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England to America by persecution, in the seventeenth century, had to endure great privations. A numerous were for a time supplied with food from England, and from the natives of the western wilderness. But as began to cultivate the ground. In these resources were uncertain, they the spring of 1623 they planted more food was spent. They daily prayed, "Give us this day our daily bread;" and in some way or other the prayer was always answered. With a single boat and fishing-net they caught bass, and when these failed, they dug for clams. In the month of June their hopes of a harvest were nearly blasted by a drought which withered up their corn and made the grass look like hay.

In their distress the pilgrims set apart a day for humiliation and prayer, and continued their worship for eight or nine hours. God heard their prayers, and answered them in a way which excited universal admiration. Although the morning of that day was clear, and the weather very hot and dry 'during the whole forenoon, yet before night it began to rain, and gentle showers continued to fall for many days, so that the ground became thoroughly soaked and the drooping corn revivied.—H. L. H.

WOOD IN A STORM.

LOUISA M. Alcott tells the following story of her kind-hearted and benevolent father and mother:

“One snowy Saturday afternoon, when our wood was very low, a poor child came to beg a little, as the baby was sick and the father on a spree. My mother hesitated a little at first, as we also with all his wages. My mother hesitated a little at first, as we also had a baby. Very cold weather was upon us, and a Sunday to be got through before wood could be had.

"My father said, 'Give half our stock, and trust in Providence; the weather will moderate, or wood will come.'

"Mother laughed, and answered in her cheery way, 'their need is greater than ours, and if our half gives out, we can go to bed and tell stories.'

"So a generous half went to the poor neighbor, and a little later in the evening, while the storm still raged, and we were about to cover our fire to keep it, a knock came, and a farmer who usually supplied us appeared, saying, anxiously:

"'I started for Boston with a load of wood, but it drifts so, I want to go home. Wouldn't you like to have me drop the wood here? It would accommodate me, and you needn't hurry paying for it.'

"'Yes,' said father; and as the man went off he turned to mother with a look that much impressed us children with his gifts as a seer, 'Didn't I tell you wood would come if the weather did not moderate?'

"'My mother's motto was, 'Hope and keep busy,' and one of her sayings was, 'Cast your bread upon the waters and after many days it will come back buttered.'"

A SERVANT GIRL'S PRAYER.

MORE things are wrought by prayer than this world dreams of, and earnest importunate prayer becomes the source and spring of countless blessings to the world. Effectual prayer prepares us for effective labor.

Dr. Pierson, the well-known preacher, speaking upon the power of prayer, when in London, said:

"Some years ago there was a poor servant-girl who wondered what she could do for the Lord, and she set herself to pray for the salvation of the world. Soon through her influence, there were seven men gathered together in a small shoemaker's shop, 25 by 19 feet in extent resolved that they would do all they could for Christ.

"They worked with all their energy for the salvation of the unsaved for twenty-five years, and during that time they were instrumental in planting sixty-five churches and 7,160 preaching mission stations, and the gospel has been preached to 50,000-000 people as a result of their efforts."
JESUS IS ABLE TO SAVE.

Sinner, undone thy condition,
Thou art Satan the slave;
Yet thou canst hope for salvation;
Jesus is able to save.

CHORUS.

Able to save, able to save,
Jesus is able and willing to save,
Able to save, able to save,
Jesus is able and willing to save.

If thou wilt seek Him in earnest,
Thou shalt be freed from thy bondage;
Jesus is able to save.

How He, on Calvary's mountain;
Prayed for His foes, and forgave,
He will not slight thy petition;
Jesus is able to save.

Think how the mighty Redeemer,
Triumphed o'er death and the grave;
Seek Him, oh, seek Him or perish!
Jesus is able to save.

—Pentecostal Hymn No. 2.

For EVANGELICAL VISITOR.

THE SECOND COMING OF CHRIST.

NUMBER SEVENTEEN.

THE end of the millennium and Armageddon. Christ has gloriously triumphed in His redemptive scheme and unerringly reigned over His blood-washed saints through the millennial age. He, also, through His resurrection power brought the bodies of the unjust to stand before Him in the great white throne judgment. And now as Paul said, "Cometh the end, when He (Jesus) shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For he put all things in subjection under his feet. But when he saith all things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him then shall the Son himself be subjected unto him, that did subject all things unto him, that God may be all in all."—1 Cor. 15:13-15. R. V.

This Scripture carries us to a point in time when the redemptive plan is perfected in infinite completeness, and when every person and thing that is opposed to God or His Christ shall be forever banished into the confines of the lake of fire, where the star of hope shall never rise. But before the consummation of all this, the Armageddon must be fought, for which final contest Satan is now preparing to fight by deceiving nations and peoples, who, when ultimately and eternally decoyed will be mustered into his (satan's) ranks to take the awful and final stand against God and truth. LET US NOW CAREFULLY READ REV. 16:13,14 R. V. "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast (Papacy with all other apostate churches), and out of the mouth of the false prophet (Mohammed and all other false prophets), three unclean spirits (trinity) as it were frogs: for they are spirits of devils working signs (spiritualism, christian science falsely so called, theosophy etc.) which go forth unto the kings of the whole world (inhabited earth) to gather them together unto the war of the great day of God, the Almighty." He also now par- enthetically speaks of Christ's second coming and judgment—("Behold I come as a thief (unexpectedly.) Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame") (condemnation.) And they (spirits of devils) gather them (the deceived) together in a place which is called in Hebrew Har Maggeddon." (Armageddon.) The name Armageddon is taken from Megiddo the name of a city at the foot of Mt. Carmel in the great plain of Esdraelon which had been a scene of much slaughter. The great battles fought here were Gideon with the Medinities, Saul with the Philistines, Josiah with Pharaoh-necho, Judas Maccabees with Tryphon (1 Mac. 12:49), and in later ages the terrors with the Saracens. Under this character it is alluded to in the above text as the place in which God will meet all His enemies collected and utterly and eternally defeat them.

