafellar.
J. G. and Mrs. Susan Cassel, Gracias de Gracias, (via New Orleans) Honduras, C. A.

BENEVOLENT FUND.

Chillicothe, Mo. ........................................ $1.00
Abilene, Kansas ....................................... 1.00
Holland, Kansas ....................................... 1.00

FOREIGN MISSION FUND.

148 .......................................................... $4.57
149 .......................................................... 1.00

A correspondent writes to us with regard to a certain marriage which she says will surprise the readers of the Visor, but fails to give us the names so that we could publish the same.

Brother Abram Shank of near Donag, Kans., met with a very severe accident recently by a kick on his bowels from a horse. His case was very critical, but at present (Sept. 23) there are hopes of his recovery.

Bro. Noah Zook writes to us under date of Sept. 19, from Howard, Pa., stating that they have glorious meetings at that place and people, old and young, are being saved. Let the good work of the Lord go on and many be gathered into the fold of God, is our prayer.

We publish with this issue an appeal from J. B. Mitchel, Murphy, N. C., for help in furnishing him with Gospel literature. Bro. Mitchel comes to us highly recommended as an earnest and honest worker among the poor mountaineers of N. C. and other places and our conviction is that the means raised as called for in the appeal will be well and satisfactorily applied.

The Brethren of South Dickinson county, Kansas held an election for an Elder to fill the vacancy caused by the death of Jesse Engle going into the foreign mission work in South Africa and the choice fell on his son, Bro. Jacob N. Engle. Also in the Belle Springs district there was an election for minister, which fell upon Bro. David Graybill of Donegal, Kans. Also in the Rosebank district, which fell upon Bro. Benjamin F. Sollenberger of Ramona, Kans. May the Lord sustain them in the hour of their trial.

We wish to say to all the ministers in the different localities of the church that there is a great want in reporting deaths and marriages. Every minister should make it his business to report deaths or marriages in which he is called to officiate. These notices do not necessarily need to be long, but be careful in giving names correctly; also dates of death and funeral.

This should be done immediately; a notice loses its interest by not being timely reported. There are frequent deaths throughout the Brotherhood that are not reported to us. This is not as it ought to be, consequently we urge this matter upon those whom it concerns.

On the 7th and 8th of October there will be a lovefeast held in the Brethren's meeting house near Fedgwick, Kans., to which there is a cordial invitation extended to all. Also in the Rosebank meeting house, five miles south of Hope, Ks., on the 14th and 15th following, which will be preceded by a protracted meeting beginning on the evening of the 7th. On the 21st and 22nd at Zion meeting house, eight miles north of Abilene. On the 25th and 26th at the Newborn meeting house eight miles south-west of Abilene. May these occasions be real seasons of refreshing to the encouragement of God's little ones and the salvation of the unsaved.

We are in receipt of information from different sources informing us of the severe illness of our dear Bro. David Zook, missionary at Calcutta, India. Bro. Zook's illness was brought on by overwork and exposure to the terrible heat of that climate, which caused an abortive sunstroke followed by brain fever. For 48 hours he was entirely unconscious, but it is said that in his delirium he prayed much for his friends and for the lost of India, which shows the drift of the burden of his mind. At last reports (Aug. 16 and 17) he was still in a critical condition, but hopes for his recovery were entertained. The grief falls heavily on the dear ones at Calcutta and we pray that the Lord will graciously sustain them in the hour of their trial.

We are in receipt of a letter from Bro. Henry Hornerber of Lockhart, Minnesota, in which he writes about their misfortune this season of losing all their crop by hail storm. Bro. Hornerber moved from Dickinson county, Kansas, to his present location several years ago, and with the assistance of some grown sons took a section of land with arrangements to pay for the crop payments. The year before this they did fairly well and this year their crops were promising, but shortly before harvest were destroyed by hail, so that from 150 acres of wheat he realized but 45 bushels of grain, and from 70 acres of flax they did not realize the seed. Of oats he did not say anything; but if they had any, it was also destroyed because he said they were left without seed or feed. They raise no corn, being short of wheat, and from 150 acres of oats they realized but 48 bushels of grain. They raise no corn, being short of wheat, and from 150 acres of oats they realized but 48 bushels of grain.
if members that can afford it would give them a dime it would help them out of their present distress. The Brethren of 10th North and Sooth Dickinson county have decided at their fall council to take up a collection for the brother and his family; and also suggested that we should make an appeal through the Visitor to the Brotherhood at large for such aid as they may be prompted to give. Bro. Hornberger is considered a faithful brother and is in the regular ministry and is exerting a christian influence in the community where he lives, laboring faithfully in his calling. Shortly before the sad misfortune he was assailed by some crop insurance agents, but told them he had his crops insured in a company that when "one member suffers all the members suffer with it." Perhaps this is a trial of our brother's faith and confidence and we trust his confidence in God's people will remain unshaken. Any person or community that wish to contribute for the relief of the brother and his family can send their offerings to the Evangelical Visitor office and we will see that the same is forwarded to him.

