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George Detwiler

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
It seems to have been a great opportunity for the United States to entertain a real Prince. The German Emperor had a new yacht build by an American firm, and sent his brother Henry across to be present at the launching, and, visit the country. He was “wined and dined” and whirled across this country from city to city in a manner befitting his royalty. It has no doubt been a means of creating a more friendly feeling between the people of the two countries. But, while money is thus spent lavishly in order to entertain royally and so prove the riches and magnificence of this great country, increasing respect for it abroad, we read of great disasters by fire and flood whereby thousands are rendered homeless and poor.

There is a great gulf between the rich in their splendid surroundings and the poor in their squalor, although they may live in the same street. But poor and rich are alike before God; they may all be rich in God through Christ. But Jesus says it is hard (difficult) for the rich to enter into life, and the Apostle says, God has chosen the “foolish things,” and the “weak things,” and the “base things,” and “things which are despised,” and “things which are not,” so “that no flesh shall glory in His presence.”

**Arise, my tenderest thoughts, arise;**
To torrents melt my streaming eyes;
And thou my heart, with anguish feel
Those evils thou cannot heal.

**See human nature sunk in shame;**
See scandals poured on Jesus’ Name;
The Father wounded through the Son;
The world abused, the soul undone.

**My God, I feel the mournful scene;**
My spirit yearns o’er dying men;
And fain my pity would reclaim
And snatch the fire-brands from the flame.

But feel my compassion proves;
And can but weep where most it loves;
Thy own all-saving arm employ,
And turn these drops of grief to joy.

**Philip Dogridge.**
Bread of Life. God's cause needs to be forgotten. Our neighbors do not profess to be Christians, and of those who do belong to the church only a small proportion have a saving knowledge of the Christ—fewer still have the real assurance that they are wholly consecrated and sanctified. Is it not high time that we not only look on the fields, but that we begin to work? But let us first have the live touch of divine love burning and shining so warmly and brightly in our own souls, that when it comes in contact with the dry husks of worldliness around us, they are bound to be enkindled, and souls will be saved.

Let no one think, "There is nothing for me to do." Indeed, those members which seem to be more feeble are necessary.—I Cor. 12:22. But let every one find his place. When Nehemiah directed the rebuilding of the wall around Jerusalem, not only did the people have a mind to work, (Neh. 4:6), but every one knew his particular part. Read Neh. 3. If every one is in divine order to-day, and all work in harmony, God's cause will prosper in spite of the sneers and mocking and boas of the enemy, just as certainly as it did in Nehemiah's time.

And as we pray God for more laborers, let us, like Isaiah, say, "Here am I send me." But we must not only be willing to work, but we must really do what He asks of us. Many seemly have a kind of passive willingness, but somehow they accomplish nothing. God does not want all in foreign fields, certainly; but some are to go there. Others to do evangelistic, pastoral, or mission work in our own land. Many more are to shine for God in their own homes, as they labor in their various occupations. We need godly fathers and mothers to train their children; honest men to traffic in the market-place; some to stand between enemies as peace-makers; earnest men and women to visit from house to house praying with saved and unsaved; some to pray with the sick anointing them with oil that they might be healed; some must look after the temporal needs of the poor, neither must the widow or orphan be forgotten. Our neighbors do not come to church; we can give them tracts or papers or S. S. quart-erlies, and invite them to come. Many are weak, they need an encouraging word. Many more are in trouble; they ought to be comforted, and not talked about. A hungry man comes to our door; as we supply him with temporal food, let us give him a glimpse of the Bread of Life. God's cause needs financial support; all should know something of the joys of giving. Some reckless fellow whom nearly every one speaks against will be touched by a kind word and a gentle hand. The drunkard ought to know that some one loves him. Some have trespassed; let us go to them alone. The saints need encouragement. We must pray much together; better go without our supper than miss the prayer-meeting. As we thus see the needs of the field, both far and near, let us not say I am willing to do any of these things if the Lord wants me to, and then sit down and do nothing, but let us earnestly ask God what our part is, and with a joyful heart perform it.

Talmage, Kansas.

HARVEY FREY.

For the Evangelical Visitor.

SEEING DEATH.

JESUS said, "If any man keep my sayings he shall never see death" and elsewhere He says that they shall not even 'taste of death'; furthermore it is declared, "He tasted death for every man."

I found myself wondering over these promises, trying to understand their deeper meaning, and as I pondered these thoughts came to me.

As we look around we see men dying everywhere, the good and the bad alike pass off to the grave. Turning to the Scriptures, we find that the very ones whom Jesus loved and whom we have every reason to believe kept faithful to the end, have like those around us, passed from time into eternity through the portals of the tomb. Many have passed through terrible ordeals of martyrdom before the spirit took its flight; the circumstances attending the death of some of the martyrs being far more agonizing than the crucifixion of our Savior. We also know that unless Jesus comes shortly, we also will follow the great procession that has gone on before us.

The question that has come up before me is this, "Do we really look at death when we view the remains of a departed friend?" and the answer comes clear and unmistakable, "No, we are not looking at death, but at death's doings." See...
ing death means much more than our just leaving our one-time home and launching out into the spirit-world. People look upon a casketed form and think they are looking upon death; they are mistaken, they are only looking upon the effect, one of the results of death. If they had been observant they would have seen the effects of death, perhaps, in that clay house long before the spirit took its departure to its future abode. Look at a tree in healthy foliage, we see there abundant evidence of life; we cannot see life any more than we can mind, but we see its effects in the healthy appearance of the tree. Now let disease attack that tree and we see the leaves turn yellow and wither away, and by a branch decays and yet a little longer the bark falls off. Whilst this goes on we know we are not looking at death but at its work. Death is an active principle, and originates from a source the very opposite to that from which life emanates. Death wars with life and claims many victims, when death has accomplished his destructive work and has driven life out, his work does not cease, he still holds his sway over his subjects.

Jesus says that if we keep His sayings we shall never see "death." The Angel of Death passed over the land of Egypt and the people saw his handiwork—they did not see him, but only his work. The Scripture tells us plainly that Satan is vested with the power of death, but that Jesus came to destroy him. The soul that sins shall die; if he dies in his sins he will surely see and taste of death, but his friends will only look upon death's handiwork as they view the clay tenement in which the departed spirit lived, but they cannot look into the beyond, into the spirit-world, they cannot see the meeting which takes place between the lost soul and his keeper, death. But that soul will be tasting more and more of the bitterness of death. He will to all eternity regret his not having received the offer of eternal life from Jesus; he will regret that he did not join with his companions in seeking the pardoning love and mercy of God through Christ Jesus, that he chose death rather than life, Satan rather than Jesus. "He that hath the Son hath life; he that hath not the Son of God hath not life." "He that believeth on the Son hath eternal life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

There is to come a time when death is to be cast into the lake of fire. There is to come a time when his victims are to come from hell and the grave, when body and spirit are to be re-united and are to stand before the Great White Throne, and from thence all those whose names are not found in the Book of Life are to be cast into the lake of fire—which is the second death. What horrors must those experience who have forsaken God and life and who have clung to death, as they see him in all his Satanic malevolence. Surely it is only after one dies that their eyes are opened, and they can see death. To know Jesus is eternal life, not to know Him then is eternal death. Many souls are dead then, even in this life, and unless they turn to Him who is the bread of life and feast their souls upon Him, they will go out into the endless eternity feeding their poor starving souls upon the bitter bread of death, they shall be forever tasting of death.

But Jesus says if we keep His saying we shall never see death, therefore when death comes and claims our bodies we can cheerfully yield them up to him, for we know that the Lord will demand them back again from him some day, and that they will be raised spiritual bodies. The believer knows that as soon as he leaves his body he will go to be with Jesus, and by and by he shall return and take possession of his translated body, and thus at the approach of death we can say to him, "O Death where is thy sting, O Grave, where is thy victory?"

But Jesus tasted death for us; He knows something of the bitterness of death, the sting of the grave; no living person can comprehend what meant that cry, "My God, my God why hast thou forsaken Me?" No living man understands that cry, neither has any living man ever seen death, but they who forsake God will, after death claims their body, both see and taste of death, and forever understand what it is to be forsaken of God. Reader if you have not yet chosen life, do so at once, for fear this awful experience may be yours.

A. Mc G.

Moose River Gold Mine, N. S.

For the Evangelical Visitor.

Walking OIbIlOISIpECTly.

"Walk in wisdom towards them that are without, redeeming the time."—Col. 4:5

These words seem very impressive to me and I believe should to every child of God. May God impress them more upon our hearts that we may be more mindful of our duty in this life. Since I have set out to serve God, it is my aim to do good to all mankind, and be a light, and not a stumbling-block before my sinners friends. My heart's desire is to win souls for the kingdom, and by the help and grace of God I believe we can all be a wonderful power for the Master. So let each and every one of us be an instrument in God's hand. There is a work for each one of us to do. Be aroused and earnest as in the latter part of the verse it says, "redeeming the time." The time is short, the harvest so great, and the reapers so few, so let us help to gather in the sheaves.

Kindly pray for us here at the Mission; we need your prayers here in this large city of Philadelphia and especially for our dear Brother Stover, as he has much to do here on his battle-ground. Some of our dear brethren might think he is living out of the Mission fund. No he is making their own living by laboring with his hands, and he has also promised to give all to the Lord, as he wants to be a living sacrifice holy and acceptable unto God.

Let us not find fault with those who are giving all to God. That is what we must do, if we want to be hid with Christ in God. Dear ones, remember he has a great work to look after here at the Mission. We believe he is trying to be obedient to his calling. He was such a great sinner in his time and a strong worker for satan; but God has let the light of heaven shine down in his heart so he could see himself
and now we believe he is working for the Master with all his heart. Instead of talking about our dear brother let us pray for him, that God may use him in a wonderful way. Let us be living epistles read and known of all men. God bless you all. Yours in His service.

KATIE SCHIEBER.

Philadelphia Mission.

For the Evangelical Visitor.

SHINE.

GOD spoke very loud to me while looking out and seeing how He had made everything so glossy and silvery and shiny. Oh the wonders of God? He loaded the trees and shrubbery with more than they could bear and then left His heavenly beams of sunshine smile upon them, and, Oh, did ever any one see anything more sparkling or glittering and beautiful than this? It seemed to tell me that every thing was shining in the world but man; and God bids him shine.

