EVANGELICAL VISITOR.

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

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

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As far as we can reach and influence boys we would urge them to let the cigarette alone. The evidence of its hurtfulness is beyond doubt. The latest that we have seen is the report of how Dr. Fisk of the academy of Northwestern University, Chicago, got rid of it. There are 300 boys in this school of whom many were cigarette smokers. Dr. Fisk studied the cigarette question. He found that athletes in training are barred from cigarettes. He discovered that of the seventy-five pupils having the highest standing in his school, but two smoked cigarettes. Of the young fellows who were wholly or partially failures, 67 per cent used cigarettes. The result of this investigation was that Dr. Fisk gave the 300 boys a heart-to-heart talk, told them that among educators there is no division of opinion, as to the injurious effects, both mental and physical, of cigarettes on young men who have not reached maturity. He asked them to stop smoking or leave the school, truitions to be returned to such as were not satisfied to abide by the new rules.” None of the boys, and this is to their credit, left the school, which is now effectively purged of this evil. We think no man claiming to be a Christian should have any connection with the tobacco evil. May all realize that the boys are seeking to imitate the men in order to be and look manly, and may none be a stumbling-block to those who are following us.

The last D. L. Moody’s last resting place is on a round hill “known as Round Top, on which for years the twilight meetings have been held during the sessions of the different summer conferences.” It was by his request that here his body should be laid away to await the resurrection. During his busy and eventful life he was enabled to establish schools at Northfield, Mount Hermon, and Chicago, which schools promise to be his most enduring monuments. The school at Mount Hermon, four miles across the Connecticut from Northfield is for young men and has completed its twenty-first year. This school “aims to give an all-round education and training to fit men for usefulness in life.” It “takes young men who cannot get an education elsewhere. It takes them without reference to age, except that they must be over sixteen, and without reference to knowledge of books. Its studies begin with elementary grades and take a man high enough to enter college. Many of its graduates have led their classes in college, and, what is better, have stood as leaders of many character in the Christian work of the colleges.” The larger number of these many students have not gone to college, but are out in the world exerting a marked influence for righteousness. The student at the school is charged $54 for each term of sixteen weeks, but this he must furnish. When his money is gone he stops school and goes to work and earns more. There are three terms of sixteen weeks each during the year, and “the course is so arranged that the student can drop out for one or more terms and come back and take up his studies where he left them.” The summer term, May 1 to August 15, “has proved to be one of the best terms of the year for the students.” The Bible is given a prominent place in these schools, but is especially emphasized during the summer term. Eminent Bible scholars such as G. Campbell Morgan, F. B. Meyer, A. T. Pierson and others are engaged as teachers for the coming summer term. Provisions are made in the summer term for young men who see no way of obtaining a fuller education to spend any period, from two weeks up, in special study of the Bible and other branches.

The importance of the resurrection of Christ cannot be overestimated. The whole Christian system stands or falls with this doctrine. Remove this keystone and the whole structure falls into ruins. Nor can faith in His resurrection be overestimated. It gives us a living Savior to sympathize, to help and to love. If He is not risen from the dead, “our faith is vain.”

—Sel.
The Last Command.

(Tune, "Hold the Fort")

When the Savior had arisen
From the silent grave;
Then He to His loved disciples,
This commandment gave.

Chorus.
Go ye therefore teach the nations,
Of the risen Son;
Tell them of the great redemption
Sent to every one.

Tell them of the night of sorrow
In Gethsemane;
Show to them the weary foot prints
Up to Calvary.

Go and tell them how I loved them,
Even on the tree;
How I thought of them with pity,
In death's agony.

Now to us this message cometh
From the sinners' Friend;
With the promise, I am with you
Even to the end.

Matthew Pearson Smith.

For the Evangelical Visitor.

Feet Washing.

The "mandatum," or the "new commandment" of John 13:34, but more particularly the precept given by the Savior to the disciples in the same chapter "to wash one another's feet" has been ignored, and neglected by the majority of modern Christendom.

That "feet-washing" which the Savior instituted, is an ordinance intended to be perpetuated by His followers until the end of time, is beyond successful contradiction, although there are plenty who try to make it appear as though it was not intended to be observed as an ordinance after our Lord's exit, and that it was only a custom prevalent in ancient times, observed by the patriarchs and others as an act of hospitality. When we, however, examine the Scriptures, in regard to our Lord's meaning as to its continuance, we are convinced in the affirmative. We are further strengthened in our view as to the Lord's intention of the continuation of the observance of "feet-washing" by His followers, by our researches in early church history.

In these we find "that the practice by prelates and others of literally and formally carrying out this injunction in a public manner on a given day had long been established both in the East and in the West." An indication of it may be discerned as early as the fourth century, in a custom current in Spain, northern Italy, and elsewhere of washing the feet of the catechumens towards the end of penitent before their baptism. We also find that in central England the churches, together with their books and everything else belonging to them, were destroyed by heathen invaders at the close of the 5th century, but that the Celtic church in the remote parts of England, as well as in the neighboring kingdoms of Scotland and Ireland, retained its liturgical independence for many centuries afterward. In this Celtic liturgy we find the presence of the Gallican ceremonial of Pedilavium or "Washing of Feet," in the earliest Irish baptismal office. Further, we notice that the "pedilavium" or ceremony of washing the feet of twelve beggars on a set day, has now for centuries been observed by the prelates of the church of Rome, including the pope himself, according to a ritual minutely prescribed in the Missal. It is also practised by the Austrian Emperor, the king of Bavaria and other European sovereigns in the Latin obedience, as well as by the Emperor of Russia and others at the head of the Greek church. In England it was continued by the sovereign even after the reformation; the last recorded instance of its full performance is in the case of James II; but a distribution of royal alms, consisting of money and clothing is still continued.

The above proves to us that those notable persons who lived at different periods of time, namely, the Gallican Christians, the prelates and dignitaries of the Roman Church, together with the European functionaries believed that the ordinance of "feet-washing" which the Savior instituted before His departure, was intended to be observed by all His followers. Why it is that this humble, yet positive command, is ignored and neglected in this our day, by the majority of Christendom, can only be explained by the fact that man has in all ages, and at all times shown a drifting from, and a neglecting tendency towards the ordinances of God.

Further, as we examine the views of some modern writers upon this subject, we find that they all agree upon this, that the Savior did wash His disciples feet, but that He only did it to teach them humility, because there had recently crept up jealousies about precedence among them. But, a certain eminent writer admits that the "parable of action, in which the Lord, by washing the feet of His disciples, teaches them not only humility, but that two classes of heretics seem aimed at in this parable—those who reject the washing of Jesus, to whom Jesus replies, 'If I wash thee not, thou hast no part with Me,' and those who laid stress on repeated baptisms or purifications, 'He that is (wholly) washed needeth not save to wash his feet.'"

The words of the latter writer may appear as pretty strong language to some, when he says, "that two classes of heretics seem aimed at in this parable." But when we examine closely into the meaning of the word, "heretic" we find that it refers to a person who teaches different from that which is regarded as the true faith, no matter how great or how insignificant the deviation may appear to be. The one who adds, or the one who takes away from the doctrine of Christ, it matters not how noticeable, or how slight the diversion, and teaches men so, teaches heretical doctrine.

The objections which are generally brought forward against foot-washing, by the non-observists of this ordinance are various. Some tell us that it is only as you believe, whilst others say that feet-washing is an ancient custom, an act of hospitality, and therefore not necessary for us to observe. Thus, we see, how the precious teachings of Christ are set aside by thousands in this our day. The former view favors modern skepticism, whereas the latter view of feet-washing as an ancient custom, if compared with the ordinance which the Savior instituted, shows a vast difference. In the former we see that water was given unto the guests, at the time they entered under the roof of their
host, and they then washed their own feet. This is plainly to be seen from the following passages of Scripture, which we here give for the perusal of our readers. Gen. 18:4; Gen. 19:2; Gen. 24:32; Gen. 43:24; Jude, 19,21. But, that the ordinance of feet-washing which the Savior instituted was not observed as an act of hospitality, is evident from this that they had previously entered the house, without having washed their feet, and were seated around the table when the Savior arose to wash the disciples' feet. Then too, that this feet-washing was different from the feet-washing which was prevalent in Judea, is noticeable from the refusal of Peter, because, no doubt, Peter as well as all the rest, was well acquainted with the prevailing mode in that country. And when the Savior whom they believed to be the Messiah, and who they expected, was about to establish His kingdom over Israel, approached Peter with the purpose of washing his feet, Peter looking at his unworthiness, and thinking it strange that so lofty and dignified a personage as the Savior, should stoop down to wash his feet, refused. But when the Savior re-monstrated, by telling him the consequences of his refusal, Peter, rather than to be deprived of having part with the Savior, immediately consented, not only to have his feet washed, but also his hands and his head. Upon which the Savior remarked, "He that is washed needeth not save to wash his feet, but is clean every whit," etc.—John 13:10. Which is equivalent of saying, he that is born again, or has formerly had his sins washed away by the blood of the Lamb, and has been baptized according to the commission, needeth not any more such a thorough washing, but only a partial washing in remembrance of his frailty, and waywardness from time to time. Because, although some do not want to admit the fact, even after we have had our sins forgiven, and have been initiated into the visible church of God by baptism, we all are liable to, or in other words, all do more or less, go astray. Consequently, we will have to come again to the Lord and ask Him to forgive us our sins, or wrong doings, whether in word, deed or thought, which we have committed after our first acceptance with Him, but need not have our previous forgiven sins re-forgiven, neither need we be re-baptised.

Again, the parable of action, in which the Savior, by washing the feet of His disciples, teaches love and humility of heart unto all the children of God, is said by some to be only an esoteric doctrine, i.e., taught only to a select number, and not to a general body of believers, and therefore, not obligatory to the church in general. But when we examine the Word of God, we are otherwise convinced. If the words, "Ye also ought to wash one another's feet," refer only to the disciples, and not unto the children of God, then the words, "Go ye therefore, and teach all nations," etc., likewise only refer unto the disciples, and the children of God in general are free from its binding obligations. Then, too, the holy sacrament or communion is also only an esoteric doctrine, because it, as well as the commission, was only given, or instituted in the presence of the disciples. Thus we see if we want to say that "feet-washing" is only an esoteric doctrine, on account of its being given only to a select number, then we are duty bound for the sake of consistency to class the commission and the communion into the same category, because either of them were only given, or instituted in the presence of a select number, as well as the former. But if the commission and communion were intended by the Savior to be obligatory unto the church in general until the end of time, which we firmly believe, then "feet-washing" is also a church ordinance which ought indeed to be observed by every true Christian.