LITERATURE WANTED.

I am engaged in the Home Missionary Work in the Mountains of Tennessee and North Carolina. My principal work is to supply the people with Gospel literature, such as Bibles, Testaments, Gospel Books, Sabbath School and Song Books, School Books, Gospel Sabbath School Papers, etc. The people living there are very poor, most of them live in small open huts—many of them have large families of children. How they manage to keep soul and body together, I do not know. Their educational privileges are very limited. They have schools from two to three months in the year and many of the children have to walk from two to three miles to get there. Most of the parents and children can read some.

The destitution of all kinds of literature is really appalling. Not one family in ten that have any kind of literature in their homes unless it is the Bible, and over one-half of the families visited did not have a copy of the Bible. I visited one Sabbath School that had an average attendance of 30 scholars and had only three copies of the New Testament to read out of; another school that had an attendance of 40 scholars had but one Bible in the school—the superintendent was teacher for the whole school. Most of the schools visited were nearly as described. They were all supplied with such literature as they needed.

I found one poor old man 55 years of age that went around among his neighbors trying to borrow a copy of the Bible—and couldn't get it. One boy went seven miles to get a copy of the Bible to take to school. One little girl heard of me in the mountains and came quite a distance with a half-grown chicken and wanted to exchange it for a copy of the New Testament. I gave her the Testament and told her she might keep the chicken. She went away happy.

Owing to the very large destitution, I was not able to supply over one-half of the families with the Scriptures—the American Bible Societies, owing to the large falling off in their receipts, were able to supply me with but a very small amount of Bibles and Testaments, until recently they have consented to let me have 2,000 Bibles and 3,000 Testaments at one-half the actual cost of making them.

Now, in order to get the money to pay for them, I appeal to the Christian public for help. Will you give all you can yourself and then go or get someone to go in your place among your friends and neighbors, collect in all the money you can; then send it direct to the American Bible Society Bible House, Astor Place, New York City, telling them to send that it is to pay for Bibles and Testaments bought by J. B. Mitchell to supply the destitute in the mountains of Tennessee. They will then understand how to apply the money. Please send me a card stating how much was sent and when. Also, will you please collect in all the Bibles and Testaments you can. How they advertise not how old they are—Gospel Books, Sabbath-School Books, Song Books, School Books, Gospel and Sabbath School papers, Tracts, etc. Send them to me by freight, express or mail, prepaid. Don't send any Sabbath-school Quarterly—can't use them.

I received from the Christian public about twelve tons of second-hand literature such as month-end above. This literature was hauled up in the mountains from one to two hundred miles in ten leads and given out to the thousands of destitute homes. You can scarcely conceive how grateful those people were to get the Scriptures and other good literature given out to them.

By doing this apparently small act for Jesus' sake you will bring joy and gladness to many homes and hearts, and Eternity can only tell the good that you will accomplish. Address and send literature to J. B. MITCHELL, Murphy, N.C.

CHURCH NEWS.

LOVE-FEASTS.

Ontario.
Black Creek, Welland Co. October 7-8
New York.
Clarence Center October 11
Pennsylvania.
Harrisburg, M. R. Home October 10-11
Skippack, Montgomery county; station, Gratersford; on Perkiomen valley branch of Penna. & R. R., October 7-8.
Houderton, on Bethlehem branch of Phil. and Reading R. R. October 28-29.
Woodbury, R. R. station, Curwvville October 14, 15.

KANSAS.

Sedgwick October 7, 8.
Rosebank 14, 15.
Zion 21, 22.
Newbern 28, 29.

