EVANGELICAL VISITOR.

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

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 20:7.

VOLUME XV.

ABILENE, KANSAS, JUNE 1, 1901.

NUMBER 11

TABLE OF CONTENTS.

EDITORIAL—
Miscellany. 201
Special Mention. 214
Be Examples. 215
The Gift of Tongues. 216

POETRY,—
Hack the Gospel News. 202
God Knows Rest. 219
Jesus Heals. 220

ESSAYS.——
Testimony of Healing. Ella J. Winters. 202
Thoughts on Prophecy. A. McG... 204
The Greater Works. Rhoda Z. Martin. 204
God Is Working. I. O. Lehman. 205
Testimony. Maggie Farmer. 206
Thanksgiving. C. F. Ladd. 207

SELECTIONS—
When and What to Read. 207
Supersicial Revivals. 207
Revival Preaching. 207
Confounded by a Woman. 209
Ministers and Revivals. 209
God Answers a Child’s Prayer. 210
Gloomy Christians 210

HEALTH AND HOME—
211
TEMPERANCE—
212
OUR YOUTH—
213
CHURCH—
218
MISSIONARY ETC. 217

OBITUARY ETC. 220.

This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent.” It is then granted unto us to have eternal life now, because “he that hath the Son hath life.” “Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, hath eternal life and cometh not into judgment,” says the Lord Jesus. “The just shall live by faith.” (R. V.) According to these quotations, eternal or everlasting life is already enjoyed by the child of God: a present possession now to be experienced. Then again according to Paul in Titus 1:2 there is a sense in which eternal life is hoped for, which, no doubt, refers to the heavenly bliss which is promised by God, and which the child of God hopes for. That which is a present possession is not something we hope for, but hope applies to that which is promised us in the future, and in the matter of eternal life, depends on our abiding in the calling of God faithful, to the end.

Christianity is more than belonging to the church. It is a life to be lived; something to be practiced. James says, “Faith without works is dead,” so that true Christianity can only exist or be where it is practiced. It is needful to have things in their right place. Salvation is of grace through faith, but it is the faith that becomes active and results in a life that will show forth the excellencies of Jesus Christ, and convinces the world of the truth of the principles of His Gospel. Following Jesus we shall not walk in darkness because He said, “I am the Light.” “He that walketh while it is day” does not stumble, but walking in the night we are apt to stumble. It is only when we practice Christianity that we are under the shadow of the Almighty. True believers love not in word only, but in deed and in truth (1 Jno. 3:18); they are subject to God’s Word (John 14:21, 23, 24); they practice righteousness (1 Jno. 3:7; Psalm 119:4, 6, 10, 12, etc.). It has been said, the 13 chapter of 1 Corinthians is the straight-edge wherewith we may try our Christianity. If we lay our lives along side of this we may see how near we are measuring up to the law of love. If we lay our lives along side of this straight edge and test it by this, we can see whether we indeed practice what we profess. There is needed a revival of righteousness, because without carrying out the principles of Jesus our profession of Christianity is vain.

Much is said of the triumphs of surgery in its almost miraculous accomplishments. Skillful operations are performed daily, but it seems to us as though there was too great readiness, if not eagerness, by the medical profession to use the knife altogether too freely. Whenever some intricate and delicate operation is successfully performed it is heralded abroad, and the triumph of science is highly applauded, but of the cases which do not succeed and which result in death there is very little said. When death comes to persons who have chosen not to employ the M. D. a great outcry is raised, but when they die, as they continually do, under the care of the physician it is a mysterious visitation of providence, even though it was the legitimate outcome of the treatment received. The Editor of Health in connection with this subject of using the knife so freely gives some thoughts which are worthy of consideration. He speaks as follows: “The impetus given to the study of the science (surgery) by the successes achieved in the operating room has resulted in developing a school of surgeons who seem to consider the human form—especially the female form—as having been created solely for the purpose of affording them an opportunity to demonstrate their skill. Few people are aware of the extent to which the process of unsexing women has reached, in this country especially. Quite recently a prominent physician and surgeon of Canada denounced this practice in the following terms: ‘I charge that the present abominable and dangerous custom of spaying women for the most trivial uterine derangements is nothing less than criminal and in contravention of scientific practice.’ And if proof be needed as to the extent to which this custom prevails, we may mention that a
dominant character, even in God's kingdom.

The end of our life is God, the rule of our life, duty, the obstacles, our bad passions.

For the Evangelical Visitor.

TESTIMONY OF HEALING.

HEALED of cancer by the power of God. All honor and glory to Him for my healing.

In the autumn of 1888, I was afflicted with a lump in the upper part of my right breast, which caused me considerable pain, and began to grow rapidly. I consulted our family doctor, who was one of the best physicians in Lancaster. He told me he hoped it was nothing malignant, though he would have to watch it, but gave me no other information of what he thought it was. I then feared it was cancer and on the 28th of September I consulted a noted cancer doctor at Manheim in whom I had great confidence. He at first hesitated to tell me my real condition. I insisted in knowing all, telling him I came for that purpose and was prepared to hear the worst. The doctor then proceeded to tell me all about it saying it was truly cancer. He pronounced it a hard cancer, "but," said he, "if that was all, I could remove it in a couple of hours but the whole breast is cancer," describing it as a tumorous cancer. He then told me if I did not have it removed I could not live more than a year and at the best I could not live long, as my system was in that condition.

He advised me to have the whole breast removed; even though I could not live, I should have it done for the sake of those who would have to care for me. I then decided to have it done the following Wednesday, providing my husband would give his consent. But,

God moves in a mysterious way
His wonders to perform.

proving this in my case.

When the doctor told me, I could not live more than a year, the tears rushed to my eyes for a moment, then came a feeling of resignation to His will, and with it, this thought: the Lord permitted it to come for some purpose and He will help me bear it, and there was a sweet calm. The doctor told me all I would have to suffer and how my life would be in danger while having the breast removed, but I could say with Paul, none of these things moved me, neither counted I my life dear unto myself. I was perfectly resigned to His will. I remained at the doctor's home for a few hours and while there had the pleasure of meeting the family and friends. Staying there at that time was a lady from York, who was having four cancers removed; she told me I did not take it as she did. When she was told she had cancer she threw herself upon the bed and cried for three hours as if her heart would break. I told her if I feel as I do now I shall not shed a tear. Only the peace of God, that passeth all understanding was keeping me calm. A Mr. Landis from Kansas was also there. He believed in Divine Healing. We all enjoyed a spiritual conversation together and in the course of our conversation Mr. Landis said, "I have told her (referring to the lady from York) if she could believe, the Lord would heal her, and she would not need to suffer all that pain." I answered "I know the Lord is able to do it but as for me I would not be a fit subject." The conversation continued awhile longer, Mr. Landis trying to impress this truth, that the Lord would heal. We were served with dinner and after dinner I left for the depot to take the train for home. As I stepped off the porch, there was such a joy filled my heart, that I felt as if my feet scarcely touched the earth and I began to sing "I'm but a stranger here heaven is my home," and it just seemed as if I were taking that journey. Here I would say, that about three weeks before this my brother had died, leaving very little hope of his eternal welfare. From that time on I could not sing and thought I could never sing again, but the joy of the Lord overrules all sadness. Praise God. I never enjoyed a ride as I did that day from Manheim to Lancaster; it seemed the earth was even more beautiful than before.

When I arrived at home and told my husband what the doctor had said he broke down completely, and thought it could not be possible that I would have to pass through such an operation for he did not believe I could live. I asked him not
to grieve so, that God had permitted it and He would help me bear it, and that I had not broken down once yet, but, if he would continue I could not bear up much longer. Of course, I was being kept by the power of God or I could not have borne it at all. Praise God for His keeping power.

The next day (Friday) Mr. Landis came to see me; he told me he could not tell how he felt after I had left the doctor's home as he had never seen any one so resigned, and had to come to tell me, if I could only believe, the Lord would heal me. I answered I knew. He is able but I am not worthy. He continued to press the thought to my heart, and then I answered, "Yes, all power is given to Him, in heaven and on earth, but I am not a worthy case."

He answered me by saying, "The Lord gave and the Lord taketh away. Blessed be the name of the Lord," and soon left. He returned the second time that day and spoke about this healing again, but my answer was still the same. From that time on the Lord began to hinder the operation which was to take place the following Wednesday. First, every time I took up a daily paper my eyes seemed to be fixed on an advertisement stating that the English staff of Physicians were coming to Lancaster at that time. The next day (Saturday) Sept. 30th my brother and uncle came to visit me and persuaded me to consult other doctors first, as my brother did not believe that I would live through it. I consented, and went to consult the English staff of Physicians the following morning. They also said it was cancer and a bad one, but claimed they could cure me with medicine taken internally. In the afternoon of the same day I went to consult another cancer doctor, who also said it was cancer, the same as the other doctors. I now concluded to try the medicine recommended by the English staff of Physicians, and obtained two large bottles on the 3rd day of October, paying $13.00. They claimed that would cure me, they were leaving Lancaster the same day but promised to correspond with me, and I should keep them informed of my condition, and if the medicine did not make a cure they would send me something else, but I never heard from them again, and afterwards learned they gave every person the same medicine, no matter what the disease was.

I took their medicine as they had directed, but instead of getting better I grew rapidly worse. I had written to the doctor at Manheim telling him of my intentions. He wrote and warned me of the danger of such a course, and told me of a similar case that he had and the woman died. He said his reason for telling me was, he did not want to be blamed if such would be the case with me. I continued taking the medicine faithfully, without any change for the better, but continued to get worse. I prayed much, not to be healed for I had no knowledge of Divine Healing only what Mr. Landis had told me, that if I could believe I could be healed. The burden of my prayer was, that I might be sure of heaven for I had no hope of getting well. In this time this little message, if you could believe you could be healed, often came to me, but I always answered the same. The cancer was now so large it would have filled a large ten cent crock, and my vitality was rapidly being exhausted. I could not do any work and could not hold a pen in my hand to write on account of the pain and weakness of my arm. There seemed nothing for me to look forward to but death, yet I enjoyed a restfulness in Jesus.

I continued to grow worse rapidly; my breast having now become of a bluish red color and was so painful, that at night I had to rest it upon my arm. Every time I moved the pain awoke me. It was now two weeks since I began taking the medicine, being the 16th of October. In the evening when I retired, my husband seeing the condition of my breast, turned away and wept. I awoke often during the night on account of the pain and each time, the message came to me, if you could believe you could be healed; but I would answer as before, I am not worthy. The next morning just as day was dawning I again awoke and a voice said, if you could believe you could be healed, the Lord gave and the Lord taketh away. Blessed be the name of the Lord."

