
George Detwiler
That the glaring picture-posters which are so in evidence everywhere are educational in their influence is readily recognized. But it is also recognized by right-thinking people that it is education in the wrong direction, and that something ought to be done to regulate them so as to prevent their destructive influence.

The Montreal Witness says, "Certainly, the public have a right to be protected, from having the suggestions of all iniquity, or even of all vulgarity, thrust before their children upon which to model their notions of beauty and of life. It is said that Mr. Spurgeon wondered why all the boys of an inland family ran away to sea until he saw on the walls of the home the picture of a ship with the inscription, 'Who would not a sailor be?' The story has just been telegraphed over the continent of a man killing his wife by tying her with a red apron on, in a bull pen, inspired thereto by a theatre picture on his barn representing a bull-baiting. It is tremendous to think of the number of horrible and indelible impressions which are being made on the impressionable natures and whole lives of young people by the visions of nastiness and crime which glare at them from the fences. Canada is agitated over this matter and the government will try its hand at regulating the evil. But it is doubtful whether it will be sufficiently regulated, prohibition is needed."

Lahore, a city of over a hundred thousand population, in Northern India, is suffering greatly from bubonic plague. It is reported that there have been two thousand deaths in a day, which is said to be the worst on record. That section of India is thickly populated; the streets of the city are narrow and crooked and the tenements are crowded, making it a good breeding ground for the disease. The British authorities are in great measure hindered from dealing with the situation, because of the customs of caste which exist among the people of India. Although the government has established colleges for the instruction of Hindoo and Mohammedan natives in European branches of knowledge, these have made no apparent impression on the customs and prejudices of the people. On account of their religious prejudices, and superstitions they cannot be persuaded to adopt modern ideas of sanitation, to which prejudices they cling most tenaciously in spite of the fact that they constantly have before them the object lesson of this horrible disease taking them off by the thousand. It is near this city that Bro. and Sister Jarvis have located their orphanage. They are much in need of the sympathy, prayers and support of God's people of this land.

Every school child in the United States, we presume, has heard or learned about the cruel custom in China of binding the feet of all the girl children. At last some light seems to dawn upon the Chinese authorities, for Mr. Conger, the United States Minister to the Chinese court, reports to the authorities at Washington that an edict has been issued which bids all Chinese officials and gentry to persuade Chinese women to do away with the old custom of foot-binding and let the extremities grow as nature intended. The practice, says the edict is "an injury to the good order of creation." Other orders which have been issued contemplate "the sending abroad of competent Chinamen to study Western methods, in order to extend the international relations of the empire."

Rightness expresses of actions what straightness does of lines; and there can be no more two kinds of right action than there can be two kinds of straight lines.—Herbert Spencer.
I AM GLAD THERE IS CLEANSING.

How bright the Hope that Calv'ry brings,
Where Love divine with Mercy blends;
How full the joy that all may find,
Where flows the blood can save and cleanse.

CHORUS.
I am glad there is cleansing in the blood,
I am glad there is cleansing in the blood;
Tell the world, all the world,
There is cleansing in the Savior's Blood.

'Tis there! 'tis there, the soul may go,
And wash its sins and stains away;
Who gives up all—who comes by faith,
This cleansing finds without delay.

Speak, speak to Zion's burden'd ones,
Lead, lead them up to Calv'ry's Mount,
The want of aching hearts is met,
'Tis cleansing in Redemption's fount.

Why need we struggle on in self.
We cannot make one black spot white;
Our Savior's Blood, and that alone,
Can change and cleanse the heart aright.

I have! I come! and glad I am
That Jesus calls the lost and vile;
There thousands have a cleansing found;
I'll heed the Saviour's welcome smile.

For the Evangelical Visitor.

THE NEEDS OF THE CHURCH.

To me this has been an important matter for some years. As a rule the mass of our brotherhood live in rural districts and are well to do financially, having the advantage of good breeding, fresh air, pure water and healthy food, with religious helps and conveniences in the way of church and Sabbath school, and also enjoy educationally the blessings of the common public schools.

As far as religious doctrine is concerned, in my honest conviction, they are based upon the principles and doctrines of Jesus Christ our Lord. However, unless we have these principles and doctrines incorporated in our lives they will do us no good: but condemn us, from the fact that we know the truth but do not regard it.

First—We need men, yes, a number of them who will devote all their time to evangelical work. Men who are able to rightly divide the word of truth, and anointed with the Holy Ghost, having the gift of teaching, who will properly divide the Word of God, fearless of men. We have the material but there has been no special encouragement on that line. Some of those who are qualified are so circumstanced that they cannot leave their homes unless the church will suit herself to their conditions. Furthermore, those that have gone out on this line of work without being appointed have met many discouragements from sources from which they had a right to expect encouragement.

But some may say that these individuals were not authorized and sent by the church, and, it did not call for their services. This may all be true, and there may have been some apparent imposition; but did you not need a revival? Yes. Why then did you not hold a protracted effort? Well for different reasons. 1st. Because we thought our home talent could not succeed. 2nd. Because we could not agree on any one to send for. 3rd. Because it would cost a little more than we were willing to pay—traveling expenses and board. 4th. Because we were really disinclined to have a series of meetings, because of some existing irregularities. How many conversions had you in the last year? Are your children saved? Are your neighbors, and their children saved? Who will be responsible if we fail to do our duty in trying to have them saved? And if there are some irregularities in the church, what is a better remedy than a good old-fashioned revival? It is the best thing in the world to remove hard feeling among Christian professors, coldness, backbiting, covetousness and all manner of evil. It will take out of us the "disinclination" to revivals of Christ's religion. And you will not regret the little expense.

How many parents are hoarding up wealth, and take great pains in teaching their children how to make and save money, but they are never interested in getting up a revival meeting for they don't have time. Not even time to attend when a meeting is in progress. And after the meetings have run a week or two they are anxious to have them closed; because they are losing too much sleep and their work or business is suffering. They have time to build houses and barns. Time to sow and reap. Time to pay debts and take mortgages. Time to raise and fatten stock. Time for mercantile business, and worldly pleasure, but no time for special revival-meetings, no time to save souls—not their own children. "What shall it profit a man if he gain the whole world and lose his own soul?" Immediately after his death, one of Vanderbilt's servants was asked how much his master had left. He replied, "HE LEFT IT ALL." Death will dispossess us of all our earthly wealth, however little or much that may be. The best legacy we can give our children is a good Christian training, a holy example and a thorough knowledge of the Bible. Money is all right in its place but it must not be regarded as the primary thing in this life, if so it will corrode the soul in the fires of hell. I heard an old father in Israel lament with tearful eyes and a broken heart that he was so sorry that he spent so much time in making money and thus neglected his religious duty; and after he had made large fortunes for his children they did not appreciate it, and proved a curse to them.

WHAT SHALL BE DONE TO ENCOURAGE RELIGIOUS AWAKENINGS?

I think that conference should urge and direct every district to hold at least one series of meetings from 4 to 6 weeks long at least every year. And to especially name and ordain several faithful and competent brethren, who are anointed with the Holy Ghost, able to rightly divide the Scriptures, to devote all their time in responding to calls where protracted meetings are desired. This would tend to unify the brotherhood in a more completeness of unity in faith, and more effectual work could be done. Not every minister has the gift to conduct revivals.

The duration of the appointment should be determined by conference. In my judgment no district should be compelled to call upon the appointed evangelists, but encouraged to do so, believing that more effectual and uniform work would be done. Don't you think dear readers that it would have a very desirable effect for some eastern brethren to
labor in the west and some of the western brethren to labor in the east? It would be an incentive to keep down and destroy sectional feelings and keep us one united spiritual and holy brotherhood.

I have been observing that wherever the brethren have been holding their yearly protracted efforts the church is in a much more flourishing condition than where such means of grace have been neglected. May our dear people be aroused to more activity to save the lost and ruined world that is living at the cruel and deadly mercies of Satan. How can we fold our hands while there are millions of unsaved souls around us, some of which may be right in our homes? O, may the church rise to meeting, living and power: More united effort, less discord! More fervent and effectual prayer, less gossip! More holy living, less false pretention! More genuine sanctity, less foolishness! More brotherly love, less criticism! More Christian steadfastness, less vacillation! More actual work, less play! More self sacrifice, less greed and pride! More love to Christ, less for self! More altruism, less egotism! More faith in God, less unbelief! If these things be in us and abound we shall neither be barren nor unfruitful in the service of the Lord. Great vigilance is needed in these last and perilous times to guard against spurious and false teachings by which some of our own dear people have been deluded. I urge Conference to devise some plan to disseminate the truthful teaching of the word of God throughout the brotherhood to prevent it from being a fertile field for delusions of various kinds.

The purpose of this article is not to impose my suggestions or opinions on any one else, but simply to arouse the church to more general aggressive and practical methods of operation for the upbuilding and increase of the kingdom of our Lord and Saviour, Jesus Christ.

Let us pray over this matter.

J. R. ZOOK.

To be continued.

If I can only place one little brick in the pavement of the Lord's pathway, I will place it there, that coming generations may walk thereon to the heavenly city.—Phillips Brooks.

For the Evangelical Visitor.

CAI.EL.

JOSHUA 14:11.—"As yet I am as strong this day as I was in the day that Moses sent me. As my strength was then even so is my strength now." Forty five years had passed since Moses had sent Caleb to spy out the land. Great changes take place in a great many men's lives, in so long a period of time. Here stands a man in the full vigor of manhood, at the age of eighty five years. Verse 12. "Now give me this mountain." Caleb was not one that was looking around for the easy things to do, but took the hard things as well. In spying out the land of Canaan, he was one that seen men like grass-hoppers, not as giants.

How often we meet with hard tasks in life; much more did our fore-fathers. How many are enjoying the fruits of their labors, as we see in our well improved country with its luxuries. Sometime they reaped the harvest with the sickle, and lived in log cabins. They traveled on foot, or rode in the old stage coach. They bore the hard storms of life. Today, instead we have the palace trains with all the luxuries of life.

Caleb was not one to ask for the easy things, nor for the best part of the land, "give me this mountain whereof the Lord's people spoke in that day." How many barriers there are in every one's life, which seem to be as it was with the children of Israel at Kadesh-barnes. One more day's journey would have brought them safely through, but instead they turned back to the wilderness, which meant forty years wanderings of despair and murmuring. Few who were over twenty years of age ever entered the promised land. Caleb's advice was, let us go in and possess it.

We can learn from this that in all life's factors, its the studious scholar who fits himself for after years of successful work in life.