Messian Rescue Home.
Cash offerings given to the support of the Home during the month of August are as follows:

Donation Box $42
John M. Wolgemuth, Pennsylvania 5.00
Benjamin Hoffmann 5.00
J. W. Heley 5.00
J. W. Eagle 5.00
Jacob Lohmert 2.50
J. M. Kuhns 5.00
S. D. Stutsman, Ohio 5.00

Total $32.90

THEAR, Mission Rescue Home.
Harrisburg, Pa.

CHICAGO MISSION.

Financial report for month ending Sept. 15 is as follows:

CREDITS AND DONATIONS.
Balance on hand $1.60
In His Name 10.00
By the Brethren of Shannon, Ill. 5.00
John Shirk, Millisedgeville, Ill. 5.00
In His Name 5.00
Sister Garwick, Millisedgeville, Ill. 1.50
Rent 3.00

Total $21.50

EXPENSES.
Groceries 6.93
Oil 1.00
Rent 12.00

Total 19.93
Balance on hand 1.57

B. L. BRUBAKER AND WORKERS.
Englewood, Ill., 6001 Foeia St.
REPORT BY SISTER EISENHOWER.

GRANTSFORD, PA., SEPT. 16, 1899.

May the grace of our Lord Jesus be with you all is my prayer, especially for those who are called upon to stand in the front of the battle. I find we need more and more of God for the work in these days. The Lord gave me Isa. 55:6, "Cry aloud and spare not; lift up thy voice like a trumpet and shew my people their transgressions and the house of Jacob their sins." I know this means more than a great many can comprehend; but I know if God's professed people would get right then we could be the means if showing the people their sins. But as things stand today it seems we are entering the "night when no man can work." I am glad there are yet a few who are wanting the light and are taking the way with Jesus. I am glad that I have found this lean way on the highway where no unclean can pass over, much less sit on it. Sin cannot stay where God dwells.

Praise His dear name forever for this wonderful salvation which we can have without money. All it takes is our whole will. I am glad for the song, "It reaches me, wondrous grace it reaches me." I am also glad that it is my privilege to live in this Holy Ghost dispensation where we can be definitely led by Him. I feel to say to all those who are not on the Bible line, Stand true; at the longest it will not be long.

May we study to shew ourselves approved unto God, a workman that needeth not to be ashamed. It is to God we stand or fall. May He help us to stand fast in the faith once delivered to the saints, and not only so, but rejoice in the hope of the glory of God. I am glad this hope is ours, and so much the more as we see the day approaching.

Well, I guess some of our friends have been wondering where we are by this time. I am glad we are having some heart-searching times and some happy seasons for which we praise God. If we are lead by the Holy Ghost we will be a blessing to souls. Oh may He keep the real divine burden on our souls so that we can live out the life of Jesus before them so they may see our good works and glorify our Father which is in Heaven. May God bless every one who is true to Him.

We are leaving here for Lancaster and Harrisburg and we know as we walk in the light He will open our way before us. So we ask the dear ones who desire to have the Lord's work prosper to pray for us that we may be kept in these testing times. It means much to keep in God's order; but by His grace we are able and we are glad we have learned the "wondrous secret of abiding in the Lord" which has bought us with His precious blood. We mean to be true to Him on every line. May He show us more and more our responsibility to the lost of earth and earth and may we pray to "the Lord of the harvest to send laborers into His harvest" to gather in the riper grain which is wasting on the plain. "Who will to their rescue go, lost wanderers to endless woe." May God help us to do our part is my prayer. Yours in His name who is my Savior, Sanctifier, Healer and Coming King. Address us at 1015 Market St., Harrisburg, Pa.

ANNA B. EISENHOWER.

MISSIONARY.

BUKAWAYO, S. AFRICA, AUG. 14, 1899.

This beautiful August day still finds us well, enjoying the common harvest and changes take place on this earth. A few short months of missionary labor is too insignificant to have made such changes in habits fixed by generations; but we know that the Gospel is sufficient to correct these and all other irregularities and habits of life, since when once the "platter" is cleansed within, the will also be cleansed without. The Apostle tells us that "the Gospel is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Gentiles." We are glad, even though the Jews had the preference, or the first offer, that these poor, forsaken heathen are not excluded, since we see that upon one offer of the Gospel some are willing to accept its saving power. May God keep us and be glorified even as it is and has been glorified. We pray that the inhabitants of these hills may yet shine for God. Amen.