I looked up, and answered, yes Lord, if you were here upon earth like in olden time, and would touch me, I could believe. Just then a hand touched me, with the tips of the fingers, right on the cancer, what I then experienced tongue can never tell. I sprang out of bed and called my husband and told him, "Oh! I'm going to get well." He asked, "Why do you think so?" I told him what had happened and he said, "I believe it could be so, if you could believe." I answered "Oh, I know it! I am going to get well." Then the Lord asked me, "Are you willing to tell how you were healed?" I answered, "Oh yes, I would tell any person." All day I was rejoicing in the Lord and I would cry out from the depth of my soul, Praise God.

In the evening when I retired I told my husband I wanted him to look at it now, and when he beheld what the Lord had done, he threw up both hands and exclaimed, "Can it be possible?" The cancer had disappeared, and my breast was normal as before. I was healed by the touch of His hand. Praise the Lord forever.

I then said to my husband, "Tonight I can say with David as never before, Bless the Lord O my soul and all that is within me Bless His Holy name. The next day Satan began to assail me, telling me you are telling people you are healed, suppose it would come back again, what would people think of you. But the Holy Spirit who shall lead us into all truth was teaching me, and I answered, what the Lord does He does right, and he would leave me for a while but only to attack me in some other way. But I thank God His grace is sufficient, and I was more than conqueror through Christ who loves us. All glory to Him forever.

Since then the Lord has wonderfully dealt with me, and brought me into many precious experiences not only in healing my body again and again, but He has sanctified me through the precious blood of Jesus.
and baptized me with the Holy Ghost.

"Oh, I can't tell it all, how He freely forgave
How the blood flowed with wonderful healing;
O'er my lost guilty soul, how it cleansed and made whole;
While low at the cross I was kneeling.

CHORUS.
Oh, I can't tell it all, no, I can't tell it all,
But my heart is so full of His glory,
That wherever I go in this wide world below,
I am telling the wonderful story.

Oh, I can't tell it all, what a friend He has
How He's borne all my sorrows, and sadness;
Oh, I can't tell it all, what a friend He has
While low at the cross I was kneeling.

ELLA J. WINTER.

THOUGHTS ON PROPHECY.

HOW distinctly God had foreseen and foretold what events would come into the life of His Son. What a mysterious relationship there is between the free will of man as He seemingly works out his own plan, and the Creator Who has foreknowledge of everything and Who makes even the wickedness of man the means by which His own purposes are accomplished.

How much comfort we can draw from the thought that God has foreseen all the circumstances that can come into our lives, and that Infinite wisdom will meet and over-rule every adverse circumstance to our good, as long as we remain under the shelter of His Protection. In reading the gospel of Matthew we cannot help being impressed with the fulfillment of "that which was spoken."

According to that which was spoken by the Prophets—a virgin brings forth a Son; they call Him Emmanuel (Savior or Jesus). He is born in Bethlehem as prophesied; is taken to Egypt, for the prophet had said "Out of Egypt have I called my Son" and is brought up in the City of Nazareth for it is written "He shall be called a Nazarene"—God had looked down through the centuries and had foreseen the decree of Augustus Cæsar that all the world should be taxed; had viewed Mary and Joseph travelling southward over the road from Nazareth, had seen that man in which His Son was to be cradled, in the City of David, had seen the slaughter of the innocents, the wickedness of Herod, the weeping of the mothers. How wonderful this all seems to us, as we ponder over its detail, how bewildered the mind gets as it tries to reconcile man's free action, and God's knowledge. He who thus had knowledge of His own Son, has an equal knowledge of us. Jesus has told His followers "not even a sparrow falls to the ground without your Father's notice, and ye are of more value than many sparrows."

How God cared for His Son. He never slumbered nor slept in His watchful guardianship of Jesus. How clearly we see His resources against the dangers and besetments surrounding our Lord; in that care and in that waging off of danger we have an evidence that the world is not run like a piece of machinery that men are not forced into wickedness or goodness, to perfect the plans of God, but that He makes a use of these Agencies with His Infinite Wisdom. As we think of His constant care of His Son, the way He influenced men's minds for Jesus-safety, the advising them of danger to His Son by visions and dreams, it gives us a clearer sense of our own security. If He thus loved and cared for His own Son, can we not rest in confidence of a like watchful care over each of His confiding, obedient children. How God must love us when He gave this loved Son to the cross that we might not perish but have eternal life. Surely He will exercise a like watchful care over each of His children, to those who in their helplessness have cast themselves upon His love and His care. Truly all things work together for good to those who love God. 

Moose River, N. S.

A. MCG.

For the Evangelical Visitor.

THE GREATER WORKS.

"Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto the Father."—Jno. 14:12.

VARIED have been the arguments brought up to bring out the meaning of this saying of Him who said, "All power is given unto me, both in heaven and in earth." We do not expect to explain this fully, but give a few thoughts as presented to us.

1st. There was but one Lord and Christ who dwelt among men, and He brought in the blessed Gospel of the Kingdom of Heaven, which means not only the salvation of the soul, but also the healing of the body.

We read that nearly everywhere He went He healed all the afflicted ones with whom He came in contact, the lame the blind, halt, the leper, the palsied one, and all who came unto Him; was ever ministering to those around Him, declaring the Son of Man had not come to be ministered to, but to minister. When He passed by the wayside the blind called upon Him for compassion; there seemed to be something about Him that attracted the hungry souls. Devils even acknowledged Him to be the Son of God, but at His rebuke had to depart from those in whom they had taken their abode. At His crucifixion one centurion who stood by exclaimed, "Truly this man was the Son of God." Over and over again men and devils were moved to acknowledge His heavenly royalty.

When we think of the life on earth of the blessed Son of God, His death, His resurrection and ascension and all, we magnify His Name, but when calling to mind the wonderful works wrought, many look upon them as things of the past, for, say they, the day of miracles is past.

Jesus says, he that believeth on Him the works and even greater works than those (those which they beheld with their own eyes) shall he do, because He goes to the Father.
At one time, in promising to His followers the Comforter Jesus says, “He dwelleth with you, and shall be in you.” The Holy Ghost was not yet given, the way into the holiest of all was not yet opened to all. (Heb. 9:8) but the Holy Ghost was with them, and dwelling in the person of Jesus. “God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed with the devil; for God was with Him.” — Acts 10:38. Jesus said, “It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.” Which promise was fulfilled on the day of Pentecost, and is to-day to every believer who dies to self and makes an absolute surrender to God. He had promised, I will dwell in them, and when the Comforter had come into the disciples they were filled with the Holy Ghost, and thousands through their instrumentality were saved in a day in believing on Jesus.

As we said, there was but one Lord and Christ, and wonderful were His works. Many a soul found peace and rest in believing on, and following Him; many were the miracles wrought by Him, and while it was bought, how much more so when He verified His promise (Acts 2:8) because they believed it, and came into the hearts of the 120 with the wonderful power of the Holy Ghost, and thousands were moved by the mighty power of conviction, sought and found Jesus, and afterwards followed the signs spoken of in Mark 16:17, 18.

Was not Jesus’ assertion fulfilled at Pentecost and afterward? For mighty grew the Word of God and prevailed, the work of the Kingdom went on more powerfully than it had before, for this same Holy Ghost which rested upon and dwelt in Jesus came upon the multitude of believers individually, and they were of one heart and soul, making united effort to push the work of the Kingdom forward. We might say Jesus was the power house, and the disciples like the motor cars which, when brought in connection with the electric current, run in every direction, carrying with them light and power. Through Jesus were they able to do greater works, by concentrating their forces and scattering the light even in the uttermost parts of the earth.

No doubt if God’s true church had kept in the “faith” until this day, the most wonderful miracles would have followed until now, but alas! how sad is the condition today. Here and there is one who believes on Jesus as His all, Savior, Sanctifier, Healer, and Coming King. How far below God’s standard is the church today, or we would yet see the “greater works,” as they did just after the descent of the Holy Ghost. “Take heed, lest there be in any of you an evil heart of unbelief, in departing from the living God,” says the writer to the Hebrews, and how true it is that unbelief is the main hindrance to the progress of the work of God, “According to your faith so be it unto you.” Many have not faith to believe that they in this life can be saved from sin (which God demands), but believe that if they do the best they can, somehow God will overlook the rest, they have not faith in holiness, therefore never obtain it in their hearts and lives; they have not faith in divine healing consequently never are healed.—Many if they were really sifted down would have no faith whatever. It is true; for faith is a gift of God imparted unto those who have been born again by faith, not of corruptible seed but of incorruptible, and have gotten down in deep humiliation, repentance, and afterwards consecration. The great cause of the prevalent unbelief is, there is inbred sin down in the heart of men. It is said if doubts were pulled up by the roots sin would be found there. We see the Church (professed) has forsaken the purposes of God, and instead of being a Spirit-filled, holy, blood-washed throng, with the “signs” following, she considers it an impossibility for them to “Follow peace with all men and holiness, without which no man shall see the Lord.” They are as a whole, with here and there a few exceptions a worldly class of people, far from God, and are as was prophesied in 2 Tim. 3:2-5. Oh, may God raise up a clean believing people, that the “greater works” may now be manifest as in early years and that the multitudes who are rushing heedlessly to hell may be saved. God help us to see how far below His standard the professed Church is living. Yours for precious souls.

Pennsylvania.

RHODA Z. MARTIN.

For the Evangelical Visitor.

GOD IS WORKING.

The Lord is faithful concerning His promises. He will not forsake the least of His children. I felt led to write some of the experiences of a young man that came here to the Mission to learn about God. The purpose of those who want to come here must be definite to be taught about God and His commandments, not to get a small education and then go away and lead a life of shame and dishonesty. They will not stay long if their purpose is anything but the glory of God. We endeavor to keep the honor and glory of God only in view so that God can work both to will and to do of His good pleasure. God gives some remarkable answers to prayer. He gives victory though the fight may seem hard at times. The Lord knows the hearts of men and He is leading out those who shall be saved.

Some time ago I had a conversation with the young man of whom I am about to write. He has now been here for some months and has behaved himself according to his confession when he first came. In my conversation with him I asked him how he came to come here and then he began and told me that when he was working at the mines the Lord came to him at night in dreams and spoke to him and showed him what was wrong and what was right and then he decided at once to come here to the Mission. In this we can see that the Prophesy of Joel is being fulfilled and that even among the heathen, bless God. On a certain day as he was working with the other boys there were many things done that did not seem right to this boy; so he told the other boys that they were not doing right as those things that they were doing...
belonged to the devil, this just made the others worse and then he told them that he was going to live with the missionaries. Then they made all sorts of fun of him and asked him where he would get his money to buy cows and goats and his clothes. He told them that he did not care for those things as he wanted to learn about God. Soon his time expired at the mine and he came home and came regular to service on Sunday and listened very attentively to the word spoken and on a certain occasion he was asked by one of the workers if he wanted to come here and stay. He immediately said that he did. So on considering his condition it was decided that he could come if he would agree to do according to what the Lord revealed to us to be His will in this matter. The boy was called in and we told him on what terms he could come. We thought he would object to the small pay he would receive here only about one eighth as much as he would get at the mines. When we told him how much money we would give him he said that made no difference to him as he was not after money. We could readily see that he had made up his mind to become a Christian.