May we particularly notice the phraseology of the 14th verse,—"Which (spirit of devils) go forth unto the kings of the whole world to gather them together unto the war of the great day of God the Almighty." This term associates itself with the judgment of the wicked: for Paul to the Hebrews says—"There remaineth no more sacrifice for sins, but a fearful expectation of judgment, and fierceness of fire which shall devour the adversaries." We also notice these wicked "spirits" go to deceive and to collect their forces to operate against God. This harmonizes with Rev. 29:7-10. R. V. "And when the thousand years are finished, satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, (prince and the people) to the war; the number of whom is as the sands of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about and the beloved city: (the redeemed of the Lord), and fire came down (from God) out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and false prophet; and they shall be tormented day and night forever and ever." That satan shall come forth to deceive on his release from the bottomless pit is no proof that he succeeds at that time; but that he shall succeed in gathering his people together for war is clearly expressed—John says the number of his army is as the sand of the sea. And they (satan and his army) went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city.

Let us remember that this occurs at the end of the millennium. Who inhabited the redeemed earth through the millennial period? The redeemed nations and peoples, with Christ as their king. Is it possible for those redeemed nations and peoples who had part in the first resurrection at the revelation of Jesus, the Lord, to be deceived? Most emphatically it is not. Of whom then is satan's army composed? Of fallen angels and the unholy people who had part in the resurrection of...
the unjust. When were they resurrected? At the close of the millennium. When was Satan released from prison? At the end of the millennium. What is the disposition of Satan on his release? The bottomless pit did not convert him, therefore, he retains the disposition to oppose God and the saints. What is the disposition of the unjust after they have passed through the second resurrection? Most probably they will have the disposition of their master, the devil, and will join him and the other fallen angels, and will co-operate with them against God and the saints.

What is their object in surrounding the camp of the saints, and the beloved city? To overcome and destroy them. Will Satan ever be converted? Never. Will any of the fallen angels be saved? No. Will any of the people who receive the sentence, “Depart from me ye workers of iniquity” have another chance to be saved? No: for the Scripture says “The smoke of their torment shall ascend forever and ever.” And it will take an eternity to die an eternal death. How does Satan and his army succeed in their final stand against God and the saints? They are devoured by the wrath of Almighty God.

WHAT AN AWFUL SCENE

when all nations and people of every age and clime shall stand in two stupendous columns; the one composed of God, the Father, and God the Son, and God the Holy Ghost, and holy angels, and all the redeemed of all dispensations. The other is made up of Satan, and unholy angels, and the teeming millions of lost human beings whose doom is fixed, and reward pronounced. How their eyes flash with vengeance as they advance upon God and His army! The shafts of light and glory are playing upon the shafts of darkness and damnation. Consternation seizes the multitudinous and wicked army, and as Almighty God continues to pour out His vengeance and wrath upon them, they are engulfed in the eternal burnings. The last enemy is now destroyed; and Christ the mighty victor has completed His great scheme of redemption for which He shall receive praise throughout eternal ages. What an indescribable defeat is sustained by the deceived and diabolical. On which side dear reader do you wish to be in that day? Whichever side you may be found on then, remember, will be the side of your choice. “Choose ye this day whom ye will serve.” Christ now hands his finished work in all its beauty and perfection to God the Father. “Then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.”

“Praise God from whom all blessings flow, Praise Him all creatures here below, Praise Him above ye heavenly host, Praise Father, Son, and Holy Ghost.”

Our next topic will be Heaven. J. B. Zook.

Des Moines, Iowa.

For the Evangelical Visitor.

THE RAPTURE AND THE REVELATION.

DEAR Editor: by your permission we would like to give to the readers a few scriptural thoughts on the above topic.

We are fully convinced that many dear people including ministers fail to discriminate between the “Rapture” and the “Revelation,” as is clearly taught by the inspired Word. That there are two aspects of our Lord’s coming is clearly shown by the following quotations.

“Rapture means to be caught up or away.”

“Revelation means appearing or shining forth or manifestation.” Rom. 8:19.

The Rapture occurs when the church is caught up to meet Christ in the air, (1 Thess. 4:15-17) before the tribulation, and the Revelation occurs when Christ comes, with His saints, to end the tribulation, by the execution of rights as judgment upon the earth. 2 Thess. 1:7-19; Jude 14,15.

At the Rapture Christ comes for His saints. John 14:3. At the Revelation He comes with them. 1 Thess. 3:13; Jude 14; Zech. 14:5. He certainly must come for them before He can come with them.

The assurance that God will bring them (Greek—lead them forth) with Jesus (1 Thess. 4:14) is evidence that He will first come for them, they being caught up to meet Him in the air. 1 Thess. 4:17.

The Greek word here rendered “to meet” signifies a going forth in order to return with. The same word is used in Acts 28:15, when the brethren came out to meet Paul and had a season of thanksgiving with him at Appi Forum and the three taverns, when he was on his way to Rome. This exactly accords with our being caught up to meet Christ and afterwards returning to the earth with Him.

Again, at the Rapture Christ comes as the Bridegroom (Matt. 25:10) to take unto Himself His bride, the Church. Eph. 5:28-32.

At the Revelation, He comes with His Bride to rule the nations. Rev. 2:20, 27; 5:10; 12:5; 19:15.

At the Rapture, He comes only to meet the saints in the air. 1 Thess. 4:17. At the Revelation He comes to the earth (Acts 1:11) and His feet shall stand upon the Mount of Olivet from which He ascended. Zech. 14:5.

At the Rapture the Church like Enoch, is taken out of the world.—Acts 15:14. At the Revelation the Millennial Kingdom is begun, Dan. 7:13,14; Acts 15:15-17. In Luke 21:28 the Rapture is referred to at the beginning of the tribulation, “When these things begin to come to pass then lift up your heads for your redemption draweth nigh.” (Redemption here meaning the first resurrection, same as in Rom. 8:23.) In Luke 21:31, the Revelation is referred to, when these things (the tribulation) have come to pass and the kingdom of God draweth nigh. The Rapture may occur any moment. Matt. 24:42. The Revelation cannot occur, until Antichrist be revealed (2 Thess. 2:8) and all the times and seasons which point to the day of the Lord, in Daniel and Revelations be fulfilled. The Revelation comes in the day of the Lord, Luke 17:30; 1 Thess. 5:2; 2 Thess. 1:7-10; 2 Peter 3:10-12; and many other passages.

