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**Evangelical Visitor- July 1, 1900. Vol. XIII. No. 13.**

George Detwiler

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**EVANGELICAL VISITOR.**

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

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

**VOLUME XIII. ABILENE, KANSAS, JULY 1, 1900.**

**NUMBER 13**

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**AN APPEAL.**

We HAVE felt for some time to make an appeal through the columns of the Visitor in behalf of the Matoppo Mission in South Africa. Our readers all know the sadness that has come over us, by the hand of death removing from the Mission those who were so much needed, and who had consecrated themselves to the work. And now, since they have fallen in the front of the battle, having sacrificed their lives for the heathen and the Gospel, shall the work languish because no one is willing to take their place? Not only has death thinned the ranks of the workers at the Mission but since the death of Bro. Cress' wife and his own health greatly impaired he feels as if it was his duty to return to the homeland, and the same with Sister Engle, who is also left alone by the death of her dear life companion and as her calling was more particularly to accompany her husband and having a large family of children in the home-land she also feels it a duty to return, which leaves only three workers at the Mission, namely Sister Francis Davidson and Bro. Isaac O. Lehman and his newly made wife, Sister Alice Heise. From the reports which we had from Bro. Engle while he lived, also from others we gather that the work of the Mission has not been unfruitful. Among those poor heathen people souls have been saved who are now earnest in the service of the Master. A glorious light has been kindled amid the darkness of that land where the poor people never had the light. The possibilities and probabilities are that if the work continues many more may be brought to realize what the wonderful power of the Gospel will do for those who will accept of its efficacy.

"Can we whose souls are lighted,
By wisdom from on high,
Can we to men benighted
The lamp of light deny.
Salvation! O, Salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

We have no doubt but what the Lord has been speaking to some souls with regard to this matter, because the Lord surely will care for His work, and if we could give a word of encouragement to such we would gladly do so. The Mission greatly needs some middle aged person filled with the Holy Spirit, whose life is consecrated to God, and has business qualifications to take the place of Elder Engle, now deceased. It was Elder Engle's impression that the Mission can be made, to a great extent, self-supporting and it is indeed wonderful what has been accomplished in the two years since the Mission was started, but with the three workers only, it is utterly impossible to carry on the work. The school dare not be neglected, neither the regular services nor visiting among the natives. The manual labor can be done, to a great extent, by the natives who are eager to earn something, but they must have an overseer and manager.

Who among the Brotherhood will present himself, properly recommended by his home district for this important position? The King's business requires haste, no time for further delay, the need is urgent. But in addition there are also needed other workers both men and women. We know there are those whom the Lord is calling and have been holding back. We would say take courage if the Lord calls move forward. Be sure however, always get the consent of your home district first, and if, after you have presented your case you don't get the encouragement you should have, then write to us and your case will receive attention.

Far and near the fields are teeming
With the waves of ripened grain,
Far and near their gold is gleaming
O'er the sunny slope and plain.

CHORUS.

Lord of harvest send forth reapers,
Hear us Lord to Thee we cry.
Send them forth the sheaves to gather
Ere the harvest time pass by.

Send them forth with morn's first beamings
Send them forth with morn's first beamings
Send them forth with morn's first beamings
Send them forth with morn's first beamings

O thou, whom thy Lord is sending,
Gather now the sheaves of gold;
Heavenward at evening wending,
Thou shalt come with joy untold.

Signed in behalf of the Mission Board ELDERSAMUEL ZOOK.

Abilene, Kansas, June 26, 1900.
AT THE SAVIOR'S RIGHT HAND.

In the day of all days, when the world shall be judged,
And the chaff from the wheat shall be thoroughly fanned,
Then the righteous shall shine as the stars in the sky,
And their places shall be at the Savior's right hand.

CHORUS.

Let me find a place with that happy band,
Who shall ever abide at the Savior's right hand.
But the wicked who will not repent and believe,
And will never live up to the Master's command,
Shall be placed on the left as unworthy to be With the children of God at the Savior's right hand.
We are journeying on to eternity, now,
On the bank of death's river we sometime shall stand;
Shall we fear to pass over the dark rolling flood,
Lest our portion be not at the Savior's right hand?
If our Shepherd He is, and we follow His call,
He will lead us safe home, to that beautiful land;
And with crowns on our brows, and with branches of palm,
We shall ever abide at the Savior's right hand.

For the EVANGELICAL VISITOR.

CHURCH ORDER.

B Y THE fall of creation for some mysterious cause, a part of creation appears more fully degraded than others. It is said of Ishmael "that his hand was against every man and every man against him."—Gen. 16:12. So there was a great contrast between his nature and the loving disciple John. There is also a great contrast between the nature of the wolf and the lamb, also the vulture and the dove, and yet they all belong to the same catalogue of creation. The writer was raised a tiller of the soil following the plow. The call was given, "Go to the mountains, go to the mountains" as we well knew that those who labored for the sake of "filthy lucre," did not seek a birth among the poor in the rugged mountains, and yet their souls cost the tears, sweat, blood and life of the Son of God, as well as those who lived in rich and fertile valleys, and though young with limited qualifications our call extended to the mountains, and the poorest of the poor and were humble enough to be called the "poor man's preacher."

Our most extensive labors were spent among the rugged mountains, among the poor. Having preached every four weeks at a certain place for two years, we received a cat as our salary. In our natural disposition we were rather slow to resent a wrong, and preferred to govern those of whom we had charge by love—and to become all things to all men, that we might gain some. And as Paul said, "Being crafty I caught you with guile."—2 Cor. 12:16. In the vigor of our manhood we were appointed to a circuit containing several mountain appointments. Having arrived at the place directed by our predecessor, and kindly received, they told us we might expect a large congregation in the evening to hear the "new preacher," which we found to be the case, and the family further told us that their meeting had been much annoyed by a group of young men who were in the habit of getting up and running out, and after we had announced our text and spoken fifteen or twenty minutes, a group of young men abruptly arose and walked out, and came in again. At the close of our services we gave out our next appointment, as we were here by the arrangement of conference, and as they saw a plain old-fashioned preacher, but on arrival in their neighborhood, we were sorry to learn that their meetings had been disturbed for some time by a company of young men who were in the habit of running out and in, and we had an evidence of that fact this evening, but if the secret was fully known those young men were not blamable, as there is a certain disease called the "itch" that is very annoying. Your preacher had it twice, and it would be considered very impolite for young men to scratch before young ladies. I want to say that from that evening we had excellent order, and we now have an excellent house of worship, and a good society in that same community.

In that same range of mountains we had another appointment in a large school house where there was a company of boys about ten and twelve years of age who would collect about the door and greatly annoy the people. By announcing our first meeting, we told the people at our next meeting we wished a space at our right hand left vacant for the boys, as we wished to organize a body of young Elders, and if they would listen attentively, at the close of the meeting we would tell them a true bear story. They came and were very attentive. We said about nine hundred years before the coming of Christ, God took Elijah to heaven by translation, and he had a co-laborer called Elisha, who came near the city of Bethel where there was a company of rude children playing on the commons, and mockingly crying to the man of God, "Go up thou bald head, go up thou bald head!," and two hungry bears came out of the woods and devoured forty-two of those rude children. 2 Kings 2:23, 24. And in closing our services we invited them to fill their places at our next appointment, and we would tell them a very remarkable fox story. About eleven hundred and fifty years before the coming of Christ, there lived a man by the name of Sampson, who was the strongest man that ever lived; and the Philistines, who were very wicked, taunted Sampson, and by some means he caught three hundred foxes, and tied two tails together and set them on fire, and of course they ran and burned the Philistines' corn fields. Judges 15:4. Our young Elders were doing very well, and we promised to tell them at our next appointment a marvelous lion story. A great and good man lived a little over five hundred years before the birth of Christ, whose name was Daniel, who worshiped the true God, and refused to bow the knees to a dumb idol which a king had set up, and the decree had gone forth that such should be cast into a den of lions, and the man of God was cast in. But God, who made the lions, tenderly cared for him during that memorable night, and not a bone was broken after which his enemies
were cast in and they were soon torn to pieces. Dan. 6:16.

As our young Elders were so well behaved, and doing so well, we told them at our next meeting we would tell them a fish story, all of which they were soon acquainted with the Holy Scriptures, especially in the mountain regions. There was once a city, about eight hundred and sixty years before the coming of Christ, called Nineveh, which was very large and exceedingly wicked. And God designed to destroy it on account of its wickedness, but first called the Prophet Jonah to go and tell that people that in forty days their city should be destroyed, but the prophet was disobedient and found a ship about to sail to Tarshish—he paid his fare, but God sent a great storm upon the sea, and the captain and crew concluded that some one was on board who was the cause of this great calamity, and they agreed to cast lots, and the lot fell upon Jonah, and he at once confessed that he was a Hebrew, and disobeyed God, and the cause of this evil; and he said, take me up and cast me into the sea and there shall be calm. But God prepared a great fish which swallowed Jonah and he remained in the belly of that fish, and was then thrown up on dry land. And Jonah became a type of the burial and resurrection of our Lord and Savior, Jesus Christ. Jonah 2:10.

After Christ arose from the dead he appeared unto his disciples and said unto Peter, “Feed my lambs,” and Paul was instructed to say, “Comfort the feeble minded, support the weak, be patient toward all men.”—1 Thess. 5:14. Christ being our sympathizing High Priest has always dealt very tenderly with his little ones, and after the experience of so many years we would advise our young ministers to care especially for the rising generation.

“In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good.” Ecc. 11:6.

For the Evangelical Visitor.

COMPASS.

“Who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.”—2 Cor. 1:4.