You have been told that these people are guilty of many bad habits, such as secret vice and many other evils on the same line. This evil is found among the children, and in taking in the young men we mean to be strict with them, to have them renounce all bad habits and to leave off engaging in them. By this we mean to set up a standard among this darkened people who know nothing but to indulge in sin and vice-ness. The power of the gospel must bring unto them deliverance from all their vileness and by getting the fear of God in their hearts the Holy Spirit will work His way through and make new creatures out of them, creating within them a clean conscience and a new heart. The boy above referred to remained at home a few weeks to help his parents to dig and they as all others made beer and called in their neighbors to help them to dig and when they drank beer this boy would sit off some distance from them by himself and would not drink with them. The neighbors seeing this began to inquire, upon which his father told them that he didn’t drink any more. Then they began to make fun of the boy and told him that he was lost; that the Missionaries had deceived him referring to many things that happen to the Missionaries as well as to other people. The boy would not pay much attention to all their talk but told them that it was better to take a dish of porridge than to drink beer. Since this boy has been here at the Mission he has proven faithful and now three of those boys who made light of him at the mine have also joined our number. The Lord who is working is being praised. Yours seeking the lost.

ISAAC O. LEHMAN.

THOUGHTS ON COUNCIL.

DEAR Readers of the Visitor: It is now over forty-three years since the dear Lord Jesus came into my heart and I praise Him and as our good and best friend will give us good council. We have but little on record in the New Testament Scriptures of council meetings. We read of the one, Acts 15.

I availed myself of the opportunity of attending the State Council of Pennsylvania, held at the Messiah Home at Harrisburg on May 1, 1901, and my heart is made sad for certain reasons. In 2 Chron. 25:17 we read of trouble, then Amaziah, king of Judah took advice and sent to Joash the son of Jehohaz the son of Jehu king of Israel saying, come let us see one another in the face. Dear Christian Brethren, let us come out fair and look matters in the face. The church can never prosper if we work in the dark. Let council know who is the accused party. Please read John 7:45-50 verses. Verse 51 “Doth our law judge any man before he hear him and know what he doth?” Then mark well verse 52 and then let us do as we read they did. Verse 53, “And every man went into his own house,” and let us apply house to our own hearts and see if it is sanctification that we need. I say, no, it is cleansing and when we get cleansed from sin and secret faults then sanctification will no more be a gradual process but the most noble crisis of our life. Then let us begin to consecrate, commencing at the elders, ministers, deacons, and the laity of the church, and we will get back to Apostolic doctrine, and rejection and man-made laws must fall and Jesus will be enthroned as the Head of the Church. Your Brother in the work till Jesus comes.

JOHN H. MYERS.

Mechanicsburg, Pa. April 8, 1901.

For the Evangelical Visitor.

THOUGHTS ON COUNCIL.

DEAR Readers of the Visitor; I have for some time felt like writing a short testimony for Jesus, trusting His Name may be honored and glorified. It is over two years since I sought Jesus as my Savior. I have never been sorry that I came to Him with all my heart and also that I came to Him when I was young. I escaped many temptations which if I had not been converted I would have given away to. It pays to serve Him every time. I feel like that hymn says:

"It pays to serve Jesus, I speak from my heart, He'll always be with us if we do our part.
There's naught in this wide world can please afford,
There's peace and contentment in serving the Lord.
I love Him far better than in days of yore,
I'll serve Him more truly than ever before,
I'll be a true soldier, I'll die at my post."

This is the desire of my heart; to do as He bids whatever the cost, and to be a true soldier. My dear Brethren and Sisters it means much to be a Christian. It means more than going to meeting and giving in our testimony. It means that we live true every day of our lives. For myself I know I lack much, but I mean by God’s help and His assisting grace to use the talent He has given, not looking at my past mistakes but rather look to Jesus for if we keep looking to Him we will win the prize. I mean to go forward in His service let people say what they will. I ask all the dear ones to pray for me. We can get fresh blessings every day. God’s storehouse is continually filled for us if we ask Him. I hope to meet you all in that bright
world above where there are no sorrows or pain, but where all is peace and joy. Your sister in the service of the Master. MAGGIE FARMER.

Gormley, Ontario.

WHEN AND WHAT TO READ.

If you are impatient, sit down quietly and have a talk with Job.
If you are just a little strong-headed, go to see Moses.
If you are weak-kneed, take a look at Elijah.
If there is no song in your heart listen to David.
If you are a policy man, read Daniel.
If you are getting sordid, spend a while with Isaiah.
If you feel chilly, get the beloved disciple to put his arms around you.
If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.

Inquirer.

For the Evangelical Visitor.

THANKSGIVING.

We ought to cultivate the spirit of thanksgiving more. There is much that we should be thankful for. Not a day, no, not an hour passes but brings to every Christian cause for thankfulness.

Too often we take things as a matter of course. We seem to think when everything has turned out all right that it was because we wished it to, that because it was "us" it should not have done otherwise, and so we forget the duty of thanksgiving.

Thankfulness is much more than being glad because of some result. It goes beyond feeling, and does not end with self. The true spirit of thanksgiving is shown by acts of kindness toward others. It is deeds rather than words.

Are you thankful to God for what He has done and is doing for you? Do you not think that He is pleased to have you do for others? It goes out to those in difficulty and finds many ways to aid them.

Reader, what has God done for you? Stop and think a moment and as you do, just consider how little you have done for Him.

You have failed to do many things that you could have done. Oh, the opportunities that you have neglected. Ask God to give the spirit of thankfulness in greater measure and as He does let Him lead you to act accordingly.

It is needed in the church, in the home, and in the heart. Let us, then give practical evidence of thanksgiving for blessings and mercies received.

C. F. LADD.

REVIVAL PREACHING.

I EXHORT you not to be caught by the current delusion that this "advanced age" requires entirely new methods and a new style of preaching, and what is absurdly called an "up-to-date gospel." This age of ours, with its mighty mechanical inventions and its increasing Mammon worship, has not advanced one single inch beyond its indispensable need of the atoning blood of Jesus and the converting power of the Holy Spirit. All the telegraphs and telephones, and all the universities, with their boasted achievements in scholarship, have not yet outlawed Calvary and Pentecost. Human nature has not changed; human sinfulness and sorrow have not changed; the Word of God has not changed; the Holy Spirit has not changed; the precious promises have not changed; and what fallen man needed to lift him Godward nineteen centuries ago he needs today. Stick to the old gospel. When God gives you another, preach it, but not before. Don't waste your breath in defending your Bible; it is self-evidencing. Your commission is "Preach the Word," and God will take care of it.

Jesus Christ came into the world to save sinners, and unless a man is convicted of sin and feels his guilt, he is not likely to come to Christ for salvation. Toward the close of his noble Christian career, Gladstone remarked that one of the most symptoms in this age was "the general decay of the sense of sinfulness." The preacher who belittles or conceals the guilt and retributions of sin is an enemy of souls; he will make but few converts, and those of a shallow experience. The first text of Jesus Christ was, "Repent ye, for the kingdom of heaven is at hand;" and when Peter boldly preached repentance, and repentance and remission of sins through Jesus Christ, three thousand souls were converted in that one day!

All the mighty soul-winners, the weight of whose spear was like a weaver's beam, the Wesleys, the Whitefields, the Finneys, the Lyman Beechers, the Spurgeons, the Moody's—have never tried to extinguish Sinai's thunders any more than to silence Calvary's loving invitation. To preach effectively to the unconverted requires courage, tenderness, wisdom, faith, and a deep inflowing of the Holy Spirit. Prayer will give you all these, my brother, and this year will bring you a harvest.—Cuyler.

SUPERFICIAL REVIVALS.

I HAVE observed, and multitudes of others also I find have observed, that for the last ten years, revivals of religion have been gradually becoming more and more superficial. All phenomena which they exhibit testify to this as a general fact. There is very much less deep conviction of sin and deep breaking up of the heart; much less depth of humility, and much less strength in all the graces exhibited by converts in late revivals, than in the converts from revivals which occurred about 1830 and 1831 and for some time previous. I have observed, as have others also, that revivals are of much shorter duration, and that a reaction comes much more suddenly and disastrously than formerly. Also fewer of the converts make stable and efficient Christians; that those who do persevere, appear to much less advantage, and exhibit, as a general thing, much less of the Spirit of Christ than in former revivals; have not so much of the spirit of prayer, and are not so modest and humble. In short, all the phenomena of the more recent revivals, judging from my own experience and observation and from the testimony of other witnesses, show that they have, at least very extensively, taken on a much less
desirable type than formerly.

Christians are much less spiritual in revivals, much less prevalent in prayer, not so deeply humbled and quickened and thoroughly baptized with the Holy Ghost as they were formerly. These statements I do not suppose to be universally applicable to modern revivals, but do believe them to be applicable generally. As revivals now exist, I believe ministers are not nearly as desirous of seeing them in their congregations as they formerly were nor have they good reasons to be. Those ministers who have witnessed no but the later revivals of which I speak, are most afraid of revivals. They have seen the disastrous results of modern revivals so frequently, that they honestly entertain the doubt whether they are upon the whole desirable. Those I have known, who saw the revivals which occurred ten or twenty years ago, profess revivals of that type. They are distressed with the superficiality of many recent revivals. I make this as a general, not a universal remark, and state only my own opinions of public sentiment. I have often heard it said, both among ministers and private Christians. We long to see the days return when we shall see such revivals as we saw years ago. I have been anxiously watching the progress of things in this direction and inquiring as carefully and prayerfully as I could into the causes which are operating to make these results. If I am not misinformed, and have not greatly misapprehended the case, the following will be found among them.

1. There is much less probing of the heart by a deep and thorough exhibition of human depravity, as was formerly the case. It has been of late a common remark, and a brother who has long labored as an evangelist made the same remark, that for the last few years there has been little or no opposition made by penitent sinners to revivals. Now it is not because the carnal mind is not enmity against God, but I greatly fear it is for want of thoroughly turning up to the light the deep foundations of this enmity in their hearts. The unutterable depravity of the human heart I fear has not been laid open to the very bottom as it formerly was. A few sermons on the subject of moral depravity are generally preached in every revival, but I fear this is by no means the great theme of the preaching so much and so long as it ought to be, in order thoroughly to break up the fallow ground of the sinner’s and the professor’s heart. From my own experience and observation, as well as from the Word of God I am fully convinced that the characteristic of revivals depends very much upon the stress that is laid upon the depravity of the heart. Its pride, enmity, windings, deceitfulness, and everything else that is hateful to God, should be exposed in the light of His perfect law.