The failure to make these distinctions has led to great confusion among many commentators upon this
subject. For instance; in 2 Thess. 2:1 the apostle speaks of the Rapture as the coming of the Lord and of our gathering together unto Him of which he had written so fully in chapter 4 of the first epistle. In 2 Thess. 2:2 He speaks of the Revelation or day of the Lord, which could not come except there be a falling away first and the Man of Sin, and “that wicked” or the Antichrist be revealed. This Antichrist we believe to be referred to in Dan. 7:25. “And he who opposeth and exalteth himself above all that is called God or that is worshipped so that he as God sitteth in the temple of God showing himself that he is God. Whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming.”—2 Thess. 2:8. Compare also Rev. 19:19,20. This takes place in Scripture after the marriage in heaven when Christ with the army of heaven descends and His foot shall stand on Mount Olivet. And when as Jude says; “Behold the Lord cometh with ten thousand of His saints to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds etc.”—Jude 14,15. How different this coming from that as described by Paul I Thess. 4:16,17.

At the Rapture the saints are raised 1 Thess. 4:16, and the living saints are changed. 1 Thess. 4:17,1 Cor. 15:52-54; also Phil. 3:21.

Meeting of dead and living saints.

1 Cor. 15:51,52.

We shall receive a crown of righteousness. 2 Tim. 4:8. We shall receive a crown of glory. 1 Peter 5:4. We shall receive a place prepared for us. John 14:2. We shall be like Him. 1 John 3:2. We shall ever be with the Lord.

Thus we have briefly considered the two phases of the Lord’s coming, viz.: The coming for His saints and some time after the coming with His saints. The coming for His saints is called the Rapture, and the coming with His saints, the Revelation. When He comes with His saints it will be to judge the nations, (Matt. 25:31-46) and set up His kingdom. Dan. 7:13,14,18,22,27.

Evidently according to prophecy there is a time foretold when this now warring earth shall have peace; when the nations shall beat their spears into pruning hooks and their swords into plow shares. Christ’s first coming was literally fulfilled and so we believe the two phases of the second coming will be fulfilled in God’s own time.

We submit these thoughts for the careful perusal of inquiring souls having used such helps as we believe agree with the Word. Yours in hope.

NOAH ZOOK.

For the EVANGELICAL VISITOR.

THE GREAT ARCHITECT.

“He that buildeth a house hath more honor than the house.”—Heb. 3:3. “Ye are God’s husbandry, ye are God’s building.”—1 Cor. 3:9.

The Lord is our great architect. He formed our bodies as it hath pleased Him for His own glory. He placed each member in its proper order to do its special duties in the body as house keepers. The eye to see, (Matt 6:22.), the ear to hear (Matt. 13:43.), the tongue to speak (1 Peter 3:10.), the hands to labor (1 Cor. 15:58.), the feet to quick and necessary errands of mercy and usefulness (Isa. 52:7.)

After He had the house complete He placed within it a self-controlling power to direct at will every faculty and member within and without. A grand structure such as the devices and inventions of men in art and science never could produce. Who so well understands this complicated mechanism as He who fo med it, and who is more capable of giving instructions and rules to govern the same. We have many advisers, what we should eat and drink and wherewithall we should be clothed, but not one of the many rules and prescriptions give, by which we are to conduct the condition of our need, (Rom. 12:17.) Then why will Christians waste their time and money in new ideas and inventions which must in the end prove a failure.

The builder of the house gave and taught true life principles that must, if we would enjoy life, be incorporated into our very being. Then if we are subject to that Spirit whom Jesus said He would send, (Jno. 15:25), who “will guide into all truth.” Then the golden rule given for our discipline will not be a matter of compulsion, but will flow from the true principle, charity.

“Bear ye one another’s burdens and so FULFILL THE LAW OF CHRIST,” applies to the house that is inhabited and governed by the builder, “sanctified and meet for the Master’s use.”

A house that is occupied by an unclean spirit is in rebellion against God. For “the carnal mind is not subject to the law of God.” How can there be peace and quiet in that house. The unclean spirit finds no rest (Matt. 12:43.) Then why allow him to trespass and pollute that beautiful and costly building which God has formed for His own habitation. “KEEP THYSELF PURE.” If we attend to our duties as they come to us individually, (1 John 5:18; 2 John 8:) there will be no danger of God’s husbandry—His church becoming marred and out of His order. If we look unto Him, (Heb. 12:2), as our standard bearer and walk even as He walked we will have no time to trifle away in amusing ourselves in a vanity fair. He is calling for workers to help gather in the harvest. Matt. 9:37,38. Who will go for us and rescue the perishing, help to extend the borders of His kingdom; a work which can only be done by the good offices of His faithful children, every part of which must be accomplished by faith. Then let the whole superstructure be covered with charity and we have a building which is like unto the great architect, who “raised up Christ from the dead and gave Him to be the head over all things to the church which is His body, the fullness of Him that filleth all in all. That He might present it to Himself a glorious church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.”

“O how happy are they” who are lively stones in this building, 1 Peter 2:5. “Prepared unto every good work.” “Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ: who gave himself for us,
that He might redeem us from all iniquity, and purify unto himself peculiar people zealous of good works." Who would not wish to be in that blessed association? Are you in it? We can if we will? The invitation is to "whosoever will" give himself freely and without reserve to Him who gave Himself for me. The work is not done in a moment. Many say "I believe," but the uncleansed unholy life which they follow proves that they are not sincere. Oh, how deeply is man fallen and strayed off into the by-paths of sin, until that beautiful temple which God made for His own habitation "is become the habitation of devils and every foul spirit" and loathsome corruption the accumulation of every evil and self destroying habit which darkens the avenues of light and befools the wall with un describable filth. What a renovation it takes to fit that house for the reception of our Lord. That old corrupt nature is not mortified and put off in an instant. It takes time and much heart-searching before all our corrupt and evil habits are brought to the cross and we are willing to have them crucified. We think so much of ourselves. We do not want to sacrifice our old sin-stained flesh which is "corrupt according to the deceitful lusts" and put it off forever. No we want to reserve a little of the best for self. But the Lord says, PUT IT OFF. Eph. 4:22; Col. 3:8,9.