MERCY dwells in God, and we obtain mercy from God, for though He is just, He delighteth in mercy. “Who is a God like unto Thee that pardoneth iniquity, and passeth by the transgressions of the remnant of His heritage” and “I will wait upon the Lord that hideth His face from the house of Jacob, and I will look for Him.” “In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer,” hence He is called the Father of mercies.

Consider, first, the benefits we receive from God, “Who comforteth us in all our tribulations.” We have no real comfort but that which comes from God, and all our best comforts are in God. Every good gift and every perfect gift is from above and cometh down from the father of lights with whom is no variableness neither shadow of turning.”—Jas. 1:17. It must be acknowledged that in the world we have tribulation, but it is equally true that in Jesus we have Peace. “These things have I spoken unto you that in me ye might have peace, in the world ye shall have tribulation, but of good cheer, I have overcome the world.”—John 16:33. And although our sufferings and our consolations do also abound, “For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.”—2 Cor. 1:5.

We are never left to struggle through our troubles alone for we have a God of all comfort nigh at hand, “Who comforteth us in all our tribulations.” He does not comfort us in one alone, and then leave us comfortless in the others, but “comforteth us” in them all. “I will not leave you comfortless; I will come unto you.”—John 14:18. We have only to live to, and trust in, God, and we may depend on having comfort from God.

“For our heart shall rejoice in Him because we have trusted in His Holy Name.” Ps. 33:21. None can feel the distress of others so much as those who have experienced distress themselves. God’s purpose in comforting us is, that we may be able to comfort them who are in any trouble, by telling them of the mercy and goodness of God, as experienced by us in our tribulation, pressures, and afflictions.

“Come and hear, all ye that fear God, and I will declare what he hath done for my soul.”—Ps. 66:16. Evidently God intends that whenever we receive good, we should do good with the good received and so encourage others to hope in Him, by the comfort wherewith we ourselves are comforted.

None are so fitted to comfort suffering saints, as those who have been comforted themselves of God. That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the veil”—Heb. 6:18, 19.

Let us learn not to live on, nor measure God’s love to us, by our poor, changeable frames and feelings. Let us look to, live on and glory in Christ, for God so views and loves us. Let us so strive to become more like God, possess the mind of Christ, live by faith in Him, and always take comfort in Him, and always bless Him for a comfortable frame of mind, and lively feelings in Him.

Philadelphia, Pa. 303 North 2nd St.

“Let us not be like them that depart from the path of right.”—Ps. 62:1.

“My soul hath long dwelt with him that hateth peace.” “I am for peace, but when I speak they are for war.”—Bible.
"Be ye therefore ready for in such an hour as ye think not the Son of Man cometh."

The coming of the Lord for His waiting Bride, and the glorious resurrection of those who have fallen asleep in Jesus—this is the crowning theme of the Gospel. How often do we find the apostles alluding to it, telling us to be ready for “His appearing,” telling us to comfort one another in the thought of these things. With what longing and earnest expectation does the wholly sanctified soul look for the coming of the Bridegroom, and as we see the drift of the world and of the church we groan in spirit and say, “How long! Oh Lord, how long.”

The condition of things in the world today is indeed alarming. In the professed church of today we see the awful lukewarmness and opposition to holiness and real heart purity, the lack of genuine brotherly love that will, instead of telling the brother or sister their fault, give it to the winds and sow it broad­

We learn upon inquiry from the Jewish vendor, as he plods over

out of that wicked city. Jesus says to us, “I go to prepare a place for you, and if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also.” “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.”—Luke 21:34, 35, 36.

Mary Zook.

Boyd, Ohio, June 18, 1900.

For the Evangelical Visitor.

BEHOLD HE COMETH.

CONFERENCE, ACTS 15.

The examination of things by way of comparison. My burden for the church of my choice.

Dear readers of the Visitor:

This year I am spending my time at home, and not at Conference, yet I feel my obligations to my God, and desire to draw near the throne in prayer and supplication, yes, pray at the family altar and express my heart’s burden audibly so that others may be moved, and also in the closet, in the secluded chamber, and on the highway.

While the beloved Brethren on this first day convene, I write of my leading or burden.

2. The act of conversing seriously, formally, not formal as a habit but Apostolic consultation, earnest conversation, standing true to our conviction, interchange of views.

About A. D. 52 there was a little trouble arose in the church about circumcision. By this time the Holy Ghost power was quite manifest. Paul and Barnabas on their way to Jerusalem passed through Phenice and Samarain, declaring the conversion of the Gentiles, and caused great joy unto all the Brethren. We suppose they were all sanctified, the old self, that big I, crucified, and were glad to hear that the dear Lord was using Paul and Barnabas. When they were come to Jerusalem they were received of the Church and of the apostles and
elders, and they declared all the
things that God had done with
them. But there arose certain of
the sect of the Pharisees which
believed, saying, that it was needful
to circumcise them (the believing
Gentiles) and command them to
keep the law of Moses.

The law given to Moses was of
great import, please read Exodus 14,
yet circumcision had been given to
Abraham some four hundred years
before Moses.

But there is business on hand.
The Pharisee brethren hold to
discipline, and why do you charge
them to be sectarian or churchy or
traditional? Mark, the Word says,
they believed. It was for this pur-
pose of considering this matter that
the Apostles and Elders came to­gether. The word, of, seems to my
mind to be of vital import. It was
to be Conference, fair play, no under-
headed work, but an interchange of
views on the matter in question.
Yes, but that Pharisee: there is that
brother, he is always in the way.
He has his old set views and is keep-
ing back the work, and he is an old
Pharisee. But what says the Word,
he is a believer and why do you, my
dear brother, disregard that humble
man, who has believed and holds
discipline according to the Word.
Let us have Apostolic Conference;
give a little time for interchanging
views. Don't get hasty, wait, that
brother is not through. Moderator
calls you down. Are you not a child
of God? Yes you are brother, but
you need a little Apostolic Con-
ference, a little more of interest.
What about it, let Brother Peter
talk a little white now, how God
used him, take care or some one
will see a little Pharisee in you.
Well Peter is through and I think
I hear Conference say, Praise the
Lord for Peter who was a son of
consolation, consoling the believers
that there was salvation also for the
Gentiles.

Now, all this while two earnest
Apostles, whom the Holy Ghost had
separated for special mission work,
had kept silent. Now they speak and
declare what wonders God had
wrought among the Gentiles. Me
thinks now the multitude is very
quiet, and when they are through it
is James' time to speak. He is
termed a son of thunder, but mark
he has been quite patient and listened
to the Brethren. What now, must
every view come under his? No we
think he is the most graceful of all.
He now has opportunity to practice
the wisdom of which he writes in
his epistle, chap 3:17. He does not
show his pre-conceived mind, but
honors his Brother Peter from a
scriptural standpoint, and brings in
the residue who seek the Lord,
though they be Gentiles, and gives
his views stating the Word. Jesus
said, "But I say unto you which
hear." They heard the decision as
it is fully given in the Scripture,
and the results were effectual.

3. Now what do we learn? Con-
ference is a meeting for consultation,
discussion, and interview. Shall we
then go apart and say of some reso-
lution, I was not in favor of it yet I
voted for it? And now look at our
own dear church in Conference and
compare the work done annually
with verse 25. "It seemed good
to us, being assembled, with one
accord, to send Brethren," giving
the decision of Conference. When
business is done in a systematic way
God owns and blesses it.

Brethren cut the work short.
Paul says in Hebrews 4:12 what the
Word of God is. Verse 29 adds
with verse 28. "It seemed good
to us, being assembled, with one
accord, to send Brethren," giving
the decision of Conference. When
business is done in a systematic way
God owns and blesses it.

There are some things which it
is evident the believer will
neither regret when on his deathbed
nor at the judgment. The following
are among the number:
That he gave his heart to God too
clearly.
That he had too much of the mind
of Jesus.
That he was too patient and too
long-suffering.
That he was too holy.
That he sacrificed too much for
the salvation of souls and the exten-
sion of Christ's kingdom.
That he was too fearless and ag-
gressive for God and holiness.
That he was too tender and for-
giving.

That he loved God and man too
much.
That he spent too much time in
prayer.

This being true, happy are they
who devote there lives fully to those
things that will never be regretted
and less along lines doubtful.—The
Revivalist.

For the Evangelical Visitor.

A BRIEF HISTORY OF PHILADELPHIA
MISSION.

DEAR readers of the Visitor:
My father—Peter Stover—was
converted 8 years ago, and stood
alone for a long time after he had
given his heart to God. The Lord
had something for him to do. Al-
though it was not much, yet the
little was like stepping stones to a
noble life for Christ. First he held
little cottage prayer-meetings in the
neighborhood where he lived; the
place where he was known and where
he had done so much that was bad.
When the Lord took hold of him
He did not say, "Peter, now you go
away from here, because your com-
rades will make fun of you if you
serve Me" but He did say, "Stay
where you are, and start a new life
in Me. Show your comrades,
'There is life for a look at the crucified One.'
that there is life at this moment for
them."

We went from house to house
with a few rude benches which he
had made for the purpose, carrying
them along with us from place to
place. Invitations were sent out
and always the house was filled.
The coming of our plain people to
attend the meetings was strange to
the people, and some would come
out of curiosity. So our meetings
continued, but not without ups and
downs, dear ones, for you know the
enemy is busy, but by holding on
to God we were able to stand, and
only by His help and grace are we
where we are today.

Three years ago we started a
Sabbath School on the same street
on which we have it now but in a
smaller house. The Lord blessed
us so wonderfully, sending in the
dear children that our place soon
became too small. Then we moved
to our present place, and the Lord has provided for us in wonderful ways. O dear ones, we have reason upon reason to rejoice and say with the Psalmist, "I will sing praises to my God while I have my being."

