I once ascended Mount Washington the clouds began to roll away, and I arrived at the "Tip-top House," that golden peak with gold, we all exclaimed. The setting sun kindled every mountain, revealing itself to our view. At length and one mountain after another receded from our view, we could not see any object two rods distant. Our scramble over slippery rocks was a blinding mist. After our rough storm, a violent storm followed by a thick, blinding mist and hustling storms, Unbelief says "halt," and Despair cries "go back!" But hope keeps up its steady, cherful song, "It will be better further on." The poor old patriarch Jacob wails out that all things are against him, and that he will go down to his grave mourning. Wait a little. Yonder comes the caravan from Egypt laden with sacks of corn and bringing the good tidings that Joseph is the prime minister of Pharaoh's government! To the astonished old man at evening time it is light!

The office of faith is to cling to the fact that behind all clouds, however thick, and all storms however fierce, God is on the throne. It is the office of hope to look for the clearing of the clouds in God's good time. If we had no storms we should never appreciate the blue skies; the trials of the tempest are the preparation for the afterglow of the sunshine. We ought never to think it strange that difficulties confront us, or trials assail us; for this is but a part of our discipline, and in the end all things work for good to them whom God loveth and who trust him. It is according to God's established economy that we should be exposed to temptations, and often to trials which threaten to drive us to despair. All this is to teach us our dependence upon him. No climb of duty is so high, so steep, or so hard, but God is standing at the top! No honest work for him is ever entirely in vain. I will go farther and affirm that no honest prayer was ever yet uttered in God's ear, but in answering it he has ever occasioned the highest good to be wrought out of it as he saw fit, to chisel away all the rough places that the mere earthly living has made in your soul— to cut away habits that have grown and strengthened with the years; to take out of your life many—or perhaps one thing that is so dear that its removal seems like shutting out all that makes that life of worth to you? Have you realized that God's will could not be done and you be the same in thought, desire and action that you have been thus far, but that there would come over your life a wonderful change in very many ways, and are you ready for it? If not, then stop asking God to bring about what you are unwilling he should. If we think at all of these petitions as we repeat them, we are so apt to think of them as impersonal, pertaining to the world in general and not as our own requests that we expect God to grant because they are the desire of our hearts. —Selected.

As snow is itself cold, yet warms and refreshes the earth, so afflictions, though themselves grievous, yet keep the soul of the Christian warm and make it fruitful.—John Mason.

Not in husbanding our strength, but in yielding it in service; not in burying our talents, but in administering them; not in hoarding our seed in the barn, but in scattering it; not in following an earthly human policy, but in surrendering ourselves to the will of God, do we find the safe and blessed path.—F. B. Meyer.
EVANGELICAL VISITOR


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GEORGE DETWILER, Harrisburg, Pa., Editor.

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The enemies of God and his Christ are continually standing in opposition to the Holy Scriptures. Infidels and heathen alike hate the word of God. Many of its proficient friends are criticizing it and seeking to bring it into disrepute. But we need have no fear that it will not eventually triumph over all opposition and all its foes. The ruins of the ancient cities of the Bible are yielding proofs, just at the time when needed, because of some special attack on the truthfulness of Bible statements, that the Bible writers said many centuries ago are really true. We herewith give a good article on the Inspiration of Scripture, written by R. V. Bingham, Supt., Africa Industrial Mission, Toronto, Canada, and published under Weekly Topics in Notes on Bible Study:

We shall not confine this subject to the passage of Scripture in our lesson, but shall consider it as a whole. Because of a change made by the revisers in verse 16, some Christians have acted as though the whole question of the inspiration of the Scriptures hung upon the one verse. Wherein does our Bible differ from all other books? We reply emphatically, "It is inspired of God." We are asked for a reason or proof of this. We give first.

I. The testimony of the writers. We cannot but admit that the four gospels are authentic history—and taking them even on a level with other historians we cannot accept the veracity of their writings and the facts recorded without admitting the divinity of Christ. We cannot admit the divinity of Christ without admitting the absolute inerrancy of the Old Testament Scriptures, according to the claims of Christ. It will be seen therefore that the truth of the divinity of Christ and the inspiration of the Old Testament stand together.

We shall not confine this subject to the laws of Christ concerning the Old Testament. He says, "The Scriptures cannot be broken." (Matthew 17:18.) Again he said, "The Scriptures cannot be broken." (John x. 35.) In his conflict with Satan he appealed to it with such authority that the adversary could not stand before its truth, and demonstrated that he was afraid of the Scriptures, because they were the word of God. If he can make it mere human literature he paralyzes the hand that wields the sword against him. The life of Christ fits into Old Testament prophecy like the puzzle piece into the corresponding part. The testimony of the Apostle Peter is in accord with the teachings of Christ concerning the Old Testament. He says, the prophets "spake from God, being moved by the Holy Ghost." (II. Peter i. 21.) Paul also states that he believes "all things which are according to the law, which are written in the prophets." (Acts xxiv. 14; xxvi. 22.) The writer of the Epistle to the Hebrews states that, "God of old time spake unto the prophets by divers portions, and in divers manners; and at the end of these days he hath spoken unto us in his Son." (Heb. i. 1.) Later he dwells on the solemnity of the words of the Son as constituting the only message of salvation to man. (Heb. ii. 1-3.) These words, which set forth the only way of life, have been confirmed unto us by those that heard, and the only place that we can find these testimonies is in the writings of the gospels. They really comprise the gospel of Christ, which is the power of God unto salvation to everyone that believes. The Apostle Paul emphatically states that the gospel he preached came not from man but he received it by revelation from God. (Gal. i. 11, 12.) The testimony of the Apostle Peter concerning the writings of the Apostle Paul is that they are like the other Scriptures. (II. Peter iii. 15, 16; cf. II. Peter i. 21.)

We might multiply this testimony of the writers one to the other and concerning themselves, but we conclude with the words of the last book of the New Testament. John claims for it that it was "The revelation of Jesus Christ which God gave to him." He pronounces a blessing upon those that read and those that hear the words of the prophecy, (Rev. i. 3), and concludes the words of the book with the awful denunciation, "If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city." (Rev. xxii. 18, 19.) Strange, if the WORDS of Scripture are not inspired, that such statements should be made.

These modern critics assume to know more than the Apostles who wrote.

II. The claims of the Book. This Book makes extravagant claims if the words are those of mere men. Let us consider four of these:

1. The words claim to search the heart. (Heb. iv. 12, 13; I. Cor. xiv. 24, 25.) This testimony is borne out by thousands, and we challenge anyone to read the Old or New Testament through with unbiased mind without getting a better picture of the inner motions of mind and heart, than from any other source.

2. The word claims to be living and life-imparting. (John vi. 63, 68; xii. 50; Heb. iv. 12, 13; James i. 18; I. Peter i. 22-25; Matt. vi. 24. Again, the testimony of thousands of living witnesses is that it has brought new life to them. Others who have handled it carelessly or with irreverent criticism have found it to be a savor of death unto death to them.

3. It claims to be saving and sanctifying. (John xvii. 17; Ps. cxix. 9; Acts xx. 32; I. Peter ii. 22; ii. 1, 2; II. Tim. iii. 14-17.) Redeemed drunkards and harlots all over the land testify to its power, after thousands of failures to reform. Haughty spirits are made humble: misers are made benefactors. Savage heathen are made gentle and humane; and thousands of other miracles are performed daily, all through the power of this word of God.

4. Our lesson says that it furnishes completely unto every good work. (V. s, 17; Gal. vi. 10; I. Tim. vi. 18.) Where do we find philanthropy in its most beneficent forms—just where Christianity is strong and aggressive. Who have been the
leaders in the great moral reforms? Christians. We would not disparage the good that has been accomplished by non-Christians, but the heart of Christianity as taught by this old Book is love. And love is the nature of the Spirit which every Christian receives through faith in that word. (Gal. iii. 14; v. 22.) Furthermore it instills the precept, beyond every human maxim, of doing good unto those who do evil to you, and gives power and strength to carry it into effect. (Matt. v. 38-48; Acts vii. 60; xxii. 22; cf. Rom. ix. 3; x. 1.) We could add other lines of testimony to the inspiration of the word of God, but space will not permit. However, these two are sufficient, as they take us to the Book itself: and to the Christian the Scriptures carry their own assurance with them and give their own evidence that they are the word of God.

