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."—Psa. 20:7.

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PRAYER ANSWERED.

WILL GOD still answer prayer?

Can any one tell us of instances occurring in real life now which are as remarkable and unmistakable as those which we read in books of earlier times? I propose, by way of answering these questions, to tell of an answer to prayer which was narrated to me by members of my congregation who were in a position satisfactorily to guarantee the correctness of the facts.

The friend who related to me the incident had for some years belonged to a congregation which was blessed with office-bearers who were accustomed to visit among the poor, working and praying with them. Two deacons having received a sum of money for distribution, went out together one winter evening to carry their doles to the poor people in whom they were interested, having been permitted to do so very much at their discretion. They had nearly finished their round, and it was growing late; all their intended visits had been made, with but one exception. A widow they desired to help had lately changed her residence without giving notice, and no one could give her new address, so that the sum they meant to give her was still unspent.

What were they to do with it?

Turning their faces homeward, the two friends began to think it a pity to carry home any part of the sum which was meant for distribution that evening, and one of them suggested that it should be given to another poor woman, the mother of a large family, in whom he had taken an interest. Her house was not in the neighborhood which they had been visiting, but it was not very far from the road by which they were to return home. Accordingly the suggestion was agreed to on condition that, as it was late, they should not go in to pay a visit, but should hand the money in at the door and pass on. The house was in a very poor locality, up two or three stairs which were very dark, and it was now after ten o'clock. At length they stood at what they thought to be the door and knocked. They heard footsteps, and the door was opened, a female voice asking what they wanted. They asked where Mrs.—lived, found it was the right house, and in the dark handed to her, wrapped up in paper, the sum which they intended to leave. When asked from whom it came, they answered, "From the Lord," and left. The friend who spoke was the treasurer of this fund, and unknown to the woman.

A fortnight afterward there was a district meeting, at which my informant was present, and several people gave their testimony to the goodness of the Lord, and the blessings they had received. Among others a very poor woman rose and said she had a little story to tell that was almost like a miracle. She and her children had failed to get work, and had been a week or two ago in starvation. One day it had come to a crisis with them. They had no food. The children had been put to bed and had cried themselves hungry to sleep. She was heartbroken and in despair. There was no fire in the house, and she was on her knees before the Lord, telling Him she was willing to die if He wished it, but asking Him to spare the children and pleading that they had had nothing to eat. While she was on her knees a knock at the door startled her, coming as it did at so unusual a time. On opening she could just see in the darkness that two men were standing there. One of them, in a voice which she did not know, asked her if she were Mrs.—and put the sum of four shillings, wrapped up in paper, in her hand. She asked what it was and who it came from, but for answer got just this, "It is from the Lord!" "And to this day," she added "I know no more where the money came from, or whether it was two of the Lord's angels whom He sent to my door."—The British Messenger.

"Christians may not feel alike, but they all have to feed alike."
THEN SHALL ALL THE TRIBES OF EARTH MOURN.

He will judge the world in righteousness.
Behold there comes an hour unknown,
When high upon his burning throne,
The Lord, who died for sinful men,
To judge the world shall come again.

CHORUS.
Oh, there will be mourning,
Mourning, mourning, mourning,
Oh, there will be mourning
At the judgment seat of Christ.

Obedient to his high command,
From every nation, tribe, and land,
The gathered sons of Adam meet
Around that awful judgment seat.

Behold the Judge! that brow of flame
Once wore the thorns and bore the shame!
The voice of the gun is dumb,
The sinner's day of fear has come!
The traitor's kiss, the scorner's sneer
Are known no more; the Judge is here.

Ah, see the myriad throngs divide!
To right and left they turn aside;
What wailing bursts from every heart
As it hears the awful word, Depart!

To right and left they turn aside;
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To right and left they turn aside;
To right and left they turn aside;
To right and left they turn aside;
To right and left they turn aside;
To right and left they turn aside;
To right and left you shall hear his word, Depart! H. L. H.

F. I. V. NUMBER FIFTEEN.

THE SECOND COMING OF CHRIST.

THE RESURRECTION OF THE UNJUST.

THE just were resurrected, as we have already studied at the manifestation of Jesus Christ in the clouds of heaven accompanied by all the holy angels, and were caught away from this earth until it was purified by fire, after which Christ establishes His reign on the earth with His redeemed people for one thousand years at the end of which the resurrection of the unjust occurs. We may say that THREE THINGS TRANSPIRE AT THIS JUNCTURE, namely, the resurrection of the unjust, the great-white-throne judgment, and the end of the Millennium; but we will only consider the above named topic in this article. The Bible must be our text book and authority on this subject as well as any other. What the Scriptures say—"And many of them that sleep in the dust of the earth shall wake, some to everlasting life, and some to shame and everlasting contempt."
—Dan. 12:2. This reference makes no distinction as to time but it does clearly differentiate as to character. Jesus Himself is very explicit in setting out two resurrections in character: "Thou shalt be recompensed at the resurrection of the just."—Luke 14:14. Since there is a resurrection of the just, there must also be a resurrection of the unjust. Here is the great Apostle Paul's conviction—"But this I confess unto thee (Felix) that after the way they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have hope toward God, which they themselves (the Jews) also allow, that there shall be a resurrection of the dead both of the just and unjust."—Acts. 24:14, 15. This quotation has double force from the fact that it gives the doctrine of the Jewish church, which corroborates precisely Paul's own conviction on this particular point of doctrine.

Again we quote Jesus, "Marvel not at this, for the hour cometh, in which all that are in the tombs shall come forth; they that have done good unto the resurrection of life; and they that have done ill unto the resurrection of judgment."—Jno. 5:28, 29, R. V. This quotation proves beyond dispute that our Lord Jesus taught two distinct resurrections in character. It might be argued (if we had no scripture expressing clearly that one thousand years intervene between these resurrections) that these two resurrections occur at the same, because it says "The hour cometh in which all that are in the tombs shall come forth." That it does not mean the same time for both resurrections is unmistakably elucidated by Paul to the Thessalonians, where he says "The dead in Christ shall rise first."—1 Thes. 4:16. In 1 Cor. 15:22, 23 the same apostle says, "As in Adam all die, even so in Christ shall all be

made alive. But every man in his order: Christ the first fruits; afterwards they that are Christ's at His coming." This is very definite as to when the just shall rise and corresponds so perfectly with 1 Thes. 4:16, and makes obvious that they who are not Christ's shall not rise at His coming. The day of Christ's second coming is also spoken of as the "Last day."

Let us carefully notice the following references. "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise him up at the last day."—Jno. 6:39. And this is the will of him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day."
—Jno. 6:40.

"No man can come to me (Christ) except the Father which hath sent me draw him: And I will raise him up at the last day."—Jno. 6:44.

"Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day."—Jno. 6:54. Martha said to Jesus, "I know that he (Lazarus) shall rise again in the resurrection at the last day."—Jno. 11:24.

These references are strong evidences that only the righteous shall rise at the second advent of Christ which will take place on the last day. The term "Last day" is very significant. It means the appearing of the Lord Jesus Christ, the first resurrection, the destruction of the wicked, and the end of the gospel dispensation. That those who refused the gospel, and those who refused to obey their consciences, convicted to do right by the Holy Spirit who came into the world to "Convince the world of sin, of righteousness, and of judgment" though they have not the gospel, shall have no more opportunity to be saved is very evident because of these facts—1st. Christ leaving his mediatorial chair ceases to mediate for sinners. 2nd. Final and full reward is given to the just in the first resurrection, and how could this be so if the work of saving souls still continued; for as long as any influences of God's people was instrumental in bringing
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the world to God, so long it would be impossible to give final and full record, for the just shall be rewarded for all their work and holy influences. 3rd. Because Jesus calls it the "Last day." 4th. Because the wicked shall be destroyed at the brightness of His (Christ's) coming.

John the Revelator, is very positive and definite as to both the TIME and CHARACT.

of both resurrections.—"And I saw throne, and they sat upon them, and judgment was given unto them ("Do ye not know that the saints shall judge the world."—1 Cor. 6:2). and I saw the souls of them that were beheaded for a witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead (the unjust) lived not again until the thousand years were finished. This is the first resurrection.

BLESSED and HOLY is he that hath part in the first resurrection; on such the death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."—Rev. 20:4,5,6. Since there are few who pause to inquire what is meant by the words "first resurrection," it follows that there must also be a second or last resurrection; on such the second death hath power over them. And since the just shall awake in the likeness of their Master (Jesus), is it not orthodox to believe that the unjust shall also awake in the likeness of their master (the devil)? It certainly is for they shall awake in shame, contempt, and condemnation to receive reward for their evil deeds according as the sin has been.

Our next subject will be the "Great-White-Throne Judgment." —J. R. ZOOK.

Des Moines, Iowa.

For the Evangelical Visitor.

"TIME IS SHORT"—1 Cor. 7:29.

THERE is probably no word in the English language used more frequently than the word "time," and yet amidst the crowd of business and the rapidity by which the world moves there are few who pause to inquire what is "time"? A certain writer answers, "Time is a fragment of eternity—cut off at both ends." We compute time by calendar years divided by spring, summer, autumn, and winter; with 12 months, 365 days, 5 hours, 48 minutes, and 48 seconds, constituting one year. Our family records show the date of our entering time but no record is known nor ever shall be found that shall give the terminus of time. Job said, "man that is born of a woman is of few days and full of trouble."—Job 14:1.

The allotted period of man on earth as stated by the inspired Psalmist, "Our years are three score and ten and if by reason of strength, they be four score, yet is their strength labour and sorrow for it is soon cut off and we fly away"—Psalm 90:10. Yet by the indulgence in the forbidden swine's flesh, and highly seasoned, unhealthy diet coupled with strong drinks and tobacco millions of our own race are hurried to premature graves so that the average age of the human family is now computed at but 33 years, and to show us the brevity of time the Bible uses various illustrations.

Our life is compared to a "span" a "hand breadth," "the morning cloud," "a vapor" the "early dew" a "flower" the "grass of the field," a "shepherd's tent," a "weaver's shuttle" and the apostle compares it to a moment (2 Cor. 4:17). What is a moment when contrasted with ten thousand years, or what is an inch when compared with ten thousand miles, or a drop of water when compared to the ocean, or a grain of sand when contrasted with a mountain.