It seemed to tell me also if God's people would shine more for Him what a beautiful world this would be. I was reminded of what it says in Daniel, where Michael the great Prince stood up, when there was trouble as never had been, and then the wise were to shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever. Are we, as Brethren and Sisters, shining? If we were loaded with shine as the trees and while they are breaking down and cracking, so sinners would break down and cry for salvation. I thought of the hymn—"Some day the silver cords will break." I thought of the shining heavenly portals, and while God spoke to me of all these beautiful illustrations, He also says to me and to you, "let your light so shine before men that they may see your good works and glorify your father which is in heaven."

My desire is not merely to have a shine on the outside, but truly to shine from the heart for God in sincerity and in truth.

May God help us to shine for Him as He wants and bids us shine, so we all, who do His will, may enter in the shiny heavenly portals to that New Jerusalem we read of in Rev. 21. From one who loves the cause.

AMANDA SNYDER.

Silverdale, Pa.

For the Evangelical Visitor.

FAITH.

HERE we have the record of Abraham's believing pilgrimage, and what he did every Christian should do.

We hear much said about faith by Christian people yet with all the talk we see but little real faith.

What is faith? It has been said that it is "audacity—daring to believe God." This is a good definition. Abraham believed it for he dared to believe God.

By faith Abraham, when he was called * * obeyed." Truly this is a blessed testimony.

When God called him he was ready to obey. He did not hesitate, and offer excuses, and ask for more light before acting; but he obeyed, because he had faith in God and believed that what God commanded was best and was to be obeyed.

Too many of us want full particulars from God before we do anything for Him. We want to know all—from the beginning to the end before we are willing to move, but this would require no faith on our part.

God calls us every day to go with Him upon some errand and yet how many of us are disobedient because of a lack of real faith.

Reader, are you not willing to go with God? Can you not trust Him? Have you not faith enough to go with Him? Do you fear to place your self unreservedly in His hands?

We sometimes sing:

"Tis so sweet to trust in Jesus,
Just to take Him at His word;
Just to rest upon His promise
Just to know thus saith the Lord."

Dear one, when you sing this do you mean it?

May the dear Lord, Himself, help you to trust Him fully and when He calls you into action may you, like Abraham, by faith obey knowing that He hath said, "I will never leave thee, nor forsake thee."

C. F. LADD.

For the Evangelical Visitor.

WARNING.

"But the anointing which ye have received of Him abideth in you and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." (John 14:26.)

OUR hearts have been much burdened on account of the confusion of tongues among the professors and teachers of sanctification and holiness, and we have reason to believe after nearly six years' labor and observation that it has been and is a great hindrance to the cause moving forward, especially among the plain people.

We believe that true Bible Holiness and Christian Perfection, is perfect obedience to the will of God. There are "diversities of gifts, but the same Spirit and there are differences of administrations, but the same Lord, and there are diversities of operations, but it is the same God that worketh all and in all." God understands how to deal with a soul; He alone understands the nature of the individual. We see many people; especially in the past six years we have seen thousands of faces, and no two alike. Just so, as the faces differ, we believe, are the dispositions different. God comes to each heart that is honest and fully surrendered to Him and deals with it according to the nature and disposition, and makes a vessel of it according as it pleaseth Him. Hence the diversity of operations but all of the same Spirit. This sometimes confuses some and they think because some are not led just exactly as they are it is not the same Spirit. It is all the same Spirit, but we are so different. What perhaps might tend to the humiliation of one might not humiliate another at all, hence we should be very careful not to speak against any one's leadings if they are in harmony with the Word of God.

I want to especially warn on the line of wearing a plain uniform.
There are those who have been led of the Spirit definitely on these lines. I speak from experience, and know whereof I speak. I know just how plainly I was directed by the Holy Spirit on these lines. I was truly honest and wanted to know the way of God; the burden of my prayer being, Lord show me the way, and being, of God; the burden of my prayer plainly I was directed by the Holy Spirit. I speak from experience, and know there are those who have been led of God.

Paul says, “But God hath chosen the foolish things of the world to confound the wise and the weak things of the world, to confound the things which are mighty, and base things of the world and things which are despised hath God chosen and things which are not to bring to naught things that are, that no flesh should glory in His presence.” I know that in my heart there was nothing I despised more than the plain form to which God led me, and no man could ever have persuaded me to adopt it, but when a soul is fully surrendered to God the Holy Spirit can make us do things that man cannot.

I know the world hates the plain form and in taking it up these days we become a gazing stock indeed, but when we do it because we know we have been definitely led of the Lord we can rejoice because for Jesus’ sake we are despised. A dear young Sister told me the other day that when she first saw the plain form which the sisters wear she thought she would rather be lost than come in that way, so that was just the way the Lord led her and she loves the way, praise the Lord. The devil hates the plain form, unless he can get it on a hypocrite then he is well satisfied, and I would say just here that I fear there is much sin and corruption of every kind hidden underneath it, at least it can be so, but this does not condemn the wearing of it. A clean heart and a plain garment constitute something beautiful. The Savior did not condemn the “sheep’s clothing,” but the “wolf” on the inside of it, hence it needs a two fold warning; that we should, above all things, seek for a clean heart and then adorn our bodies as the Holy Ghost directs.

asserted that the Holy Ghost stripped and dressed me, and I would never dare go back on it or I would die in disobedience just as much as those who refused to tie the “ribbon of blue” to the fringes of their garments.

We know that these things are not only despised by the world and the devil, but even by those professing holiness. Many holiness teachers cry out against it and say, “You are in bondage,” and honest souls that were once definitely led by the Holy Spirit, just as definitely as I ever was, listen to the teachings of man and grieve the Holy Spirit. Instead of speaking against those things every holiness teacher should warn souls not to disobey God, and if they have been led in this way they should stick to it. Then much confusion would be avoided and love would prevail instead of a spirit of division and despising one another. This applies to both sides. I wish all might see these things in the true light and fear lest we be scatterers instead of gatherers, which we may be if we are not careful, the messengers of Satan instead of the messengers of God.

I don’t want to be understood that every person must wear a plain form as I do, but if we are led thus we must obey or lose our souls. So I would say, let us be careful that we are not despised man but God. We know there are many among our own dear people that have been definitely led on these lines. One dear Sister especially whom I heard testify many times that God had definitely led her on these lines, and she could not become willing until God took away her little child. But now she has listened to Alexander Dowie and has cast it all away. Let us earnestly consider these things and as Peter said, “Obey God rather than men.”

Another objection offered by holiness teachers is “we should not make ourselves so conspicuous.” This is not according to the Word of God, for Jesus said, “Ye are the light of the world; a city that is set on a hill cannot be hid.” We know the world’s people make themselves as conspicuous as they can thereby showing on which side they are.

Yours for the welfare of Zion.

MARY ZOOK.

For the Evangelical Visitor.

TWO MASTERS, OR DOUBLE SERVING.

WE CAN only fully serve one master or object at a time. Jesus said “No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to the one, and despise the other, ye cannot serve God and mammon.” A christian can not and will not love the world or the things therein. He will hate it in the sense of loving it not. St. Paul said, “though we walk in the flesh, yet we do not war after the flesh.” Further he says that he was crucified to the world, and the world to him. Hence we see it is not loving God above the world; but loving God with all the heart, soul, mind, and strength. Love God and hate the world. An eye single to the glory of God.

We often, to our painful displeasure, hear expressions like this:—we should not be slow in giving God a portion of our time, for He gives us sufficient time to do our own work. He has given us six days to work for the body. Also like unto this—We are more active at our temporal affairs than we are at our spiritual. Temporal is an opposite term of eternal, carnal opposite of spiritual.—See Rom. 15:27, also, 2 Cor. 4:18.

We must be spiritual, spiritually minded; hence temporalities of life be done in the spirit. Paul says “Whatsoever ye do, do to the glory of God the father.” Nothing should be done, but in obedience to the will of God; not the delight and self-gratification of the creature itself. Some servants are at the front of the battle, others take care of the “stuff.” All work certainly should be sacred and spiritual. Each one has his or her part to do in the great plan of God. We have daily cares and labors; yet all to be done to the honor of God. Whether we eat or drink, plow or sow, harvest or thresh, wake or sleep, do not because of compulsion or mere delight,
but to the glory of God whose we
are and whom we serve (in all
things).

Many give a clear idea of a double
serving. Everything is spiritual to
the spiritual: oh! shame, where hast
 thou learned a thing like that. The
Bible clearly sets forth, in the law
and gospel, that we are to be all the
Lord's, moment by moment. He
keeps our hairs all numbered. He
builds us up in Him. When? why
during all the employment. We
worship God only at special, set
times; but we serve Him continually
if so be that we are faithful stewards
over His goods until He comes. A.
V. says, "Not slothful in business."
R. V. says, "In diligence not sloth­ful," see Rom. 12:11. Jesus said,
"Wist ye not that I must be about
My Father's business?" Further
He said His business or meat was
to do His Father's will. "In every­thing
give thanks."

J. MYERS BOSLER.

Canton, Ohio.

THE EFFECT OF LOVE WROUGHT OUT.

The subject which we wish to
treat is love. The passage we
wish to refer the reader of this article
to is found in John 13:34. Our dear
Savior taught as one having author­ity
and not as a mere scribe.

There is a difference in
love. There is a great deal of
politeness as though he had- love
when he had hatred enough in his
heart and mind to kill Mr. Mc­
Kinley. The assassin of our late president,
Mr. McKinley, showed by his act of
politeness as though he had love
when he had hatred enough in his
heart and mind to kill Mr. Mc­
Kinley.

Dear Christian reader, let us tarry
a little while with Jesus and per­haps
we may see a little clearer
what it is to be loved. We notice
in the circumstance of the sickness
and death of Lazarus, when Jesus,
having heard of the sickness of Laz­
arus, He still abode two days in the
place where He was. The Word
tells us that He loved Martha and
her sister and Lazarus, yet He abode
two days in the place where He was.
Very strange it would seem to the
human side, but we see the full out­come
of what love is. He did not
allow His natural affections to over­power Him and thus frustrate God,
His heavenly Father's purpose.
"God is love." Yet His affections
ran so deep that the Word tells us,
"Jesus wept."

Dear readers, the actions of our
lives is what tells how much we
love. He loved and those that stood
by were convinced and exclaimed,
"Behold how He loved him." The
poet says:

Sweet are the promises, kind is the word,
Dearer far than any message man ever heard;
Pure was the mind of Christ unless I see,
He the great example is, and pattern for me."