Great disasters by storm and flood and fire are of almost daily occurrence. While the eastern portion of the continent has been suffering from prolonged drought and destructive forest fires extending from Canada to New Jersey, the West has been deluged with rains to such an extent that many lives have been lost and immense damage done to property of all sorts. Kansas has suffered great hurt. The floods along the rivers and water courses were very destructive. Ableni and vicinity, our home previous to coming here, suffered loss estimated from $200,000 to $300,000. We have felt much concern and sympathy for not a few families who must have suffered much loss. We have not heard of any loss of life there, as was the case in other places, and we hope to hear that all of our friends who, we know, were exposed to danger, escaped unhurt although, no doubt, they have suffered the loss of property. Before the floods came the prospects for large crops in Kansas were especially good, but the damage on the bottom lands will be large. The week preceding the flood, a cyclone passed through North Dickinson county doing much damage. Thus are fulfilled words of the Scripture speaking of the occurrences of the last days. Will people heed? Will they seek to be ready to meet the Lord?

Since our last issue love feasts have been held in many places throughout the brotherhood. Elder J. N. Engle reports that the one held at Thomas, Okla., was a blessing and encouragement to the small class there. He also reports a few meetings at other points, and that at Blackwell, Brother William P. Kern was ordained to the ministry. At Hamlin, Kans., the Kansas floods interfered with the meeting to some extent. The feasts held at various points in Pennsylvania, according to reports, were well attended and much blessing was enjoyed. Some of the visiting ministers from other States lingered after Conference, and their ministry at the love feasts was appreciated. It was the editor's privilege to attend the feast at Mechanicsburg, and at the Brandt home in Dauphin county. At the latter place the attendance was very large in spite of its being a mid-week meeting. In the afternoon of the first day an overflow meeting was held in the orchard under the trees. Here also was heard the cry of the penitent and there was joy among the angels over four precious souls, members of the family where the meeting was held, who surrendered to God.

The lesson of “always” in the spiritual life and in the moral world is a necessary lesson. We are habitual delinquents. We justify our fruitlessness on the ground that we are sowing seed, and that the harvest time has not come. For years, generations, and centuries, the seed has been sown in human life before us, and yet we are saying, “The time of figs has not come.” “Say not ye,” replies Jesus, “there are four months and then comeeth harvest? Lift up your eyes and look; behold the fields are white ready to the harvest.” Every man is to be bearing fruit daily. The reason of figs is always.—Robert E. Speer.

We still have on hand some bound volumes of the Visiror of 1902 which we would like to distribute. The price is $1.25, postage prepaid. Send along your orders at once.

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**OUR CONTRIBUTORS.**

**Redemption.**

O wonderful words of the gospel! O wonderful message they bring Proclaiming a blessed redemption Through Jesus, our Savior and King.

**Chorus.** Believe, oh, believe in his mercy, That flows like a fountain so free; Believe, and receive his redemption, He offers to you and to me.

He came from the throne of his glory, And left the bright mansions above, The world to redeem, the redemption, So great his compassion and love.

O come to this wonderful Savior, Come weary and sorrow-pressed; Behold on the cross how he suffered, And now while he's tenderly calling, O 'tis ye, "for why will ye delay?"

FANNY CROSBY.

For the _Evangelical Visitor._

**The Deliverance of the Righteous.**

"But the salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help and deliver them: he shall deliver them from the wicked, and save them, because they trust in him." (Psa. xxxvii. 39, 40.)

These verses teach us that the salvation of the righteous is of the Lord, and all that they have comes from him. They also realize that without his help they are unable to perform any good deed, or do anything that is pleasing to him. They know that it is not through the good which they have done, that they were made heirs of eternal life, but alone through the tender mercies of his blessed Savior, and they fully realize that their salvation is of the Lord. When the dark seasons overtake them, they call upon him to help them, and deliver them out of their troubles, for they have the promise that he will be their strength, and will help them in time of trouble. He has also promised to deliver them from the wicked, and save them, because they trust in him.

Are not these blessed promises, that we can be saved and delivered from the wicked, if we but trust in him? The word of God is full of examples, of such that trusted in the Lord, and were delivered, even from the jaws of the lions, as was Daniel of old, when he was cast into the lions' den. He was not dismayed when he was put to the lions, for he knew in whom he trusted. He knew that the Lord was able and also willing to deliver him if he would but trust in him. The Lord heard him, and saw the condition in which he was. He did not suffer the lions to
For the Evangelical Visitor.

Men Who Think for Themselves.

There are those who continually follow the convictions of others, but have none of their own. Such people may seemingly do but little harm, but they positively do very little good. The Lord does not want us passive Christians, but active. It is an easy matter to do as other people do, but unless that is God’s way, we miss the blessing.

If Luther and other reformers had been content to do according to the dictates of the Romish Church, we would be in darkness to-day. Let us think for ourselves. Here are two men. One agrees with me exactly, but can give no reason. The other differs somewhat, but his convictions are his own through study of the word. Which do we admire the more? Most emphatically the latter. He may change his mind, but only when convinced of error on a spiritual basis. That is steadfastness—not swayed by winds of doctrine, but willing to learn.

If God gives us convictions, let us not cast them aside because some brethren may differ from us. We should have charity for the opinions of others, but not call them right when contrary to the spirit and letter of the word. “Woe unto them that call evil good and good evil.” (Isa. v. 20.) If God desires to use us in bringing light to the world, or even to God’s people, let us allow ourselves to be used. We must not trifle with God-given convictions. People may lose confidence in us for a time, but God will not, and through it all the approving smile of Jehovah will rest upon us.

They who when they see a fault in the church begin to ridicule, reveal their own weakness; they who really leave the church because of it reveal their own wavering character; they who cover it up, prove their dishonesty; but they who see the error, and acknowledge it, and do all in their power to bring the remedy are the true friends of the church. They are the pillars. It is men who think for themselves that we want; men who read the Bible with their own eyes; men who will stand for the right though friend and foe oppose; men, who, like the eagle, are willing to soar above if need be, and rejoice because they are able to soar though it be alone.

Such men only can God fully use in bringing sinners to Christ and in leading his people to perfect victory. God give us more such.

Harvey Frey.

Abilene, Kans.

For the Evangelical Visitor.

Beautiful California.

(Continued from April 15th.)

It may be said of California, as of Ceylon’s Isle, that “every prospect pleases and only man is vile.” Man is the most discouraging feature of nature here as elsewhere. Southern California, I remarked, was the nearest approach to Eden of any place of earth, perhaps; and I might have added, it was likewise the nearest approach to the condition of man when driven from the Garden. Infidelity, Unitarianism and sin in many forms boldly display their colors. But the Lord’s people are here to partly meet their onslaughts.

My last article largely dealt with the religious bodies whose peculiar tenet is “holiness.” I stated that there were eight of them in Los Angeles. But in this respect I had particular reference to religious bodies whose existence was unknown twenty-five years ago. I did not include the Free Methodists, Salvation Army and other denominations who believe in entire sanctification as “a second, definite work of grace” to be accomplished in this life. I am informed that including the older denominations on this line there are fourteen (14) distinct “holiness” bodies altogether in Los Angeles. This certainly ought to give choice enough to pick out the genuine kind if any or all of these fourteen possess it.

Though the “plain” people are not much in evidence here, yet there are three of these bodies, the Brethren in Christ (River Brethren), the German Baptist Brethren (Dunkards), and the Friends’ (Quakers)—all small bodies, the largest of them being the Dunkards. The latter have a fair-sized meeting and mission in Los Angeles, and have salaried pastors in connection with them, Then at Covina, about twenty-five miles west of Los Angeles, in the San Gabriel Valley, is the near approach to Eden of any place of California, I remarked, was the nearest area to the Garden. The last-named place has thus, a Dunkard congregation. The latter have a fair-sized meeting and mission in Los Angeles, and have salaried pastors in connection with them, and Lord’s in such a Dunkard academy. The “Old Order Dunkards” also have a congregation, perhaps twenty miles from Los Angeles, near the ocean.