We remember very distinctly when a boy that a certain minister in portraying eternity used the following figure. "Suppose this globe were suspended on a cord and a bird from some distant clime were to visit the earth once in a thousand years and on each visit carry away a grain of sand who could estimate the length of time by such a process to carry away this globe." We attended a camp meeting about 8 miles north of our city between twenty and thirty years ago, and on a week day when the congregation numbered between four and five hundred one of the ministers in the preacher's tent said, "I wonder how many persons in this congregation are converted." A good brother answered, "Let us ascertain by taking a vote." We soon learned there were 261. The next query, "How many were converted under the age of 20?—150; converted between the age of 20 and 30?—87; converted between 30 and 40?—16; converted between 40 and 50?—7; converted at or over 50 years?"—1.

The writer was present and can testify that the above is an accurate account and should alarm every sinner who is procrastinating his or her return to God. "My Spirit shall not always strive with man saith the Lord."—Gen. 6:3.
every day the sinner puts off repentance he has a day more to repent of, and a day less to repent in. O that the Holy Ghost may write indelibly upon the table of each unregenerated heart who may read these lines, "Time is short," for if you do not yield to the divine call, by and by he will say, "I will laugh at your calamity and mock when your fear cometh."—Prov. 1:26.

During our past ministry of many years we have met with some very alarming incidents, having seen the wicked die without hope. A case occurred a few years ago, a Mr. S. S. whom we well knew and often ate at his table. He was a farmer by occupation and was highly respected but gave no heed to the salvation of his soul. Finally he was taken sick and was evidently near the end; a kind neighbor who knew him well and was convinced according to the teaching of the Bible that he was not prepared to enter heaven kindly said to him, "Mr. S. you are a very sick man, and as a friend I would advise you to send for a minister to pray for you and prepare to die." Mr. S. replied, "Do you think I would be such a fool after serving the devil a lifetime and now when I can live no longer try to serve God?" He was an honest man and we are sorry to say he died as he lived. We hold forth that the first calls to the sinner by the Holy Ghost are the most penetrating, but if not heeded they will become less and more feeble, and we verily believe there are millions in the world today who are hardened and deeply ingulfed in sin because they were out of harmony with His way of accomplishing the end for which you sigh.

Now if perchance the eyes of the unconverted should read these lines they will become less and more feeble.

CRUCIFY HIM!

shouted the murderous rabble, bent on slaying our Lord. Why did they not cry, "Suppress Him, suppress Him?" They well knew that crucifixion meant sure death. They wanted Jesus slain.

Dear soul, have you been groaning for deliverance from the old man, your carnal nature? Perhaps you have gone about it in the wrong way. He can stand all the suppression you can possibly bring to bear upon him, and will even thrive under it; but the cross alone is sure death to him.

Do you know why an evolutionary theory or policy will not avail? Do you know why you have failed in your efforts to, "live down the bad," and "cultivate the good," there is in you? Listen! God tells us why. "Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accursed to do evil?"—Jer. 13:23. That carnal mind which you have been trying to tame is "enmity against God," and you have failed to bring it into bondage to your will, because it is "not subject to the law of God, neither indeed can be." You have tried to keep your heart with all diligence, for you know that "out of it are the issues of life," but because it naturally is "deceitful above all things, and desperately wicked," you have ever and anon found your most noble efforts baffled.

You have been trying your way, which has been more pleasing to your fleshly fancies, than God's way, which is as much above our ways as the heavens are above the earth. God could not honor your efforts, because they were out of harmony with His way of accomplishing the end for which you sigh. God's way to rid us of the old man is through crucifixion. Paul writes to the sanctified believers thus: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. 6:6.

Now, some are inclined to put the crucifixion spoken of, back nineteen hundred years, to the time when Christ hung on the cross; but this is evidently at fault, for Paul says: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."—Gal. 6:14. A present reality.

Oh, this Agag of the soul! You may take away his kingdom, so that he no longer has the upper hand in your life, and still he will be satisfied with a bare existence, with some little dark recess in your being in which to hide, only so that you do not expose and slay him. He will "play possum," and act like he were dead, and will come delicately saying, "Surely the bitterness of death is past," and will be so nice that you will really think that he is not so bad after all. He will endeavor to excite your pity, as did the old king of the Amalekites; but as you value your soul, do as did the holy Samuel—take the sword in your own hand, and hew him in pieces before the Lord.

Nothing is so crucifying to the old man as to be faithfully told on. He cares little or nothing for a passive acknowledgment of his presence in your soul; but when you drag him forth to the blazing light of truth, take the knife in your own hand and dissect him before God and men, disclosing in awful and humiliating minstiria the corruption he has wrought in your heart, it is the most effectual way to crucify him, to drive the nails that will elicit the death groans.

You may speak of burying him; but be sure that he is dead, first, or else it may go with you as with the man who captured a mole that had done much harm in his garden. He was much incensed against the mole, considering the damage the little creature had wrought, so he set about to contrive the most cruel
death to which he could put it. He thought first of drowning it, but reflected that he had heard that drowning is an easy death. He then thought of putting it into the fire, but was stopped by the thought that that would be almost instantaneous death. Finally, he conceived that burying it alive would be a slow death by smothering.

He accordingly stooped down and dug a small grave, and quickly covered up the mole in it, and then went about his work, congratulating himself on his sagacity. But lo! when next he went into the garden, what was his chagrin to find that the mole he had supposed dead had begun from its very grave, to burrow about, and had done more damage than ever.

Dear soul, do you grasp the figure? Be sure that you do not bury the old man before he is dead, else you will find to your surprise and alarm that he is a veritable "mole" and will work such upheavals of pride, selfishness, avarice, anger, and lostfulness in your soul, that will be a most fruitful source of doubt and discouragement to you.

Yours for truth. J. EBER ZOOK.

For the Evangelical Visitor.

BE FREE, NOT BOUND.

Stand fast therefore in the liberty wherein Christ hath made us free and be not entangled again with the yoke of bondage."—Gal. 5:1.

In this scripture we find a liberty set forth, ("Stand fast therefore in the liberty wherein Christ has made us free.") Paul here uses the word us including himself as being in this liberty. To be in liberty means to be free. A person must first be in bondage before he can be made free. So we must conclude that Paul found himself bound by some power of which he now found himself relieved by the power of Christ who will release every one who comes to Him bound by Satan's power. The person who disobeys or violates the civil law of the country and comes into contact with the authorities, and he is placed in prison or bonds where he is deprived of the liberty which he had before. This person still exists, that is, he is not taken out of the world, yet as far as his usefulness to his family, friends, or occupation goes he is not free to perform his duty. Sometimes thoughts of confessing his guilt arise in his mind, but are stifled because of the unwillingness to sacrifice his long-cherished self-esteem.

To retain this the confession is never made, the trial comes, the decision is rendered and the prisoner convicted of the crime, possibly the sentence is an imprisonment for life.

A bondage which no doubt a confession would have shortened. So the life which might have been useful and happy, is placed behind prison walls to be sad, helpless, and hopeless through life.

So many a life is spent bound by Satan, wound about by all the influences of today. As Paul was, so are many others, while they may think they are doing God's will but when they are awakened from their selfishness they can see how Satan had bound them with his fascinating power.

Dear reader, if you are bound by any of Satan's fascinations, we ask you to come to the Great Shepherd who can and will lead you out into the liberty which is the liberty wherein Christ makes you free. Without this you are as powerless as the man who is shot in away from the duties of life, your hands fall limp by your side, your voice has no power in speaking for the cause of Christ. O, what a power the Church might be in the world today if every member had the freedom of the gospel. When we live and walk with God we are not cowards nor do we run to the rear of the battle when the enemy appears but we come to the front, to the help of the Lord against the mighty. But some one will say, "I am so weak, I can do nothing." Has God said you are so helpless or is this only an argument of your own production brought forth simply because you are afraid the Lord will call you forth to active service in His vineyard? Many who profess to love the Lord and His ways are content as long as they are not called to do active work but they want the liberty to say no, to God.

Brother, Sister, in this very thought Satan, the great deceiver, is slyly winding his cords tighter about you and robbing you of your power. Come "Let us lay aside every weight, and the sin that does so easily beset us, and run with patience the race set before us." Throw off self, let God's X-rays shine on you and you will see what manner of man you are. Sinner whether you are a professor or not, if all is not well come to Jesus for complete cleansing, and be made ready for any coming. Put forth your feeble efforts and you will be surprised at the results.

Remember me at a throne of grace as one who loves the church, and above all the sweet fellowship of Jesus Christ our Lord.

H. P. STEIGEWALD.

For the Evangelical Visitor.

THE VALE OF TEARS.

SILENTLY the rapid flight of time has carried me along on its viewless wings, to an unknown land which my feet have never trodden before. Swiftly I have passed over the quiet border line without scarcely the challenge of a sentinel to hail my coming. In the long ago when I looked forward to this valley realm I imagined that it would possess some wonderful transforming power wherein I scarce should recognize myself. But I look around. Can this be the land that I once in my early years so dreaded to enter, where I should be so changed and totter on at a feeble, halting pace?

Why, I do not miss anything of my real self. I am all here, nothing is gone. My heart is as young as in the morning of youth, my soul is joyful while drinking from the fountains of undying pleasures. My hopes are bright with glory and life's skies are clear and peaceful. Surely it must be a wise provision of our all-loving, divine Father, Who through grace allows us to reach and pass almost unaware the border of age that we have been approaching so long.

The storms have been many and the fiery darts of the enemy have often been cast against the beautiful
castle of Mansoul, that the citadel of life within might be captured and though wounded and bruised, yet God has blessed and prolonged our days. And the same hand that has led us along down the past is abundantly able to sustain us now in the vale of years. The Great Father who has walked nearly a life time with Him. His promises are all sure, and even down to old age His great love for them is unchanging.

Fear not ye loyal veterans of the Cross, for God is faithful, and though your life's sun is on the decline here, with Him. His promises are all sure, and even down to old age His great love for them is unchanging.

The Great Father will not forsake His trusting ones who have walked nearly a life time with Him. His promises are all sure, and even down to old age His great love for them is unchanging.