In the circumstance of the resur­rection of Lazarus we see the real
outcome of loved. Notice, "Take
ye away the stone," there must be
an existing substance in the way of
love. The Savior says, "As I have
loved you." If there was no God
there would be no love for, "God is
love." If there were no devil or
satan there would be no satanic
power, hence there would not have
been the need of one to love us, and
this perfect example of love is in the
real manifestation of love, because
He died for us.

Could we bring to light some of
the trouble in the present age, the
diverting from that we profess to
have, and that is love. Matt. 24:12.
The Savior gives us to understand
the age we are living in, and be­cause iniquity shall abound the
fruits of what we profess do not
show to the world that we do love
our brother hence there is no for­bearance with one another. We
"Better is a dinner of herbs where
love is than a stalled ox and hatred
therewith."—Luke 17:3. "Take
heed to yourselves."

Are we doing this, my dear
Brother. O for more heart-search­ing
and getting down into our own
lives! Yes into our family circles
and it goes into the church for whom
Christ died, (as I have loved you).
"If thy brother sin rebuke him, if
he repent forgive him," the good
book tells us how often.

Dear Christian reader, let us get
into the banqueting house. Songs
of Solomon 2:4, and His banner
over me was love. If we really
were filled with the Spirit of God
(God is love) we had undoubtedly
something to speak of and to tell
it would be of like manner as the
prophet Jeremiah writes: "Yea I
have loved thee with an everlasting
love therefore with loving kindness
have I drawn thee. The poet says:

"Draw me nearer to Thy precious bleeding
side."
Again another one says:

“Oh the love that sought me!
Oh the blood that bought me!”

The price is so great, and Oh, how I should love my brother! Rom. 13:10. “Love worketh no ill to his neighbor therefore love is the ful-filling of the law” which was imperfect. But Christ is our perfection.

Sweet is the tender love Jesus hath shown; Sweet is the tender love Jesus hath shown.

I should love my brother! Born. 13:-

Again another one says:

“Because thou hast left thy first love. Thou appli

plies individually and it takes indi

viduals to intake the church. So

The charge found against the

church at Ephesus; “Because thou hast left thy first love.” Thou appli

plies individually and it takes indivi

duals to make the church. So

there need be a getting down and

quite likely a confession to my brother that I did not love him as I

pretended or showed. “Be ye, therefor

e, also ready for in such an hour as ye think not the Son of

Man cometh.”

A word for those who are ready is 1 Thessalonians 5:4. “But ye brethren are not in darkness that that day should overtake you as a thief.”

Your Brother looking for Him.

JOHN H. MYERS.
Mechanicsburg, Pa.

For the Evangelical Visitor.

ETERNAL LIFE.

WHAT is life? Life is the ex

istance which is in our frame.

God created the frame which without life would have remained insti

tute of development, but God has given us life. Now we have not only life for the body but also life for the soul. When Christ was buried His grave was sealed. Death expected to keep Him there, but as the life in a good seed causes the earth to burst and give vent for the growth of the plant, so the life which is God, caused Christ to burst the powers of darkness, and destroy the power of the prince of this world, that whosoever will may come to Him and be made partakers of eternal life. “In Him was life” and when we are born of God we enter into this life—eternal life—the life which is in Christ Jesus. We read John 12:26, “Except a corn of wheat fall in the ground and

As we grow in grace the joys and pleasures of this world seem to have less effect upon us. As Paul says; “We rejoice in the hope of the glory of God.” We now begin to look forward to our ripened fruit, we “glory in tribulation also; knowing that tribulation worketh patience, and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” —Rom. 5:5, 6. At the end we can have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Then the corn will be ripened out, and we shall come with joy bringing the sheaves with us. There shall be glory revealed to us which has been hid from our eyes here by the cloak of mortality. There will be our garner; the wheat will be gathered into the garner but the chaff will be burned with fire unquenchable. O how glorious! AMOS HUNSFERGER.

HANOVER, Ont.

For the Evangelical Visitor.

HOW THE CHRISTIAN IS TEMPTED.

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat and gave also unto her husband with her: and he did eat.”—Gen. 3:6.

THERE are a great many people who when they hear one testify to a full salvation and a sanctified life bid with Christ in God, say that person says that he cannot be tempted any more. Since they have not properly considered the testimony in the light of God’s Word, they jump to conclusions and forge a lie.

With every true Christian the very opposite is experienced; instead of not being tempted they are tempted and tried much harder than the up and down Christian; because they are determined to obey God at all costs. Therefore the devil is alarmed for he knows that such a servant means destruction to his kingdom. He combines all his forces against that soul, while the up and down Christian is conquered by one or two little imps. The devil does not need to tempt his own servants for he has them already,— only to lead them into greater sin. Therefore in a primary sense the child of God is the only one who is really tempted.

In the above Scripture we have a description how Adam and Eve were tempted in the garden of Eden. In Gen. 1:27 we are told that God created man in His own image.
Since God is a spirit we believe this image is in the spirit or character. Man being created in the image of God tells us that he was pure, holy, perfect and without sin before Him. We do not believe that any intelligent person will raise a question against the purity of our fore-parents before the fall, yet God permitted that they might be tempted. Christ was tempted in all points like as we, and if He being the Son of God was tempted, should we think of escaping the same?

It being clear that all true Christians are they who are really tempted, we wish to consider how the Christian is tempted. After one has been cleansed or sanctified and filled with the Holy Spirit he is permitted to be tempted in three especial ways, 1st, by way of his appetite, 2nd, by way of his eyes, and 3rd, by way of his intellect.

Christ being filled with the Spirit was led by the Spirit into the wilderness to be tempted of the devil. The first temptation was presented by way of his stomach. Christ had fasted forty days and the devil thought this is his opportunity to tempt Him by asking Him to make bread of stones. Christ gained the victory so the devil must try something else. Second, he tempts Christ by way of His eyes—by showing Him all the glories of the world in a moment of time. The devil said, "All this power will I give thee and the glory of them " if thou therefore wilt worship me." Christ said unto him, "Get thee behind Me, Satan." Christ gained the victory again and so he proceeds to the next. Third, he tempts Him by way of His intellect. The devil takes Christ to the pinnacle of the temple and bids Him to cast Himself down thence. Here the devil first tries to make Christ doubt His divinity secondly he tried to get Him elated over His wisdom or Messiahship. Thus the devil appealed to their intellect, endeavoring to make them aspire to positions that God had not promised them.

This shows the possibility of one being tempted without having the "old man" the "carnal mind" or any "sin principle" within him.

There are people who claim that one cannot be tempted unless there is something within the heart that responds to the temptation from without. But the foregoing makes it clear that this is utterly useless or absurd for the blessed Son of God had no such thing within Him.

In like manner is every truly sanctified person tried.

1st. Immediately God shows that person that he must trust Him for everything. Not only for his salvation from sin but also for his (natural) daily bread. The salaried minister must sacrifice his salary and trust God for his support; and he with the farmer, the merchant and the laborer of whatever occupation, must stop robbing God and give Him His tenth to begin with. About the time that God shows them the blessedness of so doing the devil comes along and takes them through a tremendous temptation. The flour-barrel is almost empty, the purse contains a very limited sum and no where to look for anything but to God; the devil says, the next you find you will starve. How many of God's children falter even before they have seen the blessedness of trusting God in the foregoing? And then there are many who falter after they have once tried God. Someone says there is no need to be so particular for I give whenever the Spirit moves and if I should sum it up it would make more than the tenth.

Dear brother, in the name of Jesus try God's plan. Do not only take your Sunday eggs, but keep account what you make out of your garden, your live stock, your wheat, corn, rye, and whatever you increase may be; sum up all these and strike of one tenth for the Lord and compare it with what you formerly gave. It will wonderfully surprise you. Here is where the devil trips many souls both in salvation and in this grace. Some people in conversion come to God and want to make restitution and ask God's forgiveness in a wholesale way, but God has a plan and system and everybody must comply therewith, i.e. go and ask forgiveness where you have wronged and restore that which you have taken by fraud. Man has struck many plans that are good, but never any that compete with those of God. So let us humbly believe and comply with God's plans and then we will always have victory and freedom and plenty to eat and drink. If Adam and Eve would have done thus the terrible train of misery and woe would not have followed. It is blessed beyond expression to obey God in these things.
the temple (God's service) and would lift him up by his usefulness. He says that you have gained many victories and God has used you in many ways so that you are a special instrument in His hands and you have much wisdom, therefore God could use you better. This is a very subtle temptation and one must keep very humble lest the devil will get him to lift himself up and thereby be cast down from his usefulness. We thank God that his grace is sufficient to carry us through these temptations as victorious as Christ.

Let us be wide-a-wake Christians or the enemy will overtake us unawares.

J. O. LEHMAN.

For The Evangelical Visitor.

OBE REFUGE.

"Yea in the shadow of Thy wings will I make my refuge until these calamities be overpast."—Psalm 57:1.

THERE is something very inspiring in the language of David, when we remember how he had been pursued by his enemy in order to capture and to destroy him, and although he finds a hiding-place in a cave, he feels his imminent peril, feels that this is not a sufficient hiding-place from his enemy in itself. So the above language portrays the working of his heart toward God as in deep agony of soul he cries to God to have mercy on him, and wishes to be hid away in profound seclusion under the shadow of God's wings in which alone, he feels safe from the pursuing enemy. Moreover he finds this refuge so safe that he apparently forgets all fear and praises God, trusting that shortly this severe trial shall end.

Dear one, we also have an enemy who is pursuing us as we are endeavoring to fill the great mission of our being, which is to love and serve God with all our heart, mind and soul. Saul envied David and sought to slay him, because David was applauded for having slain his tens thousands while Saul only his thousands.

Satan envies the child of God because he has the promise of eternal life, whilst he himself is doomed to the eternal pit. Dear one, with such an enemy pursuing us we dare not be content unless we find ourselves hid away "with Christ in God." Notwithstanding the many and varied devices which satan has contrived to lead the soul into sin and eternal ruin, we have such a refuge provided in Christ Jesus, that if we flee to Him and hide under His atoning blood we can rest assured that he (satan) can not harm us. What a comforting thought this brings to us, that there is such a refuge at hand, that all may flee to and be safe.

The Psalmist says, "The Lord is my rock and fortress, and my deliverer, my God, my strength, in whom I will trust; my buckler and the horn of my salvation, and my high tower."—Ps. 18:2; again, "For thou hast been a shelter for me, and a strong tower from the enemy."—Ps. 61:3.

This presents to us the fact that the Lord is competent in every emergency, whatever the nature of our trial or temptation may be, to render help to all who come to Him for refuge.