It is the purpose of the workers to locate another school in the near future. We are impressed that the Lord has already in a measure opened the doors; it has been decided that in a few days Bro. and Sister Cress, Sister Davidson and myself will go into the hills some six or eight miles, where, if the Lord
gives His approval, we aim to locate the brother and sister. If successful, possibly in less than a month the work will be opened there.

This leaves room for a few more truly consecrated workers at the Mission, who, if the Lord should open this field to them, as has been the case with our late workers, we shall have no doubt by God's help, find a place for them. Who shall it be? No doubt you have heard the Master calling you. Are you hastening to get ready? Will you come immediately or shall some of these long lighted souls, for your sakes, continue to sit in darkness? Take time, however, to count the cost, because unconsecrated workers, such as have proven themselves hirelings only, and such as have labored more for gain than for godliness, have infected the heathen lands no doubt everywhere. Even this food and spoken by the Lord can make her boasts of such hireling missionaries. Oh, may it not be so said of any who are sent forth by this new missionary effort on the part of our own brotherhood.

The workers are all enjoying fair health and are in good spirits, laboring together for the Lord; yes, even with the Lord.

JESSE ENOPL.

LETTER FROM SISTER HERSHEY.

(ROODEPOORT, JOHANNESBURG, S. AFRICA.

JUNE 11, 1899.

BELIEVED in the Lord: Unto me who am less than the least of all saints, is this grace given, to preach among the Gentiles the unsearchable riches of Christ.

Praise the Lord! What a blessed privilege it is to tell out the Gospel message to those who never heard it. There is always such sweet joy in my soul after a day's service for the Master in these compounds.

I am still working among the natives in the compounds. At present I am with Bro. and Sister Worcester. Sister McClary and myself, with two native helpers, have taken up the work at another station. This place is about twelve miles distant from the place I formerly was.

We have been in our new field four months and we feel confident that the Lord has opened up this large field to us. At this place we are in easy reach of 10,000 natives. Little effort is being put forth to bring these souls to the precious light of the Gospel of our dear Jesus Christ, aside from what we are trying to put forth.

We feel very weak for this work, and when we see the great need in this field we know that it is very little we can do among these many thousands. But by the grace of God we are obeying His command, and we know that if we are faithful we shall not lose our reward.

Brother, sister, let me ask you, Are you awake to a sense of your duty? Are you doing all that is in your power to help in some way your fallen brother? Or are you sitting as it were with folded hands, and saying, 'It is not for me to be concerned how the heathen will get the Gospel!'

Remember, there is more than one way in which we can be a foreign missionary. God has a place for each one of us to fill in this work, and if we do not do our duty we will not only lose our reward but may lose our own souls.

Let us be fully awake to a sense of our duty and let us work while it is day, for the night cometh wherein no man can work.

Our time continues to be very much taken up. Most of it is given to the ministry of the Word and prayer, giving out the Gospel message and in the study of the language. The Lord has blessed me in the study of the language, for which I do praise Him. I can give short messages in Zulu: and I trust it will not be long before I will be free in this foreign tongue.

Our Sunday mornings are spent in preaching in the compounds. In the afternoon and evening we have services in the church (school-room). During the week we visit from room to room, or hold open-air meetings just as the Lord leads. We do not reach as many in the rooms in as in the open air; but we believe that in the rooms the most effectual work is done. There we have more opportunity to converse with them.

We also have a day and a night school in connection with our work. We teach the natives to read and write their own language. Our average attendance at present is about twenty-five. This is a very small number compared with the many thousands which are here. Some of this number have professed to accept Christ. Will you especially help us pray that the Lord may may the work which we believe He has begun in the hearts of some?

This is chiefly a mining town, and since here we have met with very few white people who take any interest at all in this work, It is very sad, but true, that by many of the white people the natives are disrespected and treated like dogs; and by many the natives are supposed not to be human. But praise God! we have the blessed privilege of telling them that He died for all people.

God's blessings to me since I have been in Africa have been many. Yes, He has done more for me than I have been able to ask or think. There has been fulfilled one word of all His good promises. Hallelujah!

Will you pray for the work, and for us as workers, that we may be continually filled with the love and spirit of Jesus and that the name of Jesus may be exalted among the heathen.

Your Sister in Jesus,

BARRAKI HERSHEY.