Thus we see the importance of passing through this crucifixion of lust that we may overcome the temptations presented to our view. Greed, oppression, and injustice are the three great causes of the tumults now at work in this beautiful world of ours. Is not nature beautiful? How she harmonizes her gaities; the pencil can but faintly imitate.

How beautifully the birds chant to Him their melodies, yet they are hunted by their enemies. The bullet is an instrument of destruction in creation. Our boys—God help us to bear testimony to them. God help us to bear testimony against war and all its attendant horrors. To you tents O Israel, to your tents, keep your walls clean, for the man of blood cannot build the temple of the Lord. Serve Jesus so that none of these evils fall upon us. “Praise the Lord O my soul, let all that is within me praise His Holy name.”

SARAH HALL.

With the ships that carry missionaries to China and other countries, goes rum, beer, knives, guns and other elements of “Christian civilization.” After a while when zeal for proselytizing and greed for gain stirred up the natives to a cordial dislike for foreigners, then follows war.—Martinsburg Herald.

He purchased, redeemed, and accepted me, I am His. I belong to Him. I am so glad!
chosen ones, and will give them their God-appointed place, rendering all due honor and submission to those who are overseers, and sending forth and supporting those who are called as evangelists and missionaries.

Sosthenes was associated with Paul in the writing of this epistle. He is nowhere else mentioned, unless indeed he be the same as the one spoken of in Acts 18:17.

The epistle was addressed to “the church of God which is at Corinth.” Though there were already serious factions in this church, it had not come to pass as in our day that the different parties separated from each other, each adopting its distinct form of church government, choosing its sectarian name and building its own chapel. Paul would find it difficult at this time to reach the church in any given city by a letter. He would have to send many letters one to each of the various denominations. There is no Scriptural authority whatever for the human names that God’s people have given themselves. Scripture recognizes only one church, and when the church in a certain locality was to be designated, simply the name of the city or district was used, as in this case “the church of God at Corinth.”

“To them that are sanctified in Christ Jesus, called to be saints,” or holy ones. We are not to understand that the sanctified ones here spoken of were a certain advanced class in the church at Corinth. The grand truth here touched upon is, all who are truly in the church, are in Christ Jesus, and in Christ Jesus are sanctified and called holy ones. This speaks of the believer’s standing, of his union with Christ, of the high position which grace gives him in Christ Jesus. God’s children are not only to be saints in the world to come, but here in this world they are to be called saints. This truth in no way militates against that other truth so prominently set forth in Scripture, namely that God’s children are to be holy in all manner of living, or wholly sanctified. The one is the complement of the other. They are the two parts of a perfect whole. Because we are holy in Christ, we are to be holy in life and walk. Though Paul could speak of the Corinthians as sanctified in Christ Jesus, we know that there was yet much of the flesh in them, and that they were but babes in Christ.

The epistle was further addressed to “all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.” This brings it down to us, so that we are not to think too much of the Corinthians as we read and study it, but should rather let the burning truths it sets forth apply to our own times and hearts. Verses 3 contains the apostolic salutation. Almost the identical words are found in each of the Pauline epistles except Hebrew.

Though there was so much error that needed to be corrected in the church at Corinth, yet Paul could first say that he gave thanks to God always in their behalf. He did not come to them with harsh denunciations, but in the spirit of love he admonishes them, recognizing them as children of God by Jesus Christ; they were enriched by him in everything, for the testimony of Christ had been confirmed in them by the bestowal of the gifts of the Spirit, so that they came behind in no gift; and, finally, they were waiting for the coming of the Lord Jesus Christ. All this gave the apostle great joy and cause for thanksgiving. Let us learn two things especially from these verses: (1) There may be a great display of the gifts of the Spirit, while there is a great lack of the graces of the Spirit. This was certainly the case with the Corinthians. (2) The prominence that is given to the doctrine of the Lord’s return. Though these were but young Christians, they were waiting for the Lord. So also the Thessalonians. They “turned to God from idols, to serve the living and true God, and to wait for His Son from heaven.”—1 Thess. 1:9,10. This shows that in the apostle’s preaching the “Blessed Hope” was taught in the message of “good news.”

Verses 8,9. Here Paul expresses his confidence that, imperfect as they now were, the Lord would confirm them, so that they would be blameless in the day of the Lord Jesus. This confidence he had not because he trusted in them, or in their ability to perfect themselves, but because God is faithful: He had called and He would also finish the work. He had begun. Let us also have this confidence. The divine Potter will not cast away the vessels He has chosen, though they often cost Him much labor and patience until they are shaped and fitted for service.

[TO BE CONTINUED.]
EVANGELICAL VISITOR.

science of sin, who furthermore are in close communion with Christ, will be able to endorse the statement of our correspondent: "I can be much bettered."

The spiritual man who once chewed tobacco, and was exemplary in other respects, but who has now ceased to make of his mouth a filth-hole, is "much bettered." He who was narrow and sectarian, as Peter was after having the Holy Spirit, but is today broadened to love all saints with equal sincerity and cordiality, is, as he himself will freely acknowledge, "much bettered." And, in short, as the Spirit of God keeps revealing one thing after another to the pure-hearted, and they drop into line by submission, or obedience to His disclosures (whether they be by reading the Word, observing the life of holy brethren, or direct showing of the Spirit), will be "much bettered." Yes, as long as life lasts, the believer, holy in heart and will and by gracious reckoning of Heaven, will be able to be "much bettered," and will doubtless come nearer exact resemblance to God his Father; that is, nearer to absolute holiness.

Stories used to end with morals; and although our writing is not in incident, we will close with this lesson: Inquire diligently, holy one what is the will of God in all things concerning you, and, with your present singleness of mind, turn it into holy living, and be evermore "much bettered."—Reality.

THE BANK CLERK AND INFIDEL PRINCIPLES.

Some years ago a clerk in one of the banks in Virginia was entrusted with a package of bank notes, of the value of a hundred thousand dollars, to carry into the adjoining state of Kentucky. A part of the country through which he was obliged to pass, was but little inhabited, and highway robberies, and even murders were said to be frequent. The young man was courageous, and of fine talents, but was the leader of an infidel club, and had apparently nearly succeeded in banishing from his mind those religious principles which the care of a pious mother had taught him in early youth. The dangerous portion of his route he had planned to pass in the day time, but having taken a wrong road, he lost his way, and after riding a long time in the dark-ness and stillness of a starless autumn night, he anxiously sought a place of shelter.

At length he saw a dim light and pushed forward until he came to a poor, wretched-looking cabin. It was now near ten o'clock. He knocked, and was admitted by a woman, who told him she and her children were alone—her husband having gone hunting; but she was certain he would return, as he always came according to promise. The young man's feelings may well be imagined. Here he was with a large sum of money, alone, and perhaps in the house of one of those robbers whose name was the terror of the country. He could go no further—what was to be done? The woman gave him supper and proposed his retiring. But no, he could not think of permitting himself thus easily to fall into the hands of robbers. He took out his pistols, examined them, and determined to sell his life as dearly as possible. In the meantime the man of the house returned; he was rather a fierce, uncouth-looking hunter; he had on a deer skin hunting shirt and bear skin cap, and seemed to be much fatigued, and in no talkative mood, all of which appeared to bode no good to the young infidel. He asked the stranger if he did not wish to retire; he told him no; he would sit by the fire all night. The man of the house urged him. But no; he could not think of such a thing. He was greatly alarmed, and expected that this would be his last night on earth. His infidel principles gave him little comfort. What was to be done?

At length the rough backwoods man rose up, and reaching over the stranger's head to a little shelf, took down an old book, and said: "Well stranger, if you won't go to bed, I will; but it is my custom always to read a chapter of Holy Scripture before I go to bed." A load was at once removed from him. Though avowing himself an infidel, he now had full confidence in the Bible; he was at once safe. He felt that the man who kept an old Bible in his house, and read it, and bent his knees before his Maker, would do him no harm. He dismissed his fears and lay down in that rude cabin and slept as calmly as he did under his father's roof. From that day he ceased to revile the Bible. He became a Christian, and often related these facts to show that no man can be an infidel from principle.

—Selected.

THE GREAT PHYSICIAN.

The room was cheerful, well lighted, and well ventilated, three important requisites to make a Mission room attractive. The singing, led (not drowned) by an organ, was soulful and inspiring; another attraction good for any place. "Hark! from the tombs a doleful sound," may be good in some places, but "Throw out the life-line," is much more appropriate for a Gospel life-saving station. The room was well filled with an audience that would have convinced the most sceptical that there was at least one place where extremes met. Here wealth came to worship and poverty to pray, and over all the good God watched to bestow a blessing on each. Broadcloth found its opposite in rags, while the sober, redeemed man sat side by side with the poor fellow out of whom the demon of drink had not yet been cast. The trophies of grace and the victims of sin were neighbors, occupying the same pew, while the conductor of the meeting was a magnificent specimen of what the power of God could do to make a sober and bright-faced Christian out of a drunken and profane sinner. Wonderfully saved himself, he was wonderfully in earnest to save others.

Such testimonies as were given there! One of the speakers had been in prison a score of times, for all sorts of offences, and several had occupied a cell more than once. Many had been thieves, and with one or two exceptions, all had been drunkards. Saved! The angels themselves seemed to join in the songs of praise, that between the testi-
monies, came from the very souls of those who had been thus redeemed.

In the midst of this thrilling scene, through the door came a boy carrying a boot-black’s kit, and leading a man by the hand, and it was easily seen that drink had another victim in that man. He dropped in a vacant seat in the rear, but the boy, putting down his kit in front of the man marched up the aisle until he stood in front of the leader. As the song ceased, he looked up into the smiling face and said with a trembling voice, “Please, sir, is the physician in?” “The physician! what physician, my lad?” “Why, sir, the great physician. My partner down there is in an awful bad way. He can’t leave drink alone, and yet he wants to. He told me he’d give a hundred dollars if he could go even one day and not touch it. He’s been to doctors, but he goes right on drinking and getting worse every day. I was wondering what I could do, when a few moments ago, after telling a lady about it, she told me the only one who could cure him was the great physician, and she said I would find him here in the Mission. Oh, sir, is he in? My partner has got lots of money, and can pay well, and I’ve saved up some money and I’ll give all I’ve got if the great physician will only cure my partner. Please tell me, is he in?”