2. I fear that stress enough is not laid upon the horrible guilt of this depravity. Pains enough is not taken, by a series of pointed and cutting discourses to show the sinner the utter inexcusableness, the unutterable wickedness and guilt of his base heart. No revival can be thorough until sinners and backsliders are so searched and humbled that they can not hold up their heads. It is a settled point with me, that while backsliders and sinners can come to an anxious meeting, and hold up their heads and look you and others in the face without blushing and confusion, the searching is by no means performed, and they are in no state to be thoroughly broken down and converted to God. I wish to call the attention of my brethren especially to this fact. When sinners and backsliders are really convicted by the Holy Ghost of themselves. Until they manifest deep shame, it would be known that the probe is not used sufficiently, and they do not see themselves as they ought. When I go into a meeting of inquiry and look over the multitudes, and if I see them with heads up looking at me and at each other, I have learned to understand what work I have to do. Instead of press ing them to come to Christ I must go to work to convict them of sin. Generally, by looking over the room a minister can tell, not who are convicted and who are not, but who are so deeply convicted as to be prepared to receive Christ.

Some are looking around, and manifest no shame at all; others still can not hold up their heads, and yet are silent; others by their sobbing, and breathing, and agonizing, reveal at once the fact that the sword of the Spirit has wounded them to the very heart. Now I have learned that a revival never takes on a desirable and wholesome type any further than the preaching and means are so directed, and so efficient as to produce that kind of genuine and deep conviction which breaks the sinner and the backslider right down, and makes him unutterably ashamed and confounded before the Lord, until he is not only stripped of every excuse, but driven to go all lengths in justifying God and condemning himself.

3. I have thought that, at least in a great many instances, stress enough has not been laid to the necessity of Divine influence upon the hearts of Christians and of sinners. I am confident I have sometimes erred in this respect myself. In order to rout sinners and backsliders from their self-justifying pleas and refuges, I have laid, and I doubt not others also have laid, too much stress upon the natural ability of sinners, to the neglect of showing them the nature and extent of their dependence upon the grace of God and the influence of His Spirit. This has grieved the Spirit of God. His work not being honored by not being made sufficiently prominent, and not being able to get the glory to Himself of His own work He withdrew his influences. In the meantime, multitudes have been greatly excited by the means used to promote an excitement, and have obtained hopes, without ever knowing the necessity of the presence, and powerful agency of the Holy Ghost. It hardly need be said that such hopes are better thrown away than kept. It was strange indeed, if one could lead a Christian life upon the foundation of an experience in which the Holy Ghost is not recognized as having anything to do.—C. G. Finney.
THE ninth chapter of the book of Judges contains an account of a cruel king who undertook to assault and set fire to a strong tower in the city of Thebez. His zeal outran his caution. He pressed too near for his own safety. Suddenly something dropped; —"a certain woman cast a piece of millstone upon Abimelech's head, and all to brake his skull. Then he called hastily unto the young man, his armor-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died." The woman's name is unknown, but she had a heart to defend her own life and the lives of her friends against the vengeful assaults of a tyrant, and so her act has come down in the records of past ages as a warning and caution to tyrants and destroyers. Abimelech was not the only enemy of God's people who has felt the weight of a woman's indignation, and the tales of a Jael, a Judith, and a Joan of Arc, record what woman has done in defence of home and native land.

The home has no deadlier enemy than that infidelity which assails everything sacred, and which spread desolation on every band. Every holy interest withers beneath the blighting curse of unbelief; and while man in his lawlessness and self-sufficiency denies the God who made him, woman in her trusting fidelity holds fast the faith of the Christ who died for her salvation; and woman, bearing her testimony, and standing boldly as a witness for her Lord, can often put to flight the armies of the aliens, and confound the men who assail the truth of God.

The instances when this has been done are by no means few. Faith rests on evidence, and evidence is to be given by those who speak the things they do know, and testify that which they have seen (John 3:11); and whoever is willing to stand up and testify for God, has a power before which error quails.

Some years ago an infidel lecturer, for years as widely known and as highly honored as any infidel leader in Great Britain, after concluding a lecture in a certain hall, as was his custom, challenged those present to discussion. He was an expert disputant, a man whose voice has since been heard in legislative halls, and whose recognized ability made him no contemptible antagonist; and he was probably waiting the opportunity of rending and tearing some callow youth whose zeal might out run his caution; or some man who, not acquainted with the skill of his adversary, might adventure himself into the arena. But no such person stepped forward. There was a moment's pause, and then a bent old woman in antiquated garments rose and said:

"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus. That's what my religion has done for me. What has your way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—"

"Oh! that's not the question," said she; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavored to shift the matter again; the meeting gave vent to uproarious applause, and the champion had to go away dis comfited by an old woman.

The testimony of the old woman was mightier than the argument of the eloquent man. She knew whereof she affirmed, and the test of practical experience is one great criterion of a true faith. The men of our land are many of them too wise to believe in Christ or accept the gospel. "Religion," they say, "will do for the women." The churches are filled with women. Two-thirds of the church members in the country are women. But while there are two women to one man in the churches, there are twelve men to one woman in the state prisons! The wisdom which rejects the Bible and blasphemes God leads to shame and sorrow, to trouble and distress. The faith that believes the promises and trusts in the living God, carries weak womanhood in safety through dangers which wrack the strong and destroy the proud and the haughty.—_The Christian._

THE great movements of the age have thrown the gospel ministry into new relations to society—relations unknown in the days of our fathers. Great reforms of a humane and benevolent character are set on foot: in many cases they are promoted by men who make no pretensions to piety and have no agency in ecclesiastical matters. The problem is now to be solved whether the Church and her ministers can be depended upon as staunch friends of the real improvement and welfare of the race. Is it or is it not the fact that the religion of the gospel seeks the good of man, and, when carried out, tends, beyond all other agencies, to secure it? Its pretensions to universal philanthropy—are they well or ill founded? Church religion is now to be tested by its fruits, and these problems are to be solved by the practical stand and influence of professing Christians, and especially of Christian ministers. Will they show that their hearts are thoroughly in sympathy with all judicious efforts for the suppression of intemperance, of licentiousness, and of oppression, in any and every form? Will they dare to attack and expose even legalized forms of oppression and legalized modes of promoting intemperance? Will they dare to risk a portion of their salaries, or even the whole of them—dare to bring their own order, the ministry, into disrepute with those who are sworn in defense of iniquity? Will they show that they are ready for dishonor, persecution, fagots, anything—if the faithful prosecution
I WANT to tell you a beautiful story which was told to me, a few years ago, by an eminent minister and temperance lecturer, who assured me that it was strictly true. As nearly as I can, I will give it to you in his own words. Said he:

"I was invited to a certain western town to deliver a series of Prohibition lectures, and upon my arrival I was taken to the Methodist parsonage, which was to be my home during my stay. The minister's family consisted of himself, wife, and one child, a busy little maiden of four summers.

"She was a merry, fun-loving child, as one could wish to see, but withal possessed of a pious, and love for God, which was well worthy of emulation, and I learned many precious lessons from this dear little child, during the few days of my stay in her home. Her simplicity of faith was beautiful. She really believed that she had only to ask and receive, and would go to God with all her childish requests with the confidence and freedom, with which she approached her mother.

"One night, near the close of my stay with them, the fire bells rang out an alarm, and we sprang from our beds to find one whole end of the town in flames. A terrible wind was blowing, and the fire was rapidly traveling in the direction of the church parsonage, devouring everything in its way as it came. The sky was full of flying cinders and new flames could be seen springing up in different places and in an incredibly short space of time, a large part of the town lay in ashes.

"Across the street from the church property was a vacant block and we began to carry articles from the parsonage out to the centre of it, hoping thus to save some of the household treasures. Thinking the little one would be safer there than elsewhere, I caught her up in one arm, and with the other laden with clothing, I hurried across the lot, and placed her upon the ground beside the pile of loose articles, telling her to remain there till her mother came for her.

"Instantly she dropped upon her knees, and clasped her hands, and with her sweet face upturned, and gleaming white in the flames lurid glare, she cried out, in her broken baby way:

"'Oh, Dad, save our house! Oh, Dad, save our house!'

"Over and over she repeated the same words, and as she did so, something which to some might seem strange and almost past believing occurred.

"Quick as a flash the wind whipped round to a point of the compass just opposite to that from which it had been blowing and increasing to a perfect gale, forced the hungry flames before it back over the burnt district, and not only our house was saved, but all the other end of the town, in answer to that 'effectual, fervent prayer,' which 'availed much,' even though offered by a little child."

"Remarkable!" I almost fancy I can hear some one exclaim. Yes, it was remarkable, but only so, I verily believe, because God does not more often find that implicit faith, which gives Him the opportunity to display His power in behalf of His children. "He is just the same today" as when, in the power of His Son, He stilled the Galilean tempest. "He holdeth the winds in His fist," and is as tenderly concerned as ever, even for the temporal well-being of His own.

Oh, that His children would really believe God, and take everything to Him in prayer! He that noteth the sparrow's fall, cannot fail to be interested in the smallest detail of that which concerns them. No matter what your trouble or want or sorrow, dear ones, take it all to Jesus in faith, and He will surely help and save.—The Way of Life.

THE ROOT OF ALL SIN.

THE sin which is going to condemn the world is the root of all sin; it is the willful refusal of God's priceless gift. A life of outward sin is the result of an impetuous soul. The disease of sin has laid fast hold of mankind, and while man is not blamable for the disease being in his heart God accounts it the sin of sins if he refuses the sole remedy for his recovery.—"Mr. Moody's Bible Class" in the Ladies' Home Journal.

GLOOMY CHRISTIANS.

FAITH and grace stand for good cheer, courage and contentment. Despondency is a contradiction of blessed assurance and the lively hope of a true follower of the Lord. Satan has many ways of duping the children of light. One of his most successful methods is to hold up the dark side of things. If he can get a Christian under a spell of gloominess and keep him there and then induce him to go about sowing seeds of discontent and discouragement, among others, he has a good emissary.

Gloomy Christians can not grow until they get out into the sunlight.
the condition which we call happiness is likewise acquired to a considerable degree. It involves within it many things, but they are not impossible to secure, and when we have discovered them it rests with us to encourage or discourage them. Happiness is not only a privilege, but a duty, not a mere outward good that may perhaps comes to us, but an inward possession which we are bound to attain. When we remember the contagious character of happiness, the strength, courage, and hope it excites by its very presence and the power for good it exerts in every direction we cannot doubt our obligations to attain as much of it as possible.—Philadelphia Ledger.