As to a command of perpetuating feet-washing, as a church ordinance, by the children of God until the end of time, we gather it from the Savior's own words, John 13th chapter, which are very explicit. After the Savior had washed the disciples' feet, "and had taken His garments and was set down again, He said unto them, know ye what I have done unto you? Ye call me Master and Lord: and ye say well; for so I am. If I then your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you. Verily, verily I say unto you, the servant is not greater than his lord neither is he that is sent greater than he that sent him." Here we see that the Lord questioned His disciples concerning their knowledge of what He had now done to them. Then putting them in remembrance of their admittance of Him being their Lord and Master, which He acknowledged to be true, whereupon He told them if He then as their Lord and Master had washed their feet, they also ought to, or "shall," as the German has it, wash one another's feet. Which is certainly a positive command, for it is as much as to say, that if I, indeed, am your Lord and Master, Who am so much greater and mightier than you, then My word and example ought not by any means be questioned, but readily obeyed without quibblings or gain-sayings.

Again that the words, "Ye also ought to wash one another's feet" do not only refer to the disciples, but that they include all the children of God, and they are therefore under obligation to observe feet-washing as an ordinance, is further noticeable from the words of the Savior which He said unto His disciples, at the time He instituted this rite, that He had given them an "example" and that they should do as He had done to them. It appears to us that it is not necessary to enlarge on this, for every person knows that an "example" is something to pattern after, a sample or specimen; a rule in morals or manners, worthy to be imitated, etc. Notwithstanding, that the word "example" is so plain and easily to be understood, that all ought to be able to grasp its meaning, yet we see there are plenty who seem to claim to understand, or try to make it appear, as though it means that it is not necessary for the children of God to wash one another's feet. But our readers, no doubt, will have noticed, as we have
shown above, that the fathers of the primitive church, with others believed that feet-washing was intended by the Saviour to be observed by the children of God, for they certainly showed it by their action, and let us remember that the Saviour says, “if ye know these things happy are ye if you do them.”

The ordinance of feet-washing, like the ordinance of baptism, is an external sign of an inward grace. For as baptism is only an external sign of an inward blessing of the gift of the Holy Ghost, so feet-washing is an indication of having had our offenses which we may have committed against God or man, since our first acceptance with God, forgiven or washed and wiped away.

Feet-washing also teaches us true humility, and that we are to “esteem others better than ourselves.” The mother of Zebedee’s children, with her sons, had previous to the entering of Jesus with His disciples into Jerusalem come to Him asking Him to grant that these her two sons might sit, the one on the right hand, and the other on the left hand in His kingdom. Whereupon the Savior said, “Ye know not what ye ask,” etc., and assured them that it should be given unto those for whom it was prepared of His Father. When the ten heard it, they were moved with indignation against the two brethren. But Jesus told them “that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be chief among you, let him be your servant,” etc. This is exactly what feet washing symbolizes. It teaches us that there should be no difference among the children of God. All are alike in Christ, whether officials or laity, whether young or old, rich or poor, we are to serve one another in love, and that “with a pure heart fervently.” Love is, therefore, the only true criterion whereby we can tell who is a true child of God or who is not, because the Saviour says, “by this shall all men know that ye are my disciples, if ye have love one to another.”—John 13:35. And truly by washing our brother’s feet we show that we love him in reality, for it is as much as to say, if our brother has trespassed against us we go, prompted out of love, to him, and show him his fault between him and ourselves alone, in a spirit of wisdom and meekness, and if he hears us or con-fesses his fault, we frankly forgive him and remember it against him no more forever. CHARLES BAKER.

For the Evangelical Visitor.

WHAT SHALL BE THY REWARD.

WHAT shall it profit a man if he shall gain the whole world, and lose his own soul.”—Mark. 8:36. “Or what shall a man give in exchange for his soul.” Verse 37.

Naturally speaking, man is inclined to seek those things which will help him in life. Some for lands, some for education, some inventions, and others, well the world owes me a living, and it matters little whether I work or remain idle.

Anything honorable is praise-worthy but any occupation which is not a blessing, is not worthy of praise, and much less of being engaged therein. The tobacco-raiser, seller, and user, who profess Christ, are surely in a questionable position.

We are commanded to labor with our hands, so that we will not want ourselves, and can give to others. “It is more blessed to give than to receive.” “The poor ye have always but ye have not always.” God would have us know by our text, that more is required than this world’s gain. If this life was all of our existence, then matters would be different. There is a hereafter, both for saint and sinner, or if God has not been truthful in His Word. Never have I heard of one who professes Christ, deny that there was a heaven, or place of enjoyment, for the righteous, but some of those same individuals, will say there is no place of everlasting punishment. My dear reader, if heaven is everlasting, why should hell not be everlasting? Such teaching is misleading. Let none be deceived.

They claim that the unrighteous will be punished for a short time, when God in some way (I don’t know how) will give them another chance of accepting Him, and of course all, since having tasted of punishment would gladly accept of Jesus. Yes we all agree with them that all would accept of Christ, but dear unsaved one, God’s Word gives us no chance of redemption, after death. Should we accept such teaching, where would we be, if no opportunity was given beyond the grave, Sad, sad would be our condition.

If the wicked are to be punished only for a short time, what will we think of the last words of those when dying, who had no hope in Christ. “I’ve missed it, I’ve missed it,” “Too late, too late,” “I’ve been disobedient and rebellious, and hell will be my portion.” “All my wealth, jewels, and honor for a few moments of time.” “Smoke is hot, but never as hot as feel it now.” What awful expressions! What heart-aching remembrances! Would they be concerned very much, if they did not realize their doom to be eternal? Do you suppose the rich man would have been concerned about his five brethren, if he expected to be in torment for a short time? What saith the Scriptures? They will stand, while man’s ideas and plans which are not based on the same, must crumble.

“And he shall set the sheep on his right hand, but the goats on his left.”—Matt. 25:33. Verse 34, “Then shall he say to those on his right hand, come ye blessed of my Father.”—Luke 16:22,23,24,26, “And it came to pass that the beggar died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in
this flame. Between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence.”

Second Thess. 1:7,8,9. “And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of the Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Rev. 14:9,10,11. “And third angel followed them saying, with a loud voice, if any man worship the beast and his image and receive his mark in his forehead or on his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascended up forever and ever; and they have no rest, who worship the beast and his image, and whosoever receiveth the mark of his name.”

Are not these references enough to convince us of an everlasting punishment? Would Jesus have spoken of losing one’s soul if that soul would not be lost forever? Can we conceive of one soul being worth more than the whole world, if Jesus expected to redeem it beyond death? Oh that the desire to live for Christ might arise from every sinful heart. If you live in your sins, die unsaved, and God has a way of redeeming you beyond the grave, we will not object, but according to the gospel there is no hope.

Ponder over these expressions, Gal. 6:7,8. “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of his flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.”

Psa. 6:5, “For in death there is no remembrance of thee; in the grave who shall give thee thanks?”

Psa. 30:9, “What profit is there in my blood when I go down to the pit? Shall it declare thy truth?”

Psa. 88:11,12, “Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?”

Ecc. 9:10, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.”

Isa. 38:18, “For the grave cannot praise thee; death cannot celebrate thee; they that go down to the pit cannot hope for thy truth.”

Is it reasonable that we should rest on such a shallow hope, that we can be saved beyond the grave? On the other hand should we not be safe, and come in God’s way? He says: “Seek ye the Lord while he may be found, call ye upon him while he is near.”

“Today if ye hear his voice harden not your hearts.”

“Come unto me all ye that labor and are heavy laden, and I will give you rest.”

“He that cometh unto me, I will in no wise cast out.”

“Come for all things are now ready.” (Not beyond the grave.)

“The Lord is not willing that any should perish, but that all should come to repentance.”

“My Spirit will not always strive with man, and they that seek me early shall find me.”

Can you give anything in exchange for your soul? “For we brought nothing into this world and it is certain we can carry nothing out.” “The earth is the Lord’s and the fullness thereof.”

“Choose ye this day whom ye will serve.”

May all who are unsaved, ponder their condition without a ray of hope beyond the grave, and decide with one of old, “As for me and my house we will serve the Lord.”

J. EMERY BOWERS.

Hope, Kan.

Humility, the fairest and loveliest flower that grew in Paradise, and the first that died, has rarely flourished since on mortal soil. It is so frail and so delicate a thing that it is gone if it but look upon itself, and they who venture to show it, prove by that single thought they have it not.—Sel.

For the Evangelical Visitor.

IS IT WRONG TO RAISE TOBACCO?

FIRST to settle this question, let us look into the Word of God. In Matt. 7:16-20, we read: “Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them.”

Then we have but to look around upon the world to-day, and ask ourselves this question, is the world made better or worse by the raising of tobacco? If our hearts are honest, and really desirous of knowing the truth, one glance outward will readily bring back the answer. Go to the city. Stand at a street corner some morning and observe as the throngs of laboring men are hurrying to their work. We believe it safe to say that at least fifty per cent of them will be seen to be smoking. Or, perchance, stand near the entrance of a large factory at the time the working hands are leaving for the night. See those little lads, the half grown boys, young men and old men, the majority of them leaving a cloud of smoke behind them.

Let us look into every little grocery store and every drug store. Almost without fail we find pounds upon pounds of tobacco put up in various forms. What is it for? To meet the demands of the awful craving appetite of those who have become or are becoming slaves to the filthy weed—some mother’s boys, dulling their minds, wasting their vitality, blighting their lives, mar­ring forever that temple which God intended to be a fit temple for the indwelling of the Holy Ghost, and many filling untimely graves.

Many a father is spending that pittance, which should buy bread and clothes for his children for the poison of nicotine. Many an aged man who began the use of it in the prime of life has spent enough to have a good home in his old age, or to give some
one else a home, or, better than all, to give for the spread of the Gospel in this and every land. See him though. What a picture! Old, gray, bent, but the filthy poisonous juice running from the corners of his mouth, or smoking an old, strong pipe, and he himself so offensive that one can scarcely bear his presence. To prove that the poison has permeated his system, just take a drop of the perspiration on his brow drop it on a hot stove,—'twill smell like tobacco. Think of it! Corruption oozing out at every pore. Does he appear to you to be a fit subject for heaven? Nay! Had he lived surely the evil world of necessity would appear to you to be a fit subject for drink. A blessing of God would never bring poverty to the millions of homes, cruel curses and blows, turn little children into the street barefooted, wreck lives, place thousands behind prison bars, lead them to the gallows, to a drunkard's grave and a drunkard's hell, and all the unutterable woes of intemperance that are stalking abroad in this and other lands.

Oh, beloved! Be it known to you that those who meet the demands of the tobacco traffic, in a very great measure, are on equal grounds with the distiller of liquors and the saloon keeper. Uncle s you repent, precious souls will be required at your hands. A true follower of Jesus Christ cannot not knowingly help to promote the cause of sin and satan, and the call from God to you today is: "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:17, 18. "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."—Psalm 24:3, 4.

"It brings me in more money than anything else on my farm. I was a slave to the use of it myself, but God showed me it was sinful, and delivered me from it, and I would like to speak against its use, but as long as I raise it I have not the power. I think if God would show me I should give up raising it, I would, but it has not been made plain to me. It seems to me if it brings in so much more money than other farm produce, and I always get the best crop of other grain off a field that was used for tobacco raising the previous year, surely God's blessing must be upon it."