The tears were coursing down the boy’s cheeks, and there were but few dry eyes in the room. The leader’s voice was choked with emotion as he said earnestly:

“Yes, my boy, the Great Physician is here, and he can cure your partner, without money, and without price. I was a drunkard for more than twenty years, and he cured me on the spot where you stand two years seven months and eighteen days ago about nine o’clock in the evening and what He did for me, He did for many others here. Didn’t He boys?”

“Yes! Glory to God, He did,” was the quick response. The boy looked around at the company of saved men, and his own face beamed as bright as theirs as he said:

“Oh! I am so glad. My partner is the best fellow in all the world, and he’s been so good to me. I began blacking his boots two years ago, and one day when I was giving him a shine, he saw me crying, and asked me what was the matter, and when I told him that mother was dead, and I did not know what we would do about burying her, he went right along with me and got a splendid coffin, and had her buried in a beautiful lot, and had a nice stone put up. Then he found a good home for Katie, my sister, and bought me a nice chair for people to sit in while I shined their boots, and he said we would be partners. Just think how proud I was to have a rich man the partner of a boot-black only fourteen years old. The business has been good, but, oh, if my partner can only get cured of his drinking. I’ll feel as if I had done something for one who had been so good to me and Katie, and who got such a nice coffin for mother. Please, sir, won’t the Great Physician cure him right away?” And as the boy asked this question, he ran back to where his partner sat, to lead him up to the front. He was well dressed, and save for the marks of drink had a noble-looking face. His hat had fallen off and his head rested heavily on his hands, as the boy gently approached him and in a melodious voice half whispered:

“Yes, partner, He is here, and this man says He can cure you.”

The man looked up at the leader, who had followed the boy, and said:

“Who is this Great Physician and what is his name?”

“His name is Jesus, and He is here to cure and save all that come unto Him.”

And then the leader told him the story of the Christ, in a tender, simple way, and as he talked, the man and boy listened intently, and suddenly the boy said:

“Oh, partner, maybe he can save me from getting what you’ve got, while he is curing you of what ails you.”

His partner’s eyes filled with tears.

“Yes, Willie, he can do that. My mother told me of this Jesus when I was a boy, and if I had only let him save me when I was your age, I’d not have to be cured now.

Come, little fellow, we’ll be partners in this as well as the business, and God helping us, I’ll be cured of what I’ve got, and you’ll be saved from getting it.”

That night was a wonderful one in the Mission, for the partners were both saved. Willie graduated from the boot-black’s trade to the counting room of his partner and they are partners still both in temporal and spiritual things.—Selected from Christian Herald by Sister Torrence.

A CHILD’S INFLUENCE.

IN THE beginning of this century, a Welsh girl was in a Sunday School. Her parents were very poor and had no Bible of their own, nor had any of their neighbors. The nearest Bible was at a house some miles over the hills, and this faithful little girl was in the habit of walking there and back to learn her Sunday School text. One Sunday she could not repeat her text, and, when questioned by the minister, she said, “Please, Sir the weather was very bad.” “Very true,” said the minister, “but what bad that to do with your learning your verse?” Then he found out how scarce the Bibles were. He was deeply moved, and he went up to London, and proposed to some of his friends that a society be formed to print Bibles in Welsh for the poor. One of his hearers said: “Why not start a Bible society for the world?” The grand idea was carried out, and the London Bible Society sends out its Bibles by the millions to all the world. Yet it all began by a little girl at Bala walking miles each week to learn her Sabbath School lesson. God honored her fidelity, and used it; and he will use yours, if you are faithful, in ways you do not dream of.

While we are about it, we will tell of another little girl whose influence will be felt as long as time shall last. Less than half a century ago, a Sunday School superintendent in Jacksonville, Illinois, asked each one to bring a new scholar to the school next Sunday. Little Mary Paxton went home, and asked her father to come to Sabbath School. He was nearly forty years old, and
so ignorant that he could not read. He was rough in appearance, and rude in speech. He hated the church, and despised Sunday Schools and religion and everything good. But he loved his little Mary, and when she took him by the hand he did not resist. He went to Sabbath School and was led to Christ. He then learned to read for Christ's sake, and he finally came to be a Sunday School Evangelist. He founded fifteen hundred Sunday Schools, into which seventy thousand children were gathered, and out of which sprang one hundred churches. When little Mary was five or six, she was leading a train of thousands up the shining way that leads to God. It may be a small thing for a Christian boy or girl to be always in the pew to cheer the pastor while he preaches, and to be always in the Sabbath School with a knowledge of the lesson, and to be helpfully present in at least one prayer meeting every week. But just such simple, faithful service as that is keeping alive the Christian church.

—Selected.

A POPULAR SIN.

Most of us, if we stop to consider, can bring to mind about five or six persons in our whole acquaintance who can be depended upon not to exaggerate or depart in any way from the truth. It is an easy thing to be drawn into a statement that is not strictly true. How few are strong enough to resist temptation to say the thing that is easiest to say, even when it may not voice the inmost convictions.

Your friend says, "Isn't this dress goods pretty!" and you join with her in evident admiration when you know in your heart of hearts that you would never have selected it for yourself, and that you do not believe it will be becoming to her. By the time the subject is dismissed from the conversation you have persuaded yourself into the belief of what you have been saying, and, alas! you have taken the step that will make an insincere statement easier next time. It might have been possible to praise the texture of the goods, if you did not admire the color, to say some good thing about it that was true, but it was easier to say your conscience a little and utter words that seemed hearty, but were not heartfelt.

Do not think that an exaggeration, even the slightest is harmless. Even if it harms no one else it must injure the character of the speaker.

"Don't stay long!" called the mother as her six-year-old child started to go to a neighbor's. "I'll stay what you call ten minutes," was the rough answer, and the mother joined with the rest of the family in the laugh at the unexpected sally.

"It seems to me," said a thoughtful girl, speaking of one of her friends, "that she does not expect her statements to be believed unless they are overdrawn." What a reflection upon that friend's character! But most of us can call to mind more than one among our acquaintances who so frequently exaggerate and overestimate that they have gradually made themselves incapable of correct judgments and right decisions.

It is such a flimsy curtain of pretense after all. One cannot know long the person who exaggerates and overestimates without knowing how much allowance to make for his statements. One who is absolutely and unequivocally sincere at all times will invariably gain the confidence his statements deserve.

THE FRENCH CANADIANS.

There live about 1,500,000 French Canadians in Vermont and Massachusetts, all Catholics. 700,000 of them cannot read or write. They have little houses and fields. Every field is a farm, every home a home of six, ten, twelve children. They can divide their fields no more. Their children must go to the towns, to the factories in Vermont and Massachusetts, to the small shops, the shanties. They will be servants all their lives. Why? They cannot read or write. What chance has the French Canadian boy? Why has he no schools? The Great Roman Catholic Church. "Look dere, you see dat church. Tirty tousand dollars!" Who paid it? The poor people for the last twenty years. Twenty farms within ten miles were mortgaged to pay for the fine church.

FAMINE WAIFS.

"One built a house, time laid it in the dust; He wrote a book: its title now forgot; He ruled a city: but his name is not On any tablet graven, or where rust Can gather from dust or marble bust."

Another took a boy from wretched lot, Who on the State dishonor might have brought, And raised him to the Christian's hope and trust.

The boy, to manhood grown, became a light To many souls, preached for human need The wondrous love of the Omnipotent.

The work has multiplied like stars at night When darkness deepens. Every noble deed Lasts longer than a granite monument.

THERE are two important considerations as to the famine in India. One is to relieve the starving; the other is to rescue famine children and get them into Christian orphanages, and train them up for God. These two works go together. The starving must be fed and saved if possible. This is humane and Christian, and calls for self-denials and efforts of every one to do all possible to this end. To save the lives of the children means more than food. It requires more or less careful and constant nursing by day and by night, till they recover from the effects of starvation. This taxes the missionaries to the utmost, and only as they have supernatural strength can they endure the strain, as experienced in the famine of '97. The work of training the children who survive, and the results for God, as demonstrated in so many orphanages, is beyond all our conception. This is the substantial fruit to be secured by all our sacrifices and offerings, and must ever be kept in view. Our readers are having the testimonies of the missionaries to the Spirit's working among these children and their susceptibility to His influences. Some of these rescued children are already Gospel missionaries. Such are the hope of India.

The expense of supporting a child one year is $200, which can be paid
in sums as suits the convenience of the one who undertakes for its support. It means more than mere support; it is taking a famine orphan right on your heart as your own child to pray for and expect God to make it a great blessing in the salvation of souls. Among those supporting children are some young men who earn money by daily labor; some poor people; some Sabbath schools; some who have no money and are not able to earn it, and have to pray it out, and some are aged. The good that will come of this orphan rescue work can never be estimated. It will come to those who undertake in this matter, and give a new inspiration to their lives and great blessings to their souls. The money given will never be missed, and be treasure in heaven.

Who will grasp this opportunity to accomplish such a blessed work for Christ? Every Sabbath school in this Christian land could support a child. Will you bring the matter before your school, and train the children and people in direct missionary giving and work. We will send money to any orphanage designated.—Tract.

PNEUMONIA AND DEATH.

IN ALLUSION to the large number of deaths of prominent persons that have lately occurred, a physician of large practice and experience remarked on the fact that with the press announcements of their deaths it was stated in respect to a majority of them that the cause of their death was pneumonia, resulting from a neglected cold.

He mentioned two general facts to account for such fatal results. One was that persons did not generally protect their lungs sufficiently with thicker and warmer clothing on the back in cold weather, and therefore were more apt to take colds of a serious character. In front the lungs and other organs are better protected by nature and by thicker clothing; but the thin, muscular walls on the back require more protection, and should have double woolen backs of underwear or vests in cold weather for that purpose.

But the more frequent reason for the mortality in cases of pneumonia, he says, is the neglect to apply an efficient remedy immediately or without delay. On the first appearance of a cold, indicated by more or less pain or restriction in taking a full breath, a hot bath or a hot fomentation by compress of several thicknesses of woolen cloth or blanket wide enough to cover the chest, wrung out of hot water and wound around the back and chest and then covered up. This renewed about every five minutes will generally relieve the congestion in the lungs within an hour or less, and thus arrest the congestion in its first stage and restore the patient in a day or two.