While the Dunkards here, as else-
where, make thrifty, acceptable, excellent citizens and neighbors, yet as a class they didn't impress me as a spiritual people. They are at high-water mark in "First principles," as some are willing to count first principles. If devotion to and tenacious observance of water-baptism, feet-washing, eating a full meal for the Lord's Supper, partaking of the bread and wine, dressing plain and observance of the kiss as a religious ceremony include, and only include, what they deem the chief commandments, then heaven will be resplendent in brightness with those faithful people. But if the latter observances are mere expressions and testimories in an outward manner to something of greater importance, and a humble dependence upon and faith in the blood of Jesus as the ground of our salvation (and not by works of righteousness which we have done, but according to his mercy he saves us by the washing of regeneration), is the only safe support for a saved people, then I confess I would dread the position taken, either by tacit recognition or open avowal, of the Dunkard faith. When we substitute forms, no matter how expressive and helpful they may be, as a basal support for salvation, instead of a "naked" faith in "the Fountain that was opened in the House of David for sin and uncleanness," and the quickening of our spiritual nature by the birth of the Spirit as a response to our trust in that sacrifice; then we have undermined the faith of the gospel, and our position is no better than that of the heathen or ungodly.

If any one presumes to get to heaven by the observance of commandments—that these will wash away our sins—he will certainly discover that God and heaven are too holy to admit of such make-believe washings as these. A confession that we are sinners, lost and undone, meriting only the wrath of God, but fleeing to the only Sure Refuge as our Substitute, being saved by grace through faith and that not of yourselves, it is the GIFT of God, not of works lest any man should boast—is the only safe attitude to take before a holy, just and merciful God.

The Brethren (River Brethren) have a membership now of about 20, very much scattered, which meet in a tent in Upland, 45 miles east of Los Angeles. If they continue to keep their meeting there I think they are worthy of a more substantial meeting-place than a tent. The Brotherhood-at-large might well consider the feasibility of aiding them in this line, though I have not heard they asked for such. In Winter time it is too cold to meet in it. They are too poor to erect a house themselves. Brother C. C. Burkholder is the only ordained minister at present there, with Brother Jos. Lehmen as his assistant. Brother Burkholder and his wife I have looked upon as earnest, devoted, self-sacrificing workers in the Master's cause. I fear there would not be interest sufficient to keep up the little meeting if it did not receive inspiration from them. By this I do not mean to say the others have no interest, though the spiritual pulse is not of as high a temperature as it might be, things having lately occurred there which indicate that. None of us can, however, be the first to throw the stone of sinlessness with a self-complacency that would acquit us in the sight of a holy God. However, in doctrinal matters they are, I deem, fairly sound on the "Eradication" doctrine, which some have unfortunately imbibed from outside teaching. I think the error is more of the head, however, than of the heart. Personally, I have cause mostly for reciprocal love and thankfulness for their brotherly behavior manifested toward me.

The Friends (Quakers) have a small congregation in Pasadena. I had the pleasure of attending it a number of times, and sharing fellowship in the homes with many of the members, having been personally acquainted with several of them in Pennsylvania. There is another branch of the Friends here in this place and in other places in California. But they are not plain. They are the "fast" or "gay" Quakers, and are Friends in almost nothing else but name. They have hireling preachers, vocal and instrumental music in their meetings, choirs and all the embellishments of worship nearly, and are practically Methodists. Unfortunately, this once highly-favored Religious Society, at one time so eminent for spiritual life and purity of conduct, is being crushed by the upper and nether millstones of creaturely activity and creaturely inactivity—to much formalism and quietness on the one hand, and too little on the other. They were thoroughly evangelical in their early rise, 250 years ago, and "went every where preaching the word." They were among the pioneer missionaries of modern times. Their founder, the sainted, consecrated, self-sacrificing, fearless George Fox, traveled two years in America when it was, with the exception of a spot here and there, a perfect wilderness. Some of their members had gone as far as China as well as numerous other places preaching. No wonder their simple-hearted, earnest, concerned members cry and sigh for the return of the spirit and ardor of early days. Philadelphia, Pa., founded by the sainted, noble William Penn, has, perhaps, the largest and most influential yearly meeting of the Conservative Branch of Friends in the world. There are about 4,200 members, including children. They are a sturdy, substantial, practical body of Christians and philanthropists, though not without many weaknesses and inconsistencies. Their especial interest and care for the Donkhobors in the latter's exile from Russia to north-west Canada in conjunction with the English Quakers, has been fresh brought to the minds of those of us who were favored to review the history of that remarkable, suffering people (the Donkhobors), in a book lately published by Joseph Elkinton, a minister among the Friends in Philadelphia, whose father, Joseph S. Elkinton, was most prominent in the good and noble work undertaken in behalf of those persecuted, humble and noble Russian peasants.

Though declining in membership, and holding tenaciously to "the good, old ways" in dress, address and worship, not engaged as a class in what is termed evangelical methods of the present day, yet I consider them more spiritual and vigorous than the larger body—the "progressive" or "fast" Quakers. Though the latter have more apparent energy and activity in gospel methods, as the popular, Protestant churches call gospel methods, yet the greatest part seems superficial, a mere imitation of others in the effort "to keep up with the times," and have thus enfeebled their testimony and influence in the world. They are making rapid strides in the so-called progress of present-day religion. They are building fashionable, stained-glass meeting-houses with belfries and steeples, wherever they are rich and strong enough to do so, and are having smart, educated, stylish preachers. They also include the fashions, socials, banquets and other modern church innovations. Their testimony against secret societies is waning, as their members are beginning to join them. Some of them are adopting water baptism like the Baptists, and the Communion like the Methodists; but like these popular churches, they still spiritualize feet-washing. The latter, perhaps, is too
humble a spectacle, and not in keeping with those bodies they are aping, to make that ceremony popular. Thus the major portion of the people, once known for their peculiar, distinct and powerful, though quiet, testimony in the world as a class of pilgrims and strangers, whom the world did not love, are being lost in the maestrom of worldliness and the desert sand of fleshly, popular worship.

There is no meeting of the Hicksite or Unitarian Friends in California. So I have no remarks to make on them except that they are far, far away from the high ideals and truths of Penn, Fox and Barclay—i.e., as a Society, though some among them, I am thankful to believe, are not Unitarians as their body is.

I spent about nine months in Los Angeles—the City of the Angels. While here I attended the Los Angeles Bible Institute for about six months. This is an institution, mainly the concern of Augustus B. Prichard, who for his advanced, spiritual views and belief in the literal fulfillment of the prophecies concerning the second coming of Christ personally to this earth, and the return of the Jews to power and eminence as God’s chosen, earthly people, and that these things are fast approaching, was put out of the pastorate of the First Presbyterian church. A large, wealthy, worldly Christian congregation could not conceive of a minister becoming so fanatical and simple as to believe such antiquated notions. If he had preached that the world was growing better, and what a great, powerful, good body the Presbyterians are, and were willing to wink at hypocrisy, worldliness and Unitarianism, instead of dispensing with them they would no doubt have raised his salary and given him a respectable, life-long position. But woe to the preacher, so far as his “bread and butter” and worldly ambitions are concerned, should he attempt to denounce sin, preach the depravity of the human heart and call people to trust only in the blood of the everlasting covenant. That doctrine might do to preach to the heathen, the drunkard, the harlot or the outbroken sinner, but it is too nauseating to those polished, dignified, lodge members, Twentieth Century Christians—of whom those proud, self-righteous, hypocritical Pharisees, whom the Savior called serpents, generation of vipers, worthy of the damnation of hell, were the prototypes.