When our school was organized, the Lord graciously gave us two new members, S. Engle and wife, making three members and during the winter we had many blessed meetings. Brethren from a distance would come and hold revival meetings, and the spring following, four more were added, Bro. M. Hayes and wife, my dear mother and myself. Praise God, we have never regretted the step.

Our meetings became more interesting all the time, lately, this spring, six more were added to the body. Two young sisters, Lena Evans, and Katie Sheber, a son of Bro. and Sister Hayes, J. Landis and my own two brothers, Harry and Charles Stover. O that all our dear young people would only be true to God in all their endeavors, and with their beautiful plain attire, which is a lovely outward adornment excelling the fashions of the world, show a beautiful example of true Christian piety in every association of life.

O that we may be as humble inwardly as we appear outwardly. Not that we are Christians because of our plain clothes. No, no. Our Christianity must begin in our hearts, but I am convinced that both the inward and outward go together. We do not want to appear having the form of godliness, but silently denying the power thereof. Why should we do those things which are a hurt to us and cause our angel messengers, who have watch over us, to cover their faces with their snowy wings, and turn sorrowfully away! "Out of the abundance of the heart the mouth speaketh," so it behooves us to constantly prostrate ourselves before the throne and call on God, to know what we shall do.

O dear ones, we have so much to do when we are willing and really given up. Two weeks ago the Lord sent two girls, scholars of our school, with the little sister of the one, with the plea for us to please be so kind and take her and find her a home. Mother is dead, father a drunkard. The landlord set them into the street, had no home, no place to sleep. She is five and there is also a boy aged eight. It was touching and caused us to weep with her, when she related some of the hardships she had endured. "Weep with those who weep and rejoice with them that rejoice." I am so glad I have become willing to obey God in what He tells me to do and when He said, "take the child and raise her for Me" my heart said, "Amen dear Lord I will." I am so glad for surely the hand of the Lord is in it. The boy is cared for by Bro. and Sister Keely.

We have 27 members in the city at present. Thirteen were received by baptism. There are two dear sisters from Canada, Lydia Hayes, nee Hunsperger, and Tina Beichard. The Lord has heard our many prayers for workers and sends them. The Brethren T. A. Long and A. Lehman are here. The latter is our School Superintendent, S. G. Engle our ministering Brother. Kindly pray for us all as workers that we may do and be just what God would have us.

Yours for souls.

MANIE MORRISON.
Philadelphia, Pa.,3429 N. 2nd St.June 12, 1900.

For the Evangelical Visitor.

HOW WE FOUND THEM.

HAVING felt a burden for the slum work I prayed God to open the way for me to go out and help call in the lost of earth. To my surprise He sent dear Sister Wheaton, the prison evangelist, with whom I had previously traveled, she feeling that it was the will of God that we should go out together. Accordingly we left Harrisburg April 11, stopping first at Sanatoga with my sister, at which place Sister Wheaton held two meetings. April 21 we left for the alms house near Spring City, where we had a very interesting meeting with the inmates then left for Philadelphia. April 22 we went to the East Penitentiary and were glad for the privilege of telling those in bondage that Jesus is able to set the captive free, and make them a blessing to mankind, rather than cumbersome.

Next we attended the Brethren's Sunday School. I was glad to meet the dear ones with whom I had before labored, and to find a real zeal amongst them. Sister Wheaton gave a very blessed talk here, and sang for the children, then we went to the Police Station; after the services there we went to the M. E. Church where we left our testimony for God. April 23 we left for Brooklyn N. Y. We first attended a Holiness meeting, found a little band of earnest workers, some of whom formerly stood high in the church and society, and indulging in worldly enjoyments, but God called them down to a humble happy life, others who were down in the gutter He called up to a noble Christian life, and now they rejoice together in a Savior who not only saves but also keeps His children.

Next we attended the John St., noon-day meeting. An opportunity for the business men to collect together and tell of the goodness of God. We were glad to note the earnestness of the spirit here, and that we could tell from a personal experience that we can enjoy sweet communion with our God whilst at our daily work. We attended many other places of worship. Also visited many homes, finding occasionally those who were happy in Jesus, but oftener those who need Him, but are unwilling to give up all the world, and thus grope on in sin and sorrow. April 29 we went to the Tombs Prison in New York City. How our hearts were filled with grief as we talked to men and women who should be at home caring for their families, but owing to indulgence in sin, are now inside the prison walls. Great God speed the day when men and women will abhor sin and cleave to Thee.

Next we came to the Midnight Mission in China town. What a sight, men and women so steeped in sin that we almost felt like shuddering, then, how glad we were for the invitation we could give them, that whosoever will may come. We met one woman here who was formerly one of New York's great pickpockets, but she was redeemed, and how much that means to her. She is now
working for God. After visiting many other places we felt we should go to Albany, N. Y. The Lord wonderfully blessed us with free transportation up the Hudson river. We left the evening of May the 4th on the Adirondack steamer. As night drew on we felt a great burden for the many who came on the vessel seeking enjoyment and indulging in sin. We as God's children felt to tell them of the One who alone can satisfy every longing of the heart, and whose service affords us true enjoyment. They seemed very attentive and our prayer was that God would bless the efforts of His humble servants, and precious souls receive the benefit.

May 5. We arrived safely this morning; went first to the Shelter, a home for girls. Here we found many dear ones who, after drifting deeply into sin, were rescued and are under the blessed Holy Ghost's influence. Some came to our room to ask what they must do to be really cleansed from all sin. How we did thank God for the opportunity of talking and praying with those dear girls. Here we received a very cordial invitation from dear Miss Olson and Mrs. Telford, two consecrated workers at the Home, to stop with them whilst in the city. During our stay we visited the jail, alms house, hospital and spent one day in Troy, then returned to Brooklyn where we went to the Jail and Breakfast Association. Many whom we met could tell of a truth that they cannot themselves comprehend the truth of God, much less to make God's message clear to others, until they have been cleansed not only from the guilt but from the power of sin. God gives this admonition, “Be ye clean that bear the vessels of the Lord.”

The Word of God makes it clear as to what are the qualifications of a true messenger. The Word tells us, in olden times “Holy men of God spake as they were moved by the Holy Ghost.” They were “Holy men.” The Holy Spirit cannot inspire an unclean man. God’s messages are given by inspiration. The prophets of old, going forth to teach the people, went with a message from the Lord, and when they opened their mouths to speak, they said, “Thus saith the Lord.” They heard the message from God and gave it just as they received it. If we take the example of Moses we find that he was not prepared to go with a message to a wicked king, nor was he prepared to go as a leader of God's people, until he had met God face to face in the burning bush, and had talked with Him. God made known His ways unto him.

A good many run before they are sent, and instead of going with a message from the Lord, go with one of their own. God cannot give messages to those who do not talk with Him. A true messenger does not reprove after the seeing of the eye and the hearing of the ear. God revealeth secrets; and the secret of the Lord is with them that fear Him. Isaiah, God's prophet who went with a message to backslidden Israel, did not even hear the call to go until he had been purified from his iniquity. Then he heard the voice saying, “Whom shall I send, and who will go for us? Then said I, Here am I; send me.” If the blind lead the blind, both shall fall into the ditch. No one is able to help another out of the mire of sin until he has himself been delivered. The Psalmist had this testimony, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." What good will it do those who are still living in sin to tell others to do better and not lead them into the light of God's truth where they can get deliverance. Surely no one who is not walking in the light himself is able to lead others into the light.

False prophets and false teachers exist today just as they did in the days of the prophets and apostles. They cry peace, peace when there is no peace. They not only build their walls of hope on sandy foundations but also daub them with untempered mortar. A tobacco-using, wine-drinking, sinning, holiness-opposing preacher is a very good representative of the devil and the devil's work, and is the devil's agent. Certainly the Lord does not send messengers of that kind, yet they are as plentiful these days as the false prophets of old. If such were to attempt to work for God and to be His messengers they would so adulterate the pure Gospel that it would not have any of its original purity and power.

God's messengers are messengers of light. "He maketh His ministers a flame of fire." "In Him is no darkness at all." The Apostle gave that which he received just as all true messengers do. There is no excuse to be made for sin. Sin is the work of the devil. A sinning religion, a sinning ministry, and a
sinning church are all from the devil. Pardon, love, parity, and power are fruits of "true religion." One way remains for those who desire to find the way of life and godliness. It is the way of the cross, the way of holiness. It is summed up in the message, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

L. B. W. in Sent of God.

PRIDE PREVENTS FAITH IN GOD.

How can ye believe, which receive honor one of another and seek not the honor that cometh from God only?—John 5:44.

The blessings of the higher Christian life are often like the objects exposed in a shop window, one can see them clearly, and yet can not reach them. If told to stretch out our hand and take, our answer is, I cannot; there is a thick pane of plate glass between me and them. Even so Christians may see clearly the blessed promises of perfect peace and rest, of overflowing love and joy, of abiding communion and fruitfulness, and yet feel that there is something between, hindering the true possession. What is it? Nothing but pride.