Ah, beloved, "the love of money is the root of all evil," and would God that all could see that if it is the money that is in the question, and for that reason, in the face of the awful evils of tobacco, they raise it, there is yet in their hearts the "root of all evil," and surely from such a heart cannot proceed "holiness unto the Lord," or "love out of a pure heart," as God commands His children.

Let us look at the argument: God's blessing must be on it because it brings you in more money. Why then could not the distiller of liquors and saloon-keepers bring in the same argument? Nothing brings in more money to the United States Government than the liquor traffic, and yet does that prove it blessed of God? Nay, it is because of the awful demand for drink. A blessing of God would never bring poverty to the millions of homes, cruel curses and blows, turn little children into the street barefooted, wreck lives, place thousands behind prison bars, lead them to the gallow, to a drunkard's grave and a drunkard's hell, and all the unutterable woes of intemperance that are stalking abroad in this and other lands.

Real estate is like gold. Gold is always the same, inside and outside, in substance and appearance. An honest and good heart will always produce a clean life, inside and outside. His form of prayer will be filled with the spirit of prayer.

How sad to hear angel-like ministers teach believers to put away their humble, despised appearance. Yet God has chosen the foolish things of the world to confound the wise. God is satisfied with us wearing that which is neat and clean, and truly we should be satisfied. And as the sinner will never get to heaven if he continue in eye-pleasures (1 John 2:17), is it safe then to be like them? If we do not wish to land where they surely will land, is it not the best to get off the border-line, and separate ourselves and touch not the unclean thing?

A well-wish for all.

C. HALDEMAN.

Hamlin, Kan.
EASTER LESSONS.

Across my selfish, useless life,
As clouds across a Winter's sky,
There drifts the gloom of passion's strife,
As unto self and sin I die.
Yet crucified with Christ I rise,
To life enriched with love's surprise.
For talents that I had not known,
Like seed concealed in snow-clad earth,
With Spring to fruit and flowers grown.
Come forth to new and wondrous birth;
For crucified with Christ I rise,
To life beneath love's Summer skies.
And places come where I can lift
My struggling self and humankind,
As sunshine through the storm-cloud's rift
Will always waiting flowers find;
For crucified with Christ I rise,
To see the world through Jesus' eyes.
Thus one with God through Christ my Lord,
My life a song of praise shall be;
No jarring note, no broken chord,
Can mar or mar the melody.
For crucified with Christ I rise,
To life with Him that never dies.

—John E. Hurlbut.
to think wisely and deeply, and train their minds in thought channels befitting the high, holy cause they espouse. They ought never accept a statement as final truth, given by guess, simply because it strikes their fancies, or stirs their emotions, or emanates from one in whom they have great confidence. It is ever well to remember the injunctions of Paul, not to think more highly of ourselves than we ought to think, or to "think anything as of ourselves" (2 Cor. 3:5), for "let no man glory in men" (1 Cor. 3:22), but bringing into captivity "every thought into the obedience of Christ" (2 Cor. 10:5), we come to have "the word of God," which "is a discerner of the thoughts and intents of the heart" (Heb. 5:12), as a basis for right thinking, and thus have verified in our experience the first part of Prov. 12:5. Hence, having the mind of Christ (Phil. 2:5-8), as the true basis, we come to know the blessedness of Ps. 25:9: "The meek will He guide in judgment and teach His way." Thus, reasoning from induction—from what we know to that we may know—the Light will dawn upon us by continued research. Let us remember, however, that in interpreting Scripture we should never jump at conclusions, but "rightly dividing the word of Truth" avoid the danger of making shipwreck of faith by wresting improperly—learned truths to our own destruction. These possibilities of danger call for our best and serious thoughts, hence, our time and attention as a preparation for maturity of the same.

And so this brings me to my text: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK on these things.

Unfortunately our thinking is often largely in contrary channels to the command herein given. Our reading, secular and religious, sad to relate, is so much tinted with fiction—things not true, creatures of the imagination, often poisonous. And with what avidity the worldly, varacious mind grasps these. The solemn truths of eternity, or existing facts around, are relegated to the rear, and the first place, if not the whole mind, given to think on winde-thoughts. Truth being a stranger and outcast does not enter. This makes them dishonest to themselves, their neighbors, their God—they rob themselves, of precious treasure and happiness, their neighbors of influence and helpfulness, and Jehovah of due devotion and reverence. They are not just because dishonest, and habituating themselves to dishonesty warp their judgments and decisions, thereby endangering their own and others interests. They cannot certainly be pure void of collateral virtues; for as their thoughts and education are, so is their character.

"Unto the pure all things are pure." This means the source of actions—THOUGHTS. "But unto them that are defiled and unbelieving, there is nothing pure; but even their mind and conscience is defiled"—Tit. 1:15. Loveliness they cannot possess, for that only proceeds from a lovely mind filled with the preceding virtues—truth, honesty, justice, purity. Gaudy, apparel, fine mansions, rich delicacies, paint, powder and all that mammon affords, do not make one lovely. To some it has the appearance: but it is only appearance, not reality. "Beauty is only skin deep" and so often does not penetrate beyond the "fig-leaf" covering.

Lastly, as to "things of good report," Living in an atmosphere, whose element is not in the virtues above depicted, a report of such condition is not good, and will not elevate nor enrich the soul with high, holy, grand themes—the same an adulterous generation cannot bequeath.

The world today, with some noble exceptions, indicates in its business, pleasures and pursuits of mental activity, an ominous drift, a tendency appalling to the mind (as Emerson puts it), who has "bitched its wagon to a star"—indicative indeed of the "last time"—1 John 2:18. What is without "virtue" is without "praise." Hence, we are enjoined by the contrary admonition, given in the text, not to think on the negations. For as in the physical so in the mental and moral world, two things cannot occupy the same place at the same time. The stronger inevitably crowds out the weaker—every time.

So the apostle wants us to think on things true, then we become by cultivation and habit truthful and grow therein. Of course we must have the foundation, which none other can lay than is laid, "Christ in us the hope of glory." We are to think on things honest, and in every relation of life, so far as within our power, we become honest; on just things and we become the embodiment of justice; on pure things and our lives become transmuted into purity. For no one can sin outside of thought; and if our minds are pure, our bodies being subject thereto will harmonize. Then our actions and words in every sphere and evocation of life, in every faculty, will become rightly adjusted, and the whole man tempered and moderated in harmony with the law of his being. This comprehends the physical, mental and spiritual labors recreation, eating, drinking, etc. So far as our individual experiences are concerned truths are never ready-made for us. It requires mastication, digestion and assimilation of Truth itself within us for our personal benefit—just as in the physical, blood cannot be poured into our body for its life, but must be created within it, so in the spiritual realm we must eat Truth and digest it inwardly.

If in this proper relation, as designed we should be, we cannot otherwise than transmit to our progeny, that which our natures embody. How this all-absorbing truth comprehends a holy fatherhood and motherhood, a blessed fulfillment of the last clause of 1 Cor. 7:14. So in like manner will we possess loveliness—uprightness, integrity of character, devotion and fellowship with God and peace with our fellowmen. Our time, our talents, our duties harmonize into systematic action and though amid conflict we approach more and more the ideal relationship so blessedly set forth to the Christian. How much we have to learn and how needful to regard the injunction: "See then that ye,
walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil” (Eph. 5:15,16); having our affections set on heavenly things and our conversation in heaven.

These are the things of good report which contain virtue and praise, and eliminate from our thoughts gossip, complaint and fault-finding with our neighbor’s weaknesses, and conceit of our own wisdom and virtues.

Brethren, are we truly dedicated and sanctified to this holy life work? In proportion as we are, we manifest the virtues herein depicted. And the more we grow in these graces, and “walk in the Light as He is in the Light.” (1 John 1-9), the more we are humbled by our failures, yet more cheered by His strength, presence and promises: for Jesus said “all power is given unto Me,” and “Lo I am with you always,” and “I will never leave thee nor forsake thee.”—Matt. 28:18-20.

May we ever regard the injunction of Paul: “Examine yourselves, whether ye be in the faith; prove your own selves; know ye not your own selves, how that Jesus Christ is in you.”—2 Cor. 13:5. Thus proving what is the good, acceptable and perfect will of God (Rom. 12:2) we will be qualified to “prove all things and hold fast to that which is good” (1 Thess. 5:21), and be incited to breathe the prayer of the Psalmist: “Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.”—Psa. 139:23,24.

But we must have that other olive branch, peace with man. Now it is very easy to get up a quarrel. There are gunpowderly Christians all around us, and one match of provocation will set them off. It is easy enough to get a quarrel but my brother, do you not think you had better have your horns sawed off? Had not you better make an apology? Had not you better submit to a little humiliation?—Talmage.

A man can never move the world who lets the world move him.—Sel.

For The Evangelical Visitor.

EXPERIENCE AND TESTIMONY.

As I have started out to obey God, whatever the cost may be, my engaging in writing for the Visitor is because of the impression that I should do so. Where He leads I will follow.

I started to serve the Lord when I was but 13 years old. I found peace with God, and made peace with man in making right my wrongs. A few weeks later I was received into the Church and baptized. I was happy in the Lord. But as time rolled on, and not fully obeying God, I got into darkness. Thus I wandered away from God and neglected to read and pray as I ought to have done, and as I had done before. But, praise the Lord, He has found me again, and was merciful to me and again forgave me, and gave me the peace I first had.

I mean, by the grace of God, to go “all the way” with Him, and do His bidding whatever it may be. There is more joy in serving God than we can find in the world. Even if it takes us to heathen lands or brings us severe persecutions God is with us if we put our trust in Him. He has said, even if we make our bed in hell, lo, He is there, and if God has promised anything He never fails us, bless His name.

I do praise God for the holy way; the way that is clean from sin. He has said, “Be ye holy for I am holy.” He takes away the corruption of the heart and the disobedient spirit if our heart is contrite and we are willing to be anything or nothing for Him. He says, if we are faithful unto death we shall obtain the crown of life. The more we trust Him and expect Him to do for us, and the more we launch out in this ocean divine the more He blesses us and is pleased with us. He will do more than we are able to ask or think.

O, how we should praise Him for putting us into a Bible land where we have the knowledge of Him. Let us use our talents to His glory, as He would have us do. Even in our land people are sitting in darkness. They would be glad to have light as we have. Let us be earnestly engaged in our Master’s work. Life is short and the Lord’s work requires haste. If He has a work for us to do let us do it with willingness; let us not be slothful in the Lord’s business. He has said, “Go ye into all the world and preach the Gospel to every creature,” and, “Lo, I am with you always even unto the end of the world.”

Brother or Sister, let none hear you idly saying, there is nothing I can do, for the wheat is ripe to harvest and the laborers are few. Whom shall the Lord send to gather in His jewels? Can we say, Lord, here am I, send me? And when our time comes, be ready to leave all and gladly go to do His work, laying our lives at His feet, only to be used for His glory. “Tis so sweet to trust in Jesus, just to take Him at His word, just to know thus saith the Lord.”