But if an attack of serious cold be neglected for a day or even less, the congestion will generally increase, until it bursts the blood vessels in the lungs, filling the air cells with blood, and thus passing into the second and dangerous stage of pneumonia, which often requires a long and painful treatment. And if his system be out of order or run down from overwork or other cause, the chances of recovery are against the patient. This is more especially the case when grip is prevailing throughout the country.

As hundreds of deaths from pneumonia are constantly taking place throughout the country, we deem it proper to present to our readers the caution and explanation of this experienced physician. Do not neglect or delay the treatment of a cold. Many lives may be saved by prompt attention to this advice.—Lutheran Observer.

THINGS A MOTHER SHOULD NOT DO.

THE Household makes a number of valuable suggestions under the above head, which we give below. If carried out they will be found to vastly improve the atmosphere of many a home:

She should not forget that if she treats her boy as a gentleman, she will do much toward making him a gentleman.

She should not treat her boy to perpetual frowns, scoldings and fault-findings. "Sugar attracts more flies than vinegar." Love wins her boy to a noble manhood.

She should never be so busy or hard pressed for time that she cannot listen to him. If he lives to be a man he will all too soon leave her. She should make the most of him while she has him.

She should encourage outdoor exercise or sports, and she should not forget to train him with proper regard for his personal appearance.

She should never allow him to form such habits as coming to the table in his shirt-sleeves, neglecting his nails or teeth, or carrying soiled handkerchiefs about with him.

She should never nag him, or forget that he is a creature of reason, not an animal that requires to be driven.

She should not try to break her boy's will, but be thankful that he is man enough to have a mind of his own and devote herself to training it to the noblest uses.

She should not fail to instil in him a distaste for all that is vulgar.

WHISPERING.

How often a whisper is like the hiss of the old serpent. In the home, "whisperers" and "backbiters" make unspeakable mischief. Rom. 1:29, 30. There is little peace where they whisper.

Whispering in the house of prayer is all too common. Often the preacher in the pulpit hears its hiss across the whole congregation. Bishop Huntington thus rebukes this indecency.

"The worst of all kinds of sound in church is that of human voices not engaged in the service; worst in indecency, worst in moral transgression. Even religious conversation is wrong; secular conversation is profanity. Comments on the service itself, if favorable and friendly, are impertinent; if critical, are disgraceful; if comical, or calculated to provoke laughter, are infamous. For all mutual communications that appear to be necessary, a sufficient forethought would in most instances, obviate the necessity. If those who whisper would think twice first, they would commonly see that no serious harm would come of keeping still.
You see for yourselves what is this infidel civilization.”

Miss Bessee White, in an article in the last issue of the Christian Alliance, gives a startling picture of this shame in the Philippines. She says: “Of sixteen men who went to the Philippines, one was killed and fifteen returned home confirmed drunkards.” Surely we have a right to expect that when our sons risk their lives for the honor of our flag, our government will throw around them every possible protection from evils worse than death itself! Is it possible that our boys are risking their lives in the Philippines to secure for corrupt Americans the privilege of debauching the natives, and at the same time digging pits for their own destruction?

The news concerning this infamous corruption of American soldiers and the natives of the Islands by Americans is now coming to light. A Mr. Payson, who was sent out as an agent of the Episcopal Church, spent six months in the Philippines. He states that there are 131 warnings and reproofs of this shame in the Philippines. There are 131 warnings and reproofs against wine. There is no word of approval in the Bible of wine that intoxicates, and which at last “bite like a serpent and sting like an adder.” The wine which is an emblem of salvation is not the kind of wine which is the emblem of damnation. There is as clear a line of distinction between them as there is between good and bad men, or black and white horses, and “the wayfaring man though a fool need not err therein.”

**THE CIGARETTE CURSE.**

At a hearing before the Michigan legislature on the effect of tobacco on youths, it was stated that in reply to circulars two hundred doctors had each cited two or more cases of boys being dwarfed. The Professors Michigan University testified that otherwise bright students were made dull and stupid by the use of the cigarette, and that in many cases the power of hearing had been seriously affected. They also stated that in nine cases out of ten, the regular use of cigarettes by boys would result in the loss of will power. This is a very serious statement, as the loss of will power is the source of the gravest evils, both moral and physical.

“Do something ere thou doth bequeath
To worms thy flesh, to air thy breath;
Something that may, when thou art cold,
Thaw frozen spirits when 'tis told;
Something that may the grave controul
And show thou ha'ast a noble soul.
Doe something to advance thy bliss
Both in the other world and this.”

Good health is given by God but must be kept by you.

There is but one failure, and that is, not to be true to the best one knows.

—Canon Farar.
OUR YOUTH.

A CHILD'S LETTER.

THE short letter given below speaks for itself. We are glad for her testimony for Jesus. It was our privilege to be present at the Children's Meeting where she with some other children yielded themselves to God. We believe in the conversion of children and we hope this dear little girl may stay close to Jesus, and go with him all the way.

Dear Editor:

I am a little girl ten years old. I have a little sister. We have about a quarter of a mile to the post office. We live about five miles northwest of Pleasant Hill, O. The Conference was held about 32 miles from our house. The Brethren have meeting in Pleasant Hill every four weeks. There is prayer meeting at one of the homes of the Brethren every two weeks on Thursday evening.

I love the Lord. He loves me. I gave my heart to God on the 20th of May, 1900, at a children's meeting which followed the Conference and Love Feast. I like to read in my Bible. I like to read in religious books and papers. I like to write to the Visitor. Pray for me that I may be faithful unto the Lord.

Boyd, Ohio.

ALMA CASSEL.

A BRAVE LITTLE GIRL.

THE following incident, related of a little heathen Bengalee girl, shows what children in these far-off countries sometimes suffer for the sake of their religion.

A little girl came to school a few days ago with a severe bruise on her forehead, and on being asked by Mrs. M. what had caused it, would give no answer, but looked ready to burst out in crying. But another child, a relative, was not so reticent, and said her father, having observed that she had not done her “puja” for a great many days, asked her why she so neglected her devotions, to which she replied: “Father I have not neglected my devotions; I have prayed every day to Jesus, I do not pray to idols because I do not believe in them.”

But she smiled happily enough when this was related in school, and said that she did not much mind, adding: “I can not believe that trees and wood and stone will save me.”

HUNGRY FOR AN EDUCATION.

Some fifteen years ago a young man came to enter a college in East Tennessee. His home was in the mountains of Georgia, and he walked over 150 miles carrying his knapsack. Shortly after his arrival he called at the office of the president, and informed him that he was ready to enter school. A unique conversation took place between the president and this boy from the mountains of the central South.

Where are you from?

“Down in Georgia.”

Do you wish to enter school?

“That is what I am here for.”

What course do you wish to take?

“I came to take the biggest course you've got.”

What class can you enter?

“Spose I can enter the first preparatory.”

Are you real anxious for an education?

“I am real hungry for it.”

He was reminded that it would require seven years to finish the course; but he replied at once: “All right I’ll get there.”

When asked how much money he had, he said, “Two dollars and seventy-five cents.”

Can your father assist you?

“Father was a loyal Georgian soldier, and died some years ago from the effect of hard usage while a prisoner.”

Can your mother help?

“Mother is poor—I have been helping her.”

Who, then, will help you pull through the seven years in school?

Holding out his hands, he said, “These are my helpers.”

The quizzing stopped. The president was sure he need not measure his brain or blood—he possessed grit.

He was matriculated, and began his work. He secured a room and boarded with a man Hall, “Did you ever hear such a preacher as a student’s ambition? He whipped the fight and won; and today he is in the foremost rank as a teacher.”

TALKING WITH GOD.

DR. CUYLER tells thus of a visit to Spurgeon’s study:

“Supper was over; it was Saturday night, and he was going to get his sermon ready. He said:

“Brother we will have worship now.”

“He was in awful pain, for his neuralgia was tormenting him. So lame was he that he did not even kneel, but sat at the end of the table.

“After I had prayed he just dropped his face between his hands and began to talk with God marvelously. It was as simple and sweet as a child at its mother's knee. He went on, and on, and on.

“When he was through I said to Newman Hall, ‘Did you ever hear such a prayer in your life?’ ‘Never’ he said, ‘never.’ Said I, ‘Now you have the secret of Spurgeon’s power. A man who can pray like that can out-preach the world.’”

“God will do as much for us as we will submit to have done.”
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3. Individual requests must be renewed every six months. A second-class mailing privilege is limited to six months.

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

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

Communication without the author's name will receive no notice.

Communications for the Visitor should be kept in at least ten days before date of issue.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, Abilene, Kansas. Canadians are requested to remit in Canadian currency.

Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, Aug. 1, 1900.

ADRESSES OF MISSIONARIES.

Mrs. Elizabeth Engle
Miss H. Frances David
Miss Alice Heise
[son] Bulawayo
G. C. Cress
Matabeleland
Isaac O. Lehman
South Africa

Misses Barbara Hershey
Isabella Mission Station
Duff's Road, Natal, South Africa.

D. W. Zook and wife
4 Tiljula Road
J. Eber Zook
Ballygunge
Mrs. Amanda Zook
Calcutta, India.

S. H. Zook, Havana, Texas.
J. G. and Mrs. Susan Cassel, Gracias de Gracias, via (New Orleans) Honduras, C. A.

Misses Fannie L, and Elmina Hoffman
Khamagoon, Berr, India.

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FOREIGN MISSION FUND.

Previously reported...

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FOREIGN MISSION FUND.

Markham, York county... Sept. 15-16.
Nottawa, Simcoe... 22-23.
Waterloo, Waterloo... 22-23.
Black Creek, Welland... 29-30.
Walpole, Halimand... Oct. 6-7.

PENNSYLVANIA.

Marsh Creek......Sept. 1-2.

CANADA MISSION FUND.

Markham, York county, Ont. Sept. 13.

To Foreign Countries, $1.85 a Year.

To THE POOR,—who are unable to pay, we extend a hearty welcome. We have come into conflict with the authorities in Philadelphia, and are lodged in jail awaiting trial on complaint of neglecting to procure proper medical care for a child in their home, and which died.