The promises made to faith are so free and sure; the invitations and encouragements so strong; the mighty power of God on which it may count so near and free—that it can only be something that hinders faith and hinders the blessing being ours. Jesus declares in the text that it is pride that makes faith impossible. "How can ye believe which receive honor one of another?" Here we see how faith and pride are at variance; we shall learn that faith and humility are at one, and that we never can have more of true faith than we have of true humility; we shall see that we may have strong intellectual convictions and assurance of the truth while pride is kept in the heart, but it makes the living faith, which has power with God, an impossibility. What is faith? Is it not the confession of nothingness and helplessness, the surrender and the waiting to let God work?
we not here the cause of failure in the pursuit of holiness? Is it not this, though we knew it not, that made our consecration and our faith so unsatisfactory and so short-lived? We have no idea to what an extent pride and self were still secretly working in us, and how alone God by His incoming and His mighty power could cast them out. We understand not how nothing but the new and divine nature, taking entirely the place of the old self, could make us really humble. We knew not that absolute, unceasing, universal humility must be the root-disposition of every approach to God as well as every dealing with man; and that we might as well attempt to see without eyes, or live without breath, as to believe or draw nigh to God or dwell in His love without an all-pervading humility and lowliness of heart. Have we not been making a mistake in taking so much trouble to believe, while all the time there was the old self—pride seeking to possess itself of God's blessings and riches? No wonder we could not believe. Let us change our course. Let us seek first of all to humble ourselves under the almighty hand of God. He will exalt us in due time. The cross, and the death, and the grace into which Jesus humbled Himself, were His path to the glory of God. And they are our path. Let our one desire and our fervent prayer be, to be humbled with Him and like Him. Let us accept gladly whatever can humble us before God or men. This alone is the path to the glory of God. Pride can degrade the highest angels into devils—it did, and humility raise fallen man to throne of angels. Evil can have no beginning but from pride, and no end but from humility. The truth is in this: Pride must die in you, or nothing of heaven can live in you. Look not at pride as only an unbecoming temper, or a love to adorn or exalt self, nor humility as a decent virtue, for one is death and the other is life; the one is all hell, the other is all heaven. So much as you have of pride within you, you have of the fallen angel alive in you; so much as you have of true humility, so much you have of the Lamb of God within you. Could you see what every stirring of pride does to your soul, you would beg of everything you meet to tear the viper from you, though with the loss of a hand or an eye. Could you see what a sweet, divine, transforming power there is in humility, how it expels the poison of our nature, makes room for the Spirit of God to live in you, you would rather be the footstool of all the world than to want the smallest degree of it. Ask God to make known to you and take from your heart every kind, and form, and degree of pride. Seek the humility of Christ, who washed the disciple's feet as the servant of all and humbled himself even to the death of the cross. For nothing can cure you of the desire of receiving glory from men, or of the sensitiveness and pain and anger which comes when it is not given, but giving yourself to seek only the glory that comes from God.

Let the glory of the all-glorious God be everything to you. Receive the Holy Ghost who makes Christ all-glorious and you will be freed from the glory of men and of self and be content and glad to be nothing. For this is the truth. We are really nothing and the truth makes us free. Out of this nothing you will grow strong in faith, giving glory to God, and you will find the deeper you sink into humility before Him, the nearer He is to fulfill the very desire of your faith, and all the lovely fruits of the Spirit will be brought forth in your life.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls.—Selected by Mary Zook.

AFTER DARK.

A GENTLEMAN called at my school-room door, the bearer of unpleasant tidings: "Three of your pupils have been stealing books from the city book stores. They are known and watched for; and if they attempt it again, will be detected, and exposed, and punished. He gave their names, and as no time was to be lost I detained the three after school, and sending them into another room, examined their desk, where I found full proof of their guilt—a number of handsome annuals and illustrated works of travel, evidently hidden there to escape detection at home. Two of these boys were brothers, sons of a respectable merchant, whose conduct thus far in school had been exemplary. I called them in, showed them the books and asked what it meant. They burst into tears, and acknowledged their sin. They had done it "merely to display their smartness in deceiving the clerk"—and had repeated it several times for months past. I set before them their guilt, told them of their narrow escape from public disgrace and sent them home weeping, to "confess it all to their parents." They went, confessed, were forgiven, reformed and became respectable men.

The third was the only son of a man high in office, eloquent in public debate, and of great influence in the council of the nation. He came with a bold, defiant air, and a lie upon his tongue: "I don't know anything about it." But there were the books. I took them from his desk, and told him that his guilt could be easily proved, if he persisted in his denial. He was a bad boy and had given me much trouble.

Again and again I had begged his parents to forbid his roaming the streets after dark, and warned him that he was forming evil associations and habits. But I was not prepared for the audacity he now displayed.

"Well, sir," said he, "I did steal them; but what business is it of yours, and what do you intend to do?"

I replied, "I shall at once see your father. He must remove you from the school, and I hope he may find one where you may be saved from the continued indulgence of your evil propensities and its consequencs. Go home I will call as soon as I have dined."

He turned upon me fiercely, crying out: "You tell my father! I'll kill you."

"Poor boy," I answered "I am not afraid of your threats. Go home."

He sprang at me and struck me, and I was compelled to give him a severe whipping—which I did with difficulty, and he fought like a young
tiger—before I could conquer him.
Now he changed his tactics: “Please
don’t tell my father! don’t and I will
pay you well—I’ll give you a thou­
sand dollars.” I shook my head ask­
ing:
“Where would you get the money
—by stealing again? Could I en­
courage you thus in your wickedness?
No, my boy, I must do my duty, and
I will do it regardless of threats
and promises, hoping and praying
that you may thereby be saved from
ruin.” He went out sulky and
muttering words of dire revenge.
Calling at his father’s, I was
ushered into the parlor. He had
just finished his dinner, and rising
from the table, met me pleasantly,
regretting that I had not called
sooner, and insisting that I should
at least partake of the dessert. As
I declined, he saw in my manner
something which troubled him, and
asked:
“Have you anything of importance
to communicate—any unpleasant
tidings of my boy?” I answered
that I had. He motioned me to a
seat, asked his wife to close the
door, threw himself into a large
arm-chair, facing me, and then, with
great agitation, bade me “say on.”
His wife stood behind him, resting
her head upon her hand, and both
fixed their eyes upon me with a look
which perfectly unmanned me.
How could I wring these parents’
hearts with the bitter anguish which
my revelation of their son’s conduct
might produce? It was a terrible
scene; but what could I say to com­
fort those anguish-stricken hearts?
I quietly rose and bade them fare­
well.

The boy ran hurriedly out and up
the stairs, the father listening until
he heard him enter and close his
room door, then fell back upon his
chair, clutched his hair, and with
scalding tears running down his
cheeks exclaimed:
“I had rather hear, sir, that he
was dead. Oh, God! oh, God.”

The mother’s head lay on the back
of his chair as she also wept in
bitterness of soul. It was a terrible
blow; but suddenly checking him­
self, he cried out:
“Go to the garret, sir—go: and
stay there until I send for you.”

The next day he called and placed
an arrangement of other schools for
his son. But that boy would not
bear the restraints of any institution.
He would not hearken to his parents’
voice or obey their authority. He
became very dissipated and soon fell
himself a victim to disease induced by sin­
ful indulgence. Parents, this sketch
is to the letter true. Be assured
that your sons cannot be safely
absent from their homes after night.

My experience as a teacher of nearly
forty years, and of hundreds of
youth’s, testifies that it is true.
Watch carefully the associations and
the companions of your sons. Keep
an eye over them even in their hours
of play. Make their homes pleasant
and keep them there after night,
lest an hour come when you, too,
may wish them dead.—Selected.

ONE EYE RE-FORMED, THE OTHER
HEALED.

MRS. E. M. Whittemore, Door of
Hope, 102 E-61st, Street, New
York, N. Y., the founder of the
forty-five homes for fallen girls
throughout various parts of the
world, was instantly and most
remarkably healed in one eye, while
the other malformed from birth,
was reconstructed and perfectly ad­
justed to the healed one. She has
had printed five thousand tracts
giving a lengthy description of this
miracle, brief portions of which I
will insert:

“Dr. Noyes informed me that he
would not be surprised if I lost in
time the little sight possessed.

Dr. Norton stated that he had
given me the most powerful rem­
edies, and unless relief soon came
only an operation was left.

Dr. Elliott stated that in all his
practice he never remembered see­
ing such a peculiar condition as was
discovered, and then added that he
felt confident degeneration had set in.

By malformation of the eye at
birth she had been rendered suscept­
able to great suffering when not aided
by the most complex and carefully
arranged glasses. She had had as
many as fifteen different pairs of
glasses and the present ones had
nine different combinations in them,
and were so difficult of arrangement
as to be a real curiosity to opticians.

“The outlook to say the least was
not very promising, and each day
from that time I was forced to admit
that my sight was decreasing, and
headaches became much worse and
more frequent. Even with modera­
tion I could not use my eyes without
burning and stinging pains, and still

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It has been said that Satan ac­
complishes the ruin of more souls
between eight o’clock P. M., and
midnight, than during all the re­
main ing hours of the twenty-four.

My experience as a teacher of nearly
forty years, and of hundreds of
youth’s, testifies that it is true.
Watch carefully the associations and
the companions of your sons. Keep
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tion I could not use my eyes without
burning and stinging pains, and still
could not bear the thought of not using them when absolutely necessary.

"This state of things went on until November 7th when I was asked to go and speak to the Bible School students at Shiloh, Maine. Never will I forget that visit. I entered the chapel and in the presence of over one hundred resident students, talked until the hush of God's presence was so manifest that I requested we might wait in stillness upon Him. The silence was broken as effectually as if an audible voice had spoken. 'Now, now, now,' seemed to vibrate through and through me. I was greatly startled. Trembling I breathed forth, 'What Lord, art thou speaking to me?' Again, more solemn, with greater emphasis that word 'now' was repeated three times in succession. 'Now?' why that is always God's appointed time. But what for? Almost instantly flashed before my mind, 'Your eyes.' 'Now!' seemed to go through and through me in such a manner I could not but feel impressed somehow that this was God's last call, and laying aside every preconceived idea I reverently resolved, warrant or no warrant, I would trust Him as never before in my life for sight, believing if need be He could perform a miracle to grant this.