Jesus saves me and heals my body. Bless His Name.

Your Sister in the Lord.

Cora Alvise.

For The Evangelical Visitor.

TESTIMONY.

“Rejoice in the Lord always, and again I say rejoice.”

This joy of the soul is only found in God. Joy is the experience in the soul when we are born into the kingdom of God. It is the gift of the new life in the soul, and this gift of joy in my soul has been my main-stay and support under the most trying circumstances of life. What are these light afflictions? I rejoice because I was in early life brought in touch with the spiritual life which brings joy to the soul, such as the world cannot give. Still I thought there was something higher to be obtained in this spiritual life than I had myself experienced. I read a great deal about holy living and full consecration, and had an earnest desire to come into full possession of it. This seemed the burden of my life for a number of years. The evil one strived with me as with Job, and God permitted him to take almost everything I had from me. I had to surrender all to God, spirit, soul, and body, wife,
The Brethren in Christ at the Chicago Mission were a great help to children, home, time, talent, reputation, honor, knowledge, and learning, and take Christ for my all. He is my wisdom, righteousness, sanctification and redemption.—1 Cor. 1:30.

The Brethren in Christ at the Chicago Mission were a great help and comfort to me. I was kept from sinking. Oh how they prayed for me and, praise the Lord, the victory came, and we all rejoiced that Jesus set the captive free; O praise Him from whom all blessings flow. This Mission is a good hospital for a sick soul that is ignorant in finding the way to holiness, and is also a good place for the body. May God bless and keep them. They have a nice Sabbath school and God blesses Bro. Brubaker in the work. He is my spiritual father so far as pertains to my surrendering all to Christ. God has baptised me with the Holy Spirit and fire.

Bro. Brubaker in the work. He is a friend and keep them. They have a nice Sabbath school and God blesses Bro. Brubaker in the work. He is my spiritual father so far as pertains to my surrendering all to Christ. God has baptised me with the Holy Spirit and fire.

We have a sure prospect of this glory of which Paul speaks here. It is prepared for us in Christ Jesus. Paul confessed that he was able to describe what he had seen for a short time, and the things he had heard were not lawful for a man to utter.

We are told that “Eye hath not seen, neither hath ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But He hath revealed it unto us by His Spirit.” God’s great love has called us to His eternal glory. We should therefore always live in the glory of the Most High.

When we poor mortals think of the glory that God has in reserve for us, who have deserved nothing but eternal banishment, we feel like saying with the Psalmist, “What is man that thou art mindful of him, and the son of man that thou visitest him.” The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly. We are then confident that our rest shall be glorious. Now if we are called unto His eternal glory by Jesus Christ, we are also called to repentance, to faith, and to holiness; to perseverance, so that we may afterwards attain unto His glory. We are also called to His kingdom for the Lord says, “Fear not little flock; for it is your father’s good pleasure to give you the kingdom.”

Paul speaks of the salvation which is in Christ Jesus, with eternal glory. But we cannot be glorified as long as sin remains in us. We must first be pardoned, renewed, and sanctified. Only then are we fitted to be glorified. In 2 Cor. 4:17 Paul says, “For our light affliction which is but for a moment worketh out for us a far more exceeding and eternal weight of glory.” We are made perfect through suffering.

Is it not the experience of every true child of God, that the pilgrim’s road is rough and thorny? There are many things to discourage the pilgrim on his way to this mansion of glory. His path is beset with many foes, but, thanks be to God, Christ is the Captain of our salvation; He will help to bring us there in safety. Sometimes we wonder that such poor creatures as we shall be like Him. When the Holy Spirit has finished His work in us then there shall be no trace of sin left in us; that which has so long been our worst enemy. Then shall we know even as we are known by God.

Again, we read in the Scripture, that we are soldiers of the cross. If we are found faithful even unto death, we shall then enter into glory. Then we shall obtain the crown of life which fadeth not away. I think sometimes the story of the love of God can never be fully understood. He sought us in the days of our sins and brought us to the cross, renewed us in our spirit and made us His sons and daughters. May we then with an honest heart ask God to help us to lay aside every weight and the sin which doth so easily beset us and run the race with patience that is set before us. For behold the husbandman waiteth for the precious fruit of the earth.

Now, if Christ hath called us to His eternal glory. It behoves us to live in strict obedience to His will, lest by any means we should come short of the glory of God. We realize that we are but pilgrims and strangers here, but we desire a better country, that is an heavenly. May we all attain this glory which God has prepared for His own.

MRS. WILLIAM FISHER.

Maytown, Pa.

We can only give what we have. Happiness, grief, gaiety, sadness, are by nature contagious. Bring your health and strength to the weak and sickly and so you will be of use to them. Give them, not your weakness but your energy—so you will revive and lift them up. Life alone can rekindle life.—Amiel.
HOW TO PRAY FOR MISSIONS.

At the present hour the most urgent need of foreign missions is not so much of men and money, although these are indispensable, but of those instant prayers without the aid of which the most favorable external circumstances remain sterile. Oh, could we be impelled to pray more—not to repeat incessantly the phrase, more or less empty, “O God! bless the heathen and the missionaries,” but to pray like those “violent” who, so to speak, wrestle with God, and to whom it pleases Him to give the victory. Let us humble ourselves, let us confess our failures in this respect, and ask of God to pour upon us the spirit of intercession.

One day, returning from an evangelizing tour, I had the feeling that I had failed completely, and I said so with tears to an old friend who was a praying woman. "It is a little my fault," she instantly replied; "I ought to have prayed much for you." At the beginning of my missionary life I received into my house six little orphans, bereaved in a famine. Some months after their arrival I experienced a great spiritual refreshing, and five of these children were converted. A month later, I had a letter from a blacksmith in Ohio, who said that he had been irresistibly impelled to ask God to restore my soul and to convert those children.

What could not our missionaries accomplish if our people labored in concert with them by fervent prayers.

When you pray thus for us, dear friends, what shall you ask? Oh, ask above all that God would Himself inspire our plan of work and that we may have no will but His. Ask also that we may live in the unity of the Spirit, for the lack of union among the Lord’s workers in non-Christian lands is often the secret cause of their want of success. It is by our union in Christ as members of His body that the world will believe that He was sent of God.

Pray for the health of our missionaries; ask strength of body and refreshment of spirit for those who have been long at the breach. Ask for the young that they may face with courage, and at the same time with prudence, the difficulties of a life absolutely new to them; ask facility in learning the languages in adapting themselves to the climate and the food. Ask especially that Christ may reign over their whole being, for God cannot serve Himself mightily for the conversion of souls except with instruments consecrated to Him without reserve.

Ask God to prepare native evangelists; ask Him that our publications in European or in native languages may advance His kingdom. Could you not, in some sort, adopt a missionary as your own representative in pagan lands, and pray for him and his work as if they were really your own? Could you not take possession of a country, of a district, of a missionary station, and give yourself no rest until God has shed His Spirit upon this object of your best prayers?

An old lady said to me one day, "When you speak at your meetings could you not indicate to us also, old people who love missions, but who, alas! have almost nothing to give, some way of being useful?" Very well, we address ourselves in a special manner to these aged friends who sigh because they have no power to do anything for our work, and we say to them: “To you above all belongs the great and beautiful task of supporting us by your prayers. We will count upon them henceforth and we thank you in advance.”—Selected by Alice Hamilton.

EASTER REFLECTIONS.

Lenten services! Easter celebrations! Sunday evening concerts! The cross a vanishing point! Whither are we drifting? May we not almost hear our Pilgrim and Nonconformist ancestors asking us, What have you to do with “observing days, and months, and times, and years?” Was it not for this that Paul reproved the churches of Galatia, and declared, “I am afraid of you, lest I have bestowed upon you labor in vain?” Are circumstances so changed that we today are in no danger from the thing the apostles feared? Let me say frankly, I think there is danger, and that we need to be very careful lest in our desire to render our public services “ornate” and attractive to the world we lose sight of the great end of social worship altogether. Imagine, if you can, our blessed Lord, or those whom He taught to be “fishers of men” resorting to some of our modern methods of casting the Gospel net! Yet who so anxious as He to save, and to draw all men unto Himself? The worship of the early Christian churches was manifestly marked by extreme simplicity and devoutness, and we shall do well to follow them in this as closely as possible.

Now, having said this much to relieve my conscience, I would not forget that “where the Spirit of the Lord is there is liberty.” And while I can see no evidence in the New Testament of the observance of any Christian fasts or festivals by the early churches, we may so “keep the feast” of Easter as to derive great spiritual profit from its observance. The Lenten season of forty days of religious abstinence, ushered in with a carnival of folly and excess, and followed by a return to a life of frivolity and sin, is a mockery and utterly misrepresents the true Easter, which should be to us all the motive and symbol of a resurrection from the death of sin to a life of righteousness.

The great fact for which Easter stands is the fulfilment of our Lord’s prediction that He would rise again from the dead, and in the present day, when so many critics, both higher and lower, have set themselves to eliminate everything “supernatural” from their Bible, it is of the greatest importance that our children should be well grounded in this, and other fundamental truths of the Gospel. It is said that in Germany it is customary among all classes to greet their friends on Easter morning with the salutation, “The Lord is risen!” to which the reply is made, “He is risen indeed!” No doubt, it is in many cases, little more than a form, but even so, it is a reminder of Him who has triumphed over death and hell, and “has open-

(Concluded on page 139.)
"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 144:12.

HEALTH AS A FACTOR IN SUCCESS.

D. R. A. T. Pierson, in "Life-Power," makes the following sensible observations upon the value of health as a factor in success:

In seeking to lay foundations for a successful life no wise man can afford to overlook the element of physical health. Life-power is largely material. Even eloquence is in part the magnetism of a fine physique, a powerful "presence," as those who have heard such men as Beecher, Puncheon, Chapin, Gladstone, Everett, and Webster will not doubt. The old Latin maxim, "Mens sana in corpore sano," (a sound mind in a sound body) embodies a true philosophy; the mind finds its highest vigor in connection with a sound body.

It is wrong to be careless, as it is also needless to be ignorant, of the laws of health. Doctors of medicine study to cure disease; but the sanitary reform most needed is the study to keep out disease, to preserve as well as to restore, health. To begin at the right end, each one should be his own doctor, giving honest attention to the discovery and practice of means by which may be built up a healthy bodily organism.

Humanity represents the noblest part of God's creation, and upon our bodies, as truly as upon our souls, He has left His own mark. His finger fashioned them, and they are fearfully and wonderfully made. Solon's motto, "Know thyself," applies even to our material nature; and it is a shame for intelligent people neither to understand nor regard the conditions of bodily health, taking no pains to acquaint themselves with the laws of digestion, circulation, respiration, the uses of air, diet exercise.