We are sorry to hear of the fatality of the Diptheria plague which has visited the Mt. Carmel Faith Home, so recently opened at Morrison, Ill. So far as we have heard, four have died and others were very sick. The place is very strictly quarantined and very little of reliable information can be obtained. Whether the wisest course was pursued by those engaged in the work is not in the province of this notice to discuss. We sympathize with the bereaved ones. We also sympathize with our former Brother Schreiber and his family, lately gone off in the "Fire Baptized" movement, who have come into conflict with the authorities in Philadelphia, and are lodged in jail awaiting trial on complaint of neglecting to procure proper medical care for a child in their home, and which died.

We are glad to give to our readers, in this issue, the first of a series of studies in 1 Corinthians from the pen of Bro. J. G. Cassel now Missionary at Gracias, Honduras, C. A. As to the purpose of these studies he says, "I have found it profitable in the study of the Bible to take up a book or an epistle and first get a bird's-eye view of it, that is, learn its object, and general subject or subjects of which it deals, and then to examine each chapter by verse, to learn exactly what it teaches, without going into any round-about interpretations or seeking to fit it to one's peculiar beliefs or opinions. With this in view I send you these notes on the first chapter of this Epistle. * * * I do not pretend to be an expositor, but simply give thoughts that may come to me in studying and meditating upon the verses. There are many things clearly taught in the Scriptures which many do not get hold of, simply because they do not meditate or search the Scriptures. Thus it becomes necessary to call their attention, and set them to thinking by simple notes or explanations." We think these studies will be of interest to all, but perhaps more especially to the young who are conscious of a need in that way. But with all that which may come to us through the teaching of others, there is the need of everyone looking into it for himself or herself and accept teaching only so far as it agrees with the tenor and spirit of the Word. We hope Bro. Cassel will continue his contributions and that God may be glorified thereby.

LOVE-FEASTS.

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<td>Walpole, Halimand</td>
<td>Oct. 6-7</td>
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BRO. STOVER'S MISSION.

Bro. Stover of the Philadelphia Mission informs us that they have now purchased the Mission property, and are repairing it. It leaves them with some debt, and those who are still engaged in the work can send their contributions to Bro. Henry Anglemoyer of Silverdale, Pa. There is no doubt but this Mission merits the sympathy, the prayers and material help of the Brethren every.
CONDITIONS OF SALVATION.

WHEN Jesus gave the instructions contained in the "Sermon on the Mount" it was not conditions of salvation but principles of conduct. When the multitudes asked Him, "What shall we do that we might work the works of God?" He answered them, "This is the work of God that ye believe on Him whom He hath sent." and as then, so now, men are concerned about the doing in the sense of merit. The teaching of the Scripture is very plain as touching the erroneous then to direct such to the plan jailor, "Believe on the Lord Jesus Christ and thou shalt be saved." How "This is the work of God (not works) that ye believe on Him whom He (God, the Father) hath sent." This evidently is the condition of our reconciliation to God, and whatever there is of obedience to the commandments of God, and works of righteousness in the changed life, is the outgrowth or fruit of truly believing on Him (Jesus.) Listening to many testimonies one gets the understanding that peace with God was obtained by and through this new relationship with God through believing on Jesus, the "love of God shed abroad in our hearts by the Holy Ghost," brings about that submission that willingly observes the "all His ways" commanded. "If ye love Me ye will keep my commandments." (R. V.) Then failing to so would prove the absence of love, however loud we may be in our professions.

We believe in a consciousness of our acceptance with God brought about by "reverence toward God and faith toward our Lord Jesus Christ," the two cardinal principles of Paul's preaching (Acts 19:4) both for the Jews and Greeks, whereby we become reconciled to God according to 2 Cor. 5:20, thus profiting by the reconciliation which Christ made by the blood of His Cross.

Then let us not have confidence in the flesh, nor trust in the efficacy of any work of righteousness of obedience as a condition whereby we obtain salvation, but penitently and with contrition of heart all things. We fear that many of the ways and devices practiced now to have people experience salvation are not real. Well may many be called "shallow conversions." O that the Lord would send a wave of deep conviction amongst the people, so that the conversions would be deep and lasting. Only as He by His Spirit convicts of "sin, of righteousness, and of judgment," can we expect that the terrible indifference and open defiance of God will be overcome, and souls be born into the Kingdom of God.

ABOUT SECRÉGY.

ACCORDING to the "Christian Cyclopedia," every Bishop of the Methodist church as well as many of the leading ministers in attendance at the M. E. General Conference were asked, "Are you a Free Mason?" Following this will be found the answers as given in that paper as also the answers of a number of Chicago Pastors who were interviewed. While some of the answers have a clear ring, others give evidence of weakness, a halting between two opinions. We believe that the lodge is present one of the prime hindrances to the winning of the young men for Christ and His Kingdom.

In the list of Methodist Bishops Foster is not named, but likely may be classed as a Masonic Bishop as he was given special prominence in Dr. Dowie's exposure during May.

M. E. GENERAL CONFERENCE.

Rev. John Collins is an M. E. minister of Somersworth, N. H. He has been a pastor in the Methodist church for some years. He was a visiting member of the M. E. General Conference, and he interviewed every Bishop of the Methodist church, as well as many of the leading ministers, on Masonry. He also distributed some 5,000 pages of our (Cyclopedia) literature among the delegates. Bro. Collins is himself a seceding Mason.

He asked each of the following named if they were Freemasons, and their replies are given here. Bishop Bowman said that he was made a Mason when a young man, but found that it interfered with his work, and "I left it."

Bishop Goodsell replied in about the same words as Bishop Bowman, except his last remark was that he had not been in a Masonic lodge for forty years.

Bishop McCabe said that he was not a Mason. Bishop Thoburn declared that he was not a Mason. Bishop Andrews also said that he was not a Mason. Bishop Warren said: "I am not a Mason." and Bishop Malalieu and Bishop Fitzgerald added their testimony to the foregoing as never having been Masons.

Bishop Merrill was asked if he was a Mason, but after hemming, would not answer. Bishop Hurst was another who held on to his Masonic jewel—the silent tongue—and would not answer the question.

Bishop—required Bro. Collins not to publish his name, and said that he had not been in a lodge for fifteen or twenty years. He said a young man asked his advice and he told him not to join.

Bishop Walden said: "Yes I am a Mason, and I attend a lodge once a year."

Bishop Moore, newly elected, said, "In its place Masonry is an excellent thing."

Bishop Hamilton answered that he was a Mason, but that he had had nothing to do with it for many years.

Bishop Hartzell of Africa: "I gave it up years ago." He said that he had found Masonry among the Africans.

Bishop Warner of India, said that he was not a Mason, and did not know one of his missionaries who was a Mason, but he found Masons among the heathen. Bishop Parker, who is also Bishop in India and of Malasia, is not a Mason, but said that he found members of the Mason order among the heathen.

Rev. Dr. Robertson, fraternal delegate from the Methodist church in Ireland, said, in answer to the question, "Are you a Mason: "No, thank God, I am not!"

Rev. Dr. Allen, fraternal delegate from England, is not a Mason, and said but few of the Methodist ministers of England are Masons.
Rev. Dr. Berry, editor of the Epworth Herald, said that he had been a Mason, but that he got out long ago. The editor of the Sunday School Publications, Rev. Dr. Hurbut, said that he was not a Mason. One of the New York publishing agents, Rev. Dr. Main, said that he had not been in a lodge for twenty years.

With a few exceptions those interviewed by Bro. Collins seemed to desire to have it understood that they had abandoned Masonry.

CHICAGO PASTORS INTERVIEWED.

Rev. J. W. Francis, pastor Presbyterian Church at South Evanston, said:

"It doesn't seem it should be so, yet I fear that oath-bound societies are more harmful than helpful to our churches, and our homes. Whether so intended or not, many men look to the religion of the lodge rather than to Christ for salvation. I would advise men to keep out of secret societies."

Rev. A. Peters, pastor German M. E. Church, said:

"We don't believe in the principles of secret societies. We would prohibit our pastors from joining secret orders, but do not bar laymen who are members of secret societies from our church rolls. I have never known the religion or morals of a man improved by his connection with the order."

Rev. J. A. Mullinger, pastor German M. E. Church, said:

"I find it very hard to meet the irreverent who are tied up in lodges. They seem to think that their lodge will save them."

Rev. J. G. Fiddler, pastor of the United Evangelical Church, corner Diversey and Best avenues, said:

"Our denomination does not bar secret society men from our membership. I have never known connection with secret orders to be helpful to a man spiritually. I have always observed that good lodge men are poor church men, and devoted Christians make poor lodge members."

Rev. G. E. Duncan, pastor Bethesda Church (colored), said:

"How can a society be made up largely of ungodly men be helpful to the church of Christ."

Rev. Peter Erriksen, pastor Danish Lutheran Church, belongs to no secret societies himself, but thinks it may have some in his church who belong to secret orders. Says that his observation is that few men in the lodge care much for the church and often drop out entirely.

Rev. J. Meier, pastor First German Baptist Church, said:

"We are against secret societies because so far as they have a religion it is of their own making and not according to the Bible. Anything that is good should not be kept permanently in the dark. We advise young men to keep out of secret societies."

Rev. H. Succup, pastor St. John's Evangelical Lutheran Church, said:

"The secret orders which exert the greatest influence acknowledge no triune God—they reject the Son. Of course a Christian can have nothing to do with them."

Rev. Henry Hentze, pastor Second Evangelical Association Church, corner Sedgwick and Wisconsin streets, said:

"We, as a church, have no fellowship with oath-bound secrecy. They are not good."

Rev. John Bendix, pastor Ravenswood Swedish M. E. Church, said:

"We, like our American brethren of the Methodist Church, do not interfere with the freedom of our members; they may or may not belong to secret societies. I do not belong to any secret organization, but have no quarrel with those who do. There is nothing about the religion of these orders that would save a man, though many say, "it is good enough for me."

Rev. Philip Matsinger, pastor Presbyterian Church, said:

"I do not belong to any secret order, for I have not been able to see that it would help me in my church work. So far as I have examined their manuals, I do not think they are founded on New Testament teachings."