This institution is undenominational; and though some of the best and most spiritual Bible teachers in the country, such as Dr. Arthur T. Pierson, William E. Blackstone, George S. Fisher, Dr. Walker, of Boston, and numerous others, eminent for Bible study and piety, have favored it with lectures, etc., it is comparatively slimmely attended. The best six months of my life were spent here, where I was favored to drink in some of the sublimest truths God ever gave through His Book to man. I certainly counted it a great privilege. Not that I felt bound, or did accept all of the views advanced by any or all of the teachers. For, so far as I am concerned, I am humbly thankful that I have in a measure learned “not to think of men more highly than I ought to think, but to think soberly as God hath dealt to every man the measure of faith.” My love for simplicity and plain ways of worship, doing and thinking have not, I believe, lessened. I discovered these pious, scholarly able speakers had their flaws and weaknesses as well as myself; and I did not desire to follow them where they did not follow Christ.

The Institute takes up no collections, solicits no money, but simply announces and affords opportunity for any who feel drawn to help the work. It takes no little interest in home and foreign mission work. Preparation for these is in fact the apology for its existence. They publish, mostly under the patronage of a concerned, earnest Presbyterian elder, who is wealthy, a very becoming marked edition of the Spanish New Testament for all Spanish-speaking, Roman Catholic countries. They are thus brought into correspondence with 1,200 Protestant missionaries in these countries who work among Roman Catholics. The first year of its existence (it is not yet two and a half years old), brought in $8,000 for this and all the expenses of the Institution. Under its auspices the students are trained in practical missionary work in the slums and among the poor of the city, as well as the training and knowledge of the Bible theoretically in the school. They also have classes in other languages, Spanish, Chinese, etc. They are advanced along the higher and deeper truths of the Bible, and steer clear of the futilies and worldly innovations of other Christian institutions. So far they have avoided contamination with the heretical notions of “Eradication” and spurious holiness. May God keep them and the readers of the Visitor from the same is the prayer of the writer.

I. J. Ransom.

(To be continued.)

For the Evangelical Visitor.

“Behold He Cometh With Clouds.”

Last night in my vision or dream I beheld an awe-inspiring scene of splendor that thrilled my soul with joy and rapture.

I was in a western town in Kansas one Spring day; the streets were thronged with men busily engaged in different pursuits. The heavens, which had been clear, suddenly became suffused with a supernatural light that was not of earth, and bright clouds formed in the north-west, which quickly changed to a crimson color, tinged with a dark shade underneath. They appeared to be in great commotion, and moved rapidly up towards the zenith, as by some subtle influence every eye was turned upon them to see what they would portend. The very air seemed tremulous and full of some unknown presence, and men stood in great fear and awe gazing upon the scene before them, wondering what it meant. Suddenly, many of the men, as with one voice exclaimed, “The day has come. Jesus is coming again, Glory.”

With smiles of peace on their faces and joy and rapture in their souls, the true Christians went about shaking hands with each other rejoicing that their days of toil and pain, sorrow and death were forever past.

While those who had lived a worldly life moved around with downcast faces, sad and sorrowful, that the great day of his coming had found them unprepared.

This was all I saw, and when I became conscious, with the scene indelibly impressed on my mind, I thought how verily like this, from what the Scriptures reveal to us, will that last great day appear to the teeming millions of this earth, when Jesus truly comes in the clouds of heaven to receive his own faithful followers:

They will be ready and glad to receive him with great joy, while the world’s people who have never known or loved him, will be filled with fear and sorrow, that they have neglected their souls’ salvation so long and are now forever lost.

To the true Christians the coming of Jesus has no terror for he is their best friend, and the precious lover of their souls who has redeemed them, and proven his love by giving his life for them.
We do not dread the coming of our dearest friends here on earth to visit us, but rejoice to see them, especially if we have received some great favor from them.

So I believe that the day that Jesus returns to this earth will be the happiest one of their life, for those of his followers who are then living, as it will be the true beginning of the life unending with the saints of all ages, in the presence of our King and Redeemer.

W. R. SMITH.

Fredonia, Kans., R. R. No. 2.

For the Evangelical Visitor.

Preparation for Work.

Dear Readers of the Visitor:

As I look over the fields this morning and see them all white unto harvest, the words of our Savior come to my mind.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then he saith unto his disciples, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.'"

"When I see this great need I feel like urging all who can to go at once. Then again I hear a voice saying, "And therefore will the Lord wait, and shall have compassion upon you, and will not always deal with you according to your ways; nor will he turn away his face from you for evermore; had perfect love that casts out fear; prayed for those that despitably used them. See the success that attended the preaching of the word. (Acts ii. and iii.) See the marked difference. But some may ask, Was not that a special work for a special purpose? Read Acts xi. 38-39, which will make it clear.

Dear ones, have you gone out without this fitness and met with failure, defeat and discouragement and are heartsick and tired of working without power? Have you felt the awful lack of God in yourselves, and that not very much was done without the zeal of heavenly fire? Stop just where you are and tarry until God comes in a flame of holy love and burns up these secret desires of self, and fears over which you have no control, and fills your heart with all his fulness.

And, dear readers, those of you who trust in human wisdom to reach a lost world, turn to I, Cor. ii. 1-6, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ, and him crucified. And I was with you in weakness and in fear and in much trembling. And my speech was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of man, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that came to naught." Oh, how different is the state of things to-day. The spiritual preparation is almost neglected and set aside in the rush for the wisdom of men, and if many who to-day hold positions of responsibility in the religious world, had to lay aside their wisdom as Paul did, and depend alone on the Spirit of God, they would fall on their faces in confusion and cry for help, which, sad to say, many have never known; no, not even in the conversion of their souls.

Now the word plainly tells us that men who are ignorant and unlearned, and have stammering tongues, are more likely to become useful in the Lord's work than the worldly-wise. (Cor. i. 27.)

But we are not to despise education or learning of a useful nature; nor even to speak lightly of it; nor are those who are called being ignorant to remain so in spiritual things; nor yet in matters of education, where it is necessary for them to obtain it; for God is a God of Wisdom; and if any have an education, let them be neither glad nor sorry they have it, but thank God for his Spirit, and tell him to use all there is of them to his glory.

Some may ask here, have we any Scripture for applying ourselves to the word? Turn to Mal. ii. 7, "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts." The priests were sharply reproved for their ignorance and for their lack of knowledge. See Ezra vii. 10. "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Job, though not really a preacher, said, "Neither have I gone back from the commandments of his lips: I have esteemed the words of his mouth more than my necessary food." (Job xxiii. 12.)

David says, "Through thy precepts I get understanding: therefore I hate every false way." Do you for a moment suppose the Apostles were ignorant of the word though the most of them were unlearned and ignorant men? If you think so, read the account of their ministry in the Acts of the Apostles, and in their written epistles.

Do they not quote much? Yes, it is sometimes nearly all a rehearsal from the creation down. They were well drilled, and prepared in the Scriptures before they were led into much active service. After they were
called into service, they had only to go where the Spirit led them and when he wanted to use them they had only to open their mouths and the Spirit gave them utterance.

Turn to Acts vi. 4. Why were deacons chosen? Was it not because the Apostles had so much work that they could not wait on God in study and prayer?

“But we will give ourselves to the ministry of the word,” they said. Turn to Paul’s first letter to Timothy, with all of which every Christian should be familiar, chap. iv. 11-16, “These things command and teach. Let no man despise thy youth but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine; neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt save both thyself and them that hear thee.”

And again, II. Tim. ii. 15, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” Oh, how much it means to give ourselves wholly to them. Now, how shall we study? If we live in the Spirit, let us also walk in the Spirit. If the Spirit is to use the word, then by his help, and his alone, do we rightly understand the word, and only those truths we get from the word by the Spirit’s help will stand by us.

Many of our so-called wise men of to-day attribute the success of the Apostles to their education; but listen what Paul says, “Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.”

Dear readers, then learn the secret of true success and do not make this common mistake, but seek for wisdom in God’s own way. And having these grand instructions, first from God’s own word, and then from those of experience, who have tried this way, continue to search as the Spirit and word teach. But we must study diligently if we would know God and have a knowledge of his word. Turn to Prov. ii. 1-6, “My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding.”