SOME EXPERIENCES OF A MISSIONARY IN SOUTH AMERICA.

FEW appreciate the fact that over one-half of our beloved America is given up to idolatry of the grossest and most degrading kind. Accustomed as we are to Romanism as it exists in the United States, greatly changed by contact with Protestantism and the intelligence here universal, we do not realize the depths to which it can sink a people where it has undisputed sway.

I remember visiting a native home near the city of Buenos Ayres on first arriving in the Argentine Republic. I had already seen the terrible state of idolatry which prevails in other parts of South America, but had hoped for better things in this more enlightened republic.

On entering this home I saw in the sitting room a small image about eight inches high, standing in a prominent place on a small shelf draped about with care. It at once attracted my attention on account of the drapery and gaudy tinsel about it. And I asked the man of the house what this image was. He at once replied, S. señor, este es el dueno de nuestra casa? ("This, sir, is the Master of our house?") And he went on to explain that whenever they were in distress of any kind they prayed to it for succor. In sickness it brought them health, he said, and in hunger or need it brought them aid. It was virtually their household God!

I saw that they never got above the material image in their prayers. It was called by them su manto (a saint), but they had no thought of any spiritual being which it might represent. They thought only of the wooden or stone image, and I found very soon that the mass of the people there, us elsewhere, were steeped in the grossest kind of idolatry.

Some priests and a few of the educated may get more spiritual ideas, but the great mass are kept in ignorance and
darkness and most of the people live in
just such idolatry as is found in India
and China.
In many places the people are governed
by very puerile superstitions.
In Mercedes, a city of the Argentine
Republic, one very dry summer, while I
was living there, the priests of the parish
temple, as it was styled, called the peo-
ple together regularly to pray for rain,
addressing their prayers to the image of
the Virgin, which image was greatly
revered in that locality.
For several months their prayers were
unavailing, and it was then suggested
that the image be taken to the small
chapel at the penitentiary, as a punish-
ment for her refusal to send the desired
rain. She was accordingly carried thither
in solemn procession, and for some time
her worship was kept up far from the
pomp and display of the temple, if may-
haps she might be induced to yield.
The people thought that the image had
power to hear and answer their
prayers, and that the solitude of the pen-
itentiary might bring her to terms.
In other localities the people have
erected costly temples or shrines to
famed images of the Virgin, and these
images are believed to perform wondrous
miracles.
One famous shrine was erected at the
village of Lujan, Argentine Republic, to
a little wooden image of the Virgin,
rudely carved by an Indian years ago.
The priests say to the people that the
Indian was bringing his image in an ex-
cart to Buenos Ayres, but on reaching
the village of Lujan the oxen found it
impossible to move the cart any farther,
and although they finally hitched a hun-
dred oxen to it, it was still impossible to
move it from that spot.
It was therefore concluded that the
image desired a temple to be erected to
her there, and the credulous people
began to offer sacrifices into the laps of the priests, un-
til a gorgeous and costly temple was
completed which is now the object of
pilgrimages from all the regions round
about, just as pilgrimages are made in
India to their gods of wood and stone.
These temples are found all over South
America and Mexico, and the worship
of the images therein is purely material,
sensual, idolatrous.
For this state of things there is no
remedy but the Gospel.
The governments of these republics
have copied our laws and codes. They
have in many places adopted entirely our
public school system, thinking that edu-
cation would lift them up. They have
based their form of government upon
that of the “Great Republic” as they
call us, and have found all these things
to be in vain.
Nothing can elevate them but a pure
Christianity, and they are, in almost
every place, ready to receive this from
us. “The common people hear us
gladly.” While there are many obstacles
in the way, the truth, when known,
brings the same blessings there as here.
These downtrodden people shall one day
rejoice in a civilization which is truly
Christian, and which shall lift them up
out of material, political, social and spir-
Itual degradation.—Rev. W. T. Robinson,
in Gospel in all Lands.

BELIEVE AND OBEY THE TRUTH.