Our Lord knew what is best for us. He will not dwell in an impure house. He knew that if anything unclean remained in the house it would be as the leaven in the meal. It would gradually and secretly diffuse its corrupting influence until the whole building would develop into a "charnal house" (Jas. 1:14-15) and henceforth unfit for His dwelling place., Matt. 12:44,45; Tit. 1:15,16; Heb.6:9-11; Tit. 3:5-7.

D. V. HEISE.
Clarence Center, N. Y.

"The women of America spend a much in a year for useless buttons to put on their kid gloves as is given in the same length of time for the spread of the Gospel in foreign lands."

For the Evangelical Visitor.

LIFE'S NIGHT SERVICE.

IN THE glooming night of this time-world countless myriads of eager eyes are turned toward the future, watching, and anxious as to what it will bring them. The material things of this earth are so fleeting in their nature, that they cannot satisfy the immortal desires of the soul. And with longing expectancy they look beyond life's vale of shadows for the fruition of all their hopes and joys.

From the highlands of faith their watch fires have gleamed across their night life as beacon lights to guide the worn and weary pilgrim home. And yet sometimes in the silent hours of affliction and sorrow, the wings seem heavy from previous rapid flight, and the eye is turned aloft to note if perhaps the morning star is brightening the eastern sky as a herald of the coming day of deliverance. In truth this earth is one great camp, on the outposts of which unsleeping sentinels must keep guard through the long dark hours of this night life.

In all of the past ages of the world's history, there have been faithful watchers whose night service has kept the sacred light of truth burning while the multitudes around them slept. They have walked their weary rounds on the lonely outposts in the gloom and shadows, yet ever looking for the dawn. With no glare of light to emblazon their deeds, with no trump of fame to sound forth their praises, these brave heroic watchers of the world's night of ages have toiled suffer'd and died that others might enjoy the fruits of their labors. Shining as lights in a dark place until the day dawn should appear and shed its glory over all the earth. From practical experience I know how the night wearies one. The lonely sentinel looks up to the silent heavens, as though he would make companions of the glittering hosts, and persuade them to quicken their march. But the stars are so far off that they seem to stand still in their courses; he looks to the east for some sign of the coming day, but no flash of dawn brightens on the hills. He listens for some bugle blast or sentry's cry to mark the passing hour, but all is silent save the sighing night winds through the grass, and the stream singing along as it ripples over the pebbly sands. And yet the morning of the glad eternal day is surely coming.

Weary watcher, it may be much nearer for you than you now imagine. The darkest hour often just precedes the golden dawn. The clouds that hang so black and low across your life's path may be about to roll apart, and through their broken rifts, the light and glory of heaven will beam across your way and fill your soul with joy and rapture.

Child of earth look up, for a divine Father's loving watch care is over you, as He beholds you toiling on in the glooming shadows towards "the land that is fairer than day."

Soon the night watch and service of life will be ended, the journey done, the warfare past and the crown forever won.

W. R. SMITH.
Stella, Kan.

For the Evangelical Visitor.

CARNALEITY.

"The mind of the flesh is death; but the mind of the Spirit is life and peace."—Rom. 8:6 R. V.

THERE are many expressions in the Word of God, for the same term. For the above we read, "the old man," the "flesh" and "sin"; each representing some form in which it manifests itself. God makes very plain to us its nature and how we may get rid of this terrible dis-temper of the soul. In this we see the wisdom and love of God for His creatures.

It is hard for many people to see and to acknowledge this Adamic nature. One reason is because of their having such bright conceptions that they are liable to think that they got it all, as a soldier at Lahore India once said to the writer. His experience was a very bright one in conversion and for a long while he continued to live in this blessed state till one day something turned up to aggravate him very severely and not until then did he realize that he needed another work of grace in his heart.

A second reason why many fail to
realize its presence in the heart is because the preachers and teachers of the Word are so possessed of this element that they fail to see the deliverance that God has sent for His children. And these blind leaders, because they fail to see, prophesy smooth things and speak deceit instead of crying aloud, and not sparing the “old man” and telling the truth. And the hearers, because they listen more to man than to God, never expect deliverance in this life from these tendencies to walk in the ways of the devil.

A third reason is, they have the false theory of gradual growth in the experience of holiness, of such indefiniteness that they never enter it. The Word of God is very definite. It calls sin sin; the “old man,” old man; and deals with the subject in such a definite manner, that souls reading the Word as it is, with their hearts open to any light that might flash upon them, enter into the experience, and are gloriously sanctified by the filling of the Holy Ghost.

Fourth, another class teach that this element in the heart is suppressed, and that the Holy Ghost is sent to take charge of the battle and give us the “victory over sin,” as they call it. But if we again search diligently the Word of God upon this subject, we will find that this is the state of the truly regenerated soul. “Whosoever is born of God doth not commit sin.” Thus we see the above standard of holiness is in the first experience of justification.

God has something still better in store for us. “O wretched man that I am! who shall DELIVER me FROM the body of this death? I thank God through Jesus Christ our Lord.”—Rom. 7:24,25. “For the law of the Spirit of life in Christ Jesus HATH MADE ME FREE FROM the law of sin and death.”—Rom. 8:2. This is the Gospel that God has intended for us—salvation to the uttermost FROM, NOT IN sin. If it were otherwise it would be a poor Gospel to bring to the world. To save man in his sin would be no salvation at all.

It is to be a present day experience. “Behold NOW is the day of salvation,” and not the day of our death; but “NOW is the accepted time.” And again in addressing the Hebrew believers He says, “TODAY if you hear His voice [that is trying to lead you into this soul rest] harden not your hearts.” O deluded believer, come forth out of your hiding place of carnal security, let God reveal to you the iniquity that is in your heart, and allow Him to put to death that “old man of sin” and give you in place of the “NEW MAN” to rule and reign in your heart, and yours shall be a life of righteousness and true holiness. AMEN.