It is often said, "how thankful we should be that we can worship in a land of freedom." When we see our beloved missionaries who have bidden farewell to home, friends and loved ones, and left their native land. This seems to be some of the hard things to do. How our sympathy should go out for them. They have gone to the foreign land to give to the heathen the knowledge of that living water of which Christ spoke to the woman of Samaria as he was lingering weary and thirsty at the well. Oh, how near He comes to us in bearing our infirmities! It would be a great help if the collection of one Sabbath in each month would be devoted to missionary purposes, and besides, it would educate the young minds in the way of missionary work, and also home work. Perhaps some of them may some day be sailing across the broad waters of the Atlantic as outgoing Missionaries.

Through all these hundred years the sun has sent its morning kiss on the crest of its waves, and for half a century when it had sunk behind the sunset sea, its rays have tipped its good-night through our golden gate of the great Pacific.

May God be honored and His Name glorified in this great work.

C. E. KRUGER.

Dayton, O.

For the Evangelical Visitor.

CAST OUT BY PRAYER.

WHERE sincere prayer is, wickedness cannot exist. Where prayer would go in and have its dwelling place evil must go out. "Get thee behind me satan" meant, among other meanings, that the good and the bad can not abide together. From the temple the money changers were thrust out and the wares of the dealers thrown into the street. Prayer casts out un holy things from the holy places of our lives. It does not share and share alike with evil in any abode. It comes and dwells with us alone. In the houses of our lives no other tenant can occupy them. It will not be the room-mate or comrade with wickedness.

When prayer comes the devil must go, praise the Lord forever, and to go is the easiest act he can perform for the devil likes not the companionship of earnest prayer. To pray unceasingly means to keep out the evil one. Ever at the door...
of our hearts should be the sign, this is our busy day, too busy for ungodly guests and loafers. We must not have them come in and pollute our cleanliness of the sanctuary. Prayer must be our doorkeeper and forbid such guests to ever knock at our doors or ask for permission to come in; even to parley or stand in the presence of evil is to give it a measure of victory.

Many an evil and wicked thought has been prayed out of a man and woman, and many a dark deed has been arrested and prevented because the tempted one prayed for help and received it. Prayer is the great lever that moves the spiritual world, be the fact acknowledged or ignored.

It is not the loud prayer that does the most good, but the unuttered prayer, the low and earnest tones that only God is intended to hear that is the power that has kept the world level and shall be its salvation.

_Brethal, Ontario._

**WITNESSES TO THE RESURRECTION OF JESUS.**

**No Man** stood over the inanimate form of the Son of God and saw the hue of health returning to the pallid face, nor yet the quiver of the eyelids, nor the first rising and falling of the hitherto stilled bosom as it felt the throbbing pulsations of life; nor did the human ear catch the first burst of praise and acknowledgement which fell from the lips of our crucified Lord—but God His Father was the Watcher in that death chamber and He saw what was not given to mortal eyes to see, nor mortal ears to hear.

Perhaps, also, some of God's ministering angels, they who seemed to be His more immediate messengers, and who had waited on Jesus in the wilderness and in His agony in Gethsemane, perhaps they too were in attendance around that sleeping form. They had seen that mad, cruel deed done—that deed which showed how pitiless and unjust man's righteousness is—that deed which rejected divine love and grace, and led to the mangled, blood-stained body of the Son of God being laid away in the silent chamber of death, and now again they may have been permitted to see God's redeeming power as Jesus rises a "victor o'er this dark domain."

"Have you ever been in that place where serious illness has seized hold of you, racking your body with pain and fever resulting in nature giving way beneath the strain? If such has been your case, and after weeks of unconsciousness you have woke up to your surroundings how restful have been your feelings, as you recognize your dear loved ones hovering around your bedside and anticipating your slightest want; and may we not believe that in the first waking moments of Jesus, He would be quickly conscious of His Father's presence and of the ministering angels?

When we are called from our death sleep, who will be the first one to meet our gaze? Will our hearts beat with joy and thankfulness, as we gladly greet our Lord and Master? Greet Him not as a stranger, but as one whom we have known and loved on this side of eternity's shore?

Or shall our eyes sink with shame and confusion as we see in Him before whom we stand to be judged, the One who bore the shame and pain of calvary's cross that we might be redeemed from our sins, and yet we were not conquered by His love but remained a stranger to Him who died that we might live?

It was given to the angels to tell the shepherds "the gl'd tidings of great joy" and now the angels are the first witnesses to the fact, "He is not here, He is risen!" next the women who had ministered to Him, and who loved Him to the coming first to the sepulchre, were privileged witnesses and then His more immediate followers. Should not the incident of the women meeting the angels and being the bearers of this glorious message to the church of Christ, encourage us to live close to Jesus, for in so doing we too when least expecting it, and in our darkest hour when all hopes seem gone, may receive some wonderful message, and even hold converse with the angel messengers? History often repeats itself; we are living in days of highest expectation. God the Holy Spirit may again send His angels to some lowly workers; their eyes may see what a sleepy church may fail to look for; their ears may hear and their voice take up the cry, "Behold He cometh." That cry will reach the ears of an unprepared doubting church, but happy the one whose heart is filled with loving service to His Lord, whose light is burning clear and bright; happy the ones who first hear and take up that glad cry for they will go in to the marriage supper.

These women had known Jesus, first, as the "Wonderful One" who went about working miracles and doing good; again as the "Crucified One" whose life blood they had seen pouring from His wounds, and whom they had heard cry, "It is finished." And now they are to know Him as "The Risen One," the Savior who had loved Him to the giving up of His life for them, and who had thus washed them from their own sins in His precious blood, and made them heirs to eternal life. Will their hearts receive this grandest of truths, and close has as been their knowledge of Jesus in the flesh, on the cross, in the tomb, will they know Him more intimately as the risen Jesus, the Ascended Lord, the Glorious One who from His throne in heaven fulfills all the promises that His lived life on earth gave rise to?

And how is it with ourselves, are we living witnesses of His resurrection; do we too know Him as the One who has imparted His risen life into the lives of His followers? If such is the case, if we are proving this in our own lives, let us boldly testify our experience to a perishing world: let us show that our Jesus, our Savior, is truly alive, and caring for His own as faithfully as He did whilst on earth. The world needs this testimony of a Risen Christ, and even the church is starting because of lack of living personal witnesses to the fact that Jesus is not a dead Savior, but is truly alive and holds close fellowship with His surrendered ones, through the Holy Spirit whom God has given to them that obey Him.

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

A. McG.
"Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter."—James 5:5.

HAVE been surrounded all my life by both classes, rich and poor, and am sorry to say that I am amazed and sometimes at a stand still when I see the rich man hoarding his money more and more, heap ing it in banks and investing it in various ways, and is still not satisfied and yet always afraid he may lose it. Money is his God. He loses sight of all else urged on by hearts as in a day of slaughter."

For The Evangelical Visitor.

A CALL TO REPENTANCE.

I have heard with my own ears in their churches how they pray to God that He may prosper them in their business and give them increase in their earthly riches, and give them a good time in social functions, such as clubs, Germans, euchre parties, picnics and fairs, that they may be more happy in their surroundings. With some the wealthy man is desired as a church member, because of the amount he is able to pay into the church treasury. Money is what is wanted. I know whereof I speak. It is not a thing which I was told, but have heard and seen for myself. But woe unto you, for your gold and silver shall rust and canker and your soul shall go into everlasting torment of fire and brimstone and where the worm never dieth, all this unless you repent of your way—which leadeth you into that horrible pit. You oppress the poor and do not care whether your neighbors have a piece of bread or not. Search the scriptures for yourself and see what you are going to reap at the end unless you repent. Read Matt. 16:19-31.

I entreat you to do it at once. I was in a mass meeting one night supposed to represent 50,000 Christian people in one of the rich men's churches. There were present about 200 people, mostly women. The meeting was to be for rich and poor alike. They all were to have voices alike. As I understand they were gathered to destroy the evil of the saloon. Among other sayings, a man got up and said, "I do not care for them Polocks and Italians, and those low-life people. If they want their children to smoke cigarettes and they don't care, why that's all right, but I want my boy not to touch these things." O, how my heart beat, wishing that I might say something, but I had no voice there.

Then again, I entreated someone to come to see the work going on in the slums and to lend a helping hand. They have these excuses, "Oh them people, they are too low-life; you can't do anything there anyway; it is useless to spend my time; you must think I am crazy, I have other things to attend to; I have some other meeting to go to" and so on without end. But what will you do if you neglect so great a salvation? What will you say if Christ will say to you, "depart from me ye cursed, I know you not!"

Jesus tells you plainly what is expected of you and of me. Read Matt. 25:31-46. Oh where will your excuse be? Perhaps you were too busy. Ah yes, but not too busy to go to the club or theatre. Not too busy to play cards? But you were too busy to see the salvation of your own soul. You were too busy to search the Scriptures; too busy to go to church. You had no time to even listen a moment to the plea of a poor being who was almost starving and asked you for a piece of bread. Perhaps you told him, "get out you bum, go and work;" but have you ever offered him work, and if so did you pay him his rightful wages, or did you think the poor sook is glad to get most anything? Perhaps you thought and said all this and never thought of the salvation of your soul or that you was doing the very thing unto Jesus? Oh beware what you are doing.

Permit me to give a bit of personal experience. When I was at my very lowest stage going towards destruction, I had one day nothing to eat, and I was parched with thirst, in the heat of the day I went into a place, the surroundings of it were beautiful. I asked a woman to please give me a drink of water. She told me the well was almost dry and I had better go away the dog might bite me. True there was a big dog but he seemed to be harmless, not even growling. She insisted I should get out and did without getting even a drink of water. O how my heart was aching; I was so low that even I was refused a drink of cold water. I have wondered since whether she was a Christian woman. If she was why did she not give me a drink and tell me something about Jesus? O, I entreat you all young and old, large and small, men and women, boys and girls, rich and poor who are not born again as yet, repent of your sins, make your old way return unto the Lord and cry aloud to Him for mercy while you have opportunity for "now is the accepted time;" "today is the day of salvation,"

At the dying hour it may be too late. You have no excuse. You cannot plead ignorance. You cannot plead the case of the thief on the cross. No, no, likely it was his first chance. But you have heard about it and read about it, but have hardened your heart. Oh what a shame. At the dying moment you want to go to heaven. Never under those circumstances. Search the Scriptures and you will find it. I entreat you to do so for you will live in torment forever if you neglect this great salvation. What will you do with it? I cannot give it in any other way. What the Bible says is true. I nor you dare to take anything away from it nor add anything to it; besides you say, you told me nothing, nor gave me any warning. But now you have no excuse. The Lord asks this question, "Why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6:46. Jesus Himself says, "Unless ye repent ye shall all likewise perish."