A MOTHER-MADE MAN.

WELL-KNOWN gentleman was introduced at a great public meeting as a "self-made man." Instead of appearing gratified by the tribute, it seemed to throw him, for a moment, into a "brown study." Afterward they asked him the reason for the way in which he received the announcement.

"Well," said the great man, "it set me to thinking that I was not really a self-made man."

"Why," they replied, "did you not begin to work in a store when you were ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought to have the educating touch.

"But then," they urged, "were you always such a great reader—devouring books when a boy?"

"Yes," he replied, "but it was because my mother led me to do it and at her knee she had me give an account of the book after I had read it."

"Be patient with my children, for they are God's children."
**TEMPERANCE.**

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

**THE POWER OF A KINDLY WORD.**

Rosa, look at that horrid drunken man sitting on the curbstone; do come across the street, for I would not pass him for anything!” And Mary ran away as fast as her feet could carry her.

Now, Rosa was afraid too, but the song she had been learning that day was still fresh in her memory. She had been singing, “Speak a kind word when you can,” and the man before her, with his head bent on his hands, looked so forlorn and wretched, so sadly in need of a kind word, that she went a little nearer, and said timidly: “Poor man, I am sorry for you. Can I do anything to help you?”

He raised his head, looked at her in surprise, and his haggard face and despairing eyes almost caused her to cry for pity.

“Little girl, your kind words have helped me already. I never expected to hear any again, for I am without a friend on earth.”

“But God will be your Friend if you will ask Him,” said Rosa, softly, going nearer still, while Mary beckoned anxiously for her to come away. “Did you ever ask Him?” continued Rosa.

“No, I have been sinning against Him all my life,” groaned the man.

“Poor man! Let God be your Friend. He can do everything for you. I am your friend, but I can’t do anything but speak a kind word.”

“Darling little girl, that kind word has saved me. Good-bye.”

And he held out his shaking hand. Rosa was not afraid now, and she placed her plump little hand in his, and as he bent down and kissed it two hot tears fell upon it. Then he went away and Rosa rejoined her companion.

“Oh, you queer creature! How could you let that awful looking man take hold of your hand? I thought he was going to eat you up when he bent down his head,” was Mary’s greeting.

“I was afraid at first, Mary, but I am glad I spoke to Him. Only think, he said my kind words saved him.”

“Well, he never would be saved if it depended on my kind words, for I always run away from such folks,” replied Mary.

Years after, a stranger, a noble, silver-haired old man, was addressing a Sunday school and telling the scholars always to be kind to the friendless and distressed ones, especially the drunkard. “For when I was friendless and wretched,” said he, “God sent a dear child to speak the kind word that saved me.”

When the school closed, a young girl held out her hand to him, and with tears in her eyes asked, “Sir, do you know me?” He looked at her long and earnestly, and then taking both hands in his, he said solemnly and slowly; “Yes, dear child twas the kind word you spoke that saved me!”—Little Soldier.

**A BROKEN HEART.**

A young man, the son of a prominent Senator, was arrested some months ago, and committed to the insane asylum. While under the influence of intoxicating drink he would usually reach a stage of insanity, being wholly uncontrollable. Previous to his being sent to the asylum he was arrested and put in jail for forging his father’s name. While there his father visited him. The excitement of the journey, and the disgrace of seeing his son imprisoned, was too much for him. This was on Wednesday, and on Thursday the father complained of not feeling well. He had been brooding over the disgrace of his boy. Thursday night he persuaded his wife to go to the Ladies Aid Society, saying he would be well in a short time, while he remained at home with the younger children. They played about his chair, quite unconscious that a tragedy was being enacted before their eyes. When the wife returned the father was dead. He had died of a broken heart, not only in a metaphorical, but a literal sense, the organ having been actually rent in twain. A brother of the dead man performed an autopsy, and reported that in all of his experience he had not come in contact with a similar case. The rupture of the heart he believed was brought on by the son’s disgrace. The organ was separated in two distinct parts—literally a broken heart.

—Selected.

**JUDGE BAKER’S OPINION OF SALOONS.**

Recently Judge Baker, of the Federal Court, Indianapolis, in passing sentence upon a young man for assisting in the robbery of a post office, said:

“It is an unpleasant thing to send an intelligent young man like you to the penitentiary. It is a sorry thing that so many young men do not realize until it is too late that the saloon leads to prison. I doubt if there is one man out of fifty that I am called upon to send to prison that does not begin his career by frequenting saloons and gambling places. If the young men of the country would study the prison records of the various penitentiaries it would be to them a stronger sermon than all the temperance lecturers could ever deliver. When you get out of prison there will be little hope for you unless you give up the saloons. I think I will send you to the workhouse. Maybe the memory of your dead father and mother, and the prayers of your good mother, offered for you in your childhood, may yet make a man of you.—St.

The accursed liquor traffic is breaking thousands of hearts, wringing hot tears out of sleepless eyes, crushing the life out of defenseless women and little children. How long, oh, how long will the Christian Church permit this monster to live? Help! Help! to stamp it out, and do it quickly.—C. E. Cornell in Revivalist.

Nothing short of prohibition can save the nation.

If America sinks, ’twill be through drink.

Saloons are toll-gates on the way to perdition.
OUR YOUTH.

DON'T MAKE THE WRINKLES DEEPER.

Is father's eyesight growing dim,
His form a little lower?
Is mother's hair a little gray,
Her step a little slower?
Is life's hill growing hard to climb?
Make not their pathway steeper.
Smooth out the furrows on their brow—
O do not make them deeper!

There's nothing makes a face so young
As joy, youth's fairest token;
And nothing makes a face grow old
Like hearts that have been broken.
Take heed lest deeds of thine should make
 Thy mother be a weeper;
Stamp peace upon a father's brow
Don't make the wrinkles deeper.

In doubtful pathways do not go
Be tempted not to wander;
Grieve not the hearts that love you so,
But make their love grow fonder.
Much have thy parents borne for thee,
Be now their tender keeper;
And let them lean upon thy love—
Don't make the wrinkles deeper.

Be lavish with thy loving deeds,
Be patient true and tender;
And make the path that ageward leads
Aglow with earthly splendor.
Some day thy dear ones, stricken low,
Must yield to death, the reaper;
And you will then be glad to know
You made no wrinkles deeper.

—Mrs. Frank A. Breck in Lutheran Evangelist.

A TRUE AND SAD STORY.

CHARLES G—, was the only son of a widowed mother. He was a frank, generous, unselshed boy and a great comfort to her. Everybody who knew him said he was a promising boy, and his mother was very proud of him. When he finished school a situation with a good, reliable man was found for him, and for a time he was faithful in the discharge of every duty. But by-and-by he seemed to be growing away from his mother. She noticed that he did not give her his confidence as in former days. He hurried off after he had finished his supper, and he neglected his business, and he did not come home until late. Anywhere else seemed to be pleasanter to him than his home. His mother did all she could to make the home attractive, and talked kindly with him about his neglect of her. But, as she once said, "It seemed as if the boy was away off somewhere, he didn't act like himself." One day he was missing. There was no trace of him for months. A boy with whom he had formed a strong intimacy, and one of which his mother did not approve, was missing at the same time. For months that mother prayed, and watched, and waited, listening every hour for the footsteps of her much loved boy. She could not sleep or eat, so great was her anxiety. At length a telegram came to her, and as she read it she fell to the floor. The shock was so terrible to her. This is what it said: "Your son is very ill, come at once." The name signed to it she had never heard, and the telegram was dated from a small town in Texas. It was a long journey, and she had but little means, but kind friends helped her, and the midnight train bore her off alone with her anxiety and sorrow to the far-off state. O how fervently she prayed that her boy might be spared to her, that if he must be taken from her, he might live till she got there, and be able to recognize her, and give her some assurance of his repentance. Her prayer was granted. "God was very merciful," she said. "My boy knew me, and I heard from his own lips his bitter repentance for what he had done, and his hope that the Lord had forgiven him." The poor mother was so thankful for even these few words, and they kept cheering her on the long journey home when she was taking her child's body to the burial place in her native town. What brought all this about, do you ask? Dime novel reading. After her son's death the mother found the most sensational dime novels in the garret with the name of her boy's friend on the cover. "Ranch life in Texas," was full of unreal adventures, schemes for making money any way but by honest work; and "Seeing Life!" had fascinated her boy in such a way as to lead to the sad results which that poor mother must bear to the grave.

—Selected.

WHAT TO TEACH BOYS.

A PHILOSOPHER has said that true education of boys is to "teach them what they ought to know when they become men."

1. To be true and genuine. No education is worth anything that does not include this. A man who had better not know how to read—he had better never learn a letter in the alphabet, and be true, genuine in intention and in action—rather than be learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life.

2. To be pure in thought, language and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and comforts of other. To be generous, noble and manly. This will include a genuine reverence for the aged and for things sacred.

4. To be self-reliant and self-helpful, even from childhood. To be industrious always and self-supporting at the earliest proper age. Teach them that all honest work is honorable, that an idle life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however poor or however rich he has learned the most important things he ought to know when he becomes a man.—Parish Visitor.

THE APPRECIATIVE "THANK YOU."

ON EVERY hand one hears of the neglect to say "thank you" writes Edward W. Bok on "The Saying of Thank You," in the Ladies' Home Journal. "I wonder sometimes if some people really know how little of what comes to them is the due and right, and how much of what comes to them is by favor and courtesy. The vast majority of things which come to us, come by pure favor, by courtesy. And we should recognize this. No act of kindness, however slight, should go unnoticed. A 'thank you' is a simple thing to say; it requires but a few moments to write it, but it often means much; it means everything sometimes to the person receiving. It means a renewed faith in human nature in some cases. A word of thanks is never lost, never wasted. If it ever seems to be lost upon the person to whom it is directed, its expression has not been lost upon some one else who has heard it. It is certainly not lost upon ourselves. The most of us are quick enough to thank someone who does us great service. But the small courtesies, just as great as the large service in reality, we overlook. It doesn't seem worth while to give thanks for small things. And yet what would we be today and where would some of us be but for the small courtesies of life? They are what make life worth living.

True progress means to go from the worse to the better, from the lower to the higher. Unless there is actual improvement there is no progress. When a Christian church has been historically and really pious, separate from the world, and its blighting, vitiating contaminations, and it decides it will broaden and liberalize, by mixing with the world and taking of the spirit of the times, to be up-to-date with the world, and call that course progress, they abuse the term. Such course is approach to the world going from the higher and better, to the lower and the worse. That is retrogression.—Conservator.
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.
Sample Copies Free.
To Foreign Countries, $1.26 a Year.