If we get to a place where all seems dark to us, and the word hidden, we should use the promise given us in I. John ii. 27, according to the instruction of Solomon just given, and the light will come and shine on the darkened pages and the whole book will seem like a living flame of light and truth. But dear readers, you who feel so much the need of preparation on this line, do not think you can attain to this all at once; experience, hard usage in the world, in fact, all things become such tests to our own experience that we hasten to God for rest, and thus find a new sweetness in many of his promises, which before had seemed so void of meaning.

Shortly after Paul was converted, and filled with the Holy Ghost, it was said of him, “But Paul increased the more in strength and confirmed the Jews which dwelt at Damascus, proving that this is the very Christ.” Do not think that because God says go, and because he says prepare, that you must listen to advice from those who cannot understand your calling.

There are many passages in the Bible that we cannot understand. We pray for light upon them, but do not always receive it at once. Then comes a severe trial of faith, a temptation, affliction, persecution, an awful realization of human weakness. Then we run to God, and on our knees in prayer, we open the word for consolation, and perhaps our eyes fall upon some similar trial, or on some of the very passages that seemed so hard to understand, and we find the needed help: we rejoice in victory and afterward esteem that part of the word more valuable than ever before.

May God bless all and lead all.

Your sister in Christ,

MARY MILLER,

Home for Friendless, Hillaboro, Kans.

The neglect of little moments is responsible oftimes for life’s great failures.
The Smile In Death.

When I was conducting revival services in the West in the Autumn of 1902, I met a brother who had been greatly perplexed as to the teaching of the unconscious sleeping of the soul in death, and had about accepted that notion, with some other heresies that go along with it.

He had a godly wife who sickened and died, and he was led to ask the Lord to, in some way reveal to him the truth about the condition of the pious dead, in connection with his wife's death. A few hours after her death, there broke out on her dead face a most beautiful heavenly smile that made her countenance almost radiant. This smile lingered on her face several hours, and when the brother saw it he was so filled with joy that he began praising God at the thought that the soul of his wife was conscious and in a state of happiness, and he declared that God had caused that heavenly smile in the face of the dead to convince him of the error of soul sleeping. If he had not been truly humble and teachable, it is likely the Lord would not have given him such a manifestation, but when the heart wants the pure truth, and nothing but the truth, God will see to it that such a one shall be divinely guided into all truth.—Living Words.

The Promise of the Father.

What is it, Fire, or the Holy Spirit? I unhesitatingly say, the Holy Spirit. Why do I say so? Because in Isaiah xliv. 3, 4, the Lord speaks through the prophet and says: "For I will pour upon him that is thirsty [not fire], and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring}; and they shall spring up as among the grass, as willows by the watercourses." And because God, speaking of better days to come, through his prophet Joel, second chapter, said he would pour out of his Spirit upon all flesh, and also upon the servants and handmaids. Not a sparkle of fire, but his own blessed Spirit, with which they were all filled at Pente­cost. They had no fire there, notwithstanding some say they did, but the Bible does not say so; but it does say there appeared unto them cloven tongues like as of fire. Something bright to indicate the advent of the Holy Spirit into the world who was to dwell in our hearts by faith and be our abiding Comforter.

When Jesus was born in Bethlehem a bright star shone above him, thus indicating that the Savior, of whom it had been prophesied, had come—he who was to bring peace and salvation to mankind. We don't talk much about the star, but of the Savior who was under the star.

Malachi, in speaking of the advent of the Holy Spirit, didn't say he was fire, but would be like the refining fire that separates the gold and silver from the rock and purifies from the dross, or like fuller's soap, that cleanses the filth from the garment and leaves it clear and pure and unshrinkable. Just so he cleanses our unclean and filthy heart and makes it the same. They had just as much soap as fire at Pentecost and we may as well talk about soap as fire, for there is, as much of one as the other in religion; but it is certainly dishonoring to the Holy Spirit to say he has to use either, for he does the work by his own power.

But some say they have the experience and feel it and see whirlwinds and billows of fire. Well, I have not seen it that way, and if I should even see lakes of it I certainly would endeavor to keep out of it, for I read in Rev. xiii. 13, 14, that the devil doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, etc., etc.

In John xiv., Jesus speaks of the Comforter, the Holy Ghost, whom the Father would send in his name. Also, John xv. 26: "But when the Comforter is come, whom I will send unto you from the Father, [not fire], I will pour out of my Spirit upon you, and ye shall speak the doctrine of truth, which proceedeth from the Father." etc.

Is not this the promise of the Father? and do you see any fire about it?

If there had been a fire experience for us I would think that Jesus would have spoken at least one word about it in his last prayer for his disciples when praying for their sanctification in John xvii. Or, why didn't Peter tell Cornelius about it? Or, when Paul was laying his hands on and praying for some to receive the Holy Ghost, why didn't he speak at least one little word about the fire?

If the promise of the Father to believers is fire, why didn't Jesus or the Apostle speak of it, or some one get the experience and tell it so it could have been recorded?

But some one says, you will find it in Matt. iii. Now I believe if you will read this chapter with an honest and unprejudiced heart and prayerful spirit that God will throw light on
this Scripture you have never had before. John came preaching repentance—except you repent you will perish. The common people were confessing and repenting and giving evidence to it by being baptized, but when he looked around and saw the Sad­duccees and Pharisees with their hard hearts and stiff necks, he directed his conversation to them, and gave them to understand that they, too, must repent the same as these, for there is no other way. The ax is laid to the root of the trees and every tree that bringeth not forth good fruit is hewn down and cast into the fire.

You can't bring forth good fruit without you repent. The time of separation is come, and you must be one or the other, a child of God or of the devil, John said he was the one who baptized with water, inferring that it was a small thing compared with what was to follow, Jesus the baptizer of the Holy Ghost. Jesus is the one who separates. With fan in hand he is to separate the wheat from the chaff and garner it safely away and burn the chaff and tares with unquenchable fire. Jesus is the one who baptizes with the Holy Ghost and with fire. If you repent it is your privilege to have the promise of the Father, the baptism of the Holy Ghost; but if not, you will be found among the dead branches and gathered with the chaff and tares and receive the baptism of fire spoken of in II. Thess. i. 7, 8, 9, where he speaks of the Lord Jesus being revealed from heaven with his mighty angels, and all wills must assent to his. Another is commissioned to gather all the good from Christendom into his movement, which is destined to fill the earth. Still another has heard the call to the "apostleship," and woe to those who do not recognize the newly restored office. Truly, in view of these modern delusions among leaders who started in the Spirit, it becomes all who are striving for God's best, to walk very humbly, lest they also end in the flesh.—Ex.

A good minister of the gospel once said in an address to young people, "Live as long as you may, the first twenty years form the larger part of your life. They appear so when they are passing, they seem so when we look back on them, and they take up more room in our memory than all the years that come after them. Take good care of the first twenty years of life; upon what you make of them, your happiness and usefulness in after years will very largely depend. See that they are spent in learning right habits and cultivating good tastes."—The Presbyterian.

and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.—F. M. Graham, in Way of Faith.

Sel. by Samuel Zook.

True Sanctification.

True sanctification is always humble, modest and teachable. It welcomes correction, reconsiders positions taken, retracts from wrong courses, confesses mistakes. The devil will have a hand in "higher life" teaching, and side with the "Holiness movement," and favor "divine healing," if he can rob believers of "the spirit of a sound mind" and destroy their testimony by leading them to hold extreme, unreasonable and unscriptural views. Many a true and consecrated Christian has been side-tracked by going too far. He has followed "wild fire" instead of the "pillar of fire." He has mistaken personal ambition after greatness in holiness or miraculous working for the inspiration of the Holy Spirit. He has read his commission in the changeable clouds of emotion, or imagination, or "impression," rather than in the immutable table of God's word. One thinks his will is so surrendered and sanctified that he is practically beyond making mistakes, and all wills must assent to his. There is no gate into heaven except at the end of the path of duty.
A Swarm of Bees.

How Blind Children Play.

The Story of a Dwarf.

The Difference.

What Is Prayer?
EVANGELICAL VISITOR

CHURCH WORK.

Love Feasts.

Pennsylvania.

June 20-21, at Spring Hope, Bedford county.

Michigan.