Rev. F. M. Johnson, pastor Swedish Mission said:

"Secret societies are a danger to church and home. Their religion is a Christless formality. No Christian should have anything to do with them."

Rev. Robt. Fahnre, pastor Evangelical Lutheran Church, said it was so well understood that they would receive into their church no members of secret orders that they never have applications."

Rev. G. M. Hallwachs, pastor Evangelical Church, said:

"We as a denomination do not fellowship members who belong to secret societies. They nearly all seem to have a religion that is counterfeit and misleading. I once belonged to a secret order but left it as soon as my eyes were open to the truth. I advise men to keep out of them."

PHILADELPHIA MISSION.

Report ending July 15, 1900.

Balance on Hand ................................ $29 40

Philadelphia, Pa. 3423 North 2nd St.

PHILADELPHIA MISSION.

Report for month ending June 15, 1900.

DONATIONS

Balance on hand ................................ $3 49

In His name, Kansas ................................ 5 00

S. H. Bert, Kansas ................................ 50

Sister Nelson, Chicago ............................. 1 00

Sister Dick, Garrett, Ind. .......................... 1 00

In His name ...................................... 5 00

Total .......................................... $18 99

EXPENSES

Rent .............................................. $12 00

Oil etc ........................................... 3 00

Groceries ....................................... 6 54

Due mission ................................... $2 55

In His name ...................................... 5 00

Total .......................................... $21 54

May the God of all truth be with Zion here and elsewhere. We praise the Lord for victory in our souls. While sin is reigning, wickedness prevailing and people are turning away from the truth, the Living Word, and are turning to there idols we want to exalt King Emmanuel higher and higher. Praise the Lord. We are grateful to God for what He is doing for us not what we are doing for Him. Our doing amounts to nothing in the sight of God, only so that we are obedient to Him.

We are glad to state that Bro. Beeson of St. Louis is with us now, and also had the pleasure of having Brother Trump with us over Sunday. So the Lord is good and of tender compassion. We have meeting now, the number is comparatively small but God is here and we have the Blessing. One dear soul confessed the Lord and we hope she may come out more then conqueror.

May the Lord also bless those who are willing to minister to our temporal needs. May they realize that it is giving to the Lord and not unto men. Sometimes the
expression is made of those who give their lives and all to God, and go out in the work of the Lord, that they are going to have a good time. My Lord, help such to see what they have to endure for Christ. If I desired to follow the flesh I would rather be on the farm and work hard every day because it is easy to serve God in that way. Not that I despise or look down on them as if they do not serve God acceptably. It is needful that some stay and take care of the land and God blesses their labors so that they have to give to Him and His cause. We are deprived of many things which those who stay at home know nothing of, and have to bear many things besides that drives us to God and makes us humble in heart. O may all God’s saints pray for us, and if any one is impressed to send help to those who are out in the work do not hesitate for it is not used in luxury, but shall be used in the fear of God and His honor. Praise to His Name that He remembers His humble ones everywhere. Now may the God of peace be with all who may read this line, written, we believe, through the Spirit of God, and may He bless abundantly is our prayer.

M. L. Kerr, Erylewood, Ohio.

S. L. Kerr, Erylewood, Ohio.

A. Strickler, Manchester, Pa.

E. Good, Manchester, Pa.

A. Histand, Labata, Pa.

Donation Box.

Total: $28 78

REPORT OF MEETING.

ACCORDING to previous arrangement, Brother and Sister Zook arrived at this place, for the purpose of holding a series of meetings, among the Brethren of this locality. Their labors opened with three sermons on Saturday and Sunday at the Locust Grove (German Baptist) church. These meetings, though not largely attended, were much enjoyed by those who attended them, and it is hoped that seed was sown which will return a manifold harvest.

The following week they held three evening meetings at New Lisbon which were highly appreciated by all those who availed themselves of the privilege of attending them.

On Saturday and Sunday June the 31st and July 1st they labored with the people of Pleasant Hill (Evangelical) church. These meetings were largely attended and closed Sabbath evening with a missionary service. The nature of this service having been previously announced they were early greeted with a large and appreciative audience. The missionary question, the condition of the starving millions of India, their idolatrous religion, and their pernicious social habits were all discussed in an intelligent and interesting manner. Much interest was added to the occasion by the showing of a number of idols used in the Hindo’s worship together with other relics from heathen lands. As evidence of their appreciation of the lecture and sympathy for the cause under discussion the audience responded with an offering of $27.65.

They next held three meetings at Dublin in the Radical U. B. church. Those who attended were greatly refreshed in spiritual power and well rewarded for their presence. Their labors closed in this locality with the request of the people of Pleasant Hill for them to come back again where they held three more meetings, July 7th and 8th. These meetings were very refreshing to us, as they were delivered in the primitive purity of the Gospel.

BENJAMIN S. HERR.

New Lisbon, Ind. June, 23, 1900.

For the Evangelical Visitor.

HOME AGAIN.

W E CAME home on June 27, after being away nearly two years. Our coming home was not because there is no more work in Chicago, but we were strongly impressed to be with our family a while. The change was not made without much prayer, and feel that we are in the order of God. Praise His name.

Since we are at home again we see more clearly that God had a two-fold object in view in taking us to Chicago, and I realize very plainly that the Holy Spirit will lead us very definitely if we stay quiet before God long enough. As to the labors of the past few years I am willing to leave it with the Lord only saying: we do praise God for souls saved and believers sanctified, and the healing which we witnessed there.

As in other places in Chicago there is a large field of labor. The work there is still on our hearts, and we are praying God to send a Spirit-filled Brother there, one who has the work at heart. Those who are there as workers, work very hard, and have much on their mind. A large Sabbath School and services to attend to, rescuing orphan children, besides many other calls. If God would not greatly help them they would not be able to bear up under the pressure. They merit your prayers and support. Listen to the voice of the Spirit.

Yours, a well-wisher for the cause of Christ.

D. H. BRECHBILL.

Moonlight, Kansas, July 6.

MISSIONARY.

MATOPPO MISSION.

MATOPPO MISSION.

M Y DEAR Brethren and Sisters, “He that keepeth thee will not slumber.”—Ps. 121:3.

This is the Father’s promise to all His dear children; not only to you who are sheltered in Christian homes, but also to us who are in the wilds of Africa. We have just as much faith in this promise today as when to outward appearances everything was more secure. Your hearts with ours have no doubt been torn by the sad messages which have crossed the waters during the past months, and some may be tempted to doubt whether it was the Lord’s will for us to come here. Beloved, does England doubt the outcome of the deadly conflict raging in South Africa because she has already lost thousands of men? Is her courage failing? No, far from it. Men and money are continually pouring into this country and soon the independence of two states will be a thing of the past. Shall we as Christian soldiers have less faith in the King of Kings? Shall we give up the conflict because two have fallen by our side? No, not if all men forsake us, for with God we still have a majority. While our hearts feel bereft in the departure of our beloved co-laborers, we still have this confidence that our Great Captain fully understands the situation and will in some way get glory out of it all.

The last message was sent to you nearly three weeks ago when Bro. Cress reported the marriage of two of our number. On that day Mother Engle again became quite ill and was confined to her bed for several days; but God in His great love has again raised her up lest we should have sorrow upon sorrow. At the present writing she is able to be about and is stronger than at any time since the death of Father Engle. We trust and believe that she will not have another relapse. Bro. Cress is gaining in health continually and has nearly his.
usual strength again. He left us to visit several mission stations, one of the London Missionary Society about thirty miles from here, and the Advent Mission about fifty miles away. He will probably be absent two or three weeks. Both he and Mother Engle are looking forward to the time when they will be reunited with their friends in the homeland. Notwithstanding the strain that has been on us both physically and spiritually lately, the rest of us continue well in both body and soul. We feel that we owe it all to Him whose grace alone can sustain. Praise His Holy Name forever!

The second week in this month Bro. and Sister Lehman took a little wedding trip suitable to Mission life by going to Bulawayo to purchase supplies for the Mission. They went in the large Studebaker wagon drawn by seven donkeys, with two of our native boys as drivers and embers. They left here on Monday morning and returned Friday afternoon, having spent two nights in Bulawayo and two on the "veldt" under the hospitable roof of the open firmament. Notwithstanding the tediousness of such a trip, they report a pleasant time. They met people from about six different kraals, nearly forty adults and a number of children. They left here on Monday morning and returned Friday afternoon, having spent two nights in Bulawayo and two on the "veldt" under the hospitable roof of the open firmament. Notwithstanding the tediousness of such a trip, they report a pleasant time. They met people from about six different kraals, nearly forty adults and a number of children.

They visited the kraal of Bev. Thomas, one of the Lon­

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The children very truthfully gave the condition of the older ones when we were speaking on the subject yesterday in school. They said, "Yes the people believe what you tell them but they are afraid of it for fear they will have to forsake their sins." On the occasion of this visit, at one of the homes we were in the field when they were gathering in their crops, and the Scripture lesson was the "Prodigal Son." At the close they were told that they were like the prodigal son and were eating husks. "No," they very stoutly denied eating anything like the husks before us. "You are eating husks, when you might have the best of food." Then an explanation followed, at the close of which they looked at one another and said, "Do you understand?" A sort of shamefaced nod of intellig­ence followed and they acknowledged that they heard the truth.

School is gradually increasing in numbers; and those who have had the privilege of attending whenever it was in session are steadily progressing. One day when Mother Engle became suddenly ill and my services were needed in the sick room, I sent Matshuba to teach the few children present. He went and did the best he could, opening and closing with song, Scripture reading, and prayer. He took his honors quite modestly and the children said he did well; so it seemed several times when I stepped into the room. This from a boy who has spent twelve or thirteen months in the school-room. He and Kelenki have completed the Gospels and are reading the Acts of the Apostles. Their knowledge of books thus far has been confined to the Scriptures, hymn book, and a very few others. So they were much surprised yesterday in reading Acts 19:19 to learn that there are some books which should be burned. They seemed to have formed the impression that not only all non-Christian literature but all books "were given by inspiration." They considered people very foolish for paying out money for bad books. Farther on in the chapter they were as much astonished as any American child to learn that there were people in the world who worshipped images made by men's hands. "Do they answer their prayers?" inquired they. "Can they talk or do they know anything?" "Is it something like we make cattle out of mud to play with?" We are accustomed to look down on nations which worship snakes and other reptiles, and it certainly is not elevating, but they are God's handiwork. Are they not in reality superior to many of the hideous images of other idolatrous nations? These people when they do worship, the object of their reverence is not in reality the reptile but the souls of their ancestors which they think enter the snake. They can not imagine the soul going to its destination without some form of body. Some think the vultures, because they fly so high and go so far, carry away the soul.