God is the same yesterday, today and forever. Blessed be the name of the Lord. You cannot deceive God. He knows the very intent of your heart, and His presence is everywhere. Read Psalm 139:1-12.

The reason I write this is, I love you, and the love of God is shed abroad in my heart. Blessed be His Name for evermore. His way is a blessed way; His peace passeth all understanding, therefore I say again, repent, come and seek the Lord.
while you have a chance. He is full of tender mercy. Come and see for yourself. Make no more vain excuses. Cast yourself on His mercy and learn of Jesus.

It is written, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins." Jesus commanded, "Go ye into all the world and preach the Gospel to every creature." Therefore dearly beloved, all ye, not despise the poor. God loves us all alike, but He hates the devil, and everyone that committeth sin is of the devil. I observe among the poor and oppressed masses of people—and say even some workers in missions and preachers in the churches will encourage the thought—that heaven is for the poor only. This must be a mistake for it is written, "But it shall come to pass if thou wilt not hearken unto the voice of the Lord Thy God, to observe to do His commandments and His statutes which He has commanded you shall be cursed in all you do." Read Deuteronomy 28:15-68 and if you be cursed you have no more claim than the rich man that opened his eyes in hell. You tell lies, steal, get drunk or commit murder or do anything that is not in harmony with God, hell is your destination unless you repent. Your being poor doth not bring you to heaven neither your being honest nor your praying, nor your going to church. Nor do you gain heaven because you read the Bible or by giving your money to the church for Jesus saith unless you become like little children and be converted you cannot see the children of God. Read John 3:3,5. Then if you be born of the Spirit you shall be known by your fruits: it is not likely that you will then lean on the arm of flesh, when you are oppressed by the rich, and join a secret organization or Union and think you will get even with your oppressor. It is written, "vengeance is mine, saith the Lord," and again, "recompence evil with good." If you are oppressed call on the Lord and He will deliver you, as He did me. Perhaps you cannot call on God because you are largely to blame that you are oppressed. John Bock. Buffalo, N. Y.

(Concluded in next issue.)

For the Evangelical Visitor.

THE UNCHANGEABLE KINGDOM.

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:10.

G O D was with His people through all time past according to the predictions of the Prophets until Shiloh came. The coming of this king was contrary to the expectations of the people at that time. He did not come as a military conqueror with garments rolled in blood; His first proclamation was, peace on earth and good will toward men. Gathering a few of the lower class of people (the poor fisherman) as His disciples, He taught them matters pertaining to His kingdom until they became acquainted for the further revelation of Himself and the great Mission which His Father had given Him to fulfill. He put the question to His disciples concerning Himself, "Whom say ye that I am?" Then Peter boldly affirms, "Thou art the Christ the Son of the living God." Jesus replies, "Blessed art thou Simon Bar-jon, for flesh and blood has not revealed it unto thee, but my Father which is in heaven." It is clear that the revelation comes to men directly from God in heaven the Holy one being the agency of His revelation.

Paul also declares that no man can say Jesus is the Lord but by the Holy Ghost. Christ himself says, "Upon this Rock I will build my church and the gates of hell shall not prevail against it." The perpetuity thereof is clearly set forth. It shall survive all wrecks of time. Kingdoms shall rise and fall; empires shall stand for ages and at last will crumble into dust; but His kingdom is an everlasting kingdom, and His dominion is from generation to generation."—Dan. 4:3. This is a positive assertion of this kingdom's undestructibility, and in spite of all the conflicts, oppositions, and destructive elements brought to bear against it, the assertion has been fully verified through the ages gone by. Rejoicing in this revelation and receiving such a kingdom which cannot be moved, let us have grace in our hearts whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire.

A S I feel prompted to write my experience I will try to do so by God's help. I am glad that the good Spirit strove with me when quite young and called me, and continued striving with me. I made promises, one after another, but still got no nearer till at last the Lord showed me that I would be lost at this rate. At last I became earnest. I saw myself such a sinner that I thought the Lord would have just caused me to cast me into outer darkness forever and it was then that I found peace to my soul, but not such a bright witness of my acceptance as some, or as I had marked out. Then I stood that way for about 2 years; I felt I was to be baptized but was not willing for I thought I did not have enough of a change so old Bro. Jacob Heise talked to me about it and I became willing to be baptized in the name of the Lord when the way opened. Then I could go on my way rejoicing and thought that now it would go better and I would soon have victory over every thing. But I soon found out that there was something wrong in my heart, and I discovered that the old man was not all dead: that anger and all such things would arise, and I ask others, who had been on the way longer than I was, about it. They would say that it is a warfare, and, that we must keep it down; that this is the carnal man.

Well I used to try very hard and
sometimes I would have victory and
be on top and then the enemy
would get me down and there I was.
It did make me feel so bad, sometimes;
almost discouraged. I would
look back at the flesh pots of Egypt,
but that looked too dark. So I
wondered up and down the wilder­ness
for about thirty long years and
when I would think of heaven
and the coming of the Lord I would fear
that I would not be ready when He
came. O, what an experience this
wilderness life is! The Brethren
would preach that a person could
not live a sinless life; that we would
sin a little every day, in thought, or
deed, and then would have to
straighten up our account, with
the Lord every evening.

But glory to God, there is a better
way. The time came that we moved
to Arizona and after being there
about 4 or 5 years there came a
holiness lady preacher who preached
sanctification and purity of heart
and my son and oldest daughter re­ceived the experience and my son
preached it. But I and others
opposed it for about 2 years. Then,
two Methodist ministers started
meeting in our M. H. and they made
this experience so clear by the Word
of God that some of my dear breth­ren went to the altar, and found
the Holy Ghost, the abiding Com­forter, and got so happy and were
so filled, that I saw they had some­thing which I had never received.
I began to long for it too and went
forward to the altar but did not re­ceive it and went home with a heavy
heart. That night, between two and
three o'clock, the Lord awakened
me, and I started to talk to Him
and He to me, and He revealed
Scripture to me, one verse after
another. It was not imagination
because I had no Scripture by
heart, but I knew it was the Lord
and He kept talking to me and I
kept saying, yea, Lord. He asked
me if I was willing to give up my
wife and my children and property
and even my church, and my good
name, and when I had no reserve
whatever and self and everything on
the altar then the Lord so wonder­fully showed me all sides of faith
and made it so plain to me, that I
could not help but see it, so I

just waded right into it not only
waist deep but I just got out in the
deep where there was no bottom and
now I am swimming in the love of
God.

IT is now over four years since
the Lord sanctified me, oh, glory to
His dear Name. He has washed
away every stain of sin, and is en­
throned and ruling and reigning
within, and I know now I am His
child, hallalujah. It is a glorious
experience to get into Canaan where
He does all the fighting for us;
where the giants can't overcome us,
and where we can enjoy the sweet
fruits. O, how I enjoy the large
clusters of grapes along the way!
How do they do strengthen one? I was
so encouraged when I saw Bro. D.
L. Gish's experience in VISITOR of
Feb. 15. It agreed with my ex­
pertence just like two drops of water.
It is grand to trust the Lord hour
by hour, and day by day, and not
worry about tomorrow; just to leave
that with the Lord. O, it is so grand
to get out of the wilderness into
Canaan that I can't express it, and
I am still hungering for more. I
know there are heights and depths
to attain, but I know that I am walk­
ing on the King's highway of holi­ness where there are no unclean
beasts crossing it. And I am no
more afraid of death or of the com­
ing of Christ. I am looking for Him
and believe that His coming for
His sanctified bride is near at hand.
O, how I do feel for professors who
are so cold when there is so much
a better way for them. I would say,
don't oppose it like I did.

Dear reader, if you have not got
the Canaan experience, seek and ask
the Lord to show you. I am glad
some are taking the way and getting
what God has for them. I am so
glad too that my Father is rich; He
owns all the gold and silver and the
cattle on a thousand hills and His
storehouse will never be exhausted.
Glory to God. No more sinning or
up and down life: it is not I but Christ
doing the work for me. I have no
will of my own; I am wholly the
Lord's and I want Him to use me
to His honor and glory. Here are
a few lines which express my ex­perience.

"My Moses led me through the sea,
And then He set the captive free;
My tyrant sins they followed fast,
But in the sea they all were cast.
Upon the shore I sang the Psalm.
The song of Moses and the Lamb;
And brought me to the Promised Land.
But now I'm in the Promised Land
The precious Word, it is so grand,
I'm eating honey and drinking wine,
I've Jesus with me all the time,
The Spirit comes and fills my soul,
Since Jesus blood has made me whole,
He gives me eleven tongues of fire,
And by the flames I mount up higher."
Yours for Jesus,
Hamlin, Kans.
B. M. BYERS.

For the EVANGELICAL VISITOR.

EXAMINATION.

AM I right with God?" This
question the Holy Ghost is
pressing home to many in these
days of awful coldness and unfaith­fulness among those who belong to
church. God in His great mercy
is dealing very lovingly with us all
but how do we treat His love?
When not right with Him how do
we receive it? Do we heed His
tender love and at once see that all
uncertainty of our being right with
God will be settled? The question
is not what we know happened many
years ago, but it is one of present
lense. Am I right with God now?
At this very moment, dear reader,
as you read this the blessed Holy
Ghost shows you whether you are
right with God or not. Do you not
hear the Spirit whisper in your
heart that you are not walking in
the light as you should, and that at
some previous time when the pierc­ing truth by the power of the Holy
Ghost showed you your condition,
you did not let God have His way
in your life? And for some time
that conviction which you cast away
and did not heed haunted your con­science and troubled your heart and
you had no peace? But there came
a time when finally you did not feel
that overwhelming power of con­viction as at first when God wanted
to deal with you and give you full­ness of joy in Jesus the mighty to
save. The above gives us a small
glimpse how men who belong to
church treat the blessed Holy Ghost
Whom we are warned not to grieve,
Dear one are you looking for the near return of Jesus? How does your heart respond to the loving entreaties of Jesus as He causes you to ask yourself this question?

The question that God puts to us is not, are you converted? are you a church member? etc. But He definitely asks you whether you are right or in favor with Him—walking in all the light He lets upon you. Oh may this question come in the searching force of eternity to each one of us who have not the witness of being right with God! Could we realize the solemnity of the witness of being right with God!

Oh! dear reader, what if today God should stop striving with you? what about your soul? are you right with God? Let God deal with you now as He is speaking to you. Oh the willingness of God! How it fills the soul with joy! But then when we look back and see how you reject God and refuse to let Him reveal His Son in you how extremely dark a picture that brings before us. Are you right with God? Who will let God have the privilege of setting this timely question.

"The righteous shall flourish like the palm tree, he shall grow like a Cedar of Lebanon."—Psalms 92:12.

Yours in Jesus.