D. W. ZOOK.

For the Evangelical Visitor.

A MYSTERY.

DEAR Bro., Detwiler, here is a mystery which we cannot solve. Between sixty and seventy years ago, the writer became acquainted with a verse of poetry of four lines whether by book, person or revelation we know not, and the sense implied in those lines are the most impressive of any we ever saw, and hundreds both in the ministry, and laity have expressed the same, and since our youth it has been an almost daily admonition. We felt impressed to have the “little sermon” printed on a neat card and enclose them in letters, tracts, also scatter them by hand for many years like autumn leaves. We have also handed the card by the way side, and in school houses, and we trust, by it, souls have been won to Christ.

During the year 1865 we laboured as a missionary in Cincinnati, and in addressing a congregation on Sabbath morning, we quoted this noted verse. At the close of the service several persons came forward and requested a copy of the same, and among the thousands of persons with whom we have mingled, of all classes, both in the ministry, and laity during our many years we never learned that any one ever saw it in print, or able to give its author.

We confess, to us it is shorned in mystery, and to be truthful before God and men, we can never use it without quotation mark, and now according to age we are standing on the suburbs of eternity, and don't wish to be found idle. A few days ago we ordered one thousand of those cards to be printed in Philadelphia by one among the largest firms in the city. The proprietor being our personal friend, and having been in the publishing business for many years, we took the liberty to ask him whether he could give us the author of this verse or if he had ever seen it in print, and here is his reply, “Friend Fohl I never remember seeing that verse before, it is certainly very striking.”

Now we purpose to send this “Little sermon,” to each person who will address us by letter (Chambersburg, Pa.) enclosing 3 or 4 stamps, and should we live, and the saviour carry and the thousand now printed be exhausted the supply could be replenished. JOHN FOHL.

A LETTER FROM SISTER HARTEZELL.

AS I promised the dear Sisters in Christ to write, I will now by the help of the Lord testify of His goodness to me since I left Kansas. He has permitted me to enjoy good health and blessed me in many ways. Above all He has kept me by His power. Praise His name. Even in the darkest hour He comes with His loving still voice saying, “trust and obey, it won't last forever.” Oh what a comfort that is to my soul. When we trust and obey, when we go at His word, “The Lord will not cast off His people neither will He forsake His inheritance”—Psalm 94:14. Truly this is encouraging.

I praise the Lord for what I have learned in the Christian path since I left Kansas. I have met some who are out for Christ and of the Holy Ghost. The Lord also meets with us in our little prayer meeting which we have weekly from house to house, and I praise Him that He hears and answers prayer in every place. The desire of my heart is to learn more of Christ and of His will concerning me and of what He has for me to do so that my work will be completed when He comes. Your Sister in the faith of our living Christ.

MARY C. HARTZELL.

For the Evangelical Visitor.

THOUGHTS ON 1st CORINTHIANS.

CHAPTER 2.

VERSE 1. Paul having shown in chapter 1 that the Gospel was not to be preached with wisdom of words, that God had made foolish the wisdom of this world and had chosen the weak and foolish things to confound the wise, now shows in this chapter how he exemplified this in his preaching. He declares plainly that he came not with excellency of speech or of wisdom, (verse 2). He had a fixed determination not to know anything among them save Jesus Christ and Him crucified. Paul believed that in Jesus was the only hope of salvation and the wisdom of God. He completely disowned the former but claimed to speak the latter. The contrast between these two classes of wisdom is perhaps still more strikingly set forth in James 3:13-17, which passage should be studied in this connection. We have already seen in chapter 1 that Christ is the personification of the wisdom of God. "In Him are hid all the treasures of wisdom and knowledge." —Col. 2:3 Paul here calls it "the hidden wisdom which God ordained before the world unto glory." The mystery is that of Christ and the church spoken of frequently by Paul, and especially elucidated in the Epistle to the Ephesians. See Eph. chapter 3 and Col. 1:24-29. This mystery is entirely hidden from the princes of this world, Where Jesus was crucified. He prayed for his enemies, saying, "Father, forgive them they know not what they do." Verse 9 is true of the worldly and unspiritual. It is frequently quoted by Christians, while the following verse is entirely forgotten. Since the advent of the Holy Spirit the mystery has been revealed. Paul was the chosen vessel of God for the revelation of this mystery, and all who have received the Spirit may know the things that are freely given to us of God. Not all have the same degree of this knowledge of divine things, because not all have the same measure of the spirit, neither do all the vessels have the same capacity. In verse 6 Paul speaks of the perfect, to whom he says he speaks the wisdom of God in a mystery. Perhaps some who read these lines have thought that perfection in this life is impossible. But here at least are mentioned some who were perfect. And who are the perfect? Evidently those who are mature, or of full age, and able to receive the strong meat of the Gospel; or in other words, to understand the mystery, the deep things of God. In contrast to these are the babes who are fed on the milk of the word, or the more simple and easily to be comprehended truths of the gospel.

In verse 11 an illustration is used to emphasize the truth already stated. No man can know the thoughts and motives which lie hidden in the heart of his fellow-man. Besides his own spirit, only God knows the deep secrets of a man's heart. "Even so the things of God knoweth no man, but the Spirit of God." And this Spirit, says the apostle in the following verse "we have received and not the spirit of the world. We do well to remember what spirit we are of. But who have received the Spirit of God? All God's children certainly; for "if any have not the spirit of Christ he is none of His." Rom. —8:9. And for what purpose is He given to us? "That we might know the things that are freely given to us of God." Two remarkable passages are found in 1 John 2:20,27, and should be studied in this connection. When Jesus was here, He taught His disciples, but many things He could not teach them because they could not receive them. Now the Holy Spirit is the great teacher. Having Him, we have within us the possibility of all knowledge of the deep spiritual things of God. But as were the disciples of Jesus, we are so slow to learn. The prayer of Paul in Eph. 1:16-19, is suited to our need.