Believing then that the Lord affords us such a refuge and hiding-place in Christ Jesus, let us be content to abide under the shadow of His wing until this time of our conflict be overpast. And then! Oh blessed thought! Then to be permitted an entrance into the mansion Christ has gone to prepare. This is nothing less than to be removed from this world where satan either goes about like a "roaring lion" or appears as "an angel of light" endeavoring to "deceive if possible the very elect," to a place entirely exempt from all satanic influence—a place called HEAVEN. Read Rev. 7:9-17, 22:3,4. This is the hope verified of an "inheritance, incorruptible and undefiled, and that fadeth not away."—1 Peter 1:4.

Our finite mind can scarcely grasp the blessedness of such a future wherein we can join the blood-washed throng in singing the song of eternal redemption. But we know that if we keep faithful unto the end and when this mortal shall have put on immortality then shall we be qualified for our new service in glory. Amen.

JOHN REICHERD.

For the Evangelical Visitor.

THE STRENGTH OF GOD.

THE great men and women of the world are those who, like the writer of the letter to the Hebrews, are conscious of the great cloud of invisible witnesses. They are men and women who like Elisha can see chariots, invisible to others, between them and the threatening foe. Luther was such a man.

Place yourself in the center of the strongest nation on the earth, surround yourself with its complete army, get built about you a mighty fort, put on a bullet proof suit and proof armor, none of these is so real, so close and of course none is so powerful as the presence of God. To be sure of this presence is to smooth every wrinkle from the brow and drive every worry from the heart. It is to go unmoved amid all perils. It is to look with a clear eye into the future. It is to walk among men undismayed by criticism or controversy. It is to be so sure of irresistible force upon your side that you laugh as He that sitteth in the heavens laughs at even the hint of opposition. Surely if you could see God standing by your side, the Infinite Creator and Upholder of the universe, all these exultant and masterful feelings would be yours. Ten thousand times your lips have said and read that He is by your side, and yet because He does not choose to inclose Himself again, as once in Palestine, in material form for men's crude eyes to see Him, you will not practically believe He is there. How by our little faith we hold ourselves upon the flesh.

The great need of the world, to use the phrase of good old Jeremiah, is to practice the presence of God. It is only by practicing it that we can realize it. We must hold ourselves up against the matchless truth till we feel it in our being. This takes time and mental energy. We must get off frequently by ourselves; we must remind ourselves with earnestness that God is here. We must talk with Him aloud. We must expect replies in our soul. We must read the Bible as His Word. We must become familiar with the plan of salvation; get into conver-
sation with holy men and women who can instruct us and so catch their spirit. Above all we must be obedient to the heavenly vision when it comes; as we do His will we shall know it better; as we purify our hearts we shall come to see God. And it will not be long before we shall have entered into an experience so genuine and so blessed that we can say, O how blessed it is to sit in heavenly places in Christ Jesus!

Yours in hope.

PETER REIST.

Breslau, Ont.

For the Evangelical Visitor.

"THE FIELD IS THE WORLD."

MY DEAR Readers, as this is true evidently, I as one realize that God has laid His hand upon me for service, and service to me is not a duty only, but also a glorious privilege.

I with Paul can realize that God has wondrously delivered me from the powers of darkness, and translated me into the kingdom of His dear Son: in whom we all can have redemption through the blood, even the forgiveness of sin. Who is the image of the invisible God, the first-born of every creature, praise His dear Name!

However, dear readers this has not been done by works of righteousness that I have done, but according to His mercy He saved me, by the washing of regeneration, and renewing of the Holy Ghost; and in this simple way I mean to affirm it constantly, hallelujah!

I am so glad to know that as we walk in all the light God imparts to us as His children, I realize that we need not plead for blessings but He pours them upon those who do His good pleasure. Of late I, with my companion, have had a few months of experience with three little motherless boys, ranging in ages from thirteen months to five years. We were impressed that God wanted us to care for them until He saw different. I rejoice to know that what God does is well done.

At present I am just waiting for God to make plain what and when He would have us to labor in His large vineyard, for truly the harvest is great, but the laborers are few.

I know God has a work for me, as He has provided a way for the little ones, whom He had entrusted into our care for a few months, and now we are again relieved, and for what He intended this change, I am unable to say, but I know that God will make it plain to me as He did when the children came to us. Glory be to His Name!

Jesus said, "Verily, verily, I say unto you the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."—St. John 5:25.

This promise is so different to me now than when I with so many lukewarm professors, was still trying to get ready to die, but dear readers, I have ceased trying, because the hour is come to me, seeing my dead condition, indeed was so glad to hear the voice of the Son of God in order that I can live, and you know the life which I now live, I live by the faith of Jesus, hallelujah!

My heart does rejoice that farther on the way grows brighter, and more glorious. I find as we pass on there are people who talk so much about Beltsazzar, found wanting. Well I am sure that as we keep close to Jesus, we need not fear the wanting. A good balance for each one is ready if we can, with the Psalmist say, or should say at all times, "Search me O God and know my heart, try me and know my thoughts." Then we will have a clear conscience before Him.

Your Brother and Sister in Christ till He comes.

J. W. MYERS AND WIFE.

Harrisburg, Pa.

Willard Parker, estimating for the United States, found that the death-rate of drinkers was 51 in 1,000. There is a constant procession of the dead to our city morgue—5,000 a year is the average, 417 each month, 13 each day, more than one for each hour of the daylight—and out of every 5,000 there are 4,000 die from drink. Terrible! Truly hell opens her mouth without measure; and glory and multitude and pomp and rejoicing descend in to it.

THAT PURE WHISKEY.

PURE whiskey and poor whiskey sounds a great deal alike, and as far as making drunkards is concerned, there is no difference between the two. Statisticians tell us that six hundred thousand go down to drinkards' graves every year. How do they get it, where does it come from? Distiller, can you tell me? How many of these thousands did you furnish pure whiskey to, to hurry them into eternal damnation? You don't have to answer to me, but you must answer to God, and He has kept the account, if you have not. And all the advertisements you have been flaunting all over the country, sending them hundreds of miles for publication. Soliciting the patronage of those whose families stand in need of the money, many are left in actual want, that the appetite formed by your so called pure whiskey may be gratified. Distiller, does your pure whiskey benefit those little bare feet you see on the cold pavements of your city every day? Or is it you and your little ones as you ride along muffled in your warm robes and your little ones as you ride along muffled in your warm robes without a thought that your pure whiskey was the cause of nine tenths of all the want and misery that furnishes you with all the luxuries of life at the expense of those little bare feet, poorly clad wives with starving little ones, that the cupboard may be supplied with sure damnation, for your pure whiskey is nothing less. Oh Distiller, these are facts that cannot be denied. They are witnessed every day in our cities, and by you, and will be a swift witness against you in the day when we are called to render our accounts. Pure whiskey, and poor whiskey, one, it is claimed is harmful, the other beneficial. But the consumer who buys it to use as a beverage; let us look at the benefit that he has received. His wife and little ones in rags, not a shoe to their feet, crying with hunger, but sent supperless to bed, not a crust in the house. Your pure unadulterated whiskey was the cause of nine tenths of all the want and misery that furnishes you with all the luxuries of life at the expense of those little bare feet, poorly clad wives with starving little ones, that the cupboard may be supplied with sure damnation, for your pure whiskey is nothing less. Oh Distiller, these are facts that cannot be denied. They are witnessed every day in our cities, and by you, and will be a swift witness against you in the day when we are called to render our accounts. Pure whiskey, and poor whiskey, one, it is claimed is harmful, the other beneficial. But the consumer who buys it to use as a beverage; let us look at the benefit that he has received. His wife and little ones in rags, not a shoe to their feet, crying with hunger, but sent supperless to bed, not a crust in the house. 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need of nothing.” Oh don't you know how poor you are? And “know-est not that thou art wretched, and miserable, and poor, and blind, and nacked.”—Rev. 3,17. God speaks, oh hear His voice, won't you, distiller, ere 'tis too late? The gold you lay up in the pure whiskey business, will curse you from the presence of God forever and ever. Not my words, God Himself says: “Woe unto him that giveth his neighbor drink, and putteth thy bottle to him and maketh him drunken also, that thou mayest look on their nakedness Thou art filled with shame for glory: drink thou also, and let thy forskin be uncovered: the cup of the Lord’s right hand shall be turned unto thee and shameful spewing shall be on thy glory.”—Heb. 2, 15.—Sel. from The Manna.

TRANSFORMED.

"Put the Baby to Bed Once in a While, Drinking Man."—Tract

THE following testimony was given the other night by one of the first converts of the Mission.

He said, “There is a big difference between to-night and three years ago to-night. That night I lost $50 in gambling in one of the saloons near the Mission. It belonged to me. I made a good deal of meditating. I made up my mind I would not drink or gamble again. My wife said, "Why do you want to risk all and take it by force; but I did not meet a soul that looked as if he could and lost that. When I left the saloon at midnight, rain stared me in the face. I paced the streets all that night looking for someone who had money. If they did not give it up peaceably I determined to risk all and take it by force; but I did not meet a soul that looked as though they had money. In the morning I went home and did a good deal of meditating. I made up my mind I would not drink or gamble again. My wife said, "What ails you, have you lost any money?" I said, "Yes," "I am little," "How?" says she. I told her I sat down on a doorstep and fell asleep, and some one robbed me. I went to those I had robbed, and they let up on me, on my promising to pay up. That night I went home; my wife was putting the little one to bed; it wanted me to undress it. I had never seen it undressed since it was born; for I always hung around some saloon till midnight and went to work mornings before it was up. I began to undress it; she kept saying, "Mama don’t do this, or mama don’t do that," but I kept on unbuttoning, unpinning, till all the clothes were off, then I put her in bed. She began to cry. I asked her what was the matter. "What is sick? "No" Hungry? "No". Did she want a drink? "No". Well, then what’s the matter? "I hain’t said my prayers.” That was a new thing. I didn’t know my wife had taught her to pray. The little one wanted to kneel and say her prayers across my lap. When she lifted her little eyes to Heaven, and clasped her hands, and began to pray for papa and mama, I tell you boys that was a hot spot for me; that’s where the trouble began. My! my! that was hard. I came down to Railroad street to get a drink. As I passed the Mission Mr. Hendsey handed me an invitation to come in. With an oath I said I had no time for such things and went into the saloon next to the Mission, separated from it only by a thin board partition. I called for some rum. I raised the glass to drink, still thinking of the way I had replied to the kind invitation, when I heard singing: as I listened I heard these words:

Room for business, room for pleasure,

But for Christ, the crucified

In the heart for which He died.