ISAAC O. LEHMAN.

Cape Town, S. A.

For the Evangelical Visitor.

LOVE

LOVE comes from God and whatever is done without love is not from God. When our sins are remitted and if we humble ourselves and become honest before God and man, then if we are real penitent and work through we get peace with God and man and we get a heart full of love, even to such that are out of Christ. We would do much to bring them to Him, especially your comrades with whom you had worldly pleasure, such I know by my own experience. You know now that there is something better and you can hardly understand how they can enjoy that way, but I see and understand God is serving us so. Then we are put to work and we may not always have such a feeling, and it goes straight against flesh and blood.

I do believe it to be good for us if we are left to work alone. I, for my part learned the way so. We must learn to know the spirits as there are so many gone out trying to make God's children believe they are from God even making it appear as an angel of light. So then we need Christ to help us. As soon as we depend too much on ourselves we lose strength and the enemy gets the better of us.

Then again the enemy will lead us astray in many ways if he can. First a wish and so on until it is a spirit. So I say, there are many preaching today not called of God but are just taking their own way, and do more harm than good. I will not judge; the fruit shows it. Some, even speaking of a higher life, and are not willing to earn their own bread with the sweat, which command God gave. Let some of our real humble Brethren speak or write on this subject. That is what is hurting the church so much. Some even say they are filled with the Holy Ghost and are making the Brethren trouble! Oh, no, a Brother filled with the Holy Ghost will not make trouble. I know of such.

The more a Brother says he is holy, the less he is, in my estimation. But I believe we are in the latter days. Just to think, some who were sisters speak against the covering. Such a plain command. But it is easy to know that they are side-tracked and if they do not turn will be found wanting.

I saw in the Visitor about giving the tenth. God's children don't keep account. If we obey God He will tell us our share. Often I find such are the ones who wish to receive. The Scripture tells us it is more blessed to give than to receive.

I find I must close or some may do as I do when I see a lengthy piece, I don't read it. I hope God will help His people to stay in unity.

H. B. MUSER.

Florin, Pa.

For the Evangelical Visitor.

TESTIMONY AND EXPERIENCE.

Dear Readers of the Visitor; I will try, by the help of God, to write a few lines for the Visitor. I have been thinking of writing for some time but have not the gift as some have; but when I read the experiences of others I was encouraged to try. I have read many experiences of God's children and see that they make many mistakes as well as I. It is a good many years since I started out to serve the Lord, and I am trying to work out my own salvation; but when I look back and review my life it seems to me I have made slow progress.

A few years ago I learned a great lesson in my flower garden. I am very fond of flowers. In them we can see the beauty of the Lord; how perfect and beautiful He has created them. I watched my little flower plants closely and pulled out the weeds from time to time. Some weeds have very long roots and if the root is not all out the weed will spring up again. So it is with sin in our hearts, if it is not all taken out of the heart it will spring up again. In the fall one day I was looking at my flowers again when my son's wife said to me, "look here mother," and there I saw two large weeds beside my
Not a word.

Not railing for railing, not a word. How much is lost by a word! Be still; keep quiet; if they smite on one cheek, turn the other also. Never retort. Hush—not a word. Never mind your reputation nor character—they are in His hands, and you mar them by trying to retain them.

Do not strive, nor try; nor cry. Open not your mouth. Silence. A word will grieve, disturb, frighten away the gentle dove. Hush—not a word! Are you misunderstood? Never mind! Will it hurt your influence and weaken your power for good? Leave it to Him. His to take care and charge. Are you wronged and your good name tarnished? All right. Be it yours to be meek and lowly; simple and gentle—not a word. Let Him keep you in perfect peace; stay your mind on Him, trust in Him. Hush, be quiet before the world and rest in Him. Not a word of argument, debate or controversy. Mind your own business; be still.

Never judge nor condemn, never arrogate nor censure. Not a word! Never an unclean or an unkind expression. Never a doubt or a fear. Never a disparaging remark of another. As you would others should do to the world, so do ye. Pause! Be still! Selah! Not a word, emphatically; not even a look, that will mar the sweet serenity of the soul. Get still. Know God. Keep silence before Him. Stillness is better than noise.

Not a word of murmuring nor complaining in supplication; not a word of nagging nor persuading. Let language be simple, gentle, quiet; you utter not a word, but give Him opportunity to speak. Hearken to hear His voice. This is the way to honor and to know Him. Not a word—not the last word. Listen to obey. Words make trouble. Be still. This is the voice of the Spirit. Take no thought for tomorrow; worry not about home, church nor business cares. Cast all on Him, and not a word. We think so hard, and trust so hard, pray so hard, that we become unrestful and disquieted and noisy, and thus drive Him away.

Restlessness, fret and worry make the place of His abiding unpleasant, and He leaves. Not a word to anyone of your worries, nor of desire to know what to do. Take it not out of His hands. He is to keep in perfect peace; but do not go to another for wisdom and direction.

Not a word. I had a severe trial, long continued. I rode with a dear brother in the car, and I opened to him my heart, and poured out my weighty burdens in his ears; I took his earnest advice to my heart. His voice was not the mind of the Spirit, and when I returned to my seat in the car, the Spirit gently said to me, "So you went to him? Could you not trust Me?" It broke my heart. I apologized, was forgiven, restored, and determined never to take my case out of His hands again; and to take as my motto for my spiritual life, "Not a word."

Cease, beloved, from your own things and works. Let the Holy Ghost have play. Get still from restless activity, and give Him a chance to speak and to do.

Not a word. Witness in love. Just a word for Jesus. "Ye are my witnesses." But that is all.

Surrender self to Him. Let your conquered spirit keep quiet. Let your lips be closed, your tongue be tied, your voice be hushed, your look of love. Let Him control, and a sound of gentle stillness will permeate your being, spreading the sweet aroma of peace and delight upon all around. And while your heart is hushed, and your mouth closed—in the sweet small voice, like the dew of the morning, the gentle light of sunshine, or the sweet breeze of eventide, you will be quietly blessed, by hearing Him in the hush of His presence and the joy of His delight, and you will be so glad that you uttered not a word.

—Kingdom Tidings, Sel. by * *

God's goodness is His glory; and He will have us to know Him by the glory of His mercy, more than by the glory of His majesty; for we must fear even "the Lord and His goodness."—Henry.
SAILING FOR AFRICA.

As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever.”

This promise has been verified to us, and especially so since we left our home in Kansas, and have been engaged in the Lord’s work throughout the east. God has been blessing us and keeping us on victory’s side of the cross all the way—Glory to Jesus forever.

We have been attending some meetings and enjoyed some precious seasons among God’s people in different places throughout Pennsylvania. A great many are in sympathy with the foreign missionary work; and encouraged us by their prayers and a “God bless you,” wishing us success as we went forth.

We have now made arrangements to sail from New York City, April the 15th. Our ship will lift her anchor and leave the port at 10 A. M. This may be before some will get the VISITOR but will not all who read these lines get down on their knees and pray for us that we may have a safe and prosperous voyage? For we know that He who made a way through the Red Sea can make a way for us—Hallelujah! And he that said, “Peace be still and there was a great calm,” has the same power today and can do so again. Glory to His Name.

The nearer the time comes to sail the more anxious we are to go, and the more sure we are that God has called us and has a work for us to do in Africa, and God has burdened us to pray for more laborers who are willing and prepared to go forth, and we believe He will send them. We have been impressed especially of late, that if those who profess to be God’s children would be as much interested about their Father’s business, namely the salvation of the world, as about their own, they would not be adding farm to farm, and laying up treasures on the earth for their children which in many instances the devil uses as a weapon to damn their souls. Only those who are consecrated to God are willing to not only, give themselves, but their children to the Lord, to be used anywhere He may choose. Some give up their children just because they must, but that is not consecration. It is when we give willingly and praise God for the privilege of giving, that it is accepted with Him and will be rewarded when Jesus comes to make up His jewels. I am glad we can go forth to herald a four-fold gospel—that Christ has conquered death, hell and the grave, and will deliver from the bondage of ALL sin, and give His children the victory again and again! Hallelujah!

We will land at Cape Town and then enter the field as the Lord leads and opens our way. Pray for us.

Your Brother and Sister seeking after the lost.

JESSE R. AND MALINDA EYSTER.
Harrisburg, Pa.

ON OUR WAY HOME.

TO THE readers of the VISITOR: “Commit thy way unto the Lord, trust also in Him and He shall bring it to pass.” Praise the Lord.

Our last, written some time ago to you gave notice of our leave of India and our expected visit home. You will perhaps be interested to know how the Lord has opened the way before us and provided the fare and little personal things necessary for the journey. When it was settled that we should go, with the little personal money that we had on hand, we began to make preparations by making the necessary clothing. Friends also gave us some things that saved buying. I had need of a suit of clothes and an overcoat. I went with the intention to Calcutta to have them made. But the brother with whom I was stopping, gave me the needed suit and also overcoat so that saved me buying. The suit could not have fitted me better if it had been made to order. The overcoat is one of the very best grade. Thus the Lord provides.

The time has been a time of giving, that it is accepted by the Lord, and will be rewarded when Jesus comes to make up His jewels. We are willing and prepared to go forth, with the little personal things necessary for the journey. Trusting that you are praying for us we are yours in Jesus name.

D. W. AND KATIE ZOOK.

WE trust that all who are interested in the “Premiananda Orphanage” in India, and are supporting children, whether Sunday schools or individuals, will be prompt in coming up to the need. A year slips quickly away and we may forget, so we think it right to remind all, and will you all earnestly pray that their need may be supplied. May all who read our dear Sister’s letter think of what it means to be in a beacon light with twenty-five hungry children to feed and the treasury almost exhausted. Some one might think, because the treasury...
wished to see how the missionary, that they had used of their means for their home-coming. But this we vouch was not the case. The money for their fare was all provided by special offerings given for that purpose. All the money given is always used for the purpose designated, and we would say, right here, as it has been mentioned before, that persons sending money should always make special mention for what purpose the money is to be used, if for children support, or general use, or for individual workers, or for the building fund or for tracts and portions of Scripture to be distributed among the heathen. We trust all may understand.

From one who is interested in the work of the Lord everywhere.

For the Evangelical Visitor.

A REMINDER.

W e would like to give to the dear sisters having poultry, a reminder of the Sunday egg business, which was especially for the building fund in Africa and India. The notice was a little late in the season and some complained that their hens did not lay, but now since the warm days of spring are upon us and we hear the merry cackle of the hens everywhere and the hens are doing their very best will you not, dear ones, try and do your best by giving your Sunday eggs to help in making your brothers and sisters in the heathen lands more comfortable? A word to the wise is sufficient. MARY ZOOK.