VERSE 13. The Holy Spirit not only reveals to us the things of God but He also teaches how to speak them. The last clause of the verse is perhaps better rendered in the margin of the R. V., "interpreting spiritual things to spiritual men!" Only the spiritual can understand spiritual things. Jesus said, "cast not your pearls before swine." The natural man has as little appre-
ciation for the gems of spiritual truth as swine have for pearls; for, as the next verse says they are foolishness to him, and he cannot know them for they are spiritually discerned. The natural man is the unregenerated man, and therefore wholly without the spirit.

Verse 15. The spiritual man is the same as the perfect man of verse 6. He discerneth all things, because the Spirit has control in him, yet himself is discerned of no man. The word knoweth not God, neither doth it know or understand His children. See Jno. 17:25 and 1 Jno. 3:1.

The question in verse 16 should silence man's vain boasting and humble his sinful pride. Man is not God's counselor, but His creature, and his place is to worship and to learn. The last clause of the verse again sets before us the high privilege of the children of God. The Holy Spirit brings the mind of Christ, and thus are opened to us the wonderful thoughts and mysteries of God. J. G. CASSSEL.

Gracias, Honduras, May 10, 1900.

THE BOUNDLESS SUFFICIENCY.

There are some souls that always seem to be kept on scant measure, their spiritual garments are threadbare, their faces pinched, and their whole bearing that of people who are poverty stricken and kept on short allowance. They are always "hard up" and on "tin-plate" edge of want and bankruptcy. To use the vivid figure of Job they come through by the "skin of their teeth," or as Paul expresses it in a stronger figure, they are saved as by fire. They are represented in Bunyan's glorious dream, not by sturdy Christian, buoyant, hopeful and heroic Faithful, but by poor old "Ready to Halt," with his crutches; Mr. "Much Afraid," with his downcast look, and Miss Despondency, with her long and miserable face. They sing sometimes, but it is generally this;

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no,
Am I His or am I not?"

And when they go to the prayer-meeting their usual cry is, "Pray for me." They are always begging, always hungry, always waiting for somebody to help them, and seldom looking for a chance to help. Loved? Yes, they are loved and cared for by the dear Lord, loved as the cripple child, as an invalid member of the family. Saved? Yes, they are saved through the exceeding grace of Jesus Christ, "Who can have compassion on the weak and the ignorant and them that are out of the way." But they never can be samples of the King's household, representatives of His grace, or attractions to draw men to His fold. They are poor starved sheep that reflect on the goodness and care of the Shepherd, and not happy, well-fed lambs that "lie down in green pastures" for very satiety and make others feel like saying, "The Lord is my Shepherd I shall not want." If that is Christianity save me from it. In contrast with such verses, there is another type of Christian character that we might call the "life more abundantly." It is a life which overflows in thankfulness and unspeakable blessing to others. Its faith is full assurance. Its love beareth all things, hopeth all things, endureth all things, and never faileth. Its patience has a long-suffering, joyfulness. Its peace passeth all understanding. Its joy is "joy unspeakable and full of glory." Its service is so free and glad that duty is a delight and work a luxury of love. Its sacrifice is so willing that even pain is joy if borne for others and for God. It has enough and to spare, and its love and joy find their outlet in giving the overflow to others and finding that "it is more blessed to give than to receive." What a difference! It is the difference between the poor burdened horse that is trying to drag you up hill, and the flying locomotive that carries you without an effort. It is the difference between the old pump at the roadside, out of which you could force a few pails of water after you had poured one in, and the deep artesian well that pours its gushing torrent forth in floods. Let us look at Paul's testimony of this overflowing life. In his own experience it was his life. "I am full," he cries, "and abundantly." A prisoner chained between two soldiers in a cheerless Roman barracks! A hated, persecuted outcast, even now awaiting a trial in which his very life hung by a thread on the capricious will of the Roman tyrant! A man who bore in his body the scars of beating, scourgings, shipwrecks and privations of every kind. And yet he cries, "I have all and abound." There was not one little thing about him; his whole character was built on the colossal mould. Into his little sorrow beaten frame God compressed the grandest character that ever followed Jesus, and standing on the battlements of his divine exaltation he tells us we may have all he had, and cries, "My God shall fully supply your every need according to His riches in glory by Christ Jesus." O, beloved, how ashamed we shall be some day that we did not better understand our heavenly calling and walk more truly like "the children of a King."—Selected from "The Sweetest Christian Life" by Annie Eshelman.

A BUSINESS MAN'S EXPERIENCE.

In reply to your favor, asking for a business man's experience, I will say, first, that a good business man wants to know where he stands in all his transactions, and in a matter involving not only life, but eternity, he would not be apt to adopt a haphazard system, but one that would give him all the light possible upon the work entrusted to him. It seems to me that the only method of doing this is by keeping an account; and I adopted the plan several years ago. This account is credited with one-tenth of my income, and charges are made against it for investments as they are made. If, at the end of the year, my investments for the Lord have exceeded my tithes, I credit the account with a free-will offering, to balance any excess. So far as business depression is concerned, I only know of it from talking with others and reading the papers. I was expecting a decrease of business all last summer and fall, but it did not come, and at the end...
of the year, to my great surprise, I found an actual increase of over twenty-six per cent over any previous year.

A business man always works a little better with a stimulant than without one, and what better stimulant could he have than a silent partner, whom he is very anxious to please? And will not such a stimulant have a tendency to improve his judgment and make him a more careful, a more industrious, and a better businessman? I mention this for the reason that I feel that it has had a great influence upon my business life.

There have been times when I had pledges mature, or have felt that I was called upon to give to some good object, when, at the same time, I have felt that I could not spare the money, and have been frequently tempted to put off the Lord's calls and attend to other pressing business obligations first. But there has never been a case yet where I have responded to His call at such a time, that some unexpected way has not presented itself to enable me to take care of the other obligations promptly.

These things that I have mentioned have helped me, and if you think you can use them with profit, you are at liberty to pass them on as the experience of "a business man in a large city," whom you know.

I have been obliged to write hastily, for the favors of my "Silent Partner" keep me very busy.

Very truly yours,

GLORING IN TRIBULATION.