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 addresses.
2. The date on the printed label will show to subscribers when their subscription expires.
3. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.
4. To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.
5. To Correspondents,—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
6. Communications without the author's name will receive no recognition.
7. Communications for the Visitor should be sent in at least ten days before date of issue.
8. Send money by Post Office, Money Order, Registered Letter, or Bank Draft to G. Detwiler, Abilene, Kansas. Canadian Currency is discounted with us.
9. Entered as second-class matter at the Post-office at Abilene, Kansas.

ABILENE, KANSAS, JUNE 1, 1901.

ADDRESSES OF MISSIONARIES.
H. Frances Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman, Matopo Mission Station, Bulawayo, South Africa.
Miss Barbara Herehey, Inanda Mission Station, Duffs Road, Natal, South Africa.
D. W. Zook and wife, Purunia, Post Office, Mrs. Amanda Zook, Bankura District, Anna Herr, Bengal, India.
Mr. and Mrs. J. H. Zook, Ravuvu, Tortugas.
Mr. and Mrs. C. C. Roberts, Hidalgo, Texas.
J. G. and Mrs. Susan Cassel, Box 109, Guatemala, Central America.
Fannie L. Hoffman, Girgam, Bombay, India, Berachah Home Grant Road.
Elmer Hoffman, Kedgeno Poona Dist., Ramabia Home, India.

Le Thy mercies also come unto me, O Lord, Even Thy salvation according to Thy Word. So shall I have an answer, for him that pro­ preacheth me; For I trust in Thy word; and take not the word of truth utterly out of my mouth; For I have hoped in Thy judgments So shall I observe Thy law continually For ever and ever. And I will walk at liberty; For I have sought Thy precepts. I will also speak of Thy testimonies before Kings, and will not be ashamed. And I will delight myself in Thy commandments, which I have loved; and I will meditate in Thy statutes.

SPECIAL NOTICE.
The love feasts appointed to be held in Dickinson County, Kas., at Belle Springs June 1-2, and at Bethel June 8-9, are postponed indefinitely.

Bro. I. P. Casel wishes to inform the Brethren in Christ that he has been removed from his former home at Kinzie, Ohio to No. 58, Drake Ave., Dayton, Ohio, where all mail should be addressed.

The American Bible Society sends out advance sheets of its annual report. It is certainly doing a great work in publishing and distributing the Holy Scriptures, whole or in part in the home land and also in the foreign lands. The Philippine Report is of great interest because it is the first report of work done by the Society in that interesting country. The China agent also furnishes an interesting report, and speaks of the hardships passed through by Missionaries as well as native Christians. The volume of work done by the society in 1900 showed an increase in all its departments. The number of volumes distributed amounted to 68,923,434. The work is worthy of support by the church.

During the past winter and up to the present there has been considerable sickness of a contagious character prevailing, and recently the health authorities, in order the better to stamp it out, have prohibited all public evening gatherings of any character whatever, and also public funeral services. This order is to stand for 30 days. It has therefore become necessary to postpone the love feasts which were announced to be held at Belle Springs June 1-2, and at Bethel June 8-9. This order affects the whole of Dickinson County, Kas., and is to hold good for thirty days. We regret that these love feasts can not be held, but in this matter it seems proper and right to respect the established authorities and obey them.

The annual Conference of the Brethren in Christ is now a thing of the past. We have not received a copy of the Minutes but the returned delegates report a large gathering and that much business of importance was transacted. That which is of more especial interest to us personally is the action taken with regard to the location of the Visitor. The decision is to the effect that it will be retained at Abilene, Kas., for another Conference year. We confess that this is, for certain reasons, disappointing to us. While we knew that it might fail of being removed to Buffalo, N. Y., we at least expected that its location would be made permanent. With this in view we were willing to bear the unpleasantness of being separated from our children as we have been, but expected fully that we would be able to establish a home somewhere, but in this we are disappointed. We hope however even this disappointment may be used of God for our good. In that that we have again been retained as Editor, we ask the sympathy and prayers and help of the Brethren. The returned delegates are lavish in their praises of the Canadian Brethren for the royal entertainment accorded them.

We are enjoying most beautiful May weather. Nature is clothed in her springtime garb. To us who are mostly housed up it is a treat indeed to drive through the beautiful country enjoying its fresh scenery of green trees, springing grass and waving fields of grain promising an abundant harvest. Such a treat was lately granted to the editor and his wife in company with Brother and Sister Wagaman of this city. We made a trip by private conveyance from Abilene to Peabody a distance of about 64 miles. Our course lay through Hope and New Canada going, and returning we came via Hillsboro where we spent a night at the Orphan's Home. We were kindly entertained at the home of Bro. B. Sollenberger one night on the way going, and though entire strangers we were kindly furnished with refreshments and care for the horses by Bro. D. Gerz in New Canada. At Peabody we were entertained by Bro. Dorsey and his daughters, uncle and cousins of the Editor, and we also visited Bro. L. Beck of the Mononite church, and our young Bro. and Sister Wenger recently moved here from Penna. On Sunday evening it was our privilege to speak to a fair congregation in the Mononite M. H. near Peabody
on Monday evening May 20, a short service was held at the Home with the orphan children and workers, and were permitted to make acquaintance with some of the Menonite Brethren who had come from Newton, Kans. A visit to this institution is both interesting and instructive. Fifty-three children ranging in age from infancy to 18 years are here cared for, and trained for future usefulness. The workers have heavy burdens to carry and only such who have laid their all on the altar and whom the Lord has specially called out to this work are sufficient thereto. They deserve the sympathy and help of God's children. May God abundantly bless and sustain them. We returned to our home and office after an absence of five days feeling refreshed and benefited by the short outing.

**BEING EXAMPLES.**

The Apostle Paul, in 1 Tim. 4:12, commands him to be "an example to them that believe in word, in conversation, in charity, in faith, in purity." The responsibility of leaders is great indeed. Says E. H. Gillett: "Your example is every day and every hour at work, blessing or cursing in your family, among your associates, in your daily intercourse among all who know you. It is working where you are and where you are not; it is multiplying itself, reproducing through others its own image; it is preaching from the pulpit of your life a sermon mightier than mere words. Many an eye looks to you what you will do and how you will live, and the current of your life determines that of others. What a blessed treasure for you would be that of holy example! Your journey through life would be a path of light. The treasure of a useful life would be stored up for you in heaven, and on your track to the spirit-world would follow those whom your example had attracted and who join in the music of the new song."

"What is life? It is the seed-time of the soul, Eternal ages as they roll
Will bear the impress of our sojourn here,
What now we sow
The reaping time will surely show.
The harvest's near."

"What is life? It is our witness time for Him;
O never may our lamps burn dim;
He needs us all
My brother (my sister) He needs thee,
Yes strive to bring
Sime poor, lost wanderer to thy King,
His grace to see."

The example which Timothy was to set before the believers was not a one-sided or single grace, but it included his works which were to be sound, according to the Scriptures which he had known from his youth; his manner of life (conversation.) It is possible, and no doubt, is too much the case that the inconsistent manner of our life hinders our words and testimony from being accepted. "What you are speaks so loud that I cannot hear what you say," is perhaps more of a fact than we are aware.

He was to be an example in charity (love; this is the foundation grace. It is the fruit of the Spirit on which all the rest are dependent. His charity was to be an active quality manifesting itself in a tangible way. In Spirit. This word is derived from a root, which means breath or to breathe, and would mean that the very breathing out of his life was to be exemplary. The spirit which he should manifest was to be the opposite of loftiness of being turbulent or disorderly, of rashness in disposition. The meek and quiet spirit is, in the sight of God, of great price.

An example in faith. Abraham believed God and it was accounted to him for righteousness. "We walk by faith, not by sight." The active faith obeys God and steps out on the promises knowing that He who promised is faithful to perform. Faith in the man of God inspires faith in others of the believers. May we be examples of faith.

Timothy was yet a young man but he was to be an example of purity. We are as Christians not to be unclean vessels dominated and controlled by the "passion of lust" (1 Thess. 4:5, R. V.) as are the Gentiles who know God not, but we are to be clean vessels "sanctified and made meet for the Master's use." All things that "pertain to life and godliness" are provided for us in the Gospel of Jesus Christ, and God is not a hard Master who requires impossibilities, but "as a father pitieth his children, so the Lord pitieth them that fear Him" and provision is made not only for making us vessels unto honor—cleansed and made pure, but also to be filled with God Himself, and divinely enabled to "eschew all evil and cleave to that which is good," and to possess himself of his own vessel in sanctification and honor. An example of purity: pure thoughts and pure desires which are but the beginnings of acts and deeds; mortifying (putting to death) the members which are earthly, sensual and devilish, and putting away anger, malice, wrath, blasphemy, filthy communications etc., be filled with the Spirit and put on a heart of compassion, kindness, humility, meekness long suffering; and above all these things put on love which is the bond of perfection.

Now, may God help us all to appreciate the importance of the example we are to others. May both old and young who have yielded themselves to God and rejoiced in his glorious salvation be examples, to the glory of God and the Gospel of Jesus the Savior, unto each and unto all in word, manner of life, in charity, in faith, in purity," and thus lay up "treasure in heaven where neither moth nor rust doth corrupt and where thieves do not break through and steal."

**THE GIFT OF TONGUES.**

The feast of Pentecost A. D. 30 stands out as an event of great importance in God's plan of redemption through Christ. He had died according to the Scriptures, risen again according to the Scriptures, and ascended to the right hand of the Majesty on high, but not without first assuring His disciples of the enduement with power from on high, to enable them to be witnesses unto all nations of this great salvation. Under the caption at the head of this article the Editor of the Evangelical Messenger writes interestingly of which we select the following paragraphs.

"The instrument of their activity which would most come into service, and would always be most prominent in the propagation of the Gospel, was the living tongue. The Gospel was to be preached, spoken, proclaimed by a living ministry, and a witnessing Church. Therefore a clever tongue of fire was the flaming symbol of the Spirit's operation. And verily, the tongue, that unruly member which no man can tame, and which is often the instrument of hell's permission in the church of God, became the instrument of blessing to thousands. But a tongue of fire means a heart that is aflame with the pure love of God. Isaiah deplored that he was a man of unclean lips. The reason was his heart was not pure. When the live coal touched his lips it indicated the taking away of his iniquity, the purging of his heart's sin. Pure hearts, sanctified natures are always back of such tongues of flame.