For The Evangelical Visitor.

ENCOURAGE THE CHILDREN TO WORK.

GIVE the children a chance to do something to raise missionary money. Give them some ground to raise some potatoes or other vegetables, or let them set a hen and raise a brood of chickens. This will give the children a real inspiration in the Lord's work. We find parents trying to put a real inspiration for money-making into their children, but how much more should we, if we have the kingdom of God and His righteousness foremost in our lives, try to put into our children a real interest in the Lord's work and we can't do it in a better way than to give them a chance to do some special work for the Master. "Train up a child in the way he should go and he will not depart from it." M. (Additional Missionary Items on Page 158)

A RELIGIOUS HOUSE CLEANING.

A WRITER, while giving an account of a religious awakening in a western state, when differing sects united in act of worship, mentions, as a notable characteristic of the revival, the burial of hatchets. Every body was amazed at the number. The process of interment occupied two days. Feuds of six years standing; feuds between members of single families, between members of the two churches were exposed, bewailed, and banished. "Yes, what clearing of yourselves," says the Apostle. It was house cleaning here, and 'there was much to be done, and much was done.

Such house-cleaning as this would be profitable in many other churches, communities, and neighborhoods, but it is said by some good housewives that instead of having an occasional, a periodical house-cleaning and setting things to rights, it is a better way to keep things clean and right every day, and so avoid the necessity for these wholesale raids on dirt and disorder.

The best time to clean up grudges is now, right on the spot, as soon as you see a wrong in another reprove it. If you have a difficulty, a complaint, or a grievance settle it at once; let not the sun go down upon your wrath. This piling up old grudges as the Germans do, with dirty linen, and have washing day come only twice a year, is very poor policy for the children of the most high. If you have done thus in time past, commence and have a house cleaning, in earnest forthwith and from this time let no accumulated grievances, grudges, and wrongs part you from the fellowship of the saints, or hide the smiles of the Savior, or grieve that sacred Spirit whose fruits are love, joy, peace, long-suffering, gentleness, goodness, faith. From Fireside Readings. Sel. by M. A. Stern.

There is a story called "The Legend of the Days," in which the three hundred and sixty-five divisions of the year figure as beings who run around the world, each in his turn noting every event that transpires among men, and returning at the close of the allotted time to render an account to the Recorder, who is ceaselessly engaged in writing down in a great book all that is related to him. The moral of the tale, which is obvious, has been drawn as follows: Every day of our lives may indeed be likened to a swift-winged messenger, who stays by our side but a brief moment, but who treasures up every word and deed, and carries them back into the irrevocable past. We may be sure that nothing that we speak or aught that we do drops to the ground and is lost. We may well imagine, too, that all which these messengers carry in their backward flight is laid up for us "against that day," either for our joy or our undoing. It remains for us to say which it shall be.—Sel.

The great trouble with the merely ethical teaching of the times is that it has lost the idea of the vital grip upon the grace of Christ. The purport of its dogma is, "Be good and you will be like Christ, the superb Teacher and Exampler!" That statement does not give the right order, or indicate the real genesis of virtue. It is not the logical or historical order. We might as well take a willow cutting, prop it up somewhere, and cry unto it, "Leaf out, O slip, and by and by you will have some roots!" No horticulturist acts on that principle, of course. Roots must come before branches. And so instead of recommending, "Be good and you will be like Christ," it is rather fitting to say, "Take hold of Christ vitally and let Him take hold of you, and then you will begin to branch and leaf out with moral verdure worthy of the garden of the Lord!"—Vanguard.

Not one woman nor one man in a hundred could stand the strain to which the children in our public schools are subjected.—April

Ladies' Home Journal.
HEALTH AND HOME.

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

GOD'S PROVIDENCE.

"God's providence is mine inheritance!" I read
The quaint old legend on a rainy day,
When gray and thick the clouds hung over head,
And mists were folding close about my way.

God's providence! Then, wherefores should I fear
My Father's love is roof and inn for me;
Forever, since my Father holds me dear,
His goodness shall my guard and shelter be.

Another, Heaven endowed with worldly gain,
May count his wealth and gaze his acres o'er,
May reap his harvest fields on hill and plain,
And heap in barn and bin his fragrant store;
And I may own no inch of tith or foot
Of fallow in this great wide earth I tread;
Yet am I rich, and need no pledge to boot,
Save God's clear stars above my lifted head.

God's providence is mine inheritance. Come loss
Or change or grief, whatsoever God send,
All things shall work for blessing, and the cross
Be gladly borne if shared with Christ, my Friend.

—Sel.

HEALING AND COMMON SENSE.

I WOULD like to offer a few thoughts on Divine healing. I accepted the doctrine in health five years ago, and until last June I never had occasion to comply with James 5:14. What a boon to humanity to those who accept!
The verb "let" implies permission to the sick one, and not authoritative command; nor do I find any passage of Scripture that implies condemnation if one does not take Divine healing, or use remedies. Methinks some err in thus teaching. If we have vowed to abstain from remedies, we should fulfill it (see Deut. 23: 21-23); but we should not put such restrictions upon others, any more than we would with circumcision (Gal. 6:12,13),

I would as soon think of taking sin to cleanse my soul, or filth to cleanse the face, as to take drugs to cleanse the internal organs.

"I would not take even a glass of water as a remedy," said one to me. I ask: "Upon what authority?" If cold, do we commit sin to go near a fire? Likewise, if we are chilled, is there any reason why we should not swallow hot drinks any more than that we should not go near a fire? I can see no harm in making such hot water palatable, so that a large amount may be taken.

We should seek for light upon what we eat and the way we dress. Doing these things conduces to bodily health; yet disease sometimes comes upon us when it is no fault of our own. I see no objection to purging the system, as an enema for the bowels, a sweat for the skin, deep breathing or inhaling for the lungs, or drinking more than usual to wash the stomach.

We do not always use soap to bathe; but when our hands are very dirty we use kerosene oil or sand to cut the grease freely from our skin, and then use soap freely. In applying purgative means, devoid of drugs, we do nothing more nor less than give internal organs an extra bath.

Fanaticism demands new sects or organizations, require travelling long distances to be baptized in the ocean surf, etc.; but the Scripture makes no such requirements. The Word of God requires obedience, faith and trust, but not presumption not claiming health nor strength before it is given us. Mind Cure and Christian Science lead people to say, "I am not sick," when they are sick, or to attempt to take up their bed and walk when not commanded to do so.

In my own case I used 'no other argument than "Lord, I did just as you bade me," and rested it there; and before I was aware of it, I was at my usual pace, the restoration being gradual; only the acute pain ceasing at the time of anointing.

I am a firm believer in Divine healing as taught by God's Word, but not in all the theories man has added unto it, thinking thereby they "would add to God's glory." Many are hindered in accepting it, because, as presented by zealous adherents, it has been improved (?) upon by those whose wills were so strong, they found it necessary to vow a vow in order to obtain it.

While we might in individual cases urge such a vow upon those who need it, let us not teach it to all, nor discredit those who do not accept of it on our terms. Blessed be God, who has provided salvation for my body as well as my soul! Amen and Amen!—Living Words.

Because God has given us a thousand things to eat, it does not follow that we should eat them all at once; and if instead of taxing our brains and hands to prepare endless varieties of food for a single meal, we should make changes from day to day, living upon a more simple and yet more varied diet; we should find in so doing not only the more natural appetite which pertains to simple habits, but also a degree of health, and strength, and freshness of body and spirit, which the jaded creatures of luxury know nothing of. —Sel.

While a number of young men in the waiting room of an English railway were discussing the merits of total abstinence, a policeman came in with a handcuffed prisoner, and listened to the dispute, but gave no opinion.

A minister of the gospel, who was also present, stepped up to the policeman and said:

"Pray, sir, what have you to say about temperance?"

"Well," replied the guardian of the law, "all that I have to say is that I never took a teetotaler to prison in my life." —Sel.

Cannot a man drink liquor moderately? That depends upon the man, and upon the drink. Probably many of the devilish compounds which are sold today under the names of rum brandy, etc., cannot be habitually taken in moderation for any length of time by any one. They poison the blood, craze the brain, and while the man supposes he is on the firm ground of moderation, he finds himself knee-deep in the quicksands of disease and drunkenness.—Sel.
Wrecked on life's stormy sea,
Outcast, dejected,
Longing for peace and rest,
Poor, erring child!
Remember the Savior bled
For such as thee;
Remember in love He said,
"Come unto me."
Weary, reviled of men,
Forced to the wall,
Jesus will be your friend;
He knows it all
He'd "not where to lay His head;"
From door to door.
Went He, oft hungering,
Blessing the poor.
Great though your sins may be,
God will forgive;
Cast all your guilt away;
Look up and live.
Jesus' strong, loving arms
Round you He'll fold;
Filling your lonely heart
With peace untold.
Plead not unworthiness,
Turn not away;
Kneel at the Savior's feet,
Earnestly pray.
He all your griefs will share,
Dry all your tears,
Blunt all the thorns of life,
Through coming years.
—Christian Work.
PASS IT ON.

ONCE When I was a schoolboy going home for the holidays, I had a long way to go to reach the far-away little town in which I dwelt. I arrived at Bristol, and got on board the steamer with just enough money to pay my fare; and that being settled, I thought, in my way of meals. I had what I wanted as long as we were in smooth water. Then came the rough Atlantic and the need of nothing more. I had been lying in my berth for hours, wretchedly ill, and past caring for anything, when there came the steward, and stood beside me.

"Your bill, sir," said he, holding out a piece of paper.

"I have no money," said I in my wretchedness.

"Then I shall keep your luggage, What is your name and address?" I told him. Instantly he took off the cap he wore, with the gilt band about it, and held out his hand. "I should like to shake hands with you," he said.

I gave him my hand and shook his as well as I could. Then came the explanation—how that some years before some little kindness had been shown his mother by my father in the sorrow of her widowhood.

"I never thought the chance would come for me to repay it," said he, pleasantly, "but I am glad it has."

"So am I, said I."

As soon as I got ashore I told my father what had happened. "Ah," said he, "see how a bit of kindness lives! Now he has passed it on to you. Remember, if you meet anybody that needs a friendly hand, you must pass it on to them." Years had gone by, I had grown up and quite forgotten it all, until one day I had gone to the station on one of our main lines. I was just going to take my ticket, when I saw a little lad crying—a thorough gentleman he was, trying to keep back the troublesome tears as he pleaded with the booking clerk.

"What is the matter, my lad?" I asked.

"If you please, sir, I haven't money enough to pay my fare. I have all but a few pence, and I tell the clerk if he will trust me, I will be sure to pay him."