It is more than shameful to live in daily and deliberate violation of the known laws and first principles of physical well-being. It has been estimated that in one-third of cases, human lives are cut short by indirect suicide—the self ruin of neglect, carelessness, indifference, or indulgence. Half our life-power is, perhaps, lost through bad habits of living.

With most of the human race who have means for indulgence, eating is far in excess of all reasonable needs: Sydney Smith humorously said: "According to my own computation I have eaten and drunk between my seven and seventieth year forty-four wagon-loads more than was good for me."

A drop or two of the oil of tobacco, put on a cat's tongue, shortly brings death by convulsions. The College of Physicians has estimated twenty thousand deaths yearly in our land to be due to the use of this narcotic. Dr. Shaw traced to it eighty forms of disease, and Dr. Twitchell, the majority of sudden deaths. Yet hundreds of thousands, for mere gratification, use daily what is at once a narcotic, emetic, and a cathartic drug.

If any article of diet or indulgence does one injury—breaks down nervous power or inflicts injury on the tissues—it destroys by inches, and is suicidal. If any one finds that even tea or coffee deranges the delicate working of the nervous, circulatory, respiratory, or digestive systems, it is wrong to use it, and especially to cultivate a taste which is likely to develop into an enslaving habit. "Gail Hamilton" has hinted that many of the dainty morsels prepared as a panacea for the ills that flesh is heir to are rather causes of them. Here is a clergyman, for instance, who at the sound of the dinner-bell leaves his study "worn and weary with much brain work, his muscles flaccid, his eyes heavy, his circulation sluggish." In what condition is he for eating dinner? The blood is drawn by thought-work from the stomach and extremities to the brain. Before he eats he ought by some brisk exercise to distribute the blood more equally, restore the animal vitality, since he now needs to call into exercise animal functions. But what does he do? As this piquant writer says, he sits down to the table which the mistaken tenderness of his wife has prepared, "covered with abominable little messes, reeking with butter and sugar and all manner of glorified greasiness—broiled dyspepsia, toasted indigestion, and fricassoned nightmare—and the poor victim nibbles here and there, sure of grim consequences, but loath to seem a churl by indifference." How much better if, instead of ringing the dinner-bell, the good wife had given him "a thorough shaking up—driven him from the study and the house, going with him, if such inducement were necessary, into the fresh air: walked him or worked him or in some way kneaded him into form, hard thew and sinew, and kept him out and active till he should have got such an appetite that brown bread and molasses would have seemed to him a royal dish!"

Not a few mental and spiritual ailments have their real basis in abnormal physical condition. Both a sound mind and a healthy spirit need a sound body. We call a mind insane that has lost its balance; yet insane means simply unhealthy. "Delirium tremens," that fearful mental disorder, is in fact a disease of the stomach.

That there is a subtle connection between our condition of body and our activity of brain, no one doubts. The student finds by experience that a full stomach retards thought and hinders mental application. Where digestion of food and digestion of ideas at the same time tax the energies of the system, one must give way to the other; either the mind will work sluggishly or the stomach will act feebly. Hence most vigorous thinkers have found intellectual profit in comparative fasting. It is when light and plain diet leaves the bodily powers unclogged that the blood rushes in crimson pulses of life to the brain, charges its minute batteries with the mysterious magnetism of thought, and prepares the mind to flash and sparkle with brilliant thoughts, inspiring imaginations, and logic on fire.—Christian Safeguard.

"When your soul is melted into boundless love, you will be calmly indifferent to your trials and difficulties."
husband and I took, to the Intaba Mission. guide. As we neared the place where first visited a native, and his wife, who

No doubt our young American friends would like to know something about these African children? I will now tell you about them, hoping you will be moved to pray earnestly that the dear Lord will keep those true who have taken a stand for the right, and that many more may come to the knowledge of the truth and live. They are generally of a kind and affectionate disposition, so that one can not help loving them, and they manifest their appreciation for the least act of kindness shown them. Whilst at home their time is mostly occupied by caring for baby brother or sister, carrying them about in a hide upon their backs. They are also taught to grind meal for porridge; they place the grain upon a big stone, and with a small one in their hands rub it down until it becomes quite fine. Then they must also learn to plaster their huts; this they do very nicely using their hands instead of a trowel. At present many of them are busy keeping the wild animals from their gardens, or they would be completely destroyed by the baboons and other animals. Others have to herd their sheep and goats.

You wonder how they dress. Many of them only wear a loin cloth, besides many earrings, neckbands, bracelets and other ornaments. Most of those who attend the school have procured clothing by working for them, and those who remain here at the Mission have been fitted up nicely; some of these never had clothing before. Our girls have been taught to sew and were quite happy when they completed their first dresses. They are taught to wash, iron, mend and cook for themselves; some learn rapidly whilst others are somewhat dull. At present we have eleven boys and two girls, besides several applicants who will shortly join us.

Now I want to tell you of a trip, husband and I took, to the Intaba Mission. We left in the morning on our donkeys, accompanied by one of our boys as a guide. As we neared the place where our dear Sister Cress and companion worked for the salvation of these people our hearts were saddened to think of her early departure. We were glad to note, during our visits, that their work at this above place was not forgotten. A number expressed a desire to have some one take up the work again. We first visited a native, and his wife, who

with her little babe on her back, worked away in the hot sun. Sitting under a tree in their garden we had a lengthy conversation upon Christ's mission upon earth. They seemed deeply interested, engaging in prayer, he took part. Our next visit was to a kraal where we met quite a number of natives. Some appeared to be hungry for the light, whilst others were indifferent. Here they served us with porridge, which we should have refused, but fearing we might offend them, ate a little. Whilst riding through a big garden we met two people busy at work, stopping with them for a talk, and whilst there soon ten other natives collected about us from different places, thus they also learned of our mission to their parts. After visiting quite a few, we returned home praying God to care for the seed we scattered that day, and hoping some poor soul would derive some benefit from the same, and whilst quite fatigued from our ride of fourteen miles in the scorching sun, we felt blessed for the privilege of holding up Jesus to the heathen.

Our hearts rejoice to know that God is working amongst the children here at the Mission. On Christmas eve several of our boys became burdened about their souls, likewise our girls. Going to Sister Davidson's hut they commenced to confess out their sins. We were all summoned and with one accord held on to God for them. I am glad to state that they expressed the belief that they were forgiven, after which they all seemed much revived.

On Sunday Sister Davidson gave a very searching talk, then extended an invitation for all to come forward who desired to make a start for the Kingdom, when six children manifested their desire to follow Jesus. Here was a heart-touching time to hear their cries and prayers ascend to God for the pardoning of their sins, and He did answer prayer, as some testified to having been forgiven. We praise God for the wave of conviction that swept over the place that day, having witnessed the like before. We believe two have found peace. They seem to be real earnest about their prayers, especially one. She is not afraid to pray or testify for Jesus. I am glad to see sinners come to Him and get saved before it is too late. My mother is unsaved and I asked God to save her and by His help I want to let my light so shine that she may see there is reality in religion. I am so glad I learned to serve the Lord. Pray for me.

Laura Cook.

Yale, Mich., March 19, 1902.

For the Evangelical Visitor.

THE TESTIMONY OF TWO LITTLE GIRLS.

Dear Editor:

I am a little girl twelve years old. I love my dear Jesus and He loves me too for He blesses me so often which makes me so happy in my soul. We had revival meetings in the Mennonite church this winter. Quite a number made a start on this good and narrow way. I am glad I was among the number who started out to serve the Lord. I like to sing, pray, and testify for Jesus. I go to day school; we have been holding little prayer-meetings at school. Three have made a start, and we hope many more will before the door is closed and they cannot get in. We believe two have found peace. They seem to be real earnest about their prayers, especially one. She is not afraid to pray or testify for Jesus. I am glad to see sinners come to Him and get saved before it is too late. My mother is unsaved and I asked God to save her and by His help I want to let my light so shine that she may see there is reality in religion. I am so glad I learned to serve the Lord. Pray for me.

Ethel Kiteley.

Yale, Mich., March 17, 1902.

For the Evangelical Visitor.

NUMBER ONE.

Dear Editor:

I am a little girl eleven years old. I love my dear Jesus and He loves me too for He blesses me so often which makes me so happy in my soul. We had revival meetings in the Mennonite church this winter. Quite a number made a start on this good and narrow way. I am glad I was among the number who started out to serve the Lord. I like to sing, pray, and testify for Jesus. I go to day school; we have been holding little prayer-meetings at school. Three have made a start, and we hope many more will before the door is closed and they cannot get in. We believe two have found peace. They seem to be real earnest about their prayers, especially one. She is not afraid to pray or testify for Jesus. I am glad to see sinners come to Him and get saved before it is too late. My mother is unsaved and I asked God to save her and by His help I want to let my light so shine that she may see there is reality in religion. I am so glad I learned to serve the Lord. Pray for me.

Laura Cook.

Yale, Mich., March 19, 1902.

For the Evangelical Visitor.

NUMBER TWO.

Dear Editor:

I am a little girl twelve years old and I would like to give my experience in the Visitor. We had revival meetings in our meeting house this winter. Quite a number made a start for the kingdom. I was among them. I can say that when I came to Jesus with my sins He freely forgave me and I am now a child of God. I love to sing, pray and testify for Jesus. I am always glad to see sinners come to Him for He is forever too late.

I go to Sunday school. Quite a few of the children in my class made a start also. I have a brother and two sisters unsaved and I often ask God to save them. By the help of God I want to live so as to be a light to them and that they may see that I have been with Jesus. I would ask you all to pray for me that I may be true to God. Our Sunday School class have each got a Missionary Barrel to save up money for the poor. Pray for the work.

Ethel Kiteley.

Yale, Mich., March 17, 1902.
EVANGELICAL VISITOR.


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

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

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

To Foreign Countries, $1.25 a Year.

To Subscribers:—Our terms are cash in advance.

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

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

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

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

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

6. Communications for the VISITOR should be addressed to Geo. Detwiler.

ADDRESS OF MISSIONARIES.


Miss Barbara Hershay, Isanna Mission Station, Duff's Road, Natal, South Africa.

D. W. Zook and wife, 3ripkat Purania P. O., Mrs. Amanda Zook, } Bankura District, Anna Herr, } Bengal, India.

Mr. and Mrs. S. H. Zook, Havuna, Tex.

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

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

Fannie L Hoffman, Khamagion, Beirat, India.

Elmor Hoffman, Kedgeon Pouns Dist., Ramabha Home, India.

Martha Hoffman, San Salvador Salvador C.A.

MATOPPO SPECIAL FUND.

Received from Feb. 15, 1902 to March 15, 1902.