My reply was coupled with the song which came as a reproach. ‘No time for such things.’ I had time for everything else but Christ; that kept ringing in my ears. I tried to be merry; it was no use. I set down the glass, came into the Mission and gave myself to God. I went home and told my wife what I had done. I got her to come to God that night. Now we are on our way to heaven, have joined the church, and have a happy home. If there’s a drinking man here, I advise him to go home once in a while and put the baby to bed. ‘Twill do him good.”—Tract.

Thou hast given so much to me;

Give one thing more—a grateful heart,

Not thankful when it pleaseth me,

As if Thy blessings had spare days;

But such a heart whose pulse may be

Thy praise.—George Herbert.

"Be not among wine-bibbers — for the drunkard shall come to poverty.”—Prov. 23:20, 21. Two men stopped at a fruit dealer’s. One asked, "What is the price of strawberries?" “Twenty cents a basket.” “Twenty cents a basket! You’ll have to sell them to rich folks. I can’t afford them. The old woman will have to do without strawberries this time. Come along, Jerry; let’s go and take a drink!” and in the nearest saloon they spent the price of the fruit. The man who buys beer for himself can not buy berries for his wife. Soon after the saloons were closed in Kittanning, Pa., a woman went timidly into one of the large stores, and waited. “What can I do for you?” inquired the merchant. “I want a pair of shoes for a little girl.” “What number?” “She is twelve years old.” "But what number does she wear?" "I do not know." “But what number did you buy when you bought the last pair?” "She never had a pair in her life. You see, sir, her father used to drink when we had saloons; but now they are closed, he doesn’t drink any more, and this morning he said tome, ‘Mother, I want you to go up town and get Sissy a pair of shoes; for she never had a pair in her life.’ I thought sir, if I told you how old she was, you would know just what size to give me.” "Wisdom is profitable,” (1 Tim. 4:8) but O, the pity of the poverty that comes from drink!”—Abbie C. Morrow.

The perfect knowledge of God is to be attained only by the perfectly consecrated life. The human soul is a mirror on which the light of God shines; and only the pure mirror reflects the perfect image. We can have real peace only when we are sure that God is directing and supporting us in all the perplexing experiences of life; and we cannot have that certainty unless our hearts are pure, for it is only the pure heart that can see God. The glorious promise of Christ is that if we confess our sins He is faithful and just, not only to forgive us our sins, but also to cleanse us from all unrighteousness.—Louis A. Banks.
HEALTH AND HOME.

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

"TOO MANY OF US."

"Mamma, is there too many of us?"
The little girl asked with a sigh.

"Perhaps you wouldn't be tired, you see,
If a few of your children would die."
She was only three years old—the one
Who spoke in that strange, sad way,
And the shadows that darkened the mother's face,
O'er the young life seemed to fall.

"Don't cry," she said,—and the words were
Covered with a flannel is fitted. The
Growing heavier day by day.
Only a week, and the little Claire
Is her mother; "that will fetch him."

WHERE DO CHILDREN LEARN LYING?

A CHICAGO kindergarten teacher
Says that mothers come to her
Sometimes, asking how they shall
Train their children from telling
Untruths, that she has almost come to think that telling lies is a national evil.

"I am so distressed," said a mother to her boy's teacher, "that Freddie could deceive you so. I can't imagine why he is so untruthful; his father is truth itself, and I am sure that no one ever heard me tell a lie. Call him in," she added turning to her little daughter.

"He won't come if he knows Miss—is here," said the child. "Say it's grandma wants him," suggested her mother; "that will fetch him.
And yet she wondered at her boy's untruthfulness!

"Have you a dog?" asked a tax collector at another home.

"Not a dog of any description," was the prompt reply.

"What about Speck, mamma?" asked the little son appearing in the doorway with a tiny dog in his arms.

"Cost me two dollars," laughed his father, relating the incident.

Rather a costly joke, involving the loss of a boy's respect for his mother's veracity, and by reflex influence lowering his own standard of truth.

"You're a half an hour late, Willie," said another mother, "but here's an excuse; give it to the teacher, and she won't say a word."

The child, who couldn't read writing, confidently delivered the note; the prompt reply.

"Capital joke on his mother, though."

A FRESH AIR FOR A BED-FAST PATIENT.

A S ALL the world knows, there is no more perfect means of ventilation than an open fire. It is continuous and attended with no danger of draught. A more equable temperature is obtained with wood than with coal, and the thermometer should be frequently consulted in a sick room. As fresh air is the best tonic, it is said that a window may be opened at the top on a sunny day, no matter how ill the patient be, if, in the opening a wooden frame covered with a flannel is fitted. The air strained through the woolen material is deprived of all power to harm. An umbrella covered with a shawl makes a good screen when the windows are open, the patient being sheltered under it as if in a tent. A folding clothes-horse may also be utilized as a screen frame. As a person lying on his back is deprived of the protection of his eyelids from the light, the blinds and curtains should be adjusted with regard to that fact. A room little shaded is more restful to a person in illness, but if a patch of sunshine can be let in somewhere in the room it makes a cheery spot for him to turn to if so minded. The Italian proverb says, 'Where the sun does not enter the doctor does.' —Ladies' Home Journal.

GIRLS SHOULD LEARN TO COOK.

GOOD housekeeping has more to do with domestic happiness than young lovers dream of. I believe that these times need women whose most useful work will be done inside their own doors. Without good housekeeping the romance will soon go out of marriage. Of course, the man who prizes women chiefly because "she looketh well to the ways of her household" does not deserve to have a good wife. He should merely employ a housekeeper and pay her good wages. But there are social, moral, and spiritual uses, proceeding from the wise regulation of the household, which bestow a dignity on what would otherwise be trifling. No matter what a girl's accomplishments may be, her education is incomplete if she has not some knowledge of bakeology, botiology, rostitology, stichology, and mendology. Even if a girl should never be required to do the work herself, she ought to know whether it is done in proper manner.—Rev. M. Peters in Lutheran Observer.
When Mother Prayed.

Somehow, God always seemed so real
Somehow I could not doubt, nor feel
That God was ever far away,
When I could hear my mother pray;
Somehow when she would kneel in prayer,
God always seemed to meet her there.

When she would kneel beside my bed,
With her dear hands upon my head,
My little heart would cease to fear,
And God would seem to come so near;
Somehow, someway, when mother prayed,
I could not, dare not, feel afraid.

And when she prayed for Him to keep
Me through the night, and give me sleep
And rest until the break of day,
I felt that it must be, someway
That round about me was His arm,
And He could keep me safe from harm.

When mother prayed! O precious hour,
When God would come in mighty power!
O memory sweet! O hallowed place!
When God would come in mighty power!
Somehow her soul God always blest.
When mother prayed! O precious hour,
When God would come so near; and

The “grit, bare-legged lad.”

The story of a boy who refused to allow
his poverty to stand in the way of
his desire for knowledge is related by
an exchange.

Nearly a hundred years ago, a stout,
freckle-faced, awkward boy of eighteen
years, dressed in a ragged waistcoat
and short breeches, without stockings
or shoes, rapped one evening at the door of
a humble cottage in northern England,
and asked to see the village schoolmaster.
When the person appeared, the boy said,
very modestly: “I would like to attend
your evening school, sir.”

“And what do you wish to study?”
asked the teacher roughly.

“I want to learn to read and write,
sir,” answered the lad.

The schoolmaster glanced over the
boy’s homely face and rough clothes
scornfully, and said: “Very well you
can attend, but a grit, bare-legged lad like
you would better be doing something
else than learning his letters.”

Then he closed the door in the lad’s
face.

If that “grit, bare-legged lad” had
said to the schoolmaster, “I mean to be-
come a great inventor, to be the friend of
rich and powerful men, to hold conversa-
tion with kings, and to write my name
among the great ones of the earth,” it is
likely he would have called the boy a
fool to cherish such wild dreams. Yet
this poor, ignorant lad, who did not
know the alphabet, at eighteen, accom-
plished all these things before he died.
He did it by hard work and because he
made up his mind to do the best he
could, He kept pegging away. His ig-
norance was a misfortune, and not a
fault. His parents were too poor to send
him to school. He was the son of the
fireman of a pumping engine in a North-
umberland colliery. His birthplace was
a hotel with a clay floor, mud walls, and
bare rafters. When he was five years
old he began to work for his living by
herding cows in the day time and bar-
ring up the gates at night. As he grew
older he was set to picking stones, from
the coal, and after that to driving a horse
which drew coal from the pit. He went
half-fed and half-clothed; but for “a
man to his father; then he was made
fireman himself. Subsequently, at the
age of seventeen, he was plumber of a
pumping engine, a post superior to his
father’s.

For several years he was assistant fire-
man to his father; then he was made
fireman himself. Subsequently, at the
age of seventeen, he was plumber of a
pumping engine, a post superior to his
father’s.

But all this time, though ignorant of
books, he had been studying his engine.
Gradually he acquired so complete a
knowledge of his machine that he was
able to take it apart and make any ordi-
nary repairs. The “grit, bare-legged lad-
die” was smarter than he seemed, and
this fact the teacher was not long in
finding out after he began to teach him.

At the end of two years, by attending
evening school, he had learned all that
the village schoolmaster could teach him.
This brought his school life to an end,
but he still kept on studying. He bought
books on engineering and mechanics,
and spent his leisure in learning what
they taught and in experimenting. At
least he began to think of making better
engines than those around him.

Meanwhile he had secured the appoint-
ment of enginewright at one of the great
collieries of northern England, and he
gradually applied his plans for an im-
proved locomotive. He was not entirely
successful at first, but he was not
discouraged. He saw his mistakes and
corrected them. Before he was thirty-
five years old he had constructed several
locomotive steam engines, and five years
afterwards he had become known as a
successful and energetic engineer, and
was called upon to build long and difficult
lines of railway.

But his locomotives were too slow; he
wanted them to run faster. He proposed
to build one that would run at the rate
of twelve miles an hour. Everybody
laughed at him. Some thought he was
goings crazy. One gentleman who con-
sidered himself very wise said to him:
“Suppose you invent an engine capable
of running nine or ten miles an hour,
and suppose while it is running it should
stray upon the track, would that not be
a very awkward circumstance?”

“I should think it might be very awk-
ward indeed—for the cow,” he answered.