June 20-21, Greenwood. A cordial invitation is extended.

Ontario.

June 20-21, at the Union Church, Puslinch, near Hespeler.

Chicago Mission.

Report of month ending May 15, 1903.

DONATIONS.

Valley Chapel, S. S., Ohio, $2.40
Mrs. N. A. Shirk, Shannon, Ill., 3.00
In His Name, Ill., 1.00
In His Name, Ill., 5.00
In His Name, 4.00
Offering box, 3.01
In His Name, Chicago, Ill., Union Grove church, Ind., 6.25
In His Name, Morrison, Ill., 5.00
A. O. Zook, Kans., 5.00
In His Name, 1.00
J. H. Edelman, Sedgwick, Kans., 10.00
Joe. Edelman, 2.00
B. J. McTaggart, Hamlin, Kans., 5.00
Kans., 4.00

Total, $46 56

Due mission, $27.45
Provisions, 7.79
Gas for light, 1.35
Rent, 35.00

Total, $101 59

Balance on hand, $6.97

SUMMARY.

Sarah Bert and Workers.

9566 Peoria St., Chicago, Ill.

Buffalo Mission.

Report for the month of May.

DONATIONS.

Sister Storm, Sherborn, Ont., $2.00
Bro. Isaac Edelman, Hope, Kans., 2.00
Bro. John Wildfong, Hespeler, Ont., may 1.00
Bro. Charles Baker, Nottawa, Ont., 1.00
Bro. Isaac Baker, Nottawa, Ont., 1.00
Sister Bert Shirk, Stevensville, Ont., 1.00
Sister Matilda Gingrich, Stevensville, Ont., 75
A. Sister, in His Name, 25
A. Sister, in His Name, 25
Bro. Peter Steckley, Bethesda, Ont., 1.00
Bro. John Sider, Winger, Ont., 1.00
Sister Sarah Heise, Hamlin, Kans., 1.00
Bro. D. L. Gish, Buffalo, 2.00
Sister Fike, Iowa, 1.75
Bro. John Aser, Newburgh, Pa., 2.00
Bro. Jacob Neisley, Ontario, Pa., 2.00

Total, $91.35

EXPENSES.

Two tons of coal, $11.50
Water tax, 1.13
Meat, 1.72
Trolley fare, 2.62
Ice, 2.00
Milk, 1.15
Groceries, sundries, etc., 2.00

Total, $41.13

We give the above report with grateful hearts to the dear ones whom the dear Lord has impressed with the thought of giving to the support of the mission work at Buffalo since our absence from home. We praise God for loving hearts who have contributed to our traveling expenses not reported in this column, yet it is not forgotten before God. Praise his name for evermore.

Dear ones pray for me in my absence and for the dear ones at the Mission.

Yours in His Name,

JOHN H. AND CATIE A. MYERS.

23 Hanley, Buffalo, N. Y.

May 30, 1903.

Dayton District, Ohio.

The love feast at the Highland M. H., May 30-31st, is now in the past, but we believe the truths presented and the impressions made will not soon be forgotten.

Ordination services were held on Sunday and were especially impressive. Two brethren were ordained to the deacon and two to the office of deacon. May they always be true and faithful to God.

S. C.

A Letter to Encourage.

Dear Brethren and Sisters:

Greeting in Jesus' name: As a plea has again come for help, let us do what we can to lend a helping hand. As many of us know that there are debtors to be paid on the Des Moines Mission, let us as deacons put forth every effort to wipe out the debt, so that it will not stare us in the face any longer. Although some may think that it is an unjust debt, but let us rather suffer wrong and pay it. Now, as every deacon has an earnest part in the work, I will do what I can. We have about 32 members here in Philadelphia, many who do not possess much of this world's goods, but we should all try and pay seventy-five cents, and if we think that some are not able, let those who can, pay for such in each district, and we will get it paid. I will send twenty-four dollars, so we are trying in our weakness to do what we can. Let us get these things out of the way, so that we can by God's grace and will, meet at Conference, without these things staring us in the face. May God encourage our hearts, and help us that we may stand together as his children should.

I will let you know that I have three bright boys that I would like to have homes for. Their names are Walter Salmon, 10 years old; John Salmon and William Wilson, 8 years old. I hope some one will find a home for these boys. Remember us at a throne of grace.

Sincerely, your Brother,

PETER STOWE.

Philadelphia Mission, June, 2, 1903.

Experience.

I have often felt it my duty as well as a privilege to write for the Visor. If God grants me grace I will tell some of my experience. I was but 14 years old when I began to seek the Lord, and it seems to me only a short time. I would often hear brethren and sisters say they came to the Lord through love, but I came out of fear. I was afraid the world would come to an end, and I knew I would have no part in the resurrection. I never thought my part would be. So I sought the Lord and was set free. My sins were all for-
given and I was baptized. But there was still some fear in my heart. Some could say of their wonderful love and I could not, mine was so little, I could not desire what Jesus said that those who had much forgiven would love much. So I began to doubt my beginning. I shall never forget the day when I was alone and con­minded with the Lord and he showed me some works some things seemed very small but to clear my way I began to obey as he helped me. As I obeyed I received love to God. When I had done all I received such a blessing as I am not able to ex­press in a writing. It is a secret, but all God's true children can learn it.

The Lord could say, "Blessed be his Name." Do you also feel he is with you? I believe it is with you. It is what an impression has been impressed to write. First, I wish to thank the dear forefathers of long ago for their loving service and suffering for the blessed fellowship of God's true children. We have had such hard times and yet there was some left. This is the only beginning of the Lord's goodness to me, but I will close and de­serve to be held in remembrance by all God's children.

Your Sister in Love,

For the Evangelical Visitor.

Christian Love,

Dear Brethren and Sisters:

Greeting in Jesus' name: I praise God this afternoon for the blessed fellowship of God's true children. We have had such a rejoicing time over our love feast that I cannot express it. It has been a rejoicing time over our love feast that I come marching in, and what an impression have been impressed to write. First, I wish to thank the dear forefathers of long ago for their loving service and suffering for the blessed fellowship of God's true children. We have had such hard times and yet there was some left. This is the only beginning of the Lord's goodness to me, but I will close and de­serve to be held in remembrance by all God's children.

As Others See Us.

(The following newspaper report, taken from the North American of Philadelphia, Pa., gives us what and how the reporter saw things at the love feast at the Phila­delphia Mission, and is published here by request.)

River Brethren Observe Unique Rites at Religious Meeting.

Part of Ancient Form.

Somehow-garbed men and women, who worship the God of their fathers as their fathers did, gathered in a little meeting house in the north-eastern corner of Phila­delphia last night. In the church of the River Brethren, on Second street, below Tioga, they held "close communion" un­mindful of the stares of curious persons who left the twentieth century for the eighteenth when they stepped from curb to crowded room.

Perhaps the oddest of all the quaint rites and ceremonies characterizing this cele­bration of the Dunkards, as they are gen­erally called, was the washing of feet. It was solemnly done in preparation for the Holy Supper and betokened the humility of spirit necessary to participation in the sac­rament. Brother washed the feet of brother aild was rendered a like service in return. In the case of the sisters the ob­servance was similar.

Many Bearded Patriarchs.

The meeting was swelled by many elders and teachers who are on their way to their home from the General Council of the so­ciety just held in Long island county, but for the most part those present came from homes in this city. Men and women were sharply divided by the aisle running down the middle of the meeting house, and on the side devoted to the former the picture was one of patriarchs. Long beard and flowing hair, encircling faces such as the old books of "Bible Stories" used to carry, predominated. Occasionally one more fer­vent than the rest appeared in his shirt sleeves.

Across the aisle the sight was even more striking. Row after row sat the women, all dressed in black, the monotony broken only by the white "prayer coverings," which themselves formed a new monotony that drove the eye back to the staid gowns.

The Kiss of Fellowship.

Next to the washing of feet, the cere­mony most odd to the outsider was that of the "kiss of fellowship." The kiss pass­ed in two circles, one on the women's side and one on the men's. The latter was saved from the shafts of ridicule by the evident earnestness of the wrinkled and bearded men who passed it on.