On Sunday we had a special meeting of the converts. It had been some time since we had a meeting of this kind, and we were anxious to know how they were progressing as some have not been able to attend school lately. We found that they have their trials and tests and even persecutions at times, but are still anxious to follow on to know the Lord. It was a satisfaction to see the frankness with which they expressed themselves when they felt they had not walked as carefully as they should have done. The two oldest are about twenty-five years old. They had both been slaves of the pipe, but at the time of their conversion seemed to have complete victory over this habit. Some six months ago one saw some missionaries of another station indulge in the weed and he was tempted to follow their example; and he says the other boys of his age smoke and he cannot resist the tears when he is with them. He wants to get entirely rid of the habit, however, and asks the prayers of God's children. He has no use for the beer, however. Some are indeed becoming examples. The other one of the same age as the one above is named John. We call him "the beloved disciple," not only for his gentle ways, but also for his
Life in the Premonanda Home.

Dear Readers of the Visitor:—"Lo, children are an heritage of the Lord."

We felt it would be interesting to give some things as they occur in our little home.

In the morning, the children rise and all take their bath. Then they are given a piece of bread for their "chota hatti" (small breakfast.) At 6:30 I have prayers with the boys and at about 8 mamma has prayer with the girls. At 7:30 they light their fires for cooking their proper breakfast. By nine o'clock all things are supposed to be ready. The call is given and you will see the little fellows all run for their plates with the joyful cry, "Bashun dho, bashun dho!"—wash your plate, wash your plate, for each little fellow before he gets his rice and curry must present a clean plate. They do not eat with knives or forks; but native fashion—with the fingers.

When all is ready then they all sit in a circle and the little hungry eyes watch the older one, whose turn it is to cook, dish out the food, scarcely able to wait till grace has been said by one of the older ones. Sometimes one little fellow thinks he has not gotten as much as some one else and then there is a squall and he throws himself on the ground and kicks or gives his plate a pitch or something of the kind. Papa is then called for and he soon appears on the scene and gives the little offender a straightening out. When the breakfast is over then they wash or do whatever other work is given them. At three it is again time to prepare their meal for the evening. After dinner they have their play and at dark they go to bed. They generally take the evening for their secret prayers. We teach them they should pray in secret but we give them their own choice of time when they should pray. You can hear them in all parts of the house and yard where he or she has gone to talk with God.

Sunday, the day of rest is made as quiet and as restful as possible. On Saturday all that can be possibly done is done for the morrow. At 7:30 Sunday morning is the time for the Sunday School. The lessons given is a series on the life of Christ. All assemble into the hall in order to be apart for the purpose. They sit upon the floor, the girls on one side and the boys on the other. We have another service in the afternoon at 3:30 that is something on the gospel meeting plan. For all these meetings we have no set rule as to how they shall be conducted but keep looking to the Lord and ask him to keep us out of form. In praying we teach the children no prayer but let them be as original as possible, and it is wonderful to hear them. We make it a habit of naming any one to pray but have them to volunteer when it is time to pray. Neither do we have any special number to pray, but just as many as feel led or wish.

Another interesting feature is to notice how the Word of God takes hold upon their little hearts. What ever truth I speak to them about, they will ask God to make that so in their lives.

A couple of weeks ago a brother was staying with us over Sunday and he spoke to the children about the wise and foolish virgins. When we went to prayer they prayed God to make them like the wise by giving them the oil of love in their hearts. The Sunday before I spoke to them from Matt. 11:28, and they asked God to give them that rest. Glory to God! Who can say this orphanage work is not of God?

We have some that are more earnest in their prayers than others. We have one little girl that we have taken off the streets of Calcutta that is about two years old. She is just beginning to walk. She has a peculiar way of creeping, but she is wonderful little thing to pray. When a doubt there will be a large harvest of souls in that land, and if we help with our means we will share the reward with those who give their lives to the work and go. O how blessed to have a share in this work, having compassion on the poor who have not the natural bread, and much more are without the living bread. May the Lord speak to our hearts as never before.

Many of God's children have, within the last few years, been moved to give the tenth of their income to the work of the Lord. Would He not permit you to give this year's tenth to this work? Some Brethren are giving to the Home, one brother gives $500 I understand.

Now, after reading this plea will you not just take a little time and go in secret prayer and ask the Lord about it. I know He will speak to you about it and bless you. Amen.

Send the money either to the Evangelical Visitor, Abilene, Kansas, or to the Brethren, David and J. Eber Zook, knowing that they have consecrated themselves wholly to God, and are giving their time, their talents, and their life for the lost of India. Of their testings and trials we find out little, but God knows. They are young Christian Brethren with large courage, and should we not do all we can for their encouragement, believing by doing so there will be a bright future before them in India. I believe about the work in India that would count for eternity, and would no doubt be a great blessing to many poor but precious souls in that dark land.

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Dear Readers, as God gives me grace and help I will write some of my experience since He has led me out into more light, about eighteen months ago. It is wonderful. Praise His Name. At that time I also experienced bodily healing. I do feel to praise God for He has the same power as when He was on earth. This last Spring I again suffered bodily affliction and Jesus again wonderfully healed me. Why need we apply to human physicians when we can have Christ as our Physician. He is just as willing to heal our bodies as He is to pardon our sins.

I do praise God for giving me power to take Him at His word and claim His promises mine. I praise Him for making me willing to follow Him though young in years. I often came short in obeying the Lord, and so in a measure wandered away from the fold, and had to make my return again. I have now learned to let the shore lines go and launch out into the deep. It is blessed to trust God for all things. Praise His holy Name. I request that you may remember me in prayer, so that I may be obedient to my blessed Master.

Your Sister, Alice Baker.

Canal Fulton, Ohio.

DER HERR IST FREUNDLICH.

"Hast du den noch nie erfahren, wie der Herr so freundlich ist?"

Der Herr ist freundlich und von grosser Güte, und wenn du, lieber Leser, es noch nicht erfahren hast, so bitte besinne dich einmal und du wirst es finden.

Das Er freundlich ist beweist ja die Geduld die Er taglich gegen uns erweist, die mehr als vaterliche Fursorge die Er an uns erzeigt, und auch die harzlichen Einladungen die Er uns zu kommen last; Seine Einladungen sind ja so harzig, "Kommet her zu Mir alle die Ihr müseltig und beladen seid, Ich will Euch erquicken."

"Kommt gross und kleine Sindel doch, Die Ihr müseltig seid; Dies liebevolt Herz steht offen noch, Das Euch von Sind befreit."

Seine grosse Liebe, bewog Ihn (Gott) seinen eingeborenen Sohn zum opfer zu geben, der Sohn gab sich bei toten Tote am Kreuz zur bezahlung der Schuld verursacht durch die Sinne, und jetzt lade Er alle Menschen so freundlich ein zu Ihm zu kommen, und Er wird Ruhe und Frieden geben dem beschwert Herzen.

Mannchen sind in heimsuchungen verschiedener Art, die Zahl der trauerenden


"O wenn's doch alle Seelen wüssten, Jesu, das Du freundlich bist Und der zustand wahrer Christen, Unausprechlich herlich ist.

Ach Sie würden bald mit Freuden, Aus der Welt Gemeinschaft gehen, Und bei Jesu Blut und Leiden, Fest und unbewuglig stehen."

Ja, kommt doch alle zu dem Herrn; sucht E'm die ewi noch zu finden ist. Er vergibt alle eure Sünden; Er befreyet Euch von dem Joch des Satan's; Er schaffet Fried und Ruh; Er macht euch seelig und herlich, so das Ihr Ihm leben, loben, und preisen koennet, und mit Freundigkeit Ihm dienen in recht shaffner Freude Ihm dienen in recht shaffner loben, und preisen koennet, und mit Freundigkeit Ihm dienen in recht shaffner Herlichkeit. Ja, der Herr ist Freundlich.

The State Excise Commissioner of New York in his report to the legislature, devoted a paragraph to the slot-machine evil. He says: "This form of cheap and extremely demoralizing gambling spread throughout the whole state with mushroom-like growth. It was early apparent that these gambling devices were doing great injury. School children were allowed to enter saloons and allowed to gamble. Many very poor men and women, often with needy families, were feeding their money to these cunning devices for robbery. Robbers and swindlers usually look for victims among those who have something worth while getting, but this soulless plunderer plunders the child of his penny, and the vagrant of his last nickel. During the year the Excise Department brought twenty-three suits against people operating these machines, and recovered $9,010."

Selected.

OUR DEAD.

ZOOK—Emma Martha Zook, youngest daughter of Noah and Mary Zook, died of diptheria at Mt. Carmel Faith Home, near Morrison, Ill., on July 9 at 2 p.m. and was buried at 5 p.m. of same day. Aged 16 years and 21 days. She was converted years ago and united with the Brethren, and though isolated from the church she remained a faithful member until death. She was the sister of Dr. W. O. Baker of Louisville, Ohio.

BAKER.—Susannah Baker was born on the 23rd of November 1823, in Lower Mt. Bethel, township, Northampton county, Pa. In the fall of 1856 she came with her parents to Wadsworth township, Medina county, Ohio, where she remained until about 1880 when she moved to Evinston, Wayne county, Ohio, where she died July the 5th, 1900, aged 76 years, 7 months and 18 days. She was buried on the 8th of July, in the Old Mennonite cemetery in Wadsworth township, Medina county. A large concourse of relatives and acquaintances were present. The services were held in the Mennonite Church by Bro. D. H. Rohrer and Rev. Isaac Goody, a Mennonite Brother. Text Phil. 1:21. She was converted years ago and united with the Brethren, and though isolated from the church she remained a faithful member until death. She was the sister of Dr. W. O. Baker of Louisville, Ohio.

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