Instantly it flashed upon me the forgotten story of long ago. Here, then, was my chance to pass it on. I gave him the sum needed, and then got into the carriage with him. Then I told the little fellow the story of long ago, and the steward's kindness to me. "Now today," I said, "I pass it on to you, and remember; if you meet with anyone who needs a kindly hand, you must pass it on to them."

"If I will sir, I will," cried the lad, as he took my hand and his eyes flashed with earnestness.

"I am sure you will," I answered.

I reached my destination, and left my little friend. The last sign I had of him was the handkerchief fluttering from the window of the carriage, as if to say, "It is all right, sir, I will pass it on."

"Have you had a kindness shown,
Pass it on, pass it on!
Was not given for thee alone;
Pass it on, pass it on!
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the debt appears;
Pass it on, pass it on!"—Sel. by Sister Steigerwald. Matoppo Mission.

DON'T BE AFRAID OF WORK.

ONE thing that keeps young men down is their fear of work. They aim to find genteel occupations, so they can dress well, not soil their clothes, and handle things with the tips of their fingers. They do not like to get their shoulders under the wheel, and they prefer to give orders to others or figure as masters and let some one else do the drudgery. There is no doubt that indolence and laziness are the chief obstacles to success.

When we see a boy who has just secured a position take hold of everything with both hands and "jump right into his work" as if he meant to succeed, we have confidence that he will prosper. But if he stands around and asks questions when told to do anything; if he tells you that this or that belongs to some other boy to do, for it is not his work; if he does not try to carry out his orders in the correct way; if he wants a thousand explanations when asked to run an errand and makes his employer think that he could have done the whole thing himself, one feels like discharging such a boy on the spot, for he is convinced that he was not cut out for success. That boy will be cursed with mediocrity or will be a failure. There is no place in this century for the lazy man. He will be pushed to the wall.—Set.

THE LARGEST APPLE.

MR. STEPHEN Girard, the infidel millionaire of Philadelphia, one Saturday bade his clerks come next day and unload a vessel which had just arrived. One young man stepped up to the desk and said, as he turned pale: "Mr. Girard, I cannot work to-morrow. "Well, sir, if you cannot do as I wish, we can separate." "I know that, sir," said the hero. "I also know that I have a widowed mother to care for, but I cannot work on Sunday." "Very well, sir," said the proprietor; "go to the cashier's desk and he will settle with you." For three weeks the young man tramped the streets of Philadelphia looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier of a new bank about to be started. After reflection, Mr. Girard named this young man. "But I thought you discharged him." "I did," was the answer, "because he would not work on Sunday; and the man who will lose his situation from principle is the man to whom you can intrust your money."—Set.

A NICE plate of apples was being passed to some children. One little girl took the largest one on the plate. Another girl said to her, selfish thing, you took the biggest apple and I want it myself." She was just as selfish as the other girl and felt very badly because she did not have the first chance to get the largest apple. How lovely it is to see a child who is willing to let others have the best and be contented with whatever is given him. Nothing but the love of God can ever change your heart and make you unselfish and kind to all.—Set.
The love feast dates for Kansas as given in last issue were not quite correct. Correct dates are given in this issue.

The street address of the Philadelphia Mission is 3433 N 2nd st., not 3432 of the Chicago Mission 5996 Peoria st. and of the Buffalo N. Y. Mission 25 Hawley st.

By a mistake a few of our subscribers may have received copies of the last issue of the Visitor some of whose pages were blank. We would be glad to send duplicates to all such if they will drop us a Postal Card, so that we know who they are.

The workers at the Premaanda Faith Orphanage, India, say they experience considerable difficulty in getting Postal Orders from the United States cashed. They would request all to send money by Bank Draft instead. Let all the friends make note of this request. We would again say that any money sent to this office for this mission will be forwarded as directed.

During the latter part of the winter quite a successful revival was experienced in the neighborhood of Moonlight, Kansas. A goodly number were converted, Sunday April 20, has been appointed as the day when baptismal services will be held in the Bethel M. H. in the the morning. Baptism will take place in the afternoon in the river near Detroit.

A correspondent speaks of a man of 80 years whom he designates as "Our Champion Gamester." He is a leading member in the Church, advertises that he can beat any man of his age rolling in the Bowling Alley, is a leader in the church, a leader in the lodge, a leader in games and sports, but, says the correspondent, "I doubt whether he could help a sinner to get saved or lead a sinner to Christ." There is more than a little of that kind of religion in this world. But Christ's flock consists of called out ones.

No doubt some of our readers are puzzled to know the location of the Mission referred to in our last issue on page 130 under the heading "A question for you" and signed "The workers at the Mission." We failed to notice that it gave no clue as to where the Mission was located until too late to make it plain. The article refers to the Chicago Mission and our readers will do well to read it over again, and then permit the Lord to reveal to them what interest they have in assisting in the support of this Mission. We believe that the Mission is worthy of sufficient support, and hope it may not fail in receiving the same.

Bro. A. L. Emerson of Des Moines, Iowa, in a communication refers to the tobacco evil again. He feels that he cannot be a true Christian and use tobacco. He quotes 2 Cor. 7:1—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." He claims that tobacco is not filthiness of the flesh. He asks church members who use tobacco to give him reasons why they chew and smoke. He says further, "How can a Christian chew or smoke tobacco and imitate the world in many other ways? Of late I have seem men of high standing in the church, even elders, (we hope not elders in our society—men) smoking cob pipes, and besides have a large quid of tobacco in the mouth. Now, would you be surprised to see your pastor smoking? But if it is right for you, it is right for him also." Considering what Christ has suffered for us the thinks we should deny ourselves and abstain from the filthy practice. "If we deny ourselves of these worldly pleasures we shall receive twelvefold more in this life and in the world to come everlasting life," Bro. Emerson, desires, if he is wrong, that some one who believes that it is right for Christians to indulge in the use of tobacco to set him right so that he "may not miss these carnal pleasures." Anyone who wants to discuss the matter with Bro. Emerson for his enlightenment would better write direct to him. We sometimes hold back articles in which tobacco figures largely for fear that we might be regarded as making a hobby of the subject, and so probably do more harm than good. Personally we are daily convinced of its wide-reaching harmfulness, in this that the habit is almost universally formed before manhood is reached and so undermines both health and character. The business has behind it immense capital and is being pushed more for all it is worth, for the money that is in it, no matter if, as a prominent educator says, it ruins the nation. Would to God we as a brotherhood, from east to west, from north to south, were united in practice and sentiment as expressed in Church Government. There ought to be some legislation needed than that which is in the inward conviction resulting from the enlightenment of the Holy Spirit. An Elder of a sister denomination when asked as to the attitude of their society towards the use of tobacco answered, "With us tobacco falls away in conversion." So might it be.

Christ's yoke is paddled with love, so it rests lightly on the neck.
AFTER THE RESURRECTION

CHRIST, being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rm. 6:9-11. It behoved Christ to die. Through out the old Testament Scriptures this is foreshadowed. Moses speaks of it. The wise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.—Luke 24:25,26,27.

But the greatest tragedy ever enacted since creation is now past. The demands of divine justice have been satisfied because the penalty is paid, and now "life and immortality are brought to light through the Gospel."

"Life is what? It is the purchased gift of Him Who left for us the seraphim; And trod the wine-press of God's wrath alone.
That we might see How blessed is our destiny! We're not our own."

In the hour of Christ's supreme agony in Gethsemane He was entirely alone. No human witness to what transpired when He was in an agony of death and when the angel strengthened Him, so at the time of His glorious resurrection there was no human witness. It was "very early in the morning," "when it was yet dark," that the earthquake occurred, and the strong angel came and rolled away the stone, and the guard became as dead men. The sepulchre was found empty, only, the early visitors found the linen clothes all in order, and later the women saw the angels who announced that Jesus had risen. The corn of wheat had fallen into the ground and died, now the new life had been started, and there would be much fruit. Death is conquered and has lost its sting and victory is assured through our Lord Jesus Christ. A great salvation! Glory to God!

But "Christ being raised dieth no more." The Easter joy does not end with the day. He stays risen. Quoting from H. Clay Trumbull, "Easter joy is one of the things which is never done. Let us remember that this feast is not a ladder up which we go for a short time to look off on brighter prospects, and then come down again; it is rather a new platform on the long mountain climb of life, to which we have been led, and from which we must never go again except to step still higher, and to look out on still broader prospects."

After the resurrection there followed the forty days of mysterious meetings with His disciples, giving many infallible proofs of being alive. Opening their understandings that they could understand the Scriptures, giving instructions and commandments. No one of His enemies was permitted to see Him after He was risen, but to His own He showed Himself and directed them in their future work.

Then at the end of these forty mysterious days He stood for the last time on the Mount of Olives. The last words were spoken; the promise of eternal power. With power not many days hence, given also the charge to be witnesses unto Him, which should reach the uttermost parts of the earth, and while He was blessing, and they beholding, He was taken up, up, until a cloud received Him out of their sight. "He dieth no more."

Now Paul in verse 11 joins to this glorious resurrection fact and truth something practical as well as glorious, for the "saints at Rome" and not less for all Christians. They had also become dead to sin, verse 2, of which their being buried with Christ in baptism was a shadow—for baptism is the outward witness of an inward grace—and thus this burial signified the death of the individual to sin; and the rising from this burial indicated a walking in "newness of life." And so he says, "Likewise reckon ye yourselves to be dead indeed unto sin." As to what he meant for them in this expression he may gather from what He testifies of Himself. In Gal. 2:20, he says, "I am crucified with Christ," and in chapter 6, verse 14, of the same epistle, he says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." He reckoned Himself as dead unto sin, and was walking in newness of life. He said, "Nevertheless I live, yet not I, but Christ liveth in me. He was "alive unto God through Jesus Christ our Lord."

Christ stays risen. Beloved, have we become dead unto sin? Have we been raised with Christ now to walk in newness of life? If so, then we must also stay risen. Back to the cold world with its worries, its toys, its vain pleasures, its carnal engagements, seeking after applause, honor and fame, its mad race for wealth and attendant luxurious living, and vanity in display of pride, and a gratification of sensuality and lust, we must not go, nor permit ourselves to become entangled in its manifold evils. The apostle found full enjoyment and satisfaction in being a (bond) servant, a prisoner of Jesus Christ, and could exultingly say; "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." Is this our experience and testimony? or, are we yet friendly with the world? Remember "the friendship of the world is enmity with God." "Whosoever therefore will be a friend of the world is the enemy of God."—James 4:4.