Sister Lena Metzger PA. $ 1 00

Ashland and Richland (Ohio) District 68 55

Levi Hoover, Peabody, Kansas 10 00

Mary Jane Shirk, Shannon, Ill. 20 00

W. H. Kreider, Shannon, Ill. 30 00

Black Creek and Sherkston Ont. 68 40

A grandfather and grandmother, Fish­

evile, Ont. 2 00

A father and mother, Kohler, Ont. 2 00

T. S. Doner, Gormley, Ont. 5 00

J. M. Eshelman, Sedwick Kan. 5 00

Brown county, Kansas, S. S. 7 76

Total receipts of the month 192 71

Balance on hand Feb'y. 15 72 61

Total $ 265 32

Paid over Feb'y. 26 200 20

Balance on hand March 15 65 12

Whole amount received to March 15 1266 07

Whole amount paid over 1200 59

SAMUEL ZOOK TREASURER.

CONFERENCE NOTICE.

Conference of last year (1901) decided that Conference of this year (1902) be held in Kansas. The annual council for the State of Kansas held at Newbern M. H. March 13 and 14, it was decided to hold Annual Conference in the Belle Springs M. H., 10 miles south east of Abilene, and 3 miles north west of Navarre, the nearest railroad station. The Santa Fe R. R. runs through at that place. Delegates and others coming to attend Conference will observe name of station, Navarre, Santa Fe R. R., and govern themselves accordingly. Train No. 17 leaving Kansas City 9:45 p. m. and train No. 115 leaving Kansas City at 2:20 a. m. will meet train No. 307 which leaves Strong City on the branch line and bring passengers to Navarre at 8 a. m. Conveyances will meet this train Tuesday and Wednesday mornings, prepared to convey delegates and visitors to the church. As to rates it may be safe to say, this: The railroads will not give any specially reduced rate for the Conference, but likely the Pennsylvania delegation, which is likely to be most numerous, may be able to arrange for special rates from there.

Then, both the Santa Fe and Rock Island roads will run what they call “Home seeker's excursions” from eastern points on May 6th and May 20th. The tickets are sold at one fare plus two dollars and are good for 21 days. Of course all ministers will come on clergy rates, but others, no doubt, could make arrangements at their local offices to start so as to come on the 29th of May excursion, arriving at Navarre on the morning of May 21st. This is via the Santa Fe. If impossible to procure these excursion tickets to Navarre they could be taken to Abilene, or Strong City, preferably Abilene.

Friends who wish to call at the Vis­

itor office will please notice that our quarters are moved down stairs. They will find us in the New office.

Since Rural Free Delivery is being in­

troduced so extensively many of our sub­

scribers find it necessary to make a change in their address. We are making these changes promptly upon being requested to do so. If any mistakes oc­

cur, or if the request fails to be com­

plied with please write us again. We are anxious to have everything correct, yet find that mistakes do occur now and then.

We are glad to note that some of the Brethren, not only give liberally themselves for the support of the Matoppo Mission, but also make efforts to bring the matter to the notice of others and get them interested also to contribute. We are pleased to note especially the success­

ful effort in that line which has been made by a few in our old home district. May God richly bless all such. But while we are glad for what has been done and is being done, it will yet take a "long pull and a strong pull, and a pull alto­

tgether," to make it possible to complete the building which is so much needed and which, as will be seen in Eld. Stiger­

wald's report, is now under way. Then let all remember that the regular Fund, for the support of the workers, needs to be replenished. There should be no fal­

ling off there.

We think the selected article printed in Health and Home Department, entitled, "Health as a Factor in Success," is worthy of careful perusal by our readers. We are convinced that people are much too indifferent and careless as regards the preservation of health. When sickness and death comes through
some suicidal course of living it is blamed on Providence, when Providence meant they should live and be of use in the world. People’s habits of life regarding physical conditions are such as bring on sickness and suffering; then they resort to drugs, many of which are rank poisons, and patent medicines and mineral waters, making their stomachs a receptacle for all sorts of compounds. No wonder that in many cases the result is, more complicated diseases and many sudden deaths. Of course the drug business, the patent medicine business etc., flourish wonderfully, and the stockholders get rich. People need to learn that breathing impure air, eating improper food, dressing unhygienically, though it be plain, or indulging in any habits or practices of life which violate the laws of our physical being, all these are detrimental to health. In our day only those are blind on these lines who are purposely so, because the light is shining for all who will open their eyes.

Whenever we have to drop the name of a delinquent subscriber, one who will not respond to any request to let us hear from him or her, we have to charge the debt up to the person, so delinquent, which debt then stands as a witness against the person until it is paid off. Of course we don’t know the circumstances of all thus involved. Many, no doubt, are poor, and of such we look for nothing, but of some we know that they cannot plead poverty. Against such the debt stands until discharged. Here are a few sample cases: A person of wealth in a Pennsylvania town is in arrears for a few years. We get notice not to send the paper anymore as it remains dead in the office; addressee is dead. We write to the administrator about it but get no answer. Several subscribers live in an Indiana town. They are in arrears. We receive notice from the P. M. that these parties have moved away. A lady in Virginia, another in Michigan are also in arrears. We received no reply when we wrote to them, but notice comes from the P. M. that they are dead. All we can do is drop the names and enter the amount as unpaid in our book. How much better it would be if every one would attend to these matters promptly. If not able to pay write anyway. If the party is not wanted inform us so and pay up, or if it is paid up, inform the P. M. and he will notify us. Many unpleasantnesses may be avoided by not delaying. Death may meet us any time, we know not when. Let us attend to these matters of business at the proper time.

“Beware of things that grow too fast, whether it be finance, fame, friendships, fortune, or fanciful fanaticism.”

RISEN WITH CHRIST.

The fact of Christ’s resurrection is much spoken about at this time of the year. Wherever the feast of Easter is observed by Christians, that is the underlying fact. Christ is risen, never to taste death any more. “For in that he died he died unto sin once; but in that he lived he liveth unto God.”—Rom 6:10. Then in Col. 3:1, the Apostle speaks of Christians “being risen with Christ.” In Eph. 2:1, he speaks of being quickened or made alive with Christ by God. This seems to be a very important truth and is much emphasized in the Scripture—namely that the child of God is only such by the power of God. No one is a Christian by self-effort. Self-effort must always fail, but we can cease our rebellion against God, can return unto Him, can permit Him to quicken us and make us alive in Him, so that we no more live to ourselves, but unto Him who “was delivered for our offences, but rose again for our justification.”

Risen with Christ we stand in a changed relation with God, and with the world; consequently the Apostle admonishes “to set the things which are above”—the things which pertain to heaven in their characteristics. Nothing unclean can enter heaven, so we must not be unclean. In the fountain of cleansing there is provision for the washing away of every stain of sin.

May God, by the Holy Spirit, teach us to understand better what it really means to be “risen with Christ” so that we come short in nothing that pertains to this life. It evidently is more than a lip profession, or engaging in outward forms and ceremonies of worship and service. Jesus said, the true worshippers are they who worship God “in spirit and in truth.” It is a work of the heart, and brings the outward life into submission to the risen Lord and into obedience to all His commandments.

Risen with Christ! No more the old life of sinful practice and carnal engagements! “Seeking the things which are above!” Dead to the world and sin! Life hid with Christ in God. Affections on things above! Thus the Christian has true joy, and his happiness is more than pleasure. And he knows that his hope is “an anchor of the soul, both sure and steadfast, and which entereth into that within the veil” whither Christ Himself hath entered. O that we might all know the resurrection life! May we be teachable, and walk softly before our God.

“Humility is the strongest test of every great character.”

CHURCH NEWS.

CHICAGO MISSION.

Report for month ending March 15, 1902.

<table>
<thead>
<tr>
<th>Balance on hand</th>
<th>$10 00</th>
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<td>In His Name</td>
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<td>Rent</td>
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<td>In His Name</td>
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<td>J. S. Zook, Fontanelle, Iowa</td>
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<tr>
<td>Offering Box</td>
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<td>Bro. Noah Zook</td>
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<tr>
<td>Sister, Damken, City</td>
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<td>D. F. Glass, City</td>
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<tr>
<td>Sister Hunsberger, Mich</td>
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</tbody>
</table>

Total | $41 20

EXPENDITURES.

| Provision s | $5 49 |
| Gas         | 1 40  |
| Printing    | 1 50  |
| Coal        | 6 50  |
| Dent        | 30 00 |

Total | $44 89

From the saints of Morrison, poultry, eggs and corn.

We again come with thanks for the blessings we receive both spiritually and temporally. We hope that the good Lord may have His own way in the work and with all the workers here at this place to keep us in perfect order; and to lift us above the cares of life which are numerous, and that the dear saints may have the blessing resting upon them for remembering the Lord’s work here and elsewhere.

We were made to rejoice to have with us Bro. and Sister Noah Zook to encourage us in the work. It was indeed a time of refreshing to us and all enjoyed their work and labor of love very much, and do believe that the seed which was sown will bring fourth fruit unto eternal life. Bro. and Sister Zook made many warm friends in this city and shall be crowned with many blessings along the way of self-sacrifice; not doing it to gain a crown but to honor and glorify God and spreading the gospel of full and free salvation to those who are walking in darkness; and also to those who have the light and are not willing to walk therein which may be unto condemnation to those who will not accept it.

We also had the pleasure of having Brother D. B. Martin of Franklin Corner, Ill., with us one week during these meetings. The Lord will also bless him for his love manifested to the work. We bless God that we have no selfish motives in these things but our desire is to glorify God and bring others into the fold of Christ. Pray for us.

B. L. DURBACHER AND WORKERS

5956 Peoria, St. Ill.
PHILADELPHIA MISSION.

Report for Feb., 1901.

DONATIONS.

Bel. on hand .............................. $ 22.50
A Brother ................................ 1.00
Grater's Ford ............................... 1.00
Mount Joy ................................ 1.50
Upton ....................................... 1.00
Philadelphia ................................ 5.00
J. A. and Susan Garwick, Ill. .......... 5.70
Philadelphia ................................ 3.70

Total ...................................... $36.20
Rapho Dist. 2 boxes of clothing and some
visit. EXPENSES.

For Poor .................................... $ 2.34
For invalid Sister .......................... 10.00
For Mission ................................ 3.50

Total ...................................... $15.88

We also extend a hearty invitation to our Brethren to come and be in union with us on our Love feast occasion, May 3 and 4. May God prepare our hearts for the sacred occasion. We are having revival meetings this week. Bro. Erehm of Hummelstown, Pa., is with us. We believe God is speaking through him. The meetings are blessed. We thank God for the messages He gives our Brother to deliver. Elder Joseph Detweiler of Silverdale, Pa., also was with us one night. We also enjoyed the admonition he gave us. Our prayer is that God may powerfully use our ministering Brethren.

Your Brother. PETER STOVER
Philadelphia, Pa. 2423 N. Sec. St.

A QUESTION FOR YOU.