Well, he succeeded in making his lo-
comotive, and at a trial which took place
near Liverpool it attained to the un-
precedented speed of fourteen miles an
hour. By making certain improvements,
this same engine, the Rocket, was made
able to attain the speed of thirty miles an
hour. People laughed no longer, but ad-
mired.

He was invited as a consulting en-
gineer to foreign countries, and wealth
flowed upon him. Philosophers sought
his friendship. His King offered him
knighthood, but he refused a title, pre-
ferring to remain plain George Stephen-
son. —Selected.

A finished education.

One of the poorest things that can be
said of a man, or that he can say of
himself, is that he has a finished educa-
tion. It is equivalent to saying that
he has ceased to grow and to gain; that
he will never make any more progress.
A child was born into a home of wealth
and refinement. It was a bright child,
and there was hope for it on the part of
parents and friends. It continued to
grow and to learn until it was ten
months old, and then all growth and
learning stopped, except in faint signs of
added months in the lines of the face,
in a little fullness of the flesh. That
child lived on to nearly forty years of
age, but it never knew any more than at
ten months. It was called a case of “ar-
ested development,” but it might have
been called a case of “finished educa-
tion.” God pity us if we cease to gain
and grow through this life and beyond.
—Sunday School Times.

Who guarded you in health and com-
forted you when ill? Who hung over
your little bed when you were fretful,
and put the cool draught to your parched
lips? Who taught you to say, “Abba, and
fatherly helped you to learn to read? Who
has borne with your faults, and been kind
and patient in your childish ways? Who
loves you still, and who contrives, works
and prays for you every day you live? Is
it not your mother—your own mother?
Now let me ask you, “Are you kind to
your mother?” —No.
In our next issue we expect to be able to give definite information concerning arrangements made for General Conference which convenes in Kansas this year. We shall then be able to name the place where it will be held, giving Post-Office and R. R. Station, and some general directions to delegates and others who anticipate attending the Conference.

Some of our subscribers seem not to understand our way of expressing credit on the address label. For such we would say Jan. 93 or 03 means that the credit expires Jan. 1903. Such as read Oct. 92 are paid up to Oct. 1902. Those which read Jan. 91, are due since Jan. 1901. Some seem to think Jan. 92 means Jan. 1892, or Jan. 93, Jan. 1893. We have none on our list who are so far in arrears, but there are quite a number who are in arrears, one, two, and three years, and we would much like to hear from such before May.

"How shall they believe in Him of whom they have not heard?" There are yet millions of the human family who have not heard of Him consequently are not saved because "faith cometh by hearing and hearing by the Word of God."

To THE POORE,—who are unable to pay, we give money by Post Office Money Order, Registered Letter, or Bank Draft, to G. Detwiler Abilene, Kansas.

ADDRESSES OF MISSIONARIES.


Miss Barbara Hershey, Inanda Mission Station, Duff's Road, Natal, South Africa.

D. W. Zook and wife, St. Criest Purnia P. O., Mrs. Amanda Zook, Bankura District, Anna Herr, Bengal, India.

Mr. and Mrs. B. H. Zook, Havana, Texas.

Mr. and Mrs. C. C. Roberts, Hidalgo, Texas.

J. G. and Mrs. Susan Cassel, Box 74, Guatemala, Central America.

Fannie L. Hoffman, Khamgaon, Berar, India.

Elmina Hoffman, Kodgome Poona Dist., Kamabia Home, India.

Martha Hoffman, San Salvador Salvador, C.A.

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"How shall they believe in Him of whom they have not heard?" There are yet millions of the human family who have not heard of Him consequently are not saved because "faith cometh by hearing and hearing by the Word of God."

The command which Jesus gave is still binding on His people. "Go ye into all the world and preach the Gospel to every creature," is still the church's duty. The power of Christ's redemption is still sufficient to save people, though they be the vilest of sinners. We thank God for missionary activity, and wish the story of "Jesus and His love" were wafted from land to land until there be none who have not heard the good news. Let all feel it not only a duty but a privilege to help in the good work in some way.

The frequency with which we meet the expressions "holiness preachers," "holiness movement," makes us wonder whether Christ's ministers are not all "holiness preachers" or whether there is a "movement" that saves sinners which is not a "holiness movement?" A valued correspondent in this issue speaks of some causes of much "confusion of tongues among the professors and teachers of sanctification and holiness." This seems to be one of the features, peculiar to what is known as the "new" or "holiness movement." Separations and divisions multiply in proportion as people are led out, until so-called "holiness bands." At variance with each other, are becoming as numerous as the sects which they denominate. In a city on the Pacific coast there was recently a split up in one of the holiness churches, and in connection, it is stated that before this division there were already five distinct holiness bodies in that city. Because of divisions among the Corinthian believers, to whose standing in grace he bears testimony that they were "sanctified in Christ Jesus" (1 Cor. 1:2), the Apostle has to prove them and say, "are ye not yet carnal and walk as men?" Our conception of a true "holiness movement" is that it will bring about the oneness for which Christ prayed so earnestly, and which will be the testimony to the world as to the truth of Christ's Gospel. As long as the "wholly sanctified" must separate and separate again, so that confusion increases more and more, we feel that it is wise to seek heavenly guidance and search the Word, and try to wisely discern what is truly of God, before we leave our moorings.

Some one asks the Gospel Messenger, what it thinks of the minister who stands before a Sunday school class, and contends that a saloon-keeper can be a Christian and still sell intoxicants, provided he does not violate moral law. The Messenger "cannot believe there is such a preacher in the Brotherhood. If there is, the sooner he is relieved of his ministry, the better. Preachers must give no uncertain sound on the whiskey question, and those who do have no business in the pulpit." We agree with this answer. The minister who in our day defends, or makes apology for, the liquor business, or its twin evil, tobacco, makes himself ridiculous at least. Children are taught the hiftful nature of these articles, and would see the inconsistency of the position of the preacher who says they are all right.

Christ is risen! Oh how do those words change the aspect of human life! The sunlight that gleams forth after the world has been drenched, and dashed, and terfified with the black thunderdrops, re-awakening the song of birds and re-illuminating the bloom of the folded flowers, does not more gloriously transfigure the landscape than these words transfigure the life of man. Nothing short of this could be our pledge and proof that we also shall arise. But Christ is risen and we have it now; a thought to comfort us in the gloom of adversity, a belief to raise us into the privilege of sons of God. They that are fallen asleep in Christ are not perished. Look into the Savior's empty and angel-haunted tomb; He hath burst for us the bonds of the prison-house; He hath shattored at a touch the iron bars and brazen gates; He hath rid the house of the spoiler, and torn away the serpent's sting. "He is not here, He is risen." They that sleep in those narrow graves shall wake again, shall rise again. In innumerable myriads
from the earth, and from the river, and from the rolling waves of the mighty sea, shall they start up at the sounding of that angel-trumpet; from peaceful church-yards, from bloody battle-fields, from the catacomb, and from the pyramid, from the marble monument and the mountain-cave, great and small, saint and prophet and apostle, and thronging multitudes of unknown martyrs and unrewarded heroes, in every age and every clime, on whose forehead was the Lamb's seal—they shall come forth from the power of death and hell. This is the Christian's hope, and thus we not only triumph over the enemy, but profit by Him, wringing out of his curse a blessing, out of his prison a coronation and a home.—F. W. Farrar.

CHRIST IS RISEN.

Thus it is written, that the Christ should suffer, and rise again from the dead the third day. The years come and go. Again the anniversary of what is referred to in our text is at our door, and it is fitting that we should let the great and momentous truth connected with this important event come to our hearts and minds with new significance.

This event—Christ's suffering and death, and His glorious resurrection—was the fulfillment of much which had been written; indeed, it was the one point or focus where all that had formerly been revealed, to man by God, met. Here was the fulfillment of that promise which God gave to Adam and eve after their transgression—"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, but thou shalt bruise his heel." And it was also the fulfillment of what Isaiah foresaw as related in the 53rd chapter of his prophecy. —"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all."

This of course, referred to His death, a transgressor, on the cross of calvary, and the Apostle says, 1 Cor. 15:3: "Christ died for our sins according to the Scriptures." This is a very plain statement of the fact of Christ's death and resurrection. Christ was an undisputed fact. He did this of His own free will. "The good shepherd gives His life for the sheep." "No man taketh it from me, but I lay it down of myself." "Who gave Himself for us that He might redeem us from all iniquity." "Who loved me and gave Himself for me." Yes, He died. It is one of the great facts of history.

But, "He died for our sins." He was sinless, "knew no sin"—"neither was there any guile found in His mouth," but man had sinned, was guilty before God, had brought on himself the sentence of death, was helpless and hopeless if left to himself. But, "while we were yet sinners Christ died for us." O what matchless love and condescension! Further, His dying was "according to the Scriptures." Patriarchs and prophets looked forward to it. It was foreshadowed in the tabernacle and temple worship. It was typified in many ways, but more especially in the slaying of the passover lamb, and, so far as we understand, His death took place at the very hour of the slaying of the lamb. "He died according to the Scriptures."

But, the Apostle says further, "that He hath been raised on the third day according to the Scriptures" Witnessing to the resurrection of Christ, and proving that it was what was foretold by the prophets, was especially the work of the early church. It commenced at Jerusalem on the day of Pentecost. They could say, "whereof we are witnesses." There were many "infallible proofs." Paul even says, "and last of all He was seen of me also." The boldness with which they testified of the resurrection brought on them the hatred of the rulers, and eventually after the people once were stirred up against them, it brought on them bitter persecution. But the fact was not changed, it never can be changed; Jesus Christ was raised from the dead according to the Scriptures. He appeared once in the end of the age to put away sin by the offering of Himself a sacrifice for sin. He appears now in the presence of God for us, as one who intercedes, who pleads in our behalf. Even now we are permitted to come to God by Him.

Yes, glorious fact—Jesus lives—He is not dead, He never will die any more, He rose, victorious over death and the grave. "When He ascended up on high He led captivity captive, and gave gifts unto men." When Stephen the first Christian martyr made his defence, he testified that he saw heaven opened and Jesus Christ standing on the right hand of God, and with confidence, as the heavy stones came crashing the life out of him, he said, "Lord Jesus, receive my spirit." In this faith and confidence multitudes of noble men and women and even children have met death fearlessly during the terrible persecutions which have taken place since then, reaching even to the present time, when thousands of Chinese Christians rather yield up their lives than deny Him who, once was dead but behold He is alive for evermore.