The tongue of fire means a witnessing Church. A witnessing Church is one whose people have an experience to tell, something that they know. The reason why so many are mute and speechless these days, is because they have never experienced the regenerating and sanctifying power of the Holy Spirit. The baptism of power is not everything. The experience of salvation, the knowledge of the love of God, the consciousness of purity, this is the prime necessity. We must have full salvation, not as a theory but as a conscious fact. That needs a
tongue of fire to express it effectively. Then our testimony will overcome the world, for testimony is often more effective than the most talented preaching.

The tongue of fire means intensity of religious zeal, and energy in the service of the Lord. It means a heart of flame. No man ever had a cold heart, who had a tongue of fire. The glory of the Lord shines from within. The doors of the temple glow with the light within the veil. The great need of modern Christianity is intensity. We are in the era of diffusiveness. We need a Pentecost of intensity; a confining, compressing of the pent-up dynamics of redemption. Nothing else can win in this strenuous age. There is intensity in the intellectual activities of the times, in the spirit of worldliness, in business, in society, in science, in everything. There must be intensity in religion. But this cannot be worked up, by friction or any other human means. It is the result of the Spirit's coming upon the Church. It is the impartation of heaven's pure life to the Church on earth. This is the Pentecost we moderns need.

How shall we get it? By tarrying in believing prayer, upon consecrated ground until we get it. There is not enough praying and waiting and believing for the Spirit. That is the reason we are fighting a losing battle, and the banner so nearly trails in the dust. We depend too much upon semi secular agencies, and practical, Yankee methods. We can have Him! We can have Him in His fulness. We can have Him now! The promise is to us and our children. God would rather give us His Holy Spirit than great riches or great popularity or great prosperity in the eyes of the world. He is looking around now for a people who can and will receive the fulness of the Spirit for twentieth century achievement.

NEEDED POWER.

God's power is available power. We are a supernatural people, born again by a supernatural birth, kept by a supernatural power, sustained on supernatural food, taught by a supernatural Teacher, from a supernatural Book. We are led by a supernatural Captain in right paths, to assured victories. The risen Saviour, ere He ascended on high, said: "All power is given unto Me in heaven and in earth; go ye, therefore, ... disciple, baptize, teach all nations ... and lo, I am with you always, even unto the end of the world." And again: "Ye shall receive power, when the Holy Ghost is come upon you." Not many days after this in answer to united and continued prayer, the Holy Ghost did come upon them, and they were filled. Praise God, He remains with us still! The power given is not a gift from the Holy Ghost; He, Himself, is the Power. Today He is as truly available and as mighty in power as He was on the day of Pentecost. But has the whole church ever, since the days before Pentecost, put aside every other work and waited for Him for ten days, that that power might be manifested? Has there not been a source of failure here? We have given too much attention to methods, to machinery, and to resources; and too little to the Source of power, the filling with the Holy Ghost. This I think you will agree with me, is the great weakness, has been the great weakness of our service in the past, and unless remedied, will be the great weakness in the future. We are commanded to be filled with the Spirit. If we are not filled we are living in disobedience and sin; and the cause of our sin is the cause of Israel's sin of old, is the sin of unbelief.—J. Hudson Taylor.

ALONE.

It is human to stand with the crowd; it is divine to stand alone.

It is man-like to follow the people, to drift with the current; it is God-like to take a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle scarred apostle in describing his first appearance before Nero. Power for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fading life for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. The Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.


And of the lonely way His disciples should walk, He said, "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.

Of their treatment by the many who walk in the broad way He said, "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."—Selected.

CHURCH NEWS.

LOVE FEASTS.

PENNSYLVANIA.

Air Hill, Franklin County, R. R., Sta. on C. V. R. R. Scotland, R. R. Sta. on W. M. R. R. Culbertson, June 4-5.

ONTARIO.

Waterloo, at the home of Bro. Isaac Witmer near New Dundee, June 8-9.

MICHIGAN.


KANSAS.


PHILADELPHIA MISSION.

Report for month of April.

DONATIONS.

Balance on hand $ 30 68

Philadelphia 1 50

A Brother, Windom 5 00

Offerings at Love Feast 70 00

Total $107 18

EXPENSES.

Coal for Mission 5 00

Mission use 1 15

Shoes for poor 6 75

Groceries for poor 1 00

Love Feast Expenses 22 00

Total $35 90

My heart is full of joy and praises to my heavenly Father. This morning seeing that He is opening the windows of Heaven and is so wonderfully blessing us. Blessed are those who consider the poor; the Lord will deliver them in time of trouble. From your Brother.

PETER STOVER.

For the EVANGELICAL VISITOR.

PHILADELPHIA LOVE FEAST.

God is love, and to have a real love feast is to feast on God. Sacred are becoming the walls of the Philadelphia Mission to many, when they review the many scenes of spiritual blessings and pentecosts that have there been experienced. The past is filled with pleasant remembrances that linger with us and others yet, and of no less blessing was our love feast held May 4, 5. Its influence will hover over mine and other lives as well.

We enjoyed one of the best love feasts that it has been my privilege to attend. We had present with us many dear brethren and sisters whose hearts God moved to come and encourage others. Our hearts were ravished when we saw them coming in groups; tears were shed in silence, and I believe the influence for good that the dear brethren and sisters
who visited us exerted will meet them when they arrive at the Father's house. The windows of Heaven opened and many received blessings that could not be contained. I know that my life has been made the better by it.

Our visitors came from Hummelstown, Palmyra, Elizabethstown, Florin and from the Manor district; from Grater's Ford and Silverdale district. To the elders abroad we want to say, that if you had any share in encouraging the dear ones to visit us, you did a good work and God will take care of the results. We were sorry that our own elder Bro. Detweiler could not stay with us during all our services. We hope the time is near at hand when our elder will be relieved from some of his many cares which crowd into a busy life.

Our dear Brother Noah Zook and wife were with us and helped to break the bread of life. May God give you many days of joy. To Brother Noah I want to say, keep close and sound the gospel call long and loud; sinners need waking, and many professors are slumbering. Strive to keep the unity of the Spirit, and declare the whole council of God.

My heart's desire and prayer for Israel is that they may be saved. Let us stand by and support God's ambassadors, lest there may be blood upon our hands. We have only to regret that our accommodation is so hampered at the Mission.

There should be two large sleeping rooms built in connection with the Mission. But God knows His mind and we trust that He will take care of that which He has planted. To the Father of light and life be all glory and honor for the good things of Canaan that we have all enjoyed together. Our love follows the dear ones who have been here; all our hearts have been lifted up. We know He wants to put us in a sure place. May our prayers unite as one man. Glory to His name.

S. G. ENGLE.

TO MYSELF.

Let nothing make me sad or fretful, Or too regreeful; Be still!

What God hath ordered must be right; Then find in it thine own delight, My will.

Why should'st thou fill-to-day with sorrow About to-morrow, My heart? One watches all with care most true; Doubt not that He will give thee, too, Thy part.

Only be steadfast; never waver, Nor seek earth's favor, But rest.

Thou knowest that God's will must be For all His creatures—so, for thee—

The best. —Paul Fleming.
the work of the Lord there in that needy field.

I believe some dried fruit would be thankfully received in that missionary home just now, if some of the dear Sisters in the east have a good stock over. Let God lay it on you to send them some. I know of their needs there, being well informed by the dear ones there.

We packed our donation at Bro. C. O. Mudder's at Abilene. Bro. David Brechebill and His wife rendered valuable assistance in getting the donation off. The Lord bless them all. Dear ones, will you help me to pray for the work among the Mountain Whites at Colberton, N. C. and when He speaks to you in their behalf obey God. Amen.

Mrs. Abbie Crosse.

For the Evangelical Visitor.

Dear Editor and Readers of the "Visitor."—Greeting in Jesus' Name.

"As the mountains are round about Jerusalem, so the Lord is round about them that fear Him." (Psalm 36:8) Glory to God! According to the announcement made in the "Visitor" we intended to sail on the 17th inst, but on account of some providential delay the ship did not sail till three days later, or the 20th.

The Lord wonderfully manifested His power in getting us ready to sail, but this was not accomplished without many severe tests and trials. It was only five weeks before sailing that the Lord settled it for us by fasting and prayer, that we were to go to Africa this spring. At that time we had only a few dollars in sight toward paying our way and no promise from anyone or from any other source but from God alone. We kept looking steadfastly to God believing that He would verify His promises to us since He said we were to go. To make the tests still harder the Lord permitted the devil to attack my wife with La Grippe. As she was recovering from this illness, she was seized with a still severer attack of inflammatory rheumatism. She was suffering from this illness for several weeks and was so helpless that I had to feed her with a spoon. We looked up to God through these trials and said, "Lord, you told us to go, and you must open the way." We also requested the saints to pray for us. The Lord under took and raised her up about two or three weeks before we sailed, but she was still very weak and much needed care and precaution. Some said that she ought not think of taking such an extensive trip as to Africa after recovering from such an illness. We followed the cloudy pillar and God led us definitely. You may know that the devil was hard after me while my wife was sick and I was preparing for Africa. Praise God for His grace through such things.

After a very refreshing rest at the Baracha Home, New York, we arose to board the last beautiful morning (perhaps in America) ever. Having everything properly arranged for sailing we went to the American Line Dock and awaited the time for our boat to sail. As we reached New York those of our company brought us the sad news that my wife's dear mother had been called home to glory and placed beneath the clouds that day. Sad in a sense but yet rejoiced because as her daughter bade her farewell, mother looked up to heaven and said, "Glory, glory, glory to God that my daughter is not out in the world, but is going to dark, dark Africa to give her life for the heathen. She muttered, "I will have a share in the harvest."

On the 20th at 10 o'clock sharp the whistle of the great steamer blew, telling us that we must say our last farewell to our native land and loved ones. As we placed our feet on the huge ship, there was a holy awe crept over our frame, and we said, "Lord guide this ship and keep us true and give us souls along the way." For the last time perhaps, we looked in our dear father's face and waved him the last farewell, with the glory in our soul. Praise God.

We asked God to make us, as a company of four missionaries, useful on board this vessel and give us many opportunities for doing good. God graciously answered our prayer and gave us opportunities that we never dreamed of. On Sabbath evening a little before dusk one of our company was impressed to sing and he made the impression known; we all joined in singing and after we had sung several beautiful songs of Zion, a lady stepped up and requested us to come down in the dining-room and have song and prayer service. We accordingly embraced the opportunity. One of the passengers played the piano as we sang "Near My God to Thee" and "Jesus Lover of My Soul." After prayer one or two read a passage of God's Word and commented upon as He gave utterance. We told them of our intentions and how God called us to go forth. We believe some good was done. They took knowledge that we had been with Jesus and therefore do not like our company very well. They learned that we are the simple children of the Cross and the devil always does and always will hate simplicity.