"During the past two years, even while walking, if I removed my spectacles to wipe the moisture from them, I would be obliged to stand still until I replaced them, or if I attempted to go on, a high step would be taken when only a low or short one was required, and I would be very apt to fall, as everything appeared so magnified. If I endeavored to read without them one word ran into another until I would become dizzy, even to nausea. I had become entirely dependent upon them.

"Instantly I was reminded of the services in Auburn that evening; and that possibly as my glasses were costly it would be well to take them home. But the thought was instantly rejected; as if any preparation must be made in case God failed me. Thank God power was bestowed to stand the test. It helped me to decide then, and there to burn the bridge as I walked over it; so taking off these almost constant companions, I placed them in Mr. Sanford's hands." [The school gathered as hands were laid upon her head and this prayer was offered: "O God, this woman shall not belittle the Christ that is in her. The Christ within is the same Christ that walked in Galilee, and is just as able to give sight to the blind as in olden time. She shall honor that Christ. She shall know that He is able to do, and willing to do, and will do, and does do the same mighty works in the interest of afflicted humanity as of old. O God, I believe you will heal her. I believe you do heal her. Thou art greater than that malformation, and I take Thee to make the power of the gospel of Jesus Christ to heal the sick even as in Galilee."

"It was not more than five minutes after earnest supplication arose to the throne of grace before some decided change took place in both my eyes, not altogether easy to describe, and I arose from my knees rejoicing in the fullness of joy and with such an uplift of Christ in my soul that I could not utter a word, but silently in sincere gratitude did I walk off that platform with clear vision. And from that hour no uncertain or double steps have been taken."

Upon entering our room she found herself gazing at the brilliant glare of a large heating lamp upon the floor, experiencing no inconvenience whatever.

At the dimly lighted station she read a notice in small type, concerning which she said:

"An hour previous I doubt if I could have attempted such a thing even with the aid of my glasses."

At the service that evening she read the fine print of a hymn book "without any effort, and in fact," she adds, "all through the entire service it was a delight to use my eyes."

The following morning she read to the Rev. Dr. LeRoy Blake, of New London, Conn., at his request, the small notice printed in minute type on her railroad ticket.

"He was not only deeply interested, as he was well acquainted with my former sufferings, but exclaimed with real pleasure, 'Praise God! Praise God! That is wonderful!'

He then informed me that he had a purpose in making his request. It was not for his own sake, as he could not doubt my statement, 'but,' he added, 'I must tell this story for the glory of God, and I only wished before doubting ones to corroborate, as I might say, by telling them I had seen (with my own eyes) you reading, and had heard with ears what you read.'

"Upon my return home on account of an accumulation of mail my eyes were in constant use. I wrote quantities of letters with my own pen, all without the sensation of weariness, besides this often continuing to use my eyes each day for many hours, reading, writing, etc. I have experienced nothing but pleasure in so doing. Those distracting pains in connection with them have all disappeared, and if anything my sight is even clearer than when I received it at Shiloh. To the praise of God I must not neglect adding that ever since that meeting there I can see as easily with the left as the right one, and at times it seems as if I was in a new world."—Tongues of Fire.

We have all seen the evils resulting from drinking hard cider, beer and whisky. How many men and boys have been ruined by the use of these. Let me give an instance that occurred a few days ago. A man, a physician, went to town and became intoxicated. He went to a man's house and stayed the remainder of the night. The next morning he started off on his horse; that was the last that was seen of him for four or five days, when he was found dead in a gully. He filled a drunkard's grave. He leaves a wife and several children. This is but one instance in a thousand of such cases.—C.E.W.

People look at you six days of the week to find out what you mean on Sabbath.—Sel.
TEMPERANCE.

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

SOMETHING STARTLING.

The following taken from one of our exchanges gives one side to a great question but fails to show where these twenty saloons and 249,950 more get the legal right to do this—the two old parties. This is the other side of this business question.

Shelbyville, Indiana, is not an exception to the average town and city in her annual drink bill. The saloon trade is about the same the country over as to the average daily receipts. We might substitute the name of any other city in this state with an equal number of saloons and the accompanying facts will hold true.

Shelbyville has twenty saloons. The average daily receipts are $30 each. Counting 310 lawful days per year for them to run, the aggregate receipts amount to $936,000. If we reckon 365 days for them to carry on business, which is the more exact number, we have the startling sum of $219,000.

Rev. Mr. Zaring, pastor of West Street M. E. Church, has made a strange and suggestive proposition to the drinking men in and around Shelbyville. It is to be hoped they will accept the proposition but it is not at all presumable that they will. The following proposed plan is as follows:

First, you upon your part are to pay me the money you spend for drink in the saloons for the next year. Remember, it is just for one.

Second, in return I will agree to the following:

- I will employ 50 needy men at $1 50 per day...
- buy 100 pairs of shoes $2 per pair

- buy 100 dresses (women's) at $10 1,000
- buy 200 dresses (girls) at $5 1,000
- buy 100 men's suits at $15 1,500
- buy 100 boy's suits at $10 1,000
- buy 200 women's cloaks at $5 1,000
- buy 200 Christmas and Thanksgiving turkeys 200
- build a free kindergarten for poor children 5,000
- hire one professional teacher 1,500
- build a beautiful Y. M. C. A. building 10,000
- build fire hall, equip same and pay firemen each $1,000 20,000

I will then agree to buy each saloon keeper a cozy home, paying $5,000 for each home 40,000

I will also agree to write out a little check of $1,000, yes, I'll write 20 such checks and hand one to each saloon keeper to keep him out of mischief 20,000

And have $1,000 to begin the year on.

Next year I can do a little better. You see I can take the $40,000 that I gave for the 20 homes and build public buildings, improve our streets, or put $20,000 or $30,000 into the school fund. Gentlemen, you who spend your 10, 20 or 30 cents a day, what do you say to the proposition? I stand ready to do my part if you are willing to deprive yourself for just one year of that which brings nothing in return. If you enter into an agreement with me, I will make Shelbyville within the next four years the prettiest, cleanest, healthiest, wealthiest city in the world.

(Signed) EOB ZARING,
"Pastor West Street Church."

SNARES.

That unscrupulously bad men seek by systematic, deliberate means to make money, is a proven fact. In no department of life is this more clearly seen, than in the case of whiskey makers and rum dealers. At a whiskey convention in Columbus, Ohio some time ago the following advice was given by one of the speakers, for the benefit of the trade. "It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of an appetite for drink. Men who drink liquors, like others, will die, and, if there is no new appetite created, our counters will be empty, as will be our money drawers. Our children will grow hungry, or we must change our business to something more remunerative. The open field for the creation of this appetite is among the boys. After men are grown and their habits are formed they rarely change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickles expended in treats to the boys now will return in dollars to your tills after the appetites have been formed. Above all things, create appetites." That men will go to such depths of depravity, cease to be men, and become malicious fiends, to deliberately seek the destruction of young men, proves to us how base and bottomless is the iniquity of the rum traffic. They would ruin millions of boys, spoiling numberless young men to increase their income and perpetuate this awful crime producer. Mrs. Anna Clark, of Columbus, Ohio, president of the W. C. T. U., says some time ago we were surprised at the number of boys found drunk on the streets of Columbus. She looked into it and found that Hans Miller had been going about the city gathering boys into the saloons and treating them to liquor, and this man had been furnished with twenty dollars a day for that purpose by one of the leading brewers of the city. This deliberate method of nursery work for the saloons is being carried on for the destruction of men. How long will good men, churchmen, continue to do nothing against this horrible crime of crimes, the saloon. It is held by Mr. Holt of Indianapolis that in our country there are ten millions of people having the right of suffrage, who are dominated over by two million of whiskey favorites. We should throw off this horrible traffic, and take this snare out of the way of humanity.—Christian Conservator.

Here I lie, pained, yet without pain, without strength and yet strong. The fever burns and parches my body, but the dew is all night upon my soul. This bed is the best pulpit I ever was in. I am laid here that I may commend my precious Lord.—Halliburton.
THE BOYS WE NEED.

Here's to the boy who's not afraid
To do his share of the work,
Who never is by toil dismayed
And never tries to shirk.
The boy whose heart is brave to meet
All lions in the way,
Who's not discouraged by defeat
But tries another day.
The boy who always means to do
The very best he can,
Who always keeps the right in view
And aims to be a man.

Such boys as these will grow to be
The men whose hands will guide
The future of our land, and we
Shall speak their names with pride.
All honor to the boy who is
A man at heart, I say,
Whose legend on his shield is this—
"Right always wins the day."

A TRUE STORY.

I WANT to tell you of a little boy I
met in London. He was about nine
years of age. I found him one night
I
met in London. He was about nine
years of age. I found him one night
when I first wake up in the
morning."

"And is there anything else that you
love that you did not before?"

"Yes I love Jesus, and I never thought
much about Him before. I feel that He
is near me almost all the time. I think
about Him when I first wake up in the
morning."

"But are there no other reasons why
you think you are a Christian? What do
you love now that you did not love
before?"

"O, I love Jesus, and I never thought
much about Him before. I feel that He
is near me almost all the time. I think
about Him when I first wake up in the
morning."

"But what makes you think you have
found Him?"

"O, I know I have!"

"But how do you know? We read in
1 Peter 3:15, 'Be ready always to give an
answer to every man that asketh you
a reason of the hope that is in you, with
the power of God to the salvation of
every one that believeth.'"

"But did He forgive you?"

"O, yes."

"How do you know?"