A RUSSIAN convert, for breaking his heathen images, was sentenced to transportation to Siberia; to go on foot one thousand miles in chains, through the snow.

A fellow convert went to see him depart and cheer him as he left home and friends. To his astonishment he found the exiled man full of joy and praising God for the privilege of preaching Christ to his fellow prisoners.

We are indebted to saints in prison for many valued treasures. Paul's sweetest epistles emanated from prison. John's Revelation was given from the lonely island of Patmos.

Bunyan's immortal work was written in Bedford jail. Luther translated his Bible into German in Wartburg castle. In Aberdeen castle Rutherford wrote the letters that are a Christian classic. George Withers, the Puritan poet, wrote many of his best pieces in prison. Montgomery wrote some of his poems in jail. William Tyndale, from Vilvorde jail; Annie Askew, from Smithfield; and Judson, from the Burmese prison, wrote comforting and inspiring messages; while Madame Guyon's sweetest poems and deepest experiences were the result of long imprisonment in the Bastile.

Is yours a chained hand and a prison life? There may be a work for you even in the prison.

Three ministers, going into a town for evangelistic work, preached in the street. One after another they were arrested and imprisoned. They made so much noise singing and praying in their cell, that the magistrate ordered them to be separated.

Two of them were put into a cell with a robber, but they preached the Gospel to the robber, and he was converted.

Then there was more noise than ever. The magistrate said to the constable, "I told you to separate these men." "Well," was the answer, "I have separated them." "Separate them again." "If I separate them again they will all get it: the robber is as bad as the rest now."

—Selected.

To grow neglectful of prayer on the indolent presumption that God knows our needs so well that it is not necessary for us to speak of them, is one of the Christian's perils. Yes, God knows us better than we know ourselves, and He is certainly anxious that we should enjoy the best things. He does pour into our lives, unmasked manifold, mercies, yet the richest blessings of God—forgiveness, grace, patience, holiness—can be given only to those who earnestly desire them. Since our need in these directions is continual so must prayer be continual. It is that which arises to the point of asking who alone can receive.—Sel.

"LOVE SEEKETH NOT HER OWN."

"Whosoever will come after Me, let him deny himself, and take up his cross, and follow me."—Mark 8:34.

WHAT has been the state of your heart in regard to your worldly possessions? Have you looked at them as really yours—as if you had a right to dispose of them as your own, according to your own will? If you have loved property and sought it for its sake or to gratify lust or ambition, or a worldly spirit or to lay it up for your families, you have sinned and must repent.

There are many professors who are willing to do almost anything in religion that does not require self-denial, but when they are called upon to do anything that requires them to deny themselves, "O, that is too much!" They think they are doing a great deal for God, and doing about as much as He ought to ask in reason if they are doing only what they can do as well as lot; but they are not willing to deny themselves any comfort or convenience whatever for the sake of serving the Lord. They will not willingly suffer reproach for the name of Christ, nor will they deny themselves the luxuries of life to save the world from hell. So far are they from remembering that self-denial is a condition of discipleship that they do not know what self-denial is. They never have really denied themselves a ribbon or a pin for Christ and the Gospel. O, how soon such professors will be in hell.

Some are giving of their abundance—are giving much, and are ready to complain that others do not give more, when in truth they do not give anything that they need—anything that they could enjoy if they kept it. They only give of their surplus wealth; and perhaps that poor woman who puts in twelve and a half cents into the free will offering has exercised more self-denial than they have in giving thousands.

Perhaps you have not cared for heathen enough to attempt to learn their condition; perhaps not enough to take a missionary paper. Look at this and see how much you really do care for them, and set
THE WAY OF SALVATION.

Once upon a time the way of salvation was to me most lamentably obscured, and I have no doubt, lots of perishing souls are at this time, as was I, in total darkness. And what a number of men and women there are in our day, who are sinning willingly and knowingly. All such by so doing are alienating themselves from God, and are bringing themselves under the condemnation of the law. Even though they promise themselves that a change shall some day occur, they are nevertheless drifting hellward. That such was my condition before mercy intervened, appeared to me as certain as death itself.

Surely there are some who, when they peruse these lines, knowing themselves to be outside the ark of safety, who would like to get into covenant favor with their heavenly Father. Don't some long for peace and rest and peace short of this. Put down honestly the amount of your feelings for them, and measure your desire for their salvation by the self-denial you practice in giving of your substance to send them the Gospel. Do you deny yourself even the hurtful superfluities of life, such as tea, coffee and tobacco? Do you renounce your style of living and really subject yourself to any inconvenience to save them? Do you daily pray for them in your closet? Do you steadily attend the regular missionary meetings? Are you from month to month laying by something to put in the treasury of the Lord when you go up to pray? If you are not doing these things and if your soul is not agonized for the poor benighted heathen, why are you such a hypocrite as to pretend to be a Christian? Why, your profession is an insult to Christ—Charles G. Finney.

Forgiveness, and does not faith, such as I have been describing, prepare our souls for forgiveness? For we have upon us the mark of God's approval. Then comes acceptance. Here are the words, "If we confess our sins God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Now we are adopted into the family of God, to which the Spirit bears witness.

The processes herein spoken of are to my mind very simple and clear though they may follow so rapidly one after another that the repentant sinner may be somewhat in a mist. Yet a study of God's word and deep meditation thereon aided by our preceptor, the Holy Spirit, for that is His mission, will make God's plan of salvation as clear as the shining of the sun. When I see the blood, ah, that is it. "Without the shedding of blood there is no remission of sins."—Edward Thomson.

What shall I ask? Mark 6:24. Here is an illustration of a mother's power to lead her child to good or evil. Every child in effect says to its mother, what shall I ask—ask of God, of life, of the future; shall it be earthly or heavenly, sin or righteousness, heaven or hell? And the mother, consciously or not, is, by word, by example, by training, by spirit, answering this question and putting forward her child to good or evil.—Peloubet Notes.

A petition has been sent to Congress by a large number of citizens of the Hawaiian Islands asking Congress to enact and place in the Constitution, now being formed for the territory, the following provisions: "First, that the importation, manufacture and sale of intoxicating liquors be prohibited; second that the importation and sale of opium be prohibited; and third that gaming be prohibited."—Selected.