FOR the love of Christ constraineth us;
because we thus judge that if one died
for all, then were all dead.—2 Cor. 5:14.
We know that one died for all, which
shows that we are all dead. Now if Jesus
suffered and died for us, should we not
give our lives for Him, give up things
that would naturally be our life and
henceforth not live unto ourselves, but
unto Him who died and rose again? That
is why Jesus died, that we should not
live for ourselves. Now let us stop and
prove ourselves (not others) and see
whether we are living for God, or our
own lusts, or in other words, walk after
the flesh. Are you filled with the Spirit
as we are commanded to be? or are you
so foolish that having begun in the Spirit,
you are now made perfect in the flesh as
the Galatians were? “Of foolish Galatians,
who hath bewitched you, that you should
not obey the truth.” “And why call ye
me Lord, and do not the things which I
say?” “Can two walk together, except
they be agreed?”—Ames 3:3. Are you
agreed to walk with the Lord? or do you
choose to walk alone, and stumble in tlie
wilderness? How long will you lust for
things down here, and look back till it
will be too late, the Bride has been taken.
Our highest privilege is to be agreed to
walk with the Lord moment by moment.
“Enoch walked with God, and he was
taken.” Jesus is coming again to take those who are walking with
Him, to glory. Now you have the privi-
lege of walking with the Lord, and liv-
ing above the things of this world, and
of going with Him when He comes. Or
you can choose the lust of the flesh, wait
on your flesh, live to please people instead
of Jesus, have the latest styles (which
come from the devil.) go any place, say
anything, do anything that your heart
could wish to do, and then go to hell.
“Choose ye this day whom ye will serve.” I’ll introduce to you Jesus the
best.—B. M. Steinmetz in The Gospel Bun-
ner.

SEEK GOD WITH ALL YOUR HEART.

AND ye shall seek and find me
when ye shall search for me with all
your hearts.” This promise of God to
Israel is applicable to every wanderer
from Him. The only purpose of man’s
existence in this world is to find God.
Paul said God “hath made of one blood
all nations of men for to dwell on all the
face of the earth and hath determined
the times before appointed, and the
bounds of their habitation; that they
should seek the Lord, if haply they should
feel after Him and find Him, though He
be not very far from every one of us.”
Man was created to be raised from the
plane of this mortal existence into the
kingdom of sons of God by a voluntary
subjection of himself to his maker. He
is to “feel after God.” And God is not
far away. Every sincere desire toward
Him will meet with a response, and if
one seeks for Him with all his heart He
will surely find Him. God can read our
thoughts; He knows when we reach out
after Him; and if our yearnings for Him
transcend all other desires He will surely
make Himself known to us by His Spirit
and His Word.

When you seek for God “with all your
heart,” you will find Him. “All the fit-
ness He requireth is to feel your need
of Him.” Blessed promise! To find God;
to be conscious of Him because He fills
you with a knowledge of Himself! Won-
derful! And yet this is the sublime
privilege of all; yea, more than this, it is
the very purpose of our existence; and
this purpose can be frustrated only by
our own indifference to the strivings of
God’s Spirit in us, directing us to Him.

Many are the assurances of the Word
that all who seek after God with all their
hearts shall find Him. “Ask and ye
shall receive,” said Christ; “ask and ye
shall find; knock and it shall be opened
unto you. For everyone that asketh re-
cieveth, and he that seeketh findeth; and
to him that knocketh it shall be opened.”
“Whosoever shall call on the name of the Lord shall be saved.”
“Him that cometh unto me I will in no wise cast out.”

And He is “not very far from every
one of us.” Just a heartfelt whisper
will reach Him. Strange that anyone
should neglect this transcendent oppor-
tunity of coming into vital connection
with the eternal God! Sinner, feel after
God; reach out for Him; call upon Him
with all your heart. He will make you
conscious of His forgiving mercy and
keeping power, and in the end you shall
receive immortal life and endless bless-
edness.—Herald of Life.
OUR INDIA CHILDREN.

(C. Included from Page 375)

Most of the children are very intelligent and quick to learn. Upon first entering the school they are taught to read, write, and sing Gospel songs. As they advance in their studies they take up different branches and pass from one grade to the next higher. They are not a set of ignoramuses, as is frequently the case. To show how quickly they learn: I was one day greatly amused, while assisting to examine the school to find that some were able to repeat most of their reading lessons from memory. Sometimes their lessons are memorized by hearing others recite. But if a word is the middle of the lesson is pointed out for pronunciation, they are unable to do so unless they are first permitted to repeat the first part of the lesson, until they come to the word in question. We certainly count it a privilege to labor for them in the hope of the Gospel.