"I know it because I heard you read
out of the Bible. 'If we confess our sins,
He is faithful and just to forgive us our
sins,' and I confessed my sins, so I know
He forgave me."

"And did you repent of this sin?"

"O, yes; I was very sorry for it, and I
asked Him to forgive me."

AT THE END OF THE JOURNEY.

A SMALL boy sat quietly in a seat of
the day coach on a train running be-
tween two of our western cities, says an
exchange. It was a hot dusty day, very
uncomfortable for traveling, and that
particular ride is perhaps the most un-
interesting day's journey in our whole
land. But the little fellow sat patiently
watching the fields and fences hurrying
by, until a motherly old lady leaning for-
ward asked sympathetically:

"Aren't you tired of the long ride, dear,
and the dust and heat?"

The lad looked up brightly and replied,
with a smile: "Yes, ma'am, a little.
But I don't mind it much, because my
father is going to meet me when I get to
the end of it."

"What a beautiful thought it is, that
when life seems wearisome and monoton-
ous, as it sometimes does, we can look
forward hopefully and trustingly, and,
like the lonely little lad, "not mind it
much," because our Father, too, will be
waiting to meet us at our journey's end.—
Selected.

WHAT KIND OF A RECORD.

EVERY young man starting out on the
journey of life should keep in mind
these words of Longfellow:

"No action, whether foul or fair,
Is ever done but it leaves somewhere
A record."

What kind of a record are you making?

Let every young man who reads this give
answer to his own soul.—Sel.

A GOOD EDUCATION.

A GOOD education was thus defined
by Edward Everett: "Read the En-

lish language well, write with dispatch
the first four rules of arithmetic, so as
to dispose of at once, with accuracy,
every question of figures which comes up
in practice; and if you add the ability to
write pure grammatical English, you
have an excellent education. These are
the tools. You can do much with them,
but you are hopeless without them.
They are the foundation; and unless you
begin with these, all your flashy attain-
ments, a little geology, and all other
ologies and osophies are ostentations
rubbish."

There are men who try to quote Greek,
who do not know how to spell common
English words. There are persons who
can write short-hand as fast as a person
will speak, and then will make ridiculous
blunders in spelling when they write it
out for others to read.

Persons who start right with common
studies, can easily climb up and branch
out into other lines, but those who
neglect to learn simple things at the
beginning, will always feel their lack.
Bad spelling, poor writing: signatures
that no one can read, and grammatical
blunders in common speech, mark a man
as ignorant and ill-taught, no matter
what his pretensions may be. H. L. H.

He feared man so little, because
he feared God so much.—Enscribed
on the monument of Lord Lawrence.
EVANGELICAL VISITOR.


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

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5. To the Publisher,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

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

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

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PUBLISHERS' NOTICE.

We clip from "South Africa Mission News," by Miss E. C. Wood as published in the "Record of Christian work," the following sentences which seem to be pregnant with meaning.

"Mr. Albertyn, Rev. Andrew Murray's associate, and his efforts at a school for African children, that accompanied the Dutch prisoners to St. Helena. They went with Gen. Cronje and his wife and hundreds of prisoners on the transport, "Milwaukee," glad to sacrifice their own comfort if by any means they might win souls for Christ in this time of trial."

"What is done after the war is going to make a difference in all the future of our poor Africa" writes Miss Ferguson of the seminary at Wellington, Mr. Murray's home. She continues: "I feel that I want to be very much with God in reference to it. I don't know, but He does."

But Miss Ferguson adds that Christian education will be in that land a power greater than ever before, and she prays for more deeply spiritually taught teachers.

"Through the graduates the Christian missionary Spirit now reigns in multitudes of homes from Cape Town to Pretoria."

"There shall be wars and rumors of war." With all this we are charmed by the solution of difficulties confronting the nations, the aspect of things becomes more and more threatening. For some months the eyes of the world have been turned towards South Africa, where Briton and Boer are engaged in deadly conflict, and to the Philippine Islands where the United States is seeking to subdue the rebellion of the natives, but now the place of interest is China. A powerful antagonism and opposition to all foreigners is developing itself, and the principal nations of Europe and the United States are jointly engaged in protecting their interests and rescuing their citizens. Rumors of massacre and bloodshed are abroad, although the information is unreliable. Now the nations can soon quell the disturbances of the Chinese but the danger is that they will quarrel among themselves and thus the resulting complications may be very serious. The indications are for an age of active militarism, and whether consciously or not the war spirit is being fostered on every hand, being implanted in the young minds, nourished by the training of the boys in boy's brigades, and other organizations which are advocated on every hand under the guise of patriotism. Sowing the wind will bring an harvest of whirlwind.

KANSAS farmers are busily engaged in harvesting the immense wheat crop with which a kind Providence has blessed them. This last week of June will no doubt see it all harvested, and ready for the threshers to begin their work. This State has had good crops for a few years, and many who suffered great hardships during the years of failure are able to gain a good footing again, and on every hand improvements are much in evidence. The people have responded nobly to the cry of the starving in India, by sending thousands of bushels of corn as well as money. While this is a work that merits praise, yet we see evidences on every hand, that largely, people are engaged in that which gratifies the sensual. There is little reverence for things sacred. To amuse and to be amused, to entertain and to be entertained, to honor and glorify the creature more than the Creator seems to prevail everywhere. It no doubt is still true as with God's chosen people in olden time, that in time of prosperity God is forgotten, and those who once were earnest and zealous for God, and were warm and spiritual in worship and service, have grown cold and formal and are largely shorn of their strength. Shall not God's people become aroused and awakened to the imperative duty of a more sharply defined separation from all that is so distinctly worldly, and show that they are stewards of God entrusted with that for which they must render account unto Him, regarding it as a sacred trust to be used, not for selfish gratification, but to glorify God.
Uncle Alfred Waight, Prison Evangelist, with whom some of the Brethren are acquainted, writes from Crawford, Nebraska, as follows:

Brethren, Greasing. Praise God from whom all blessings flow. The Prophet Isaiah said: "Also I heard the voice of the Lord saying, whom shall I send and who will go for us. Then said I, here am I, send me." He was not afraid to trust God. It means the heart given to God, and the will surrendered. We must do this if we want power from God.

"Like Jacob, for as a prince hast thou power with God and men and hast prevailed" Gen. 32:25.

God says to us, go to the uttermost parts of the earth and preach the Gospel. Go ye and I am with you always even unto the end of the world, and, if we meet the conditions obeying God He will give us the power that prevails and our preaching will be effective in convincing, converting and sanctifying the people. "It is not by might nor by power, but by my Spirit says the Lord of hosts." 2 Chron. 16:9. When a man is filled with the Holy Ghost sent down from heaven, souls will be saved. Paul declared that it was not by excellency of speech nor enticing words of man's wisdom, but by the Spirit and power of God.

"If the Lord be with us, we will not fear the multitude of our enemies. Brethren, if we want power we must trust and obey God. Why should you be afraid when He says, that He who bought you with His blood. Who are we that we should be afraid when He says, that He will cast out all doubts and fears. Be not afraid to trust your Father and Christ and be saved. Paul declared that it was not by might nor by power, but by the Spirit and power of God."

The poor fishermen; Christ called them, and filled them with the Holy Ghost. Paul said, their gospel came not in word only, but also in power and in the Holy Ghost.

Brethren, if we want power we must trust and obey God. Why should you be afraid to trust your Father and Christ who bought you with His blood. Who should be afraid when He says, that He will cast out all doubts and fears. Behold God Himself is with us. The Lord is on our side, I will not fear what man can do. They can kill the body but not the soul. They who have ceased from their own works rest in the Lord forever. The battle is the Lord's and is raging all around but our Captain is at the front and He is winning many a battle. Jesus rebuked the unclean spirits and He cleanses men. God says He will make His ministers a flame of fire.

Bless His Holy name for blessing me in my winter's work, to Him be all the glory. I intend, if the Lord will, to shortly start for South Dakota. Love to all the Brethren in Christ Jesus our Lord.

CORN REPORT.

GIRGAM, BOMBAY, INDIA MAY 18, 1900.

M Y DEAR Bro. Forney:- You will be glad to know that the corn though late in getting here, came last, week and has been shipped up country; 20 bags to Bursar, 30 bags to Ramibia, and 30 bags to Norton as per your instructions; the remaining 600 bags to our stations and relief camps, and the poor people will soon be eating it. We are selling it cheap as that is the best way to get it into the hands of those who are working and doing their best to get on, and the money we get for it will be invested again in corn and sold at about 20 or 25 per cent loss and again invested, etc. By this method we break the combination high prices of the grain merchants, then they will sell at lower prices to meet our price. It is better to sell five car loads at the price of four than to give away one car load outright. Of course we give to those who are unable to work, but as long as people are willing and able to work they help them to get as much food as they need for their work. May God bless all who have a share in sending the corn and all who have sent money too. You can publish this letter in some local paper so that the people can know that their corn is here, and is a help and blessing. May God bless you all. I am, as ever, Yours in Jesus name,

M. B. FULLER.

Report of the Treasurer of the India Famine Relief Association of Dickinson County, Kansas.

Corn received on subscription......1700 bu.
Corn shipped to India Feb'y 10th and 16th......1700 bu.
Cash received on subscription......$753.91
Cash received for wheat and Kaffir corn......10.50
Total......$764.41
Paid freight on corn, ocean freight at one-half rate......$217.96
Marine Insurance......2.00
Paid for bags in which to ship corn......82.66
Cash sent to India......454.79
Total......$764.43

B. M. WHITE, Treasurer.

J. E. FORNEY, President.

J. A. ORAVOS, Secretary.

RESOLUTION OF CONDOLENCE.