FEW days ago we wrote to the Brewery Co. that owns this property and gave them an account of our work and the manner in which it is supported. Our rent has been $30.00 per month for the past year and as we must make out a new lease for the year beginning April 15th, we asked that we might be granted a reduction of 5.00 per month since our work was both Christian and humane and conducted as a work of charity. This is the reply received: "Your letter of March 15th received and contents noted. In reply to same beg to say that we fully appreciate the fact that you are good tenants, also that the Mission has evidently done good work in the neighborhood, and that those that are giving their time and efforts in this work are certainly very charitable and self-sacrificing. As regards the reduction of your rent that you request, must say however that this building has, up to the present-occupancy by you, been used for saloon purposes and that we had several inquiries from parties who desire to re-open said place as a saloon, but in consideration of the fact that your Mission has been so prompt in payment of the rent, and in view of the fact of the good work that you are doing in the neighborhood, we have deemed it unwise to take your location away from you. Also, you will notice that the rents all over the city have been rising recently and we had contemplated raising your rent to $35.00, but in view of the fact that you and your workers are giving your services gratis, we consider it but just that we should let the rent stand at the present figure. If in the future, we should find it in our power to do you a favor in the way of reducing the rent, we shall gladly do so, but for the present, letting it stand as it is, is the best we can do for you.

Now these are the conditions upon which we must enter the new year. What do you say, shall we move out and let the building be opened up for a saloon where men's souls are destroyed by the curse of strong drink, or shall we trust God to supply this heavy rent and go ahead with the good work which the Lord has given us to do? We feel like looking to God, and to continue to sow the good seed of the word of God at this place. What do you think about it? Will you do what God wants you to do? Yours trusting.

THE WORKERS AT THE MISSION.

LOVE FEASTS.

PENN SYLVANIA.

Mechanicsburg ......................... May 10, 11.
Grater's Ford ............................ May 31, June 1.
Silverdale ................................ June 7, 8.

KANSAS.

Brown County ............................ May 17, 18.
Belle Springs ............................ May 24, 25.
Bethel ..................................... May 31, June 1.
Clay County ................................ June 1, 2.

THOU SHALT REIGN.

Now be the gospel banner
In every land unfurled,
And be the shout "Hosanna!"
Re-echoed through the world,
'Till every isle and nation
'Till every tribe and tongue,
Receive the great salvation
And join the happy throng.
Yes Thou shalt reign forever,
O, Jesus King of kings!
Thy light, Thy love, Thy favor,
Each raptured captive sings
The isles for Thee are waiting,
The deserts learn Thy praise.
The hills and valleys greet thee
The song we responsive raise.

Hastings.

MISSIONARY.

THE GOSPEL CALL.

(Tune: "The golden fields are smiling.")

Do you see that heathen kneeling,
Bowing to his God of stone?
Do you see how deep his feelings?
Hark, oh hear his heavy moan!
Thus he sits in midnight darkness
At the great dumb idol's feet,
Pleading, wailing, sacrificing;
Yet his soul receives no meat.

CHORUS

Hark, the sound, the sound of some one calling
From the heavenly home above,
"Go my people, tell the story
Of Christ's everlasting love."

Thus they seek to 'pease the anger,
Of their gods that never hear,
And they sacrifice their loved ones
To relieve their dreadful fear.
And they mutilate their bodies,
Thinking this the only way,
And they suffer untold anguish,
How they need the light of day!

Millions thus are vainly grasping,
Struggling on in nature's night,
Vainly seeking, looking, longing
For a ray of heavenly light.
Is there none in God's great vineyard,
Who will to their rescue go,
And among these thorns and briers
Will the seed of gladness sow?

A QUESTION FOR YOU.

F. L. Smeltzer.
BULOWAYO, S. AFRICA, Feb. 10, 1902.

TO THE readers of the Visitor. We again greet all in the worthy name of Jesus.

It is now about one month since our last article for the Visitor was written. Since then we have all been well and permitted to enjoy God's blessings in many ways. There was a special outpouring of the spirit of the Lord during this time. It was in a Sabbath meeting. Sister Davidson spoke to the people and upon closing invited all those who desired to live a better life to come forward and kneel at the front benches. At once they responded and came, one after the other, until a number were kneeling and pleading for deliverance. We continued with them in prayer for some time, and at the close some expressed themselves as being greatly relieved. We trust the good work may go on until many more come to the Lord and ask what they must do to be saved, and that those who have manifested a desire to be Christians may not stop short of a full surrender to God. Will you all pray with us for them?

The Lord is very gracious toward us in giving us such good health, thus far, as this is the fever season of the year. So far not many have been sick round here, however later on there may be more. We have no worry as to whether we will get the fever or not. We know God makes no mistakes, and whatever He allows to come upon us will only be for our good; praise His name. So many people are continually afraid of this or that coming upon them and are continually worrying about things of which they know nothing. O dear ones can you not place your confidence more in God and be satisfied as He deals with you? However we hope the funds may yet be increased. We hope the statement of a few of the prices of articles will not discourage or frighten the friends but rather serve as a stimulant to increase their offerings. For a common door with frame complete the price is $15, a window complete, $10; galvanized iron in sheets 2x9 for roofing 32 each, and other material in proportion. So you see we have to be as economical as possible.

But we have no fears but what means will be supplied for all our need, for we feel this place is worthy of a good building and we will do all in our power to complete it. Gods knows all about the matter and can work even when our efforts are insufficient.

We close by asking the prayers of all God's people for us at the Matoppo Mission and also for these dark-faced people.

H. P. STEINERWALD.

AFRICA ranks second in size of the great natural divisions of land and has an area of eleven million and five hundred thousand square miles. Thus it is three and one half times as large as the United States, and could be parcelled out as to form two hundred and fifty states, each having an area as great as that of Pennsylvania. The number of inhabitants has been placed at two hundred million by the best authorities of modern times. Of this vast number possibly not over ten per cent have had any Gospel work done among them. The northern part comprising the Barbary States, the Sahara, the Soudan, and Egypt are almost entirely under the control and power of the Mohammedan religion; while the great central and southern provinces are lying in the darkness of total paganism, save where Christian missionaries have pushed in and sowed the good seed of the Word of God. One of the bright lights for Christ was set up in Central Africa in 1878 by a French minister whose name was M. Colliard. He was sent into tropical Africa by the French Evangelical Mission. The province operated in is just north of the Zambesi river in Barotsiland. Several flourishing stations are now in operation there. The most important station is situated at Shesheke, which for eleven years was in charge of a faithful man of God who succumbed to fever at his post of duty in 1896. However the work still goes on and there are a goodly number of native teachers, a school for children. Shesheke is a very important center having fifteen resident native chiefs. It is situated on the Zambesi and the crocodiles that abound there, amount almost to a plague at this point. It was the custom some years ago for the king to have malactors thrown into the river, and as a traveller states, "the crocodiles have retained their taste for human food, and natives are frequently devoured by them by venturing too near their haunts. The natives believe that the crocodiles as well as hyenas, are departed human beings who return in this form to torment the living, and they will even point them out as So—and—So from such a village."

It requires great wisdom and perseverance to push the work on among those who are so steeped in witchcraft and all the kindred evils of savagery, but God has set His seal upon this work. "At Na Lolo, where another mission station has been erected," says the Christian and Missionary Alliance, "is a town of two thousand inhabitants.
situated on the right bank of the Zambesi on the outskirts of a wide plain of sand. This station was founded in 1894, and after three years of hard labor, when it was nearly completed, was destroyed by fire. The missionaries escaped with their lives, but all property, even their clothing, was destroyed. This station is favored above the other stations in one particular; it has an abundance of good drinking water. There are neither fruits nor vegetables here nor at the other stations. The queen resides in this town and is interested in Christianity, and has been greatly influenced by the lives of these heroic and self-sacrificing missionaries. Nor has this influence for good been stopped with the queen, but evidences of its larger sphere are seen daily in the marked improvement in the lives of her subjects, and the abolishing of many heathen rites and cruel practices. He is an interested attendant at all the mission meetings. A large and effective work is also carried on among the children.

Mr. Bertram, a noted traveller, speaks thus of these French missionaries: "It would be impossible to give an account of all the interesting things I heard and saw, but it seems to me that everyone must be struck by the absolute devotion to their work, by these missionaries, despite the privations which are their daily lot. The results obtained by them, animated by the spirit prevailing among them are astonishing. Before their arrival Barotsi might justly have been called a 'land of blood,' and the king himself set the example. Today he is discussing the precepts of the missionaries, although but a few years ago he sentenced one of his brothers, who opposed him, to death by starvation. At home we cannot with the best will in the world, form an idea of what the life of a missionary really is in this country. The missionary has no one to count on but himself. He must be at the same time his own carpenter, cabinet maker, blacksmith, architect and engineer, and he runs short of every kind of supplies. On the other hand in addition to his pastoral and educational labors, he must undertake that of every body's counselor. How can I describe the difficulties and privations? Insects form a veritable pest, legions of mice and rats, locusts and snakes, to say nothing of wild beasts and mosquitoes, the treacherous sun, and the terrible fever."

In addition to this the missionary soon finds his natural strength failing from change of food. Then—there are other things to contend with, such as the hostilities of the chiefs and the horrors of paganism. And not the least of the missionaries trials is that of total isolation from homeland, friends, and the necessity of seeing, hearing and resisting, in the proportion of one to thousands, an order of things engendered by the natural evil which exists in the heart of all who are left to themselves. In area Barotisland equals France and is occupied by a tribe called the Barot. They are under the direction of the British South Africa Company. The climate is most unhealthy, especially for the white man. Some of the prevalent diseases are malaria, fevers, sunstroke, leprosy, and smallpox. Fears and smallpox are the diseases that affect the natives most, and the only remedy employed is that of dipping the patient in cold water at the most critical point of the disease. It is unnecessary to state that very few survive this heroic treatment, and the greater part of the remaining population carry on their faces the deep scars left by this terrible disease. November is the hottest month of the year, the thermometer often registering 118 degrees. The principal food is maize, flour, sweet-potatoes, honey and milk. The latter however, they do not use until it has curdled, and they have learned that the surest and quickest process to secure this result is that of using unclean vessels. The natives are thrifty and make provision in time of plenty for famine, and during famine know how to live on very little. Travelers have noted a marked resemblance to the Jew among them, save that their skins are black. Their religion is, of course, pagan, but they do not use idols or fetiches as in other parts of the continent, but they worship the sun, moon, and other heavenly bodies also animals."

It will be interesting to know that these missionaries transport their supplies from Bulawayo across Mashonaland to Barotisland. The natives are of the same origin and very similar in their manners and customs to the Matabele around the Matoppo Mission. These dear French brethren had their trials and losses all along the way. The wife of M. Colliard died and was buried at their station at Setula. The founder has also passed on from labor in Dark Africa to the rest prepared for those that die in the Lord. The sad hearts that have mourned for the losses we have sustained at our station will find relief in sympathizing with the many others whose dear ones have fallen asleep and been buried in the sands of Africa. Every heathen land must be won, with precious lives simultaneously with the sowing of the Word of G. O. God foreknew this from the beginning and so let us not stumble or faint at that which He permits to come to pass.

For the Evangelical Visitor.

THE TRIAL SUFFERING AND CRUCIFIXION OF JESUS.