The Doxology, burlt forth with almost frenzied fervor, and an earnest benediction brought the meeting to a close.

Village Preaching in India.

Ministers, Missionaries and Salesmen Go Out to Fields of Labor with the Gospel in the Land of the Caste.

To the S. S. Children in America:

Dear Children: We come to you with greetings in Jesus' precious name. Amen.

We believe the Lord would have us write something to you on the above interesting subject, and some of our experi­ences therewith. When I read 2 Tim. 1:1 I am sometimes of the opinion that these vil­lages may truly be called the hedgerows that Jesus spoke about when he said, "Go ye out quickly into the highways and hedges." Some of them are indeed like hedges, for all you can see of them from a distance is the trees and shrubbery with which they are surrounded, so they look like nothing but a hedge.

When we start to these villages we gen­erally go in bands of two or three work­ers and several boys to each band to sing and testify in the meetings. We either walk or go in the tonga, a kind of cart. As we approach the village the dogs an­ounce our coming by a loud bark that is more like the howl of a jackal than the bark of a dog. The next to be seen are the little children in a state who is coming. The houses we see are not like the houses of America. The houses of America are like kings' houses compared to these. These are only built of mud with a straw roof, containing two or three rooms each. The room for the cows is generally joined to the living room. This may seem peculiar to American children, for they are used to having their cows away off from the house.

The people live according to caste. In
one part the bowies live; they are the lowest caste. In another, the cattle men live and in the other parts the higher castes live.

We come to a central place; here we sit down on a mat or a cot that the people have provided for us out of kindness. Then we begin to play the accordion and sing to call them together. The little children are the first to crowd about us, then the older people. They generally listen with great interest. Sometimes the children chatter a great deal and we call them to order and ask them to wait till we are through then they can talk. Sometimes the older people will interrupt us with such expressions as, "Who is Jesus Christ?" "We can not understand you." "What do you come here for?" Another will say, "This is the Englishman's religion." Sometimes they say such things that one cannot keep from laughing; and if we talk about sin they say, "Yes, yes, it is all so. He tells the truth." They have great respect for us. The lower people think we are gods and they come sometimes and bow down to us. But we tell them no, we are not God; we are only men like yourselves and have to tell you of the thinking people and how to worship him. These things have been taught them for many years and it is hard for them to believe anything else. When any of them wants help he will talk to us like some one praying. He says, "I come to pray to you for some baksheesh (present)."

They are not gayly dressed like the children of America. Many have only a loin cloth to cover them and many of the little children do not have any clothing. They do not wear shoes or stockings, but they do wear jewelry of silver as their parents can afford.

At first when we began to go to some of the villages the parents and children were very shy, but now they are beginning to be much interested. We can not go as often as we would like to each village. Sometimes we can accompany us on these trips; but you tell us from one time to another."

Amen.

D. W. Zook.

The India Mission Field: Its Tests and Trials.

No. I.

In the morning sow thy seed, and in the evening encompass thy circuit, to know whether there be any hurt; for what knowest thou whether thou shalt plow one row or another; or whether the land wherein thou art sowing be not the land of good seed; but how that which thou sows is good seed, and that which did not do well last year. Some seeds were devoured by the birds as fast as they sprouted; the early drought, late frosts, and a wet Autumn were the destruction of others, yet some kinds yielded an abundant crop, and the year's toll was far from a bad failure.

From the seed catalogues my thoughts wandered away to India, and to much seed-sowing of another kind. I thought of the sowers and how they too were affected by circumstances. I thought of those of whom I found the ground hard as stone, choked with weeds and thorns, who were disappointed and disheartened at the apparently interminable preliminary till before seed could be sowed. Some had expected a harvest; others who had lacked in steadfastness and early left the field, or wandered from their appointed sphere to find another easier of cultivation.

During my ten years of service in India I have known many ardent and enthusiastic persons come out, full of hope and joy at the prospect of giving their lives to the work of bringing the heathen to Christ, and professing a readiness to face any difficulty, but who, from one cause or another, were unable to cope with the tests and trials that confronted them, left their fields of service, and for some instances left the country altogether.

The experience of losing workers in this manner is not confined to one society or mission. All are more or less troubled with it. But many Boards make conditions for so many years' service, and otherwise hedge up the way in order to keep new workers to their original engagements. It is the organizations that are founded more or less on faith principles, and in which the workers of necessity have more freedom, which suffer most heavily from this cause.

It would be easy to point out several such missions where many come, but few remain. The deserters go into secular employ, or go home, or if the missionary call is strong in their hearts, they join other missions, or commence a struggling and feeble work of their own. I should not dare to affirm that these unhappy divisions off course will be altogether avoided. I have also known instances where the Lord was evidently leading into some sphere of special usefulness. But leaving these aside as exceptional cases, there is much of the kind that could and should be prevented.

First. By a wise preparation of the minds of candidates as to the peculiar nature of the difficulties they will encounter. Second. By a careful arrangement and disposal of forces, which, while leaving ample room for the Spirit's leadings, shall seek to make such arrangements, domestic and otherwise, as shall conduce to health of body and content of mind and thus to efficient and hearty co-operation in service.

There are difficulties in the mission field that cannot be avoided. These should be prepared for and faced. There are other difficulties that may be avoided, and in which it is often the case that some person is to be justly blamed for their occurrence. It is the hope of helping some to steer clear of the rocks on which others, have been wrecked, and not in any way to discourage, that I am attempting to write this short series of papers.

The late Mrs. Jennie Fuller, in interviewing a missionary candidate in New York, listened to the eagerly expressed desires to get into the work among the women of India, and quietly replied: "When you do, they won't want you." This reply was afterwards confessed to have come from the nature of a shock, "But," said the person addressed, "how many times since being on the field have I recalled her words, and thanked God for her being so true."

Some of your own knowledge missionaries have arrived in India under the belief that the people were longing to embrace Christianity, and only wanted some one to show them how. Many go out without any real understanding of the difficulties of reaching the hearts of the caste-bound, prejudiced people of India. They do not realize that there is the same devil-instilled dislike in the carnal minds to God's truth there, as in civilized countries; manifested in new and unexpected forms. Idolatry is immoral and degrading, beyond conception. The habits of the people gender an idea, that to re-educate, is the same as making them ignorant of God's commandments, familiar to us as the air we breathe. When we speak of sin, we are thinking of the sinner as one living in rebellion against God. Our thoughts are, thinking of the difficulty, not in transgressing the rules of caste, eating food touched by a person of lower caste, or even of suffering himself to be contaminat ed by a Christian!—Helen S. Dyer, Aldington, England.

Sel. by AMANDA W. ZOOK for the EVANGELICAL VISITOR.

Honor Thy Father and Thy Mother.

There is a touching story of the famous Dr. Samuel Johnson which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market days he used to carry a package of books to the village of Ottersted and sell them from a stall in the market place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hard-toiling father; so when he visited Ottersted he determined to show his sorrow and repentance.

He went into the market place at the time of business, uncovered his head and stood there for an hour in the pouring rain, on the very spot where the book-stall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm, to atone for the wrong done by him fifty years before, to his father, and touching the ground was a representation of it, in marble, on the doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain, beating upon his heart when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was very sick, and sent
him away for medicine, he, a little lad, had been unwilling to go, and made up a lie—'The druggist had not got any such medicine.'

The old man was just dying when little Johnny came in, and said to him, 'My boy, your father suffers great pain for want of that medicine.'

Johnny started in great distress for the medicine, but it was too late. The father, on hearing this, was almost gone. He could only say to the weeping boy, 'Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me farewell!'

Through all his after life, Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words, "Honour thy father and thy mother", does always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick and grown old. I never yet knew a boy who trained on the wishes of his parents who turned out well. God never bless a wilfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the Colonial navy. After he had sent off his trunk, he went to bid his negro servant, 'Bring back my trunk; I am not going to make my mother suffer so by leaving her.'

He remained at home to please his mother. This decision led to his becoming a surveyor and afterwards a soldier. His whole glorious career in life turned on that simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honour thy father and thy mother."

—Theodore L. Cuyler.