WHEREAS, God in His wisdom has created everything to His honor and for His glory and while Elder Jesse Engle and Sister Sarah Cress, Missionsaries to South Africa, being among the first foreign missionaries sent out by the Church, having been so early and so unexpectedly called from their fields of labor to their reward, by an all-wise and overruling Providence, be it therefore Resolved, That this Conference hereby expresses its deep and heartfelt sorrow in the early and unexpected death of our dear Elder Jesse Engle and Sister Sarah Cress and while we are not able to understand why the Lord in His Providence should so soon call those who are so useful and so much needed in the Lord's work, yet having this confidence in God that while we do not know, He knows; and therefore in humble submission to His-divine will we acquiesce and yield to the same and that their sacrifice for the cause of God and the church remain as a Memorial in the annals of the church and be it further

RESOLVED, That this Conference is in deep sympathy with the friends of the deceased and especially with Sister Engle and Bro. G. C. Cress in their sad bereavement, and pray that God who has struck the wound may abundantly pour the oil of consolation into their hearts, and be it further

RESOLVED, That this Conference in its deep sympathy also acknowledge the dispensation of God's Providence in removing from our midst by death, during this past Conference year, Elder Jacob M. Engle of Lancaster county, Pa., and Elder Peter Keagy of Blair county, Pa., and while the church realizes its loss in their labors we believe that our loss is their eternal gain. Be it further.

RESOLVED, That the above Resolution be recorded on the minutes of this Conference and also published in the Evangelical Visitor.

CHURCH NEWS.

PHILADELPHIA MISSION.

Report for month of May.

Balance on hand $2148.00
Skippack.................1 00
Philadelphia...............4 45
Total, - $2154 45

EXPENSES.

Rent....................$10.00
Expense..................6.00
Shoes for Poor.............8.50
For Poor..................14.00
Total, - $38.50

Phila. Pa. 423 W. 2nd St.

PETE SIOVER.

PHILADELPHIA CHURCH BUILDING FUND.

Formerly reported...........$2129.73
Sounderton, Pa................5.00
Abilene, Kansas..............15.75

CHICAGO MISSION.

Report for month ending June 15,1900.

Balance on hand $2240.49
3 Sisters, Ont..................6.00
In His Name..................5.00
REPORT OF LOVE-FEAST.

The Love-feast at the Brethren’s Meeting-House near Nappanee, Ind., was duly observed. The meetings were largely attended, especially by the brethren. De Kalb county was well represented by the brethren from there.

We have reason to believe, that the services were enjoyed by all and that it was truly a Love-feast, long to be remembered, on account of the outpouring of the Holy Spirit, and the communion which alone can be enjoyed by the meek and lowly followers of Jesus. There were also baptismal services held two weeks prior to the time of the Love-feast. Ten precious souls were willing to follow the example of the Saviour, by going down into the liquid stream and thus fulfill His plain command. Most of them were yet tender in years, obeying the first call remembering their Creator in the days of their youth. May the love of God, ever keep them abiding in the narrow way, and may the dear Lord, help us to live humble and upright at all times, so we may be found blameless at His coming.

Trusting, that you who know the worth of prayer will remember us at a throne of grace.

We remain yours in Him.

CHAS. R. STUMP.

Nappanee Ind., June 14.

For the Evangelical Visitor.

LOVE-FEASTS.

THERE was a Love-feast held at Air Hill on the 6th and 7th of June. We were permitted to attend the same on the 6th. The attendance was large.

The weather being very dry and warm, made it somewhat disagreeable. Elder Jacob Martin of Lancaster county was with us and helped to preach the Word of God to us with love and simplicity. Bro. J. H. Myers of Lancaster, formerly of Mechanicsburg, who is also in the ministry, also helped.

On the 12th and 13th we were also permitted to attend a love-feast at Ringgold, Md. The membership is somewhat small here therefore the attendance was not so large as at Air Hill. Elder Jonathan Wert, and the brethren John Nisley and Joseph Burk hart, of Cumberland county, with some of the brethren of North Franklin District helped in the ministry at this meeting. We were made to believe that both of these meetings were feasts of love to many of those that were present.

There was not that discord of spirits in experience exercises as we have seen and heard with regret in meetings of this kind in recent years. We were made to rejoice for this and pray that the brotherhood may become more united in the future than ever before.

Yours for Christ.

A. H. WINGERT.

Chamberburg, Pa.
my heart so that I could give unto this
people the word of life which is their
greatest need for they have been kept
bound by Satan for many generations.
There are many things that seem to be
a hindrance to them to receive the gospel
but we will not look at that for God has
promised to give us the heathen for our
inheritance. In looking back over the
past year the work done therein seems
very insignificant and much labor spent
in vain, which might have brought some
support, but for some reason it has not
pleased the Lord to let us receive our
support from that source. The locust is
a great destroyer in these parts and in
the recent past they have been here in
abundance, destroying much of the late
corn and also some garden vegetables.

The thought comes to me that work
spent too much in this way cannot be
pleasing unto God, yet there must be
some work done in this way on a mission
farm, but could be done much cheaper
with native help, and our time be spent
in a more profitable way, spreading the
Gospel. Surely the Gospel should not be
hindered but should have its free course
so that it may run and be glorified by the
heathen.

I am glad that I have obeyed the voice of the Lord when He called me forth into
His service. The past year has been
blessed of God and I am glad for every
thing I have learned therein, and not for
once did I wish I had stayed at home.
No, no for the Lord shall have the first
fruits of my life. And although the way
may be paved with thorns and there may
be battles to fight we know that the
battle is not ours but the Lord’s and He
has promised to fight our battles for us.

Of late our situation has proved to be
serious, as you have heard in previous reports, and what is best to do under these peculiar circumstances is the
burden of our hearts. To some extent
we are persuaded what is the will of God,
My prayer is that the will of the Lord
may be made very plain unto me. And also if the Lord has called any one to go
forth to fill up the broken ranks may
they obey God. I ask all the Brethren
and Sisters to pray for me that I may be
led by the Holy Ghost. My entire life is
in God’s hand to be used to His honor
and glory. My health has been perfect
the past year. In conclusion I ask you
to pray for the people by whom we are
surrounded that they may be brought to
God. God bless you all, Amen. Your
Brother in Jesus. ISAAC O. LEHMAN.

A BEN-OLIEL, who a few years ago
was engaged in Mission work among
the Jews in Jerusalem, himself being a
converted Jew, and who during that time
contributed articles to the columns of this paper, is also numbered among those
who have gone the way of all flesh. He
was converted to the Christian faith at
the age of 18, and was one of the pioneer
Missionaries in Morocco and North
Africa in 1845. From 1890 until his
health failed, two years ago he had
charge of the Jerusalem Mission. Re-
turning to this country he settled in the
city of Ann Arbor, Michigan, where he
died early in June. He leaves a widow
and nine children.

Among the Zulus.

Revival at Ifafu.

M. R. RANSOM, under date of August
31 sends a joyful report of the work
of grace at that station. He has been
greatly aided by Elder Weavers, of Tabor,
Iowa, a man of faith, and prayer, and
Christian discernment. Though he does
not know the Zulu language and has
preached through an interpreter, his
sermons have been greatly blessed
of God, and many have been led
to repentance and faith in the Lord
Jesus Christ. Special services had been
held for over two weeks on each after-
noon, except Saturday, from three to five
o’clock. The sermons were directed at
first against the sins which characterized
the people. Mr. Ransom writes—
"Here in the church were men who for
years were bitter enemies and leaders
of factions. They have confessed their
sins—one with tears and agonizing cries
and confessed of being a servant of the
devil. They have forgiven each other
publicly and it has been wonderful in
the eyes of all. Almost every one, even
of the church members, pleaded guilty
to hatred or back biting, and one after
another has cried to God for forgiveness,
and they have found it. Old feuds have
been settled, and a spirit of love breathed
over the community.

"There have been confessions of
murder, adultery, theft, lying, dis-
obedience to parents, of lust in forms,
and those confessing have been willing
to forsake their sins and have had as-
surance of forgiveness. Any one who
knows the awful bonds of polygamy,
knows how marvelous it is to see a man
with such chains struck free. A man
rose to-day who was a polygamist, a liar,
a thief, a lighter—put in prison since we
were here; a seller of ‘love-charms.’ He
confessed his sins and gave them up.
Two other black polygamists, bound
these many years with fetters like iron
kneedle today and cried to God, then
rose and confessed their sins and their
faith in Jesus. It is certainly more
wonderful to see such men converted than to see Lazarus come forth from the grave. Many heathen women have been brought to the Saviour. There they kneel around the platform in their grease and skins, side by side with their sisters in clothes, who, under the search- ing preaching, have found themselves poor and naked and in need of Christ's righteousness.

Mr. Ransom says of Mr. Weavers that in his denunciation of sin he speaks as a prophet of the Most High, and yet, with the gentleness and love of one who has experienced in his heart and life, the love of Christ. Several instances are given of personal interviews with individuals, some of them of vilest character, who were led to the Saviour. Of the people in general Mr. Ransom says:—

"They do not seem to be able to pray silently. At their homes they often go into the bush and pray aloud. So in these meetings, when they pray, they pray aloud forty or fifty, perhaps, at the same time. They do not pray so violently as three years ago or break out into disorder. They are intent in seeking God each one by himself. It is fearful confusion and discord to one accustomed to quiet, but one can forget it and forgive it when he sees their peculiar nature and remembers how men awakened from sleep to find their ship sinking in the deep waters would cry out for help. And it was blessed this morning to hear the testimonies."—Missionary Herald.

** WAS IT A PREMONITION? **

Bro. G. C. Cress recently sent to Sister Cress' parents the following from her pen, of which he had no knowledge until he found it in a trunk after her death.