And now, what is our attitude towards the risen Christ? Hear what the Apostle says, "If ye then be risen with Christ seek those things which are above where Christ sitteth at the right hand of God." It is one of the mysteries, yet according to this word, true, that believers are made alive in Christ. "You hath He quickened who were dead in trespasses and in sins."—Eph. 2:1.

And so "being risen with Christ," they become citizens of His kingdom and are crucified to the world and the world is crucified to them. "Our citizenship is in heaven" and our present engagement is to "seek the things which are above." The things which are above are, true, and lovely and of good report. Seeking those our lives of necessity will be Christlike for He embodied all those graces of purity and holiness in Himself.

Another thought: Christ arose and became the first fruits of them that slept. Those who sleep in Jesus shall hear His call and shall come forth, yea, all who are in their graves shall come forth at His command, some to everlasting life, and some to everlasting shame and contempt. "Looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ." Amen.

"Hark! ten thousand harps and voices
Sound the note of praise above;
Jesus reigns, and heaven rejoices,
Jesus reigns, the God of love;
See He sits on yonder throne—
Jesus rules the world alone.

"Jesus hail! whose glory brightens
All above, and gives it worth;
Lord of life, Thy smile enlightens,
God and our Savior, Jesus Christ."

"If you would be wretched, look with­
Fearful, look around. If you want to be
distracted and fearful, look around. If you want to be
peaceful and happy, look up."
The Lord, even Jesus, has opened the way, that we all may be saved if we trust and obey. Let us, as His children, take heed to His call; be faithful to Jesus, who died for us all. Honor Him in all things, that we do or say; ever looking to Jesus, not forgetting to pray. Be often in secret, communicating with God; always walk in the path, which Jesus hath trod. And if we are faithful to Him to the end, with Christ, at His coming, we'll truly ascend.

O, you, out of Jesus, what of that great day? Where are you expecting to spend eternity? Now's the accepted time, now you may come, find refuge in Jesus and He'll take you home. And when we get there, we'll leave, no never, but worship and praise Him for ever and ever.

Fordwich, Ont.

JACOB W. REICHARD.

For The Evangelical Visitor.

SEEKING THE LOST—WHOSE WORK.

He that converteth the sinner from the error of his way shall save a soul from death. What are we doing to help save precious souls from eternal death? Some may say, "I am not a minister of the Gospel and have no special call to the work of the ministry." No matter what our profession or calling may be, God wills that we should be, and calls us to be soul-winners for Him—witnesses of His saving grace to lost souls. Jesus said, "For the Son of Man is as a man taking a far journey, who left his house and gave authority to his servants and to every man his work, and commanded the porter to watch."—Mark 13:34. Do we belong to His house? Are we His servants? If so, are we paying any attention to the work He gave us when He left and said, "Go ye into all the world and preach the Gospel to every creature?"

God's children obeyed this command after receiving the Holy Ghost at Pentecost and "they that were scattered abroad went everywhere preaching the Word."—Acts 8:4. Perhaps you think this has reference to the Apostles only but in the last part of the first verse of the same chapter we find that "they were all scattered abroad except the Apostles." It is God's plan that we should go everywhere with the message of salvation. It may only be by our own door; it may be across the sea, but we all should have a part in it.

Are we Christ's? If we are we should have the Spirit of Christ. "Now if any man have not the Spirit of Christ, he is none of His."—Rom. 8:9. Christ came to seek and save that which was lost. He gave up all, suffered persecution, was hated, despised, rejected, had not even a place to lay His head, but went about doing good seeking to save, living for others, rescuing His very life that we might be saved. What are we doing for the lost? Are we Christ's? Have we His Spirit?

Are we the friends of Jesus? Jesus said, "Ye are my friends if ye do whatsoever I command you."—John 15:14. In His last command He says, "And ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." Are we witnessing for Him?

"He that winneth souls is wise." "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." One soul is worth more than the whole world. If this be true and we know it is, let us live none for self but all for Christ and the lost about us.

MARY LONI EMELSER.

Choshi, Japan, Feb. 3, 1902.

TESTIMONY OF HEALING.

I WAS healed by the power of God on Feb. 12, 1902. I know I must witness to the power of God. I know I am healed, and will give the glory to God. O glory to God. A chorus comes to my mind which I have sung over and over this morning, Feb. 13, 1902.

"I thank you for healing me, O glory to God! It's all through Thy power divine, I thank you for healing me. O glory to God! He covers me there with His hand, He covers me there with His hand." A servant saved for service.

HARRIET REYNOLDS.

Des Moines, la.

Honest dealing with God is the whole secret of communion.—Sel.
think. As this Sister prayed the prayer of faith with and for me I felt the quickening power of God go through my entire body and a gentle warmth pervading every tissue and fibre of my being, and I realized I was healed and made every whit whole. In less than three days every organ of my body which had been out of place was fully restored and replaced as God had placed it in the beginning, Praise God. No wonder I feel this entire body is His, for His service, for He only knows how it was tormented.

No one can tell what a relief it was to have the props and bandages taken off and nature hold every organ in its own place. With the healing came such unspoken and indescribable joy and glory that thrilled and rilled my entire soul. My soul was filled with glory and my body with peace and quietness, free once more from pain and suffering. O that my tongue was sufficient to thank and praise Him for His healing power manifested in my mortal flesh! I will give my whole life service to Him and suffering humanity. I am glad He has given me new life and power to go and tell to all the glad story of His power to heal the body and save the soul.

Yours earnestly contending for the faith once delivered to the saints.

SHANNON, ILL.

Nancy A. Shirk.

While thinking about the things of the Lord it occurred to me that one thing which destroys the Christian's happiness is that of coveting the experiences or privileges of other people. This seems to me to be wrong and brings unhappiness to the soul that is born of God.

J. H. Hoover.

There is a suggestive thought in many a marginal note in our English Bibles, where the literal meaning of a Hebrew word emphasizes, or makes clearer, the English translation. Thus it is again and again stated in the Book of Numbers that the Levites are "giver," or "wholly given," to the Lord, to be in His service, for the sacred duties of the tabernacle and its worship. Where this is stated in the text, the margin gives, as if in emphasis of the fact of the gift, "given, given." That is the idea! If we have given ourselves to the Lord, we are "given, given." No part of us can be kept back, nor should we be at any time less than wholly His—"Given, given." Nothing short of that is what the Lord would have from those who claim to be His—Sunday School Times.

"Jesus Christ shepherds, restores, guides, comforts, protects, and blesses all who put their trust in Him."
EARTHLY TREASURES UPON WHICH TO DRAW, WHICH CAUSES HIS LABOR TO BE THE MORE WORTHY.

THE MOTIVES OF OUR LABORS IS WHAT GIVES THEM MERIT. BRO. STOVER NOT ONLY MAKES HIS OWN LIVELIHOOD BUT ALWAYS HAS AN OPEN HAND TO GIVE WHEN HE SEES NEEDY ONES. WE DO NOT WISH TO EULOGIZE, ONLY TO CORRECT THE WRONG IMPRESSION SOME HAVE THAT HE DEPENDS UPON THE CHURCH FOR SUPPORT, WHICH IS A MISTAKE. THIS HOWEVER, WOULD BE WORTHY OF CONSIDERATION IN VIEW OF THE GREAT FIELD AND THE AMOUNT OF LABOR WHICH IS REQUIRED AND SHOULD BE DONE FOR THE MASTER.

THIS FUND WILL BE CONTINUED FOR FURTHER NEEDED IMPROVEMENTS.

S. G. E.

FOUR THE EVANGELICAL VISITOR.

ON OUR MISSION.

BELOVED READERS OF THE VISITOR:

"NOW THE GOD OF PEACE THAT Brought AGAINST THEE LORD JESUS THAT GREAT SHEPHERD OF THE SHEEP, THROUGH THE BLOOD OF THE EVERLASTING COVENANT, MAKE PERFECT IN EVERY GOOD WORK TO DO HIS WILL, WORKING IN YOU THAT WHICH IS WELL PLEASING IN HIS SIGHT, THROUGH JESUS CHRIST, TO WHOM BE GLORY FOREVER AND EVER. AMEN."—HEB. 13:20, 21.

BEING HINDERED BY SNAKEPOX TO HOLD MEETINGS AT CARLAND, MICH., AS WE DESIRED TO DO, WE HEARD A MACEDONIAN CRY FROM THE WAINEFLEET CHURCH OF WELLAND COUNTY, ONT., AND IN OBEDIENCE TO THE CALL WE LEFT WAINEFLEET ON THE 23RD OF JANUARY FOR WAINEFLEET VIA BUFFALO.

ON THE MORNING OF THE 24TH WE HAD A NEW EXPERIENCE AT BUFFALO IN THE UNION DEPOT ON EXCHANGE STREET. OUR BOOK SATCHEL WITH ALL ITS CONTENTS WAS STOLEN BY A SNEAK THIEF WHILE ONE OF US WAS SITTING BY. IT CONTAINED A GOOD NEW BIBLE AND OTHER THINGS OF VALUE TO US TO THE AMOUNT OF AT LEAST TEN DOLLARS. WE HOPE IN SOME WAY THE BIBLE AND OTHER WHOSEME MATTER MAY BE THE MEANS OF THE SALVATION OF THE THIEF, OR OF WHOMSOEVER INTO WHOSE HANDS IT MAY FALL. WITH GOD ALL THINGS ARE POSSIBLE.

WE ARRIVED AT PERRY STATION, ONT., ON THE 24TH.

MEETINGS WERE COMMENCED ON SUNDAY EVE THE 26TH, WITH FAIR ATTENDANCE. SOME OF THE DEAR SAINTS HAD BEEN EARNESTLY PRAYING AND BELIEVING FOR VICTORY IN THE MEETINGS AND HE WHO REGARDS THE EFFECTUAL EARNEST PRAYER DID NOT DISAPPOINT THE BELIEVING ONES. TWO MEETINGS WERE HELD EACH DAY, AFTERNOON AND EVENING. THE HOLY GHOST CAME IN CONVINCING POWER AND MEN AND WOMEN, BOYS AND GIRLS SAW THEIR NEED OF SALVATION.