"Twas on that dark and doleful night That Jesus there was sold, By Judas' kiss and treachery As in His word we're told. Behold Him in Gethsemane, In prayer He there did bow, His sweat now like great drops of blood Roll'd from His sacred brow. And to His Father He did pray, This bitter cup remove; Not My will, Oh God Thine be done That I may faithful prove. And when He left the garden there With His Apostles three, He there was met by Judas' band Lo! there it was to be. And there He gave the kiss to show That He Him thus betrayed, And in the hands of mocking Jews To have Him thus arrayed. The Jews brought Him to Pilate there And sought to have Him tried, But Pilate found no fault in Him And they did Him deride. Crucify, they all did say Let Him be crucified, His blood on us and our children be, And we'll be satisfied. Now Pilate's wife sent word to him "Of this just man beware, For in a dream I've suffered much; Do take no part or share." Then Pilate washed his hand and said, "From this man's blood I'm free, His innocence I see it plain, No fault on me shall be." Then Pilate sat in Judgment Hall To hear what they would say, And had Him scourged and given to them And He was led away. They put on Him a scarlet robe, A reed in His right hand, A crown of thorns upon His head; A cruel wick ed band. They spit on Him, and bowed the knee, And smote Him on the head, Then saying, "Hail, King of the Jews," As in His Word 'tis said. Behold Him there upon the cross, His arms extended wide, With nails drove through his hands and feet And spear thrust in His side. In agony and pain He hung Six hours upon the tree, The cross all stained with hallowed blood; This He endured for me. Three hours the sun refused to shine, And darkness thus did reign; The rocks were rent the earth did quake, The veil was rent in twain.

Chicago, Ill. G. G. CREEK.
Twas there He groaned and bled and died,
For all mankind you see;
And offered up His life to show
His love for you and me.

“Father forgive them,” He did cry,
“They know not what they do;”
With agonizing pain and grief,
He bore it for them too.

“Tis finished,” now the Saviour said,
Then bowed His head and died,
The work is done, stonecment made,
And He was glorified.

Thus our dear Lord was crucified,
And buried the same day,
And in a garden near at hand
He there was laid away.

Now let us all prepare in time,
Ourselves to crucify,
And nail our self will to the cross,
Then we shall never die.

Now all my friends, and people dear,
Who all these lines do read,
Beware how you do treat your Lord,
As you him always need.

And if you’re faithful while you live,
Obey in truth and love,
And when your labors here shall end,
He’ll land you safe above.

Now Jesus reigns and dwells on high,
And bids us all prepare
For that sweet home in Heaven above,
Then we can meet Him there.

HENRY RALSBAUGH.

HARRISBURG, PA.

THE OVERCOMING LIFE.

I knew a lady who was a Christian,
But a very uncomfortable and unhappy Christian, and who made everybody unhappy around her, and had the peculiar peculiarity that, while she kept good in her own room, when she went out of the family all the prickles came out, and she was exceedingly disagreeable. She knew it was wrong, but she did not know what to do, and thought she would lose her reason.

One day she had been as cross as she could be all day, and in the evening she met a gentleman friend, who said to her: “If you will only take the sixth chapter of Romans, and kneel down with the open book on the chair before you, and read it verse by verse, and ask the Lord to show you what it means; and if you understand it and believe it, you will get deliverance.”

She promised to do so, and when reading in her own chamber that night she came to the eleventh verse: “Likewise reckon ye also yourselves to be dead indeed unto sin;” and she could not understand that, “I am not dead;” she said, “it would be telling a falsehood if I said, that. When I go out of my room I know that I shall just do the same as I have been doing all day.” But the blessed Spirit would not let her rest, and at last she made up her mind to obey this command, and to “recount” herself on that authority “dead to sin.”

She turned to Gal. 2:20, where Paul says, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” She repeated it over and over, and although she did not understand it, she claimed it by faith continually, and asked the Lord continually to enable her to understand it. She went to sleep doing it, she got up in the morning doing it, and she did it as she went down stairs.

“But how will it be,” she thought, “when I get into the dining room?” But she went into the dining room saying it, and then through her breakfast saying it, and the Lord made it true—she was dead to her old temptation.

After breakfast was over her mother said to her: “What is the matter with you, has anything happened? You seem to be so happy.” She replied that it seemed as if her soul had sailed out into heaven. Since then, for three years, she has been living the overcoming life, reckoning herself dead unto sin, and alive unto God in Christ; and not for a moment has the old temptation troubled her. Any Christian can do that, no matter what his present condition may be.

At the very moment when he is in the worst possible condition he stands most in need of it, and God’s Spirit stands ready to help.—King’s Highway.

The natives of India had a saying about Sir Henry Lawrence—“When Sir Henry looked up twice to heaven and once down to earth, and then stroked his beard, he knew what to do.” If we may utilize the saying, it seems to express the attitude of the mind with which all life’s work and study should be done. The reverence which looks up, and the observation which looks around, combined with the judgment which can reflect, become safeguards against the falsehoods of extremes. There is an observation which is keen enough, but which, never looking upward, has no reverence; there is a pious reverence which, in its rapt and heavenward gaze, forgets to look earthward, and so loses touch with humanity; but he who, while regarding heaven, does not forget the world in which he lives and seeks to know also the man within, will avoid like the dogmatism which is irreverent and the mysticism which is unpractical.

(Concluded from page 131.)

A young Congregational pastor once asked me, in the presence of a number of boys and girls, who were eagerly listening to the conversation, “Mr. Wood, do you believe in miracles?” Astounded at the question, I replied, of course, that I did. Whereupon I asked him whether he believed in that greatest of all miracles, the Resurrection of Christ. He saw at once that the whole question of the supernatural in religion was involved in his reply, and he said no more. Hence the fierceness with which infidelity has always assaulted the doctrine, and the stridency with which the apostle preaching, it, for truly, if “Christ be not risen then is our preaching vain.” The practical application of the great fact may be found by a reference to Col. 3:1-4.—Faithful Witness.

THE FIJI’S ANSWER.

An English earl, who was an infidel, went not long ago to visit the Fiji Islands.

“You are a great chief,” he said to one man, “and it is a pity for you to listen to those missionaries. Nobody believes any more in that old book called the Bible that they try to teach you, nor in that story of Jesus Christ—we have all learned better.”

The eyes of the chief flashed as he replied:

“Do you see that great stone over there? On that stone we crushed the heads of our victims to death. Do you see that native oven yonder? In that oven we roasted the human bodies for sacrifices?”

“Now if it hadn’t been for the good missionaries and that Old Book, and the great love of Jesus Christ, which has changed us from savages into God’s children, you would never leave this spot. You have reason to thank God for the Gospel, for without it, you would be killed and roasted in yonder oven and we would feast on you in no time.”—Sel.

Is this your conception of your life? Captured! Apprehended by Jesus Christ! Set apart for Himself! Do you realize that you are bound by the most sacred fetters to your Conqueror, and are following His chariot through the earth? Life would assume a new aspect if you realized this, and that all you are in your person, and own in your property, has become Emmanuel’s.—F. B. Meyer.
MARRIED.

MOYER-GERHART—Married at the home of the bride at Sonderton, Pa., March 1, 1902, by Rev. B. F. Luckenbill, Milton S. Moyer to Elsie C. Gerhart, both of Sonderton, Pennsylvania.

CASSEL-WISMER—On March 19, 1902, at the home of Nancy Schmeidendorf, Preston, Ont., Elder John Wildfong officiating, Mr. Oliver Cassel and Sister Mattilda Wismer, all of Preston, Ont., were united in holy wedlock.

OUR DEAD.

VARNER—On May 15th, 1901, twin children were born to Daniel and Mary Varner of Waynesboro, Pa., Adam Benoni died Aug. 16, and Beula Eva on Nov. 2nd. Funeral services were conducted by the Brethren Samuel Wingert and Jerome Burk. Interment at the Ringold church cemetery.

"Wake up my muse, condole the loss Of those who mourn this day; Let tears run down on every face, And every mourner pray.

The tyrant death came rushing in, And here, his power to show, With icy hand, he touched this child, And laid its visage low.

"No more the pleasant child is seen, To please the parent's eye: The tender plant so fresh and green, Is in eternity.

HEISEY—Died in Florin, Lancaster Co., Pa., March 13, 1902, Sister Sarah S. Heisey, wife of Joseph W. Heisey, who died eleven years ago. Her age was 63 years, 6 months, and 4 days. She was converted and united with the Brethren many years ago, and led an exemplary christian life. She always had an open heart and hand in helping the needy. She leaves four brothers and two sisters to mourn their loss. Brother Henry and Bro. Levi Heisey, of Cumberland Co., Pa., Bro. Daniel and Christian Heisey, of Florin, Lancaster Co., Pa., Sister Mary, wife of Benjamin Heisey, Lancaster, Co., Pa., and Sister Lydia Heisey of the M. R. B. Home, Harrisburg, Pa. Funeral services were held at Cross Roads meeting house on March 16th and interment at Reich's cemetery. Funeral services were conducted by Elders Henry Hoffer and Aaron Martin. Text Rev. 7:16, 17

The one stupendous fact which makes Easter the day of days for human faith and hope is the resurrection of Jesus Christ, and in it the abolition of death in its dominion over all whose life is hid with Christ in God. To those who do not feel the thrill of this thought and the pulsations of this resurrection life, Easter is only an empty name.

RAGS OR SOULS.

WHEN Captain Murrell came up with the sinking steamer Denmark, he had to decide between freight and people. The question was, "Shall I save my bales of rags and let the people go down, or shall I throw over-board my rags, and save the people? It took the noble captain but a moment to decide. Over went the rags, and the people were saved. There are in this world thousands of sinking ships. They are morally and spiritually water-logged. They are going down in an ocean of despair, unless rescue comes. With many Christians it is simply a question between precious souls and dollars. The church of Christ is not poor today. It is loaded down with money in the pockets of not a few of its members. It is a question between rags and souls. When you win a soul to God, you have transmuted your opportunity into immortality. Time, money, and talents may be so invested as to yield results for eternity.—Rev. A. C. Dixon.

What an awful difference there is in the look of a sin before you do it and afterwards! Before I do it, the thing to be gained seems so attractive, and the transgression that gains it seems so comparatively insignificant. Yes! and when I have done it, the two alter places; the thing that I win by it seems so insignificant; and the thing that I did to win it dilates into such awful magnitude! For instance, suppose that you or I do anything that we know to be wrong, tempted to it by a momentary indulgence of some mere animal impulse. By the very nature of the case it dies in its satisfaction, and the desire dies along with it. We do not want it any more when we once have got it. It lasts but a moment and then is past; then we are left alone with the thought of the thing that we have done. When we get the price of our wrong-doing we find out that it not as all-satisfying as we expected it would be. Every wrong thing that we do, whether big or little, will be like some of those hollow images of the gods that one hears of in barbarous temples; looked at in front, fair; but when you get behind them you will find a hollow, full of dust and spiders' webs and unclean things.—Alexander MacLaren.