Many have expressed a wish that it appear in the Visiter. Under present circumstances it is of pathetic interest.

I shall now try and copy for your edification a short article which Sara left in my autograph album for my perusal at some date to follow the ones given; these were written unknown to me. Part No. 1 is dated THE WIDE WIDE WORLD, JULY, 8, 1898.

My precious husband.

Since God has laid his hand upon us, and brought us into the blessed relationship of husband and wife, how sweet has been our life. With what precious love he has crowned our union, and how perfectly harmonious thus far has been our walk as "one." We have known joy—we shared it together. We have known toils and one another's burdens. We have known sorrow—we wiped away each other's tears. God has saved both our souls and called us both to the same field to work for him. Our past blessings and trials have all been equally shared, so shall those yet to come belong to one as to the other. Bye and bye after the "wide heaving sea" has passed beneath our feet, and we land on Africa's shores and years or perhaps only months have rolled away behind us, it may be the natives will stand in solemn groups speaking in low tones in the language we love so well, and beckoning with sad faces toward our dwelling place among them. Then they will walk slowly away to a shady nok near by and begin to make a grave, as they work, the tears will fall from their eyes and they will say one to another, "Umfundile fle!" Our teacher is dead. Then they will come to the hut and take the rude coffin Upon their shoulders and bear away to the grave, all that is earthly of a sorrow stricken wife's darling husband and their own loving friend who has so sweetly and so gently led them to Christ. Truly that wife left alone in that dark, dark land has a bitter cup to drink but "God is her Eternal Refuge and underneath are the Everlasting arms." But, perhaps the grave will not be such a large one, and it may be the husband who is left alone. Perhaps there is a little woman in the coffin and a lonely man following in its sad train. But do not weep my dear husband, is not the strength of God sufficient for this sore trial? Ah! yes, there is Balm in Gilead for the wounded heart. But why look at such a sad picture, when our hopes point to a brighter, more probable one. See, there are two, a man and wife gathered with those dusky faced brethren, all faces are aglow with the deep joys of eternal salvation. The Missionaries thank God for the visible fruit of their labor. They look up to God and with joyful hearts say, "Rehob, we and the children Thou hast given us." There is a deep sense of satisfaction and God's approval in their souls, suddenly there comes stealing into their hearts the feeling that their work on earth is finished, and as they look up toward heaven, these words come spontaneously from the lips of both: "I am now ready to be offered up; the time of my departure is at hand. I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness which the Lord shall give me at that day." The words are finished and lo, a great brightness breaks forth in the east: There is a shout from the sky, and a triumph from the little group and they are seen no more. Jesus has come and taken His Jewels home. Oh! Hallelujah! Hallelujah! The rapture of that morning can not be conceived by mortal man.

Dear husband, may this be our happy end. Let us always work together in true love for God, for souls, love one another, and then whether we go one by one, or whether we meet Christ "in the air" all will be well, eternally well. Amen and Amen. From your loving wife, Sara. Omaha, Neb. Next page runs as follows.

MATOPPA MISSION STATION S. A. JULY 27, '99

My dear husband.

A year has rolled away and its days, weeks, and months have been chronicled with the records of the past. God has seen our labor, toils and tears—has taken note of the service we have gladly rendered unto Him. He has counted the prayers and noted the falling tears and we know He will give us a harvest for what we have done, for has He not said, "They that sow in tears, shall reap in joy"? and again "He that goeth forth with weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The Lord has wonderfully helped us to witness for Him in Jerusalem, Judea, Samaria, and now even to the uttermost parts of the earth. We stand today in Africa, ready to do the Master's bidding, ready for service as He shall choose, whether by life or by death, or whether to toil many years under the tropical sun, unnoticed by the outside world, let us always be true to God and one another and we shall be blest.

Lovingly, by your own wife.

** THE CRIME OF THE TONGUE. **

The second most deadly instrument of destruction is the dynamite gun—h e first is the human tongue. The gun merely kills bodies; the tongue kills reputations, and oftentimes ruins characters. Each gun works alone; each loaded tongue has a hundred accomplices. The havoc of the gun is visible at once. The full evil of the tongue lives through all years; even the eye of Omniscience might grow tired in tracing it to its finality.

The crimes of the tongue are words of unkindness, of anger, of malice, of envy, of bitterness, of harsh criticism, gossip, lying and scandal. Theft and murder are awful crimes, yet in any single year the aggregate sorrow, pain and suffering they cause in a nation is microscopic when compared with the sorrows that come from the crimes of the tongue. Place in one of the scale-pans of Justice the evils resulting from the acts of criminals and in the other the grief and tears and suffering resulting from the crimes of respectability, and you will
TRIFLES.

"WHO HATH DESPISED THE DAY OF SMALL THINGS?"

Why do you speak of a "little thing."
And "trifles light as air?"
Can any be a trifle which helps to bring
One moment's joy or care?
The smallest seed in the fertile ground,
Is the germ of a noble tree;
The lightest touch on a festering wound,
Is it not agony?

What is a trifle? a thoughtless word,
Forgotten as soon as said?
Perchance its echo shall yet be heard
When the speaker is with the dead.
That thoughtless word is a random dart,
And strikes we know not where;
It may rankle long in some tender heart,—
Is it a trifle there?

Is it a trifle—the first false step
On the dizzy verge of sin?
'Tis treacherous ground,—one little slip
May plunge us headlong in.

Is it not agony?
On the faint and weary soul,
Of good which may be given
Before it reach the goal.
There are no trifles here.

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and passages wherein the two versions differ.
We are in receipt of a communication from
the Committee of the recent Ecumenical
Missionary Conference stating that no ad-
vanced subscriptions for the Report will be
received after July 15th. All who desire to
secure the two volumes (handsomely bound
in cloth) at the low rate of $1.00 should re-
mit at once to the Rev. Edwin M. Bibe,
Chairman, 156 Fifth Ave., New York. After
July 15th the regular price for the books
will be $1.50, and they may be ordered
through booksellers or the American Tract
Society, New York.

OBLIGED, NOT SACRIFICE.

NOT sacrifice, but obedience is heaven's
demand. When Israel lacked the
latter, the number and excellence of the
former was no pleasure to Jehovah. Obedi-
ence sometimes means negative as well
as positive action. Moses bade the Is-
raelite host to "Fear not, stand still,
and see the salvation of the Lord," Ex.
14:13. They were as much in the divine
will in complying with this injunction
to quietness as when shortly came the
orders to move forward. It is best when
no positive directions are before us pa-
tiently to await deliverance, even though
pressing circumstances crowd upon us.—
Sel.

"The bacilli of lust and hate lie dor-
mant in every heart; only God's grace
can root them out."

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JAS. 5:3, 4.

"Nay, Lord, it is not! I would not break Thine eighth command, O call me not a thief! I pay to all their due, and e'en the poor I never send away without relief!"

Thus saith the Lord "Whose laborers are they Whose hire has not been paid for many a day?"

"Nay Lord, they are not mine, those reapers there; No debt to any man Thy servant owes." Stay, O thou speaker, let thy Master's voice A debt thou knowest not, to thee disclose. Lol! the recording angel wrote it down-

From year to year thy debt has greater grown.

Thus saith the Lord; "Great fields to thee I gave-"

Go forth to all the world was My command, With Gospel seed thou shalt each farrow sow, And glean the golden grain from every land. But thou art waxen rich; the Gospel plow Would soff thy hands were thou to touch it now.

And therefore in thy stead a faithful band Of God-sent laborers sow and reap thy fields. Thy fields I say, and 'neath a burning sun His sickle many a toil-worn laborer wieldis,

And thou art keeping back thy laborers' hire; Knowest thou that judgment daily draweth higher?

"The cries of them that reaped have reached Mine ear. And lo! Mine eyes have seen thy heaps of gold And silver which are ever in the earth, while thy hand The laborers' hard-earned hire doth still withhold. What sayest thou now? This debt cannot thou deny? Thy rusted gold condemns thee utterly!"

"O say no more! My Lord and God I own With shame and sorrow that the debt is mine! Thy faithless steward's head and heart were filled With thoughts of self. These burning words of Thine Have roused me to my duty. I'll away And settle this great debt. O Lord, today." -

Selected for the Evangelical Visitor.

MARRIED.


HALDEMAN—Samuel Haldeman was born March 1st, 1820, died near Maytown, Lan. Co., Pa., May 23, 1900. Aged 80 years, 2 months and 22 days. He was married to Rebecca Bender on March 9, 1841. To this union were born 13 children of which seven are living five daughters and two sons. Elizabeth, married to Samuel Winters; Mary, married to Aaron Hoffman; Fannie, married to Frank Eike; Susanna, married to Benj. Kaufman; Catherine, married to Christian Epler; and Isace, living at Columbus, Lan. Co., these all live in Pa. Samuel Haldeman, Hope, Dickinson Co., Kansas. On Nov. 17th 1870, he married his second wife Catherine Scheetz, to them was born one daughter Emma, married to William Peiffer, 2 wives and 6 children preceeded him into the Spirit world. He lived with his daughter Emma, where he died. He also has 40 grand children and 13 great grand children. He was converted and united with the Brethren in Christ many years ago, was firm and stood for the plain old way till to his death. Funeral services at Cross Roads Church by Bros. John Wolgemuth, Aaron Martin, and Abram Hess. Text 1 Peter 3rd chapter 12th verse. Burial in adjoining cemetery.

CORRECTION.

By an oversight in making up the form the "Minister's Page" head crept in on page 257 instead of "Missionary." The 'Foreign Mission' and "India Famine Fund" reports are omitted in this number but will appear in next issue.