No, "Christ dieth no more." He went forward, and He goes forward still. Once more in the future,—perhaps in the very near future,—He will stand on Olivet (Zach. 14:14). So we also in this new, resurrection life must go forward. In Christ every provision is made for us, as well as Paul and all the faithful ones during past centuries. We may sing with the poet:

O Christ, He is the fountain,
The deep sweet well of love:
The streams on earth I've tasted,
More deep I'll drink above:
There to an ocean fullness,
His mercy doth expand;
And glory, glory dwelleth,
In Immensee's land.

Yes He is the great storage reservoir from which we may draw an abundant supply of the living water so that our lives may be fruitful bringing honor and glory to Him. In the arid regions of the west—what used to be called the American desert—immense capital is employed to store millions of gallons of water from the mountain streams which is then conducted in canals over the land. The settler buys with his land a perpetual water right, so he is enabled to make the land, which was formerly desert and unproductive, smile forth in rich harvest, of course must make use of the provisions made and to which he has acquired a right. If he neglects to open the gates and let the water flow over his fields he will be disappointed in his expectations of a harvest. The water is there. It is his right to use it. He neglects and fails. So in Christ, says Peter, are provided "all things that pertain to life and godliness." Let us open the gates so that the refreshing streams of the living water may make us fruitful unto God. "Herein is my Father glorified, that ye bring forth much fruit; so shall ye be my disciples."—John 15:8.
EVANGELICAL VISITOR.

CHURCH NEWS.

LOVE FEASTS.

PENNSYLVANIA.

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

Mastercouverville........... May 13, 14.
R. R. station, Colebrook, Cornwall and Lebanon R. R.
Air Hill........... May 13, 14.
R. R. stations, W. M. R. R. Culberson; C. V. Black Creek, Welland, Co., June 7, 8.

Maggie Carver, Buffalo N. Y 5.00
Howiok, Huron Co " 14, 15.
Markharn, York Co May 31, June 1
Nottawa, Simcoe " "21, 22.

Mechanicsburg, May 10, 11.

REPORT FOR MARCH, ENDING APRIL 1, 1902.

DONATIONS.

Melvin Sider, Buffalo N. Y. $4.00
A Sister, Ont. $3.00
A Brother " 1.00
Two Sisters, Pa. (60 each) 12.00
Maggie Carver, Buffalo N. Y. 5.00
Minnie Wilhelm, Sherkston, Ont. 1.00
T. S. Doner, Gormley, Ont. 2.00
S. Nigh, Ont. 50.

Total - - $28 50

Balance on hand $5.00

EXPENSES.

Due Mission at last report $2.75
Coal, oils, and S. S. supplies 3.25
Provision and other necessities 12.50

Total - - $23 50

Paul Winger, beef, D. V. Haase eggs, vegetables, etc. May God bless the givers in our prayer.

PENN. MISSION.

Report for March, ending April 1, 1902.

Mr. & Mrs. S. Nigh, Ont., $5.00
Mr. & Mrs. J. W. & Harriet Hoover, 25 Hawley St., Buffalo, N. Y. (for the Evangelical Visitor).

DEAR Reader of the Visitor: "Wherefore gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy in all manner of conversatiion: because it is written, Be ye holy for I am holy."—1 Peter 1:13-16.

Our last report dates back to March 3, when we were still laboring in the Chicago Mission. The special meetings were continued up to Sunday evening, March 9, and closed with a well-filled half and a good meeting, the presence of the Holy Spirit being felt in many hearts. While we did not see as much visible result of the united labors as we would desire to have seen, yet we are glad the Lord has declared that His Word shall not return void nor unfruitful, but it shall accomplish that which He pleases and prosper in the thing whereunto He sent it. But how sad for the many who, like Agrippa, are almost persuaded, and yet lost!

There is yet one feature of the work not hitherto mentioned—that is a mother's or women's meeting in which our Sisters take an active part, and the Lord uses them in giving light to many such as are hungering after the true and living bread of life. These meetings are held on afternoons in the homes and are fruitful of much good on many lines. This gives the Sisters an opportunity of doing effectual work as teachers according to Titus 2:3-5.

It might be surprising to some to see how many of those city women cling to our plain modest appearing Sisters, and long to have them tell them of the better way. Many precious souls are living along in an unsatisfied way because of a lack of teaching. We are well satisfied that this line of work is fruitful of much good which eternity alone will reveal.

Thanks be to God for the blessed hope that when Jesus comes to reward His servants, then all those who have been faithful and true in the matter committed to their charge, He will say, "Well done good and faithful servant."

On the morning of the 14th we bade farewell to the workers and committing them and us to the grace of God, took train for Morrison, Ill., where we arrived safely and met with dear and loved ones with whom we had not met for over three years. How blessed it is to meet with loved ones here below, but how much grander and more glorious it will be to meet with all the blood-washed strong when Jesus comes to claim His own, and when, "We shall be like him for we shall see him as he is."

On Sunday March 16, we gave a short discourse to a small congregation at the Round Grove Union Church, from Matt. 24:44. We were expecting to hear a discourse by the M. E. minister of Morrison, but it being a cold stormy day, he failed to put in an appearance, so we were requested to give a short talk.

On the evening of March 20 we preached the Word to a good congregation in the Evangelical Church at Malvern, and on the 21st held a missionary meeting with a good audience at the same place. The congregation was much interested in what the Lord gave us to say, and in the images we showed them,
which are worshipped by the heathen. A free-will offering was given for the work in India.

Saturday evening the 23rd we began special meetings at the Brethren's meeting house at Franklin Corners which were attended with some interest and were continued up to Sunday evening March 30. On the evening of the 27th a missionary meeting was held and an offering given. The Lord in His own time and way will reward all who are interested enough in the foreign work to support it by an offering. Paul said it is more blessed to give than to receive and that the Lord loves the cheerful giver.

At the above meetings eleven young people came forward for prayer, and expressed a desire to become Christians and live for God. They had not gone very far into sin, so they had an easy way to get back to God. We sincerely hope they will all become fully established in the ways of God, and live for Him. Their success will largely depend upon the interest that those, by whom they are surrounded will take in them to encourage them in the work.

Our prayer is that fathers and mothers and all who have the care of young people may be fully awakened to the duty that rests upon them as having children under their care and teaching. The Bible says, "Train up a child in the way he should go, and when he is old he will not depart from it."

While at this place it was our privilege for the first time to visit the Mount Carmel Orphan's Home, under the care of Bro. A. G. Zook and wife with a few assistants. They have under their care at this time about 18 orphans or motherless children. As far as we have been able to learn these children are all being well cared for as to their temporal needs, and great pains are being taken to give them good religious instruction.

We were present at an evening meal, they were all seated around the large dining table with Bro. Zook at the head; they were all told to put down their little hands and bow their heads while a blessing was being asked upon the food, which was of a healthy nature and an ample supply. After they were all done eating quite a number of Scripture verses were quoted from memory by all who were old enough to have been taught to memorize them. Then thanks was returned while the children were again asked to put down their hands. Not one offered to leave the table until after thanks had been given.

In this respect we saw these children were better disciplined than we sometimes see in Brethren's homes where there are perhaps only two or three who are allowed to get up and leave the table at will. The writer was instructed when but a child not to leave the table until thanks had been returned, and, somehow, we like to see it that way yet. If any of the readers of this article can profit by this, give God the glory.

The Mount Carmel Home was organized a few years ago as an orphan and missionary training home. One hundred and twenty acres of good land, with improvements, have been deeded by Bro. and Sister Zook to this Home to be used for the purpose designated.

The Home is undenominational, which, as we understand it, means that any Christian man or woman who believes it to be the will of God to become a worker in the home, and who can give satisfactory recommendations of pure Christian character, are made welcome to give their personal time and labor for the benefit of the cause.

This Home like many other good institutions has been assailed by the enemy of all that which is good. Many in, credulous reports and falsehoods have been circulated.

Paul said, "Charity thinketh no evil." Hence we would feel to say let us not repeat reports which are unfavorable; we may be found fighting against a work that is of God.

Jesus said, "The poor ye have always with you and whosoever ye will ye can do them good."

Any institution that has for its object the uplifting and bettering of mankind is worthy of the prayers and support of all those who love the Lord with a pure heart fervently.

The foregoing has not been written upon the interest that those, by whom we do not know, portray a common experience, and teach an important duty for the revival worker.

Oh, if God would only raise up some more such mothers everywhere, we would not see so much style, fashion and fickle-mindedness over this world.

Pray for me that I may ever and at all times be ready and willing to follow Jesus all the way, and pray also that God will create a great revival here at Belle Springs as we are greatly in need of one. Pray earnestly.

Your sister in Christ.

Marry X. SHEPHERD.
Donegal Kansas, March 28, 1902.
DEAR READERS: "The Lord recom­
penses thine works and a full reward be
given thee of the Lord God of Israel, un­
der whose wings thou art come to trust."  

"Faithful is He that calleth you, who
also will do it."

I am glad, once more, to greet you in
the precious Name of Jesus. Father has
again restored me to health and I am in
the battle for Him. Many precious les­
sions did I learn during my illness. I
found His presence so precious.

To-day we, as a family, are enjoying
health. At the changing of the season is
a very unhealthy time. Again, we are
entering upon the hot season. It is only
the sustaining grace of God that keeps
us in health in these foreign climates,
but His grace is sufficient. I know it is
only for India's benighted that I plead
for more years, while sick. The work is
clearer today than ever.

The children are doing nicely. I am
sure all who share in this work are well
paid by the Master. Last night, an hour
before their prayer time, I went to see
the boys, and as I came near the house
I heard they were praying. Entering I
saw them laying hands on a weak boy,
and as they talked to God the fire fell
upon them and sent them forth into the
dark homes of this land. We are trusting
the Lord to get us to the places where He
can fill us with His Holy Spirit, and return
us to our work in His own time. The last
we heard from the Mission they were
having very wet more so than for many
years. Pray for us.

Yours seeking the lost.
ISAAC AND ALICE O. LEHMAN.

Our hearts are filled with praises to
our God who hears and answers prayer;
for the good Lord undertook for us and
made our hearts glad in Himself. It
is not to rejoice in God than at the
fact of others.

We recognize the hand of God very
distinctly in bringing us to this place. He
is very near us here; our tiny home
seems like a palace to us on account of
His presence. It is a most blessed place
to arrive at where we may recognize God
in everything and have no second causes;
here we get to know God. Let us obey
God always and then victory will be sure.
It makes all the difference if we are in
the place where we do from the depth of
our hearts say gladly, "Thy will O, God
be done." Not forced to submit but do­
ing it gladly from a willing heart—a
clean heart.

The Lord is good to His children and
His will is always sweet to them no mat­
er how bitter may be the application,
though somewhat late it will prove in­
teresting to our friends.

ED.

For the Evangelical Visitor.

PREMANANDA FAITH ORPHANAGE.