A NUMBER OF YOUNG MEN WHO WERE ON THE HIGHWAY TO RUIN WERE ARRESTED AND WITH TEARS CONFESSIONED THEIR SINS AND SOUGHT THE LORD FOR PARDON. CHURCH MEMBERS ALSO SAW THAT LIKE THE YOUNG MAN WHO CAME TO CHRIST, THEY LACKED SOMETHING, AND, THAT SOMETHING WAS A CLEAN HEART. AS THEY CAME FOR CLEANSING THEY SAW THE CORRUPTION THAT WAS YET IN THEIR HEARTS AND AS THEY CAME IN CONTACT WITH THE LIGHT CONFESSIONS WERE MADE. MANY HAD AS AT EPHESUS THEY CAME AND CONFESSIONED THEIR DEEDS, AND WHILE WE DON'T KNOW WHETHER ANY BOOKS WERE BURNT, THERE WERE OTHER THINGS, SUCH AS A FIDDLE, PIPES AND TOBACCO, AND CORSETS. THEY WERE GETTING THEIR BODIES READY AS TEMPLES OF THE HOLY GHOST.

WE HOPE OTHERS AS THEY READ THESE LINES MAY BECOME SO CONVINCED OF THESE THINGS THAT THEY TOO MAY PUT THEM AWAY AND BE CLEAN BEFORE JESUS COMES. OTHER SINS WORSE THAN TABOCA AND PIPES WERE ALSO CONFESSIONED THAT WE DON'T WANT TO MENTION HERE. AND SOME OF THEM WERE COVERED UP BY A PROFESSION ANDPlain CLOTHES. Plain clothes are very becoming to those who have clean hearts but what awful things may be and often are covered up so man cannot see them but God sees it all. "WHO SHALL ASCEND INTO THE HILL OF THE LORD OR WHO SHALL STAND IN HIS HOLY PLACE? HE THAT HATH CLEAN HANDS AND A PURE HEART."—PSA. 24:3, 4.

THE MEETINGS CLOSED ON THE NIGHT OF THE 16TH OF FEB. WITH GOOD INTEREST AND EIGHT SOULS RECEIVED BY THE RIGHT HAND OF FELLOWSHIP. WE HOPE ALL THAT MADE A START FOR A BETTER LIFE WILL GO THROUGH WITH JESUS ALL THE WAY AND ENJOY THE FULLNESS OF A LIFE Hid WITH CHRIST IN GOD, SO THAT WHEN "HE SHALL APPEAR," THEY MAY ALSO APPEAR WITH HIM IN GLORY. TO GOD BE ALL THE PRAISE FOR THE GOOD RESULT OF THOSE MEETINGS, AND WE ARE GLAD TO SAY THERE WAS PERFECT HARMONY AND UNITY IN THE MEETINGS, NO ONE LAID HIS HAND ON THE WORK OF THE LORD AND WE TRUST AND PRAY THAT THOSE WHO HAVEN'T BEEN APPOINTED TO FEED THE FLOCK MAY FEED THE FLOCK SO THAT BOTH SHEEP AND LAMBS MAY GROW UP IN TO HIM, THE EVERLASTING HEAD.

WE ARE GLAD TO SAY THE WAINEFLEET CHURCH IS AN ALIVE AND WIDE AWAKE CHURCH, AMONG WHOM ARE A NUMBER OF FULLY CONSECRATED AND WHOLLY SACRIFICED SOULS WHO HAVE THE WELFARE OF ZION, AND SALVATION OF THE LOST AT HEART, WHO EARNESTLY PRAY FOR THE SPREAD OF THE GOSPEL AND ARE ALSO WILLING TO MAKE SOME SACRIFICE. GOD THE FATHER BLESSES THEIR LABORS AND SACRIFICES WITH YEARLY ADDITIONS TO THE CHURCH. MAY THE DEAR LORD BLESS THEM AND KEEP THEM HUMBLE AT THE FEET OF JESUS WITH VICTORY PERCHED ON THEIR BANNERS.

WHILE LABORING IN THE WAINEFLEET CHURCH WE AGAIN HEARD THE MACEDONIAN CRY COMING FROM THE CHICAGO MISSION SAYING, "COME OVER AND HELP US!" ACCORDINGLY WE LEFT WAINEFLEET ON FEB. 17TH AND STOPPED OVER ONE DAY WITH FRIENDS AT SOUTH BEND, IND., ARRIVING AT CHICAGO MISSION AT 7:30 P. M. OF FEB. 19TH AND WERE WELCOMED BY THE WORKERS.

ARRANGEMENTS HAD BEEN MADE FOR SPECIAL MEETINGS TO BEGIN THAT NIGHT. WE FOUND THE WORKERS ALL IN GOOD SPIRITS AND HOPEFUL OF GOOD RESULTS OF THE UNITED SPECIAL EFFORT.

WE ARE GLAD TO SAY THERE IS AMONG THE WORKERS A BLESSED SPIRIT OF UNION AND LOVE AND WITH THE BURDEN OF SOULS ON THEIR HEARTS. THEY ARE REAL SELF DENYING AND ARE BUSY LOOKING AFTER THOSE WHO ARE IN NEED OF HELP BOTH TEMPORAL AND SPIRITUAL.

IF ANY OF THE DEAR READERS OF THE EVANGELICAL VISITOR THINK THAT THESE CITY MISSION WORKERS HAVE AN EASY TIME, WE WISH THAT THEY MIGHT BE HERE A WEEK OR MORE AND SEE THE REAL PRACTICAL SELF DENIAL AND THE LABOR CONNECTED WITH SUCH A WORK. THERE ARE FIVE REGULAR WORKERS HERE BEHIND TRANSIENT COMERS AND GOERS WHO STOP FROM A DAY TO A WEEK OR MORE, SO THERE IS USUALLY QUITE A FAMILY TO GATHER AROUND THE TABLE THAT IS ALWAYS FILLED WITH GOOD HEALTHY FOOD BUT NO PASTRIES OR LUXURIES SUCH AS MANY OF THE COMMON PEOPLE OF THE COUNTRY INDULGE IN. WE ARE GLAD TO SAY THAT THE DEAR LORD SUPPLIES ALL THE NEED OF THE MISSION IN ANSWER TO THE PRAYER OF FAITH OF THESE DEAR CONSECRATED SOULS. THREE MEALS ARE Furnished EACH DAY, BUT IT IS A FREQUENT OCCURRENCE THAT SOME WORKER IS ABSENT FROM THE TABLE WHO SPENDS THAT TIME IN WASTING UPON GOD IN SECRET DEVOTION, WITH THE BURDEN OF THE WORK UPON HIS OR HER HEART AND THE Fulfillment OF ISA. 56:31 IS REALIZED.

WE FEEL JUSTIFIED IN ASKING YOU DEAR READERS WHETHER YOU ARE IN SYMPATHY WITH THESE DEAR CONSECRATED WORKERS AND THE WORK THERE IS TO DO IN THIS GREAT CITY, AND DO YOU HAVE ENOUGH OF THE BURDEN ON YOUR HEART TO SPARE ANY TIME WITH THE LORD IN INTERCEDING IN THEIR BEHALF AND FOR THE WORK AND SHOULD THE LORD LAY ANYTHING MORE UPON YOUR HEART THAN TO PRAY FOR THE WORK AND WORKERS, WILL YOU OBEY AND HAVE DONE WHAT YOU COULD, SHARE WITH THEM IN THE GLORY THAT SHALL FOLLOW, WHEN THE MASTER COMES AND WILL SAY, "WELL DONE!"

THOSE WHO ARE ACQUAINTED WITH CITY MISSION WORK KNOW THAT MANY MORE PEOPLE MIGHT ATTEND THE MEETING THAN OFTEN DO, WERE THEY HUNGRY FOR THE WORD OF GOD AND THE WAY OF LIFE EVERLASTING. WE ARE GLAD TO SAY, HOWEVER, TO THE GLORY OF GOD THAT WHILE THE ATTENDANCE WAS NOT SO LARGE THE ALL AS WE WOULD LOVE TO HAVE SEEN IT, THE SPIRIT OF GOD WAS MANIFEST IN BRINGING CONVICTION ON MANY HEARTS. WE GIVE GLORY TO GOD BY SAYING, THE LARGEST ATTENDANCE OF ANY DAY, THUS FAR WAS ON LORD'S DAY EVENING MARCH
Others were deeply convicted and we souls out for special prayers for salvation. and united prayers, in bringing four especially interested and thus be a means such as young men and maidens, more adapted and qualified as a teacher of cial meeting for the children, conducted at God and souls.

Every Thursday evening there is a special meeting for the children, conducted at this time by Bro. G. C. Cress who is well known and respected for his kindheartedness and efficiency in doing field work. He is a true man of God and it is a pleasure to give him our hearty welcome.

For the EVANGELICAL VISITOR.

MEETINGS AT WAINFLEET, ONT.

By REQUEST of the Brethren at Wainfleet, Bro. Noah Zook and wife came here with the burden of souls upon them. We began a series of meetings on January 26th and continued until Feb. 16th. For some time the weather was unfavorable on account of snow, storms and drifted roads, but when there was no other way, the men would shovel the way through, and we would get there, and the meetings went on and the attendance was fair and interest good.

The afternoon prayermeetings were especially good and interesting. We are glad that God has some men in the field who are not hirelings, but real shepherds who care for the sheep. Bro. Zook did not shun to preach a full gospel, and the meetings went on and the attendance was fair and interest good.

And though I thought I wanted to be a Christian, and often tried to come to Him, yet not being as earnest as I should have been I did not get any farther. So this winter, while the revival meetings were going on I made a fresh start, prayed earnestly and sought Him with all my heart, but couldn't find peace for awhile whereupon I got so anxious that I asked the Lord what was the matter, after which I was so blessed I could scarcely wait till I could tell my wife of the change in my heart. Praise the Lord for a full and free salvation. May I ever be thankful to Jesus. Always taking liberty with the Christian. But, I thank the Lord with all my heart, that He did not leave me there. He never let me rest in that way, often striving with me to come to Him.

In Russia soll ten sich sechs Millionen Juden befinden. Unter denselben findet das Evangelium von Christo immer mehr Beifall. Ein Prediger in Russland sagte dass kurzlich zwei junge Juden zu ihm kamen, und ihm erzählt, welche schweren Kampf mehrere ihrer Freunden hatten, welche Christum als den Messias anerkennen wollten. Vor zwei Jahren besuchten sie eine Bibellesung desselben Predigers, aber auf einmal blieben sie weg. Als sie wieder kamen waren sie zu Christo bekommere. Ihre Erzah-

For the EVANGELICAL VISITOR.

For the Evangelical Visitor.

TESTIMONY OF RESTORATION.

Let the Lord Jesus have the key to every closet, every cupboard, every room of the heart, and true happiness will follow.—Sol.
The above hymn was composed by Andrew Henry of Palmyra, Pa., many years ago. It is selected by Henry Balsbaugh of Harrisburg, Pa.

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