All along our earthly life we are shut in with our families, in little spaces. We must live a day at a time. The mornings are little hilltops from which we can look down on the valley of one little day. What lies over the next hill we cannot tell. Perhaps when we come to it, it may reveal to us a lovely garden through which our path shall go on. Oh it may show us a vale of shadows, or a path amid briars. No matter; we have but the one little valley of the day not in sight. Even our horizon is our horizon. Here in this one little day's enclosures we can rest as in a refuge. To-morrow's storms and cares cannot touch us. —J. R. Miller, D. D.

"Opportunity.

"Master of human destinies am I! Fane, love, and fortune on my footsteps wait. Cities and fields I walk; I penetrate Deserts and seas remote, and passing by Hovel and mart and palace, soon or late the future thus doth I reveal. If, sleeping, wake; if feasting, rise before I turn away. It is the hour of fate. And the paths which I follow reach every state Mortal here, and conquer every foe Save, save; but those who doubt or hear Condemned to failure, penury, and woe, Seek me in vain and uselessly implore, I answer not, and I return no more!"

Senator Ingalls.

Our Bible.

Conclusion of address by I. J. Rawson given at Kansas S. C. Convention.

Then fair learning begins to shake herself from the dust of the newly-invented printing press issues its first book, the Bible, and a little later the cry of the Reformation alarmed Europe, reaching the king on the thrones—the Pope in the Vatican—until his objections are challenged, breaking his power in the 30 years' war of Europe, leaving him but a tottering throne to be smashed by a Garibaldi in a free Italy in the middle of the nineteenth century.

We hear her speak again in the British Isles through the Puritans, the Baptists and the Quakers; in New England's Ironides, Bunyan's Pilgrim's Progress, and the intense zeal of Fox in his 'Leather breeches' hear the call, and 'England's priest-craft shakes for fear.' The echo is heard on the waves of this western shore. The Mayflower and The Welcome sail toward Plymouth Rock and the City of Brotherly Love on the Delaware. We see her beacon-lit for the oppressed by Roger Williams, William Penn and others—civil and religious liberty proclaimed by them in a manner that older nations dreaded, and the fantastic monsters of liberty fled in the clear lessons of freedom and toleration.

"Wisdom is justified of her children!" Built on the foundation of her eternal verities, for 70 years Penn's government vindicated the truths of the Bible, and proved to the world the declaration, that it was better to trust in the Lord than in princes, or in horse and chariots; for those who trust in him will never be confounded! Without a sword, or canon, or drop of blood shed, peace and plenty smiled for 70 years on Pennsylvania. Others who trusted the sword of steel lost its sting. The unenlightened savage who trod the villages of Penn's province, though working havoc elsewhere, left, in this new path in civil government, all they reverence the Bible and its promises.

In contrast with this state of affairs let us take a glimpse at France. In its revolution of 1789-1795 it legislated the Bible and its Author out of its territory. What was the consequence? After 10 years one million of its citizens lost their lives by the guillotine and other methods. Not that France did not declare a freedom equal to that of Penn, except that she did not want the questions of religion in her midst. Fantasically, cruelty and gross darkness swept her land during that period of Bible release, binding Bible to guide her and no anchor in God, France would have been swallowed up in the sea of anarchy and infidelity, were it not that a merciful Providence raised up a Napoleon with iron rod and strong hand to take the reins of the government. Like the fabled Atlantis that went down, mid-ocean with millions people, so she came nigh being completely swamped in blood and Atheism during the Reign of Terror.

Her great blander is a warning to the nations of the earth not to reject the Bible or its Author.

The proud Castilian received some vindication that he that sitteth in the heavens is not short of life. At one time Spain, among the chief of earth, seemed as though she would be a living monument of this continent. But, alas! the country of the Inquisition has on the credit side of its warnings, study its messages, believe its prophecies, and trust its promises.

"Opportunity."

"It is the Spirit Bible, copyright every word.

He is the only Author, only his thoughts are heard.

In the words of William Luff:

"Seek me in vain and uselessly implore, I answer not, and I return no more!"

"Our Bible. Conclusion of address by I. J. Rawson given at Kansas S. C. Convention."
The Sunshine of Religion.

Our Lord when on earth was not a friend only for dark days. He could stand by the grave of Lazarus and weep with the sorrowing sisters, but he could also be present at the wedding at Cana of Galilee, an honored and welcoming guest.

In our deep realization of the solemn mission of our Lord to this sinful world we are too apt to forget that he came as an image and expression and embodiment of the God of love. The morose Christian is not likely to be bidden to feasts where his presence is only a gloomy shadow, and his countenance as a threatening cloud. We may be sure that even in his holy purity this was not the impression made by him whose "compassions are new every morning." There was sunshine about him, or the mothers would not have thronged around him with their little ones; the despaired sufferers would not have looked trustfully to him for help; the outcast sinner would not have turned to him for pardon.

We seem to fancy that God made our eyes for tears, and that from some other power came their glad twinkle of merriment or their expression of innocent joy in the midst of social con­versation. Who breathed the month with smiles that answer to smiles? Who made the dimples in the baby's face? Who lit the glad, loving light in its eyes as it begins to be aware of the tender care of its mother? Why will the heart and life to God, and lived a consist­ent life, confident of good. This makes us event which befalls us with a contented

Though it to-day is printed and published
But the footsteps loiter trembling,
Heav'n is home! the way is weary
Of merriment or their expression of

Earth is home, with all its beauty.
Flowers bloom and robins sing.
What can make the heart more buoyant
Then the gladhouse doors that open.
Earth is home, in bleakest weather.
Tho' the sky with clouds hangs low;
Mother's smile blumes the darkness.
And her voice dispels all woe.

Chorus.
Oh, the love we cherish ever.
That within each fond heart dwells.
Tho' your path be filled with sorrow,
It is home where mother dwells.

June 15, 1903.

ROBERT—WINGER.—On Wednesday, June 3, 1903, Brother Elmer A. Robert, of Buffalo, N. Y., and Sister Celestia Winger, of Fisherville, Ont., were united in holy wedlock, Rev. H. L. Munroe officiating, at the home of Brother Henry Winger, father of the bride.

MARRIAGES.

ROBERT—WINGER.—On Wednesday, June 3, 1903, Brother Elmer A. Robert, of Buffalo, N. Y., and Sister Celestia Winger, of Fisherville, Ont., were united in holy wedlock, Rev. H. L. Munroe officiating, at the home of Brother Henry Winger, father of the bride.

OBITUARIES.

WINGERD.—Sister Nancy, wife of Jacob Winger, was born January 2, 1831, died May 24, 1903, aged 72 years, 4 months and 22 days. She was afflicted for some months with a complication of diseases, ending her earthly career in the triumphs of a living faith in her Redeemer; lying in early morning, her body and soul to meet, with her heart and life to God, and lived a consistent Christian life. Services conducted by Elder Jacob N. Engle, assisted by Brothers Peter Fike and J. W. Book. Text from Vol. 10, p. 219. Services and interment at Rosebank church.

RODGERS.—Died, on May 15, 1903, Alonzo Rodgers, aged 14 years. His death was due to accident, he being engaged in the Sherkston quarries as fireman on the engine and switch tender. At the time he was on the loaded train, which in moving jumped the track and he was run over. His suffering was great and about fourteen hours after ended his young and useful life on earth. He leaves father, mother, brothers and sisters to mourn their loss, he being the main support to the family. Funeral service at Sabbath Church, the Sherkston church. Interment in the Sherkston cemetery.

GARBER.—Died, in Rapho Township, Lancaster county, Pa., May 23, 1903, Samuel G. Garber, aged 65 years, 4 months and 2 days. The cause of his death was cancer, from which she suffered a long time. Sister Garber was converted and united with the Brethren a number of years ago, and was a faithful and consistent member. Three brothers and two sisters survive to mourn their loss, with a large number of friends and neighbors. Her husband preceded her to the spirit world about 5 years ago. Funeral services were held at her late home in Rapho Township, Elders Henry B. Hoffer and Aaron Martin. Interment made in Pleasant View cemetery near by.