Since then we have been doing some personal work among second class passengers. Through it we were enabled to get into their hearts and thus were permitted to hold several meetings among them. Tuesday evening we had our first meeting. God was with us and we believe some hearts were convicted of a better life. After Bro. Doner read the 24th chapter of St. Matthew and commented on it a while unburdening his heart and God giving precious waiting before Him, we dismissed the meeting. Many expressed their gratitude and almost unanimously requested us to come back again before arriving at Southampton. We agreed to have a meeting again on Thursday evening. We had a blessedly grand meeting last evening. There was no special passage of Scripture read but as Emma Long spoke awhile and some of the others followed God put deep, purgent conviction on the hearts of the hearers. Before we closed the meeting we felt impressed to request all those who desire to lead a better life in the future and live for God, to raise their hands, and thank God, in response there were six who raised their hands for prayer. One young man and five young ladies.

Thus far my wife and I have not been affected with the tossing of the boat—very smooth voyage thus far. Bro. Doner and Sister Emma C. Long have been slightly affected but at present are enjoying the voyage very much. Thank God for all His goodness towards us.

There are thirteen persons on board this vessel who are going to S. Africa. A family of Italians, a party of Jews, and different others from Canada compose the number. Some are going for their health's sake; some for a pleasure trip and others to obtain employment. Why should one think it a thing incredible, to go forth to that land and proclaim the everlasting Gospel to those heathen?

Southampton, England, April 30, '01

We arrived at the above port early yesterday morning and disembarked at about eight o'clock A. M. After attending to our baggage which was done very satisfactorily, we went to the American Line hotel: where we will stay till Saturday May 4th. On this day we will set sail again on the grand ship "Dunatter Castle" for Cape Town. We are all kept free of expenses at the above named hotel during our stay at Southampton. We truly had a very pleasant voyage across the "Atlantic." My wife and I have not been sick whatever. All glory to God.

Last Sabbath the 28th we were permitted by God's direction to hold two meetings; one among the second class...
passengers. God met us and gave us good meetings. We also took part in a meeting conducted by Rev. Richard E. Holz of Ohio. He is a leader of the Salvation Army.

As we disembarked, many of the passengers came and bade us farewell and God speed on our mission. May God bless the seed sown that it may bring forth fruit in due season. May God grant us many opportunities of doing good on board the vessel from this place to Cape Town.

Yours seeking the lost.

J. O. AND MARY C. LEHMAN.

GOD KNOWETH BEST.

Some time, when all life's lessons have been learned,
And sun and stars for evermore have set,
The things which our weak judgments here have spurned—
The things o'er which we grieved with lashes wet
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue,
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me,
How, when we called, He headed not our cry
Because His wisdom to the end could see.
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And if, sometimes, commingled with life's win,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink,
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh do not blame his loving Father so,
But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His friends.

And that, sometimes, the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife.
And for each mystery could find a key.

But not today. Then be content, poor heart!
God's plans, like lilies, pure and white un­fold.

We must not tear the close-shut leaves apart.
Time will reveal the onlyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we will say, "God know best!"

—Selected by N. E. Brillianper.

FREIHEIT IN CHRISTUS.

"So each der Sohn frei macht, so seid ihr recht frei."—Joh. 8:36.


Wenn ein Mensch an den Herrn Jesum glaubig und somit ein Kind Gottes wird, der bekommt in sein Herz den Geist, nicht der Knechtschaft zur Furcht, sondern der Sohnhaft zur Freiheit, durch Welchen er sagen kann: "Abba, lieber Vater.


Der Gemuetskammer bei manchen, ohne Zweifel, besteht in der fortwahr­renden Selbstbeschaufung; man beobachtet seine Gefuhlanstattauf den Herrn zu schauen. Schwachheit wird oft fur Gottlosigkeit und Uebereilung fur Verschuldung gerechnet.

Es sollte genauer Untershied gesetzt werden zwischen dem Geistlichen und Natiirlichen, dem Gemuetslichen und Leiblichen; zwischen Niedergeschlagenheit durch satanische Einwirkung verursacht oder durch eigene Verschuldung hervorgebracht.


There are no difficulties to be forced in any path of duty for which he that is called to tread it is not prepared by Him that sent him. Whatever may be the road, our equipment is calculated for it, and it is given to us from Him that has appointed it.—Alexander McClaren.

A gentle voice has conquered more rough people than all the threats of punishment have ever done.

OUR PREMIUM BIBLE.

We are able to offer to our subscribers a GOOD COMBINATION BIBLE with the Evangelical Visitor at a small cost. For $3.25 (INDEX, FIFTY CENT EXTRA) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visi­tor for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the Authorized and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of Type. It is Self-Pronouncing.—A Teacher's Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of page.

STANDARD HELPS TO THE STUDY OF THE BIBLE.

EMBELLISHED W\ith A COMPLETE SERIES OF NEW MAPS, ETC., ETC.

Together with a Very Full Concordance, Containing over 40, 000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject index to the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables Etc.

The binding is Extra French Seal, Divin­ity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address, Evangelical Visitor, Abilene, Kan.
JESUS HEALS.

Jesus heals the same today
As He did in days of old;
For His love so full and free
Never, never has grown cold.
When we ask Him for relief,
And He hears our earnest plea,
He will not withhold His grace,
But will kindly set us free.

Jesus heals the same today,
Why should He His love withhold?
It was meant for all mankind—
All the sheep within the fold.
When we pray He hears us now;
If He hears He answers prayer.
When we're sick and ask for aid,
We can find a healing there.

Ask for strength to walk each day,
Strength to do what He demands;
It will be His great delight
To bear us up with holy hands,
Help us in the trying hour,
Keep us as through life we go;
When we need a friend indeed,
He will never answer, "No."

Jesus heals the same today
If we call upon His name,
If our faith is strong and pure
We will find him just the same;
For He said He could not change
And His faith we'll firmly hold.
For He heals the same today
As He did in days of old.

THE DEVIL'S OLD MEN.

I met a man one day on his way to the place where prayer was wont to be made. He had just passed the mile-stone of life labelled "Seventy years." His back was bent, his limbs trembled beside his staff; his clothes were old, his voice was husky, his hair was white, his eye was dim, and his face was furrowed. Withal, he seemed still fond of life and the later Henry S. Hoffman, of Lancaster county, Pa., died May 9, 1891, aged 40 years, 10 months and 6 days. Funeral services conducted by Bro. Geo. Detwiler was held at the U. B. Church, Detroit, Kansas, on May 12, 1901. Interment in village cemetery.

McCAIN.—Sister Mary J. McCain, died at her home, at Marietta, Pa., April 17, 1901 aged 77 years. Sister McCain was converted and united with the Brethren in Christ, about 25 years ago, and remained a consistent member until death. Her aged husband survives also three sons and three daughters. Funeral services were held at her home on the 20th conducted by Bro. J. N. Martin and assisted by Rev. Stewart, of Marietta.

PATTENDEN.—At Gormley, Ohio, on May 9, 1901, of tumor and bronchitis, Sarah Jane Pattenden, aged 61 years, 10 months and 3 days. She was a true follower of Jesus for many years. She endured her severe affliction with great patience and was rejoicing on her death bed. She leaves a husband and four sons to mourn their great loss. Funeral services conducted by Rev. H. Cressman, of the Menonite church and Bro. Peter Steckley.

KAUFFMAN.—Lizzie Kauffman (nee Shelley) was born in Juniata county, Pa., November 16, 1858; was married to Jerome H. Kauffman, Jan. 27, 1881, and died May 19, 1901, aged 42 years, 6 months, and 3 days. She was the mother of 9 children, 8 of whom survived, with a husband to mourn their severe loss. Funeral service was held at the Belle Springs M. H. Dickinson county, Kansas, conducted by the home Brethren, on May 21. Interment in adjoining cemetery.

Hoffman.—Lizzie Hoffman, widow of the late Henry S. Hoffman, of Lancaster county, Pa., died of consumption May 8, 1901, aged 41 years, 7 months and 9 days. Her husband died Oct. 8, 1893, aged 40 years 2 months and 2 days, and two of her daughters, Mary, aged 20 years, 9 months and 4 days, died Jan. 13, 1889, and Tillie, aged 15 years, 1 month and 1 day, died May 8, 1893. Sister Hoffman was a consistent member of the Brethren in Christ for 20 years, and during her widowhood experienced much care and sorrow. Funeral services, conducted by Brethren J. Wolgemuth, Martin Rutt, and J. N. Martin, were held at Cross Roads M. H., May 12. Text, Ps. 119:92. Interment at Rech's M. H.

Heisey.—Sister Lidzie (Tice) Heisey, wife of Rev. Martin Heisey died of pneumonias and heart failure at her home in Lebanon county, Pa., near Cornwall on May 7, 1901, aged 48 years, 4 months and 27 days. Deceased was born in Miami county, Ohio and was a daughter of Geo-ge Tice, deceased. She was converted when quite young; was a member of the Brethren Church for some years; after her marriage she became a member of the Old Brethren, amongst whom she was esteemed very highly for her faithfulness in the service of God. During her sickness she would come over these words, "I will go to heaven where all is love. The good shall all be there, yes the good shall all be there." Brother John Herr, of Moyers town and Jacob Nisley, of Richland, Pa., conducted the funeral services. Text Rev. 14:18.

CASSEL.—Mary Cassel (nee Meredith) relict of the late John Cassel was born in May 1817, and died at the home of her son-in-law, A. C. Kefauver, Vandalia, Ohio, on May 8, 1901, aged nearly 84 years. She leaves three children, sixteen grand-children and one great-grand-child. One son died in his youth and her husband preceded her to the spirit land about nine years ago. The deceased with her husband moved from Pennsylvania to Montgomery county, Ohio, in 1853. In early life she was a member of the German Reformed Church in Maytown, Pa., but belonged to the Christian Church at the time of her death. On account of injuries received from a fall she was confined to her bed for about four years. She bore her suffering with patience until death came to her relief. Funeral services and interment at Lower Stillwater Church (Polk) conducted by Rev. Dunkleberger.

IN MEMORIAM.

Girven Winger died April 1st 1901. How sad it is to part With those we love most dear, But Christ can heal the broken heart, And wipe away all tears.

Girven dear, the Lord Has called from out our midst, He kindly tells us in His Word That they who trust shall live. Girven is gone, yes, is gone to rest, His suffering here is past; He's now with those among the blest, His joys will always last.

It is about one year ago, His peace with God He made, He longed his Master's will to know, He sought and found His aid. Now he is gone and were left To mourn the loss of one Of whom we thus have been bereft; The Father's will be done.

Parents, brothers and sisters, are left To mourn the dear one here; God knew 'twas best to take him home, Though he was very dear.

Dry, dry, thy tears for sweet my rest, From sin and sorrow free; And in the realms of paradise I wait to welcome thee.