In appearance, many of the children are pretty, especially the girls. They wear the native dress called the sari, which is nothing more than a long piece of cloth about a yard wide, gracefully wound about the body, forming a kind of closely-fitting skirt, which is a little full in the front, a loose waist, and one end is pulled up over the head. The goods is white and has a colored border. They wear no underclothing and no shoes. Frequently the soles of the little feet are painted with a red dye, and some of the children have a ring of black painted around their eyes, this being one of their ideas of what constitutes beauty.

Each little arm has one or two, sometimes eight or ten, glass or bright metal bracelets around it. Many wear a large one around their ankles, while nearly all have small rings in their noses and ears. Their hair, which is very black, is braided tight and pinned closely to the head. Most of the boys who come wear nothing but a cloth around their loins, called a dhoti.

Bengali men and boys seldom wear any hat or puggaree (a long bandage of heavy cloth worn about the head by Hindustanis) but go bare-headed even in the very hottest weather.

We have a native woman called a gee, who gathers up the children every morning, brings them to school, runs with and cares for them while there and takes them home again in the evening. Were it not for her services, few would be able to come. She goes into their homes and gives the consent of their parents and sees that they are not mistreated along the way. The little girls often are not permitted to go out on the streets alone. One reason for this is that the streets are always full of wicked men and boys who delight to pull off the little girls' sarees and make them ashamed.

The gee is very faithful and shows a loving interest in her work, and has been successful in procuring between fifty and sixty children who are quite regular in their attendance. We pay her the small sum of about 33.25 per month, and feel that the money is well invested. She is also learning about Jesus and seems much interested in the Gospel stories taught the children. She also likes to join in the singing of hymns. One day when I was feeling very sick she came into my room. When she saw that I was suffering she pointed upwards and said something in her language that I understood to be: "Jesus will heal you." Her words were so encouraging I really felt better. We are praying that the truth may take hold of her heart and she be won for Christ.

We do not do the teaching ourselves, but on account of not being able to speak the language sufficiently well. At present we have an old native brother who teaches. He is an earnest Christian and is very faith¬ful and shows a love for the children. He is an earnest Christian and shows a love for the children. We feel that his teaching and influence will help them.

Besides the day school, we have Sabbath-school every Sunday with the same children. At the beginning the children sing some familiar song in the Bengali language, such as, "Nothing but the Blood of Jesus," "Hold the Fort," etc. Then we tell them of the interesting features of the occasion. All the children take a consistent attitude for prayer—upon their knees, with their faces to the floor in front of them. The little girls pull their sarees over their heads, it seeming to be intuitive with them that it is appropriate for the weaker sex to cover their heads during prayer. The prayer of the native preacher is concluded by the Lord's prayer, in which all the children join. Afterwards they show an interest in the lesson for the day. At the close there comes what is to them the most interesting part of the service—the distribution of the cards. These are sent to us by children in the States. They seem to forget all about order in their eagerness to get the cards. After the close of the service they again give their Namaste, as already described.

This part of the work is of great importance and it is very encouraging as we see God's approval resting upon it. He knows what means are best to keep us rejoicing amidst the difficulties and darkness.

Two destitute, outcast widows came to the Orphanage for care and protection. Each had a little child as the result of the sin into which she had fallen. At first everything seemed to be suitable to them and they began to seek light and salvation, thanking God for the protecting shelter they had found. But afterwards the enemy entered into their hearts with such strong, tempting suggestions that they gave way, and both left, taking their children with them. We have not seen or heard of them since. Also, two children whom we picked up from the streets ran away; and as the city is so large search for them seems almost useless, even with the aid of the police. Official inquiries have been made, but up to the present time the children have not been found.

Some are still dreaming of putting their children into our care. One poor man whose wife died a few weeks ago came to us with his three small children, saying that he was too poor to provide for them, that his earnings being only seven rupees (42.25) per month, and asking us to take them. We could not comply with his request just then owing to existing circumstances, but told him to bring them within a few days. He consented, but meanwhile his little girl died and yesterday we learned that his baby boy had died also, and that from not having food proper for an infant, the father being too poverty-stricken to buy it milk. It makes us feel very sad. Their affection for their children is the same as that of other people, and the poor man is almost prostrated by grief.

Large sections of this country are again threatened with famine. We are praying that the Lord will have His own way about it and if He sees fit to chastise idolatrous India with famine, plague and pestilence, in order to teach her that He alone is God, we can only say "amen" to His will.