SHRIPAT PURCIA P. O. Bankura Dist.
BENGAL, INDIA MAR. 4, 1902

DEAR READERS: “The Lord recom­
penses thine works and a full reward be
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the boys, and as I came near the house
I heard they were praying. Entering I
saw them laying hands on a weak boy,
and as they talked to God the fire fell
all and were blest. They ended by say­
ing, “Amen,” in English. One boy,
named Uma said, “Maturia is very weak
so we prayed for him.”

This morning I missed a half glass of
jelly and had no way of knowing who had
taken it. I asked one of the boys if he
knew. “Didi, (Sister) I ate it,” was his
reply. These are little things, but to us
they are great, as lying is a very common
thing among these people.

It was just two weeks ago yesterday
that we spent our last day together ere
Brother and Sister Zook started on their
homeward Mission. The day was one of
interest. We commemorated the suffer­
ings and death of Christ, and the child­
ren seemed to comprehend the real mean­ing.

Then the farewell meeting. The
workers had their song and testimonies,
and the boys and girls as well, had theirs
but good-bye was yet to be said. Another
prayer with us workers, in which, they
commemorated for us, though somewhat
late it will prove interesting to our friends.

ED.

For the Evangelical Visitor.

ANNOUNCEMENT.

For the Evangelical Visitor.
CAPE TOWN LETTER.

THE HIGHLANDS, CAPE TOWN, S. A.
JAN. 15, 1902

DEAR READERS: “The Lord recom­
penses thine works and a full reward be
given thee of the Lord God of Israel, un­
der whose wings thou art come to trust."  

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DEAR READERS: “The Lord recom­
penses thine works and a full reward be
given thee of the Lord God of Israel, un­
der whose wings thou art come to trust."  

“Faithful is He that calleth you, who
also will do it."

I am glad, once more, to greet you in
the precious Name of Jesus. Father has
again restored me to health and I am in
the battle for Him. Many precious les­
sions did I learn during my illness. I
found His presence so precious.

To-day we, as a family, are enjoying
health. At the changing of the season is
a very unhealthy time. Again, we are
entering upon the hot season. It is only
the sustaining grace of God that keeps
us in health in these foreign climates,
but His grace is sufficient. I know it is
only for India's benighted that I plead
for more years, while sick. The work is
clearer today than ever.

The children are doing nicely. I am
sure all who share in this work are well
paid by the Master. Last night, an hour
before their prayer time, I went to see
the boys, and as I came near the house
I heard they were praying. Entering I
saw them laying hands on a weak boy,
and as they talked to God the fire fell
all and were blest. They ended by say­
ing, “Amen,” in English. One boy,
named Uma said, “Maturia is very weak
so we prayed for him.”

This morning I missed a half glass of
jelly and had no way of knowing who had
taken it. I asked one of the boys if he
knew. “Didi, (Sister) I ate it,” was his
reply. These are little things, but to us
they are great, as lying is a very common
thing among these people.

It was just two weeks ago yesterday
that we spent our last day together ere
Brother and Sister Zook started on their
homeward Mission. The day was one of
interest. We commemorated the suffer­
sings and death of Christ, and the child­
ren seemed to comprehend the real mean­ing.

Then the farewell meeting. The
workers had their song and testimonies,
and the boys and girls as well, had theirs
but good-bye was yet to be said. Another
prayer with us workers, in which, they
commemorated for us, though somewhat
late it will prove interesting to our friends.

ED.

For the Evangelical Visitor.

PREMANANDA FAITH ORPHANAGE.

SHRIPAT PURCIA P. O. Bankura Dist.
BENGAL, INDIA MAR. 4, 1902

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EVANGELICAL VISITOR.

For the EVANGELICAL VISITOR.
JAPAN LETTER.

CHOKHI, SHIMOSA, JAPAN, MAR. 7, 1892.

DEAR Brethren and Sisters: "The heathen shall fear the Name of the Lord."

As we are always glad to hear through the Visiter the work of the dear Lord’s prospering in the different lands, we feel sure others will like to hear from time to time from this part of our Father’s vineyard. We feel the everlasting message. There were three inquirers every two weeks, and when we got to the Mission the room was full and many standing outside. We all prayed for their salvation and believe God answered prayer.

In the afternoon (Sunday) we had a special service for the Christian boys at the home Mission and one dear boy about fifteen years old was saved. With tears rolling down his cheeks he prayed the Lord to forgive his sins and he took Jesus as his Savior and thanked Him for saving him. God is surely answering prayer and we praise Him for the three new-born souls. We are looking forward to greater things. Pray with us to that end. The dear Lord has also given us a Bible woman to help in the Sabbath schools, visiting from house to house, etc.

We will be so glad to meet dear Brother and Sister D. W. Zook on their way home from India. Mrs. Smelser expects to go with them to America on a short visit. Money was sent to her some time ago for that purpose and it seems to be the time now, rather than wait until next year, as we are getting better acquainted with the language and expect to take up larger responsibilities in the future.

The work at this place will continue as before. We will leave it in the hands of Sisters Glenn and Yates with the Japanese helpers and I will oversee it. I expect to go to Yokohama and spend much of the time on the language until Mrs. Smelser’s return.

Pray much for us that we may keep in the valley of humiliation, yet filled with the Holy Ghost, that boldness may be given unto us that we preach a full gospel to this dear people. Pray for their salvation. Yours for the lost in Japan.

F. L. SMELSER.

REPORT OF MISSIONARY WORK IN THE MOUNTAINS.

AT THE close of another year, through the mercies and goodness of God, I am once more permitted to bring before the Christian public a report of my Mission Work among the poor whites in the mountain regions of North Carolina.

Notwithstanding all our discouragements and hindrances we have been able to put out quite a large number of Bibles, Testaments and other gospel literature in these poor homes. Now, I do thank the many friends and donors for their valued help given me. May God greatly bless and reward them all abundantly.

Families visited by myself and helpers 5,302
Bibles and Testaments received 12,422
Homes supplied with the Bible 3,928
Churches and S. S. supplied with Bibles and Testaments 487
Children supplied with Testaments 5,627
Gospel books given out 6,891
School " " " 8,459
Tracts distributed 97,028
Barrels and boxes of clothing for the poor and provisions for the school 79
Poor supplied with articles of clothing 317
Money received for Mission Work, building school house and to purchase Bibles 3,027.27

Praise God we are now beginning to see some of the fruits of this blessed gospel truth that we have been putting out among these poor homes. The Leaven of truth is working mightily in many hearts and some of them have already found the pearl of great price, to the joy of their hearts; others are inquiring the way more perfectly.

The Rev. A. R. Connel, who has been engaged in the Mission work in the mountains for a number of years and who now has charge of an Industrial school there, says: "We confess that to some it may seem almost preposterous that such conditions should exist in any portion of this gospel and enlightened land of ours, as are said to exist in the mountainous regions of North Carolina, Kentucky and Tennessee. But for the benefit of the incredulous I will here offer you the bare facts in the case, as ascertained from the most authentic sources, which are as follows: eighty-six thousand square miles of territory inhabited by upwards of three millions of people (the latest statistics give the population at two millions six hundred thousand) one million of whom are utterly without the gospel, or the means of obtaining it. Thousands of these poor people never saw a church nor heard a gospel they could understand."

Mr. Weston R. Gales a widely known evangelist says, after confronting the awful conditions existing in the mountains, "my heart aches, and my eyes overflow with tears at the signs of religious neglect existing all around" etc. Much more might be given as proof of the great need of this region, especially religiously speaking, but space will not permit. Religious papers are a thing unknown, and in certain localities so much as a page of God’s Word can scarcely be found.

Now, I hope all who may read this article will help. What these people need now more than any other literature
in this work as we labor from time to time. The room we have in which to hold these services is too small and very unhealthy, because of unpleasant odors arising from offensive sores. Last Sunday some of the sisters had to leave the room for a while. But the service went on and at the close, many of these dear souls raised their hands for our prayers: in their behalf; also at the Police Jail.

Now dear readers, there is something you can do for these services—aid us in your prayers. Pray for us workers in our missionary work in this dark and wicked city. We are in need of Tracts and Testaments and religious papers for our work. Address letters or packages to

E. A. VAIL, Supt.
1811 Magnolia St., N. O., La., Mar. 27, 1902.

It is requested by the Treasurer, Elder S. Zook, that all monies for either the Special Fund or the Regular Fund, Mar- topsa, be sent to the VISITOR office instead of to him.

OUR DEAD.

GISH.—Died, at Elizabethtown, Pa., on March 2, 1902, of a tumor, Jacob H. son of Abraham and Amanda Gish, aged 2 years, 3 months and 14 days. Funeral services, conducted by Elder Aaron Martin assisted by Elder S. Hertzler of the German Baptist Brethren, was held at the Gershan Baptist Church, Elizabethtown, Pa.

MECKLEY.—Jacob Meckley, residing near Penbrook, Dauphin county, Pa., died very suddenly of heart failure on Saturday morning, March 29, 1902, and was buried April 2. After short services at the house by Simon Shumbarger the remains were taken to the Rasor Church, where further services were held by H. Davidson in English and S. E. Brehm in German, from 2 Cor. 5:1. Quite an attentive congregation of friends and neighbors were in attendance. After the services the remains were interred in the cemetery adjoining. Brother Meckley was born near Hummelsown, Dauphin county, Pa., July 3, 1831, and died March 29, 1902, aged 74 years, 8 months and 26 days. He leaves six children, two daughters, Annie, married to B. F. Stickley, Katie, married to Francis Garman, and four sons, Christian, Samuel, Frank and Edward; also two brothers, Michael and Joseph, and three sisters, Kate, Leah and Barbara. Bro. Meckley lived a very moral life, and was honest in all his dealings, but without professing Christ until about seven years ago. Since then he has been a regular attendant at the house of God and in private conversation expressed a desire to be baptized and unite with the church and possibly would have been before this if he had received more encouragement.

SPECIAL NOTICE.

We expected to be able to give definite information of arrangements for rates to Conference but are not yet able to do so. However we will give full information in our next issue. We may however say this: From Chicago to Navarre, Kan, there will be single fare plus two dollars via the Santa Fe. All the friends who intend to come are to meet in Chicago on Monday evening May 19, when they will be brought through to Navarre by Tuesday afternoon May 20. We are writing special information to some one in the different localities so that all can receive full information.

OUR PREMIUM BIBLE.

We are able to offer to our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For $3.25 (in­ dex, fifty cents extra) we will send the Bible prepaid to any address in the United States or Canada, and the EVANGELICAL VIS­ ITOR for one year. This offer holds good for renewals as well as new subscribers.

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

Address, Evangelical Visitor, Abilene, Kan.