Amidst a hot, treacherous climate, we are glad for the privilege of laboring for souls, and desire to be true to the trust committed to us.

We greatly feel the need of your prayers, especially at the present time; and also ask each one to look up and ask God what is your part in the work.

Yours in His service,

AMANDA W. ZOOK.

86 College St., Calcutta, India.

We are prone to forget what we know; whereas we should consider that whatever good thing we know is only so far good to us as is remembered to purpose.

—Richard Cecil.
IRRELIGION IN NEW ENGLAND.

Some time ago we quoted the words of Governor Rollin, in calling for a day of fasting and prayer, and commented upon the irreligious condition of many of the people in New England where our church has also set up her banner. In a recent issue of the Morning Star, a Free Baptist paper published in Boston, a correspondent gives the following startling facts about portions of the state of Maine:

There are over a hundred townships in which there are no Gospel services of any kind.

Many other townships have Sunday Schools only a few months in the year.

In seventy-five townships there are no day schools.

These townships have five to one hundred and fifty families, or an average of fifty-five families to each of these disbarred and neglected townships.

There were a few years ago, when these statistics were compiled, over 30,000 people (Protestants) without copies of the Bible.

There are 67,842 children who do not attend, even occasionally, any Sunday-school.

There are 133,455 families in the state. This includes the French and Irish families, all of whom attend church; yet there are 33,665 families, or about 300,000 people, Protestants, who do not attend church—even occasionally.

To test the fact of non-church-attendance, and to gather statistics, this spring a gentleman of my acquaintance started out from Lewiston, and visited every house on a ride of twelve miles. Returning to the city, he went in the direction of Socabatus. At no time was he over three and one-half miles from either Lewiston or Socabatus. Yet out of forty-eight families visited only one ever attended church.

The Lisbon Enterprise is authority for the following: "A business man of Lewiston went up the country to advertise his business. Incidentally he took along his business he offered his would-be customers a drink. On his all-day drive he found only two men who refused to drink."

Job's store is longer until the last.

ROSE.—Near Navarre, Kan., Leona Mabel, youngest chil d of Bro. David and Sister Ellen Rock, died Sept. 16, of cholera infantum and meningitis. She was born Nov. 28, 1897, aged one year, 10 months and 18 days. She was sick only about a day and was suddenly called away. Funeral services and interment on Sept. 17, p.m.; at Belle Spring church. Text. 2 Samuel 12:22: "If I go to him he shall not return to me."

ROBERT.—Near Shippensburg, Pa., on Sept. 9, 1899, Sister Salome, wife of Bro. J. C. Dick at Valley Chapel near Canton. Services conducted by Bros. D. H. Rohrer and J. C. Dieck at Valley Chapel near Canton.

ROBERT.—Died, at Mishler, Ohio, Sept. 18, 1899, Sister Ellen Robert, aged 61 years, 10 months and 15 days. Deceased left a sorrowing husband to mourn his loss; had lived among a very large canvass of the gospel: a fine convert, a faithful sister. Her disease was consumption. She bore her afflictions patiently; her end was peaceful and in hopes of a blissful inheritance in the world to come.

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BEGINNER'S BIBLE LESSONS.—NO. 5.

I. THE BOOKS OF THE OLD TESTAMENT. (CONTINUED)

Authors:—Job was written possibly by Moses; the Psalms by David; Moses, Solomon, and others. The others were written by Solomon.

Contents:—They are sometimes called doctrinal or devotional books. Their originals were Hebrew poetry, which form is preserved in the Revised Version. This group is the most read and best known generally of all the Old Testament books. This is especially true of Psalms.

JOB exhibits God's special providences in a very interesting dialogue. The key word is trial. It is a good book to read at one sitting, so as to get a clear view of its contents.

PSALMS, key-word worship, is a manual of daily devotion. The more the Psalms are studied, the more inspiring they become. 

PROVERBS is a manual of daily conduct—the business man's book. Key-words are wisdom and instruction.

ECCLESIASTES declares the vanity of worldly pleasures and pursuits. Vanity is the key word. In these studies not only the names but the few facts given is connection with each book ought to be learned by all. Review all the lessons given in this group. When we are through learning the books we want each name as it comes before us to suggest some little idea of the book so that we will want to study it and know more.