The flame of worldliness is increasing in the same proportion that the spiritual fire of the Church is burning low.—Sel.
WASTEFUL DAININESS.

A table loaded with good things: we heard a mother say to her little son: "It doesn't look nice; don't think you will like it." The little child had already ordered quite a variety of dishes, tasting them and putting them aside one after another. When a new dish was brought on he would taste it in most epicurean manner and then say in a despairing tone: "I don't like it." His likes and dislikes had already become his master.

The little child was evidently not in good health, and probably never would be with his habits of eating.

He was certainly being taught to acquire a most fastidious appetite and to discard good, wholesome food if it didn't happen to suit his notion, and to be a slave to his appetite and taste. Can we think how serious such a habit must be to the well being of the child? Do mothers realize what they are doing when they allow their children to be dainty and wasteful? This child was being taught to be selfish and thoughtless thinking that any amount of food was at his disposal, when millions of children are suffering and dying of want in India, thousands are without sustenance in Turkey, and all over the world, and even in our own country, people are dying for the want of food.

The brotherhood of the human race has become too marked in these last days for us to ignore our brother's suffering, whether he is at our own doors or thousands of miles away, and to waste what he needs. Imagine, too, the trials that must come to this child when grown to manhood through a pampered appetite. He will know nothing of self-control, which is the fountain head of vigorous, useful manhood.

Suppose that wars continue and soldiers still have to fight, what actual suffering and misery must come to such a one in the hardships of army life. A pampered appetite means an uncontrollable appetite, of course, and that child having been taught simply that his own likes and dislikes are to govern him, that the everlasting "I" is to be pleased will have no sort of stamina should the temptation of drink come.

Are not the ranks of drunkards recruited by just such children as this with uncontrollable appetites? Do mothers stop to think what they are doing, what it really means? If the child is to be taught that because an article of food does not "look nice" to a dainty and fastidious he may discard it would it not be well to teach him also that it is a dainty or decreet, but absolutely vulgar, to taste and scatter his food until the dishes and tables are unsightly?

We are sorry for the future wife of a child brought up with such habits. Should he be unsuccessful or should there be poverty or scarcity of means in his family, there would be dissatisfaction and an unhappy home, than which nothing in this world is nearer purgatory, but of course harm is being done the child himself, not only physically, for he rejects plain, wholesome food which he needs for growth, but morally, by allowing him to please his every whim which will prevent his ever gaining strength of character or self-control in any degree.

Mothers, think it over and see if this is not truly where this fastidiousness and waste leads.—*Union Signal.*

COMMON SENSE IN DRESS.

WHAT to wear is the most perplexing problem that confronts women, particularly at change of seasons," says E. Marguerite Lindley, a writer on health subjects. "How to economize and still be up to date is always a sore puzzle.

"In the vestibule of a church a Sunday or two ago, I heard a delicate, tired looking woman say to another who looked equally tired out: 'I hear street skirts are to be worn short again.' "Well," replied the other, 'I hope they will, for my arm aches continually from holding mine.' I thought to myself, 'Poor slave! Were you a hireling anywhere, and thus oppressed, the faddists would be alive with irritant sympathy for you, and your rights would be speedily restored. But here you are, an independent woman of the country where women have the greatest freedom, bowing to no one but the everlasting 'I' to be pleased. 'I don't like it.' His likes and dislikes had already become his master.

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UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME.

HEREDITY is not always decisive of character, but we know that it exerts a profound influence. The case of "Margaret, the mother of criminals," and her descendants is often cited in illustration. She was a pauper child, born a hundred years ago. In one generation of her unhappy line there were seventeen children. Nine of these served terms aggregating fifty years in state prison for high crimes and all the others were frequent inmates of jails and almshouses. Of the six hundred and twenty-three descendants of this onestart girl, two hundred committed crimes, and most of the others were idiots, drunkards, lunatics or paupers.—*The New Era.*

"The men of America spend a greater amount of money in a year for tobacco than the whole church in eighteen centuries for the spread of the Gospel."
**TEMPERANCE.**

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

**PICTURE OF THE EVILS AS DRAWN BY A MISSIONARY AT GUERRERO.**

One of the greatest obstacles in the way of our mission work in Guerrero, and in fact all over Mexico, is drunkenness. The vice seems to be on the increase, and there can be no reasonable doubt that if some means are not found to check it, it will sap the vital force of this nation; for no race of physical degenerates can stand out against the highly elaborated and deadly vices of modern civilization. Such a thing as public sentiment against drunkenness does not exist. Scarce a birthday party or a ball, or social function of any kind, and in many instances not even a funeral, but is "celebrated" by copious drafts of the cup that inebriates as well as cheers. Indeed to such alarming proportions has the drink habit grown that the government, while licensing all and every kind of a dram shop, at the same time publishes from time to time articles in its official press condemning the evil.

In Guerrero pulque is practically unknown, for Mexico City is the center of that ill smelling beverage. With the railroad extension, however, pulque acclimatizes itself everywhere. In this state those who can afford it drink claret, sherry and champagne, not forgetting lager beer, which is to the average Mexican what water is to the duck. Aquardiente, which is nothing more or less than low-grade alcohol, made from sugar cane on every hacienda in the state, is also favored by many, but the grand distinctive drink of Guerrero is mescal. This liquor is distilled from a species of century plant, as we would call it (different from the species from which pulque is made) that is found in nearly the entire Sierra Madre above a certain altitude. It grows to a large size, and when about six or seven years old sends up a tall flower stalk, and after seeding dries up. The plant has a number of practical uses other than as the fountain head of mescal. The leaves can be used for thatching or for house walls, the butts of the leaves or the teuded flower stalk can be roasted in the ashes and eaten with relish when nothing else is to be had and one is very hungry. The flower stalk itself is strong and light and is used for rafters to support the light palm thatch of the houses.

But the chief use of the plant is as a base for the extraction of the fiery drink mescal. The first concern is to select a place for the still. This is generally in a ravine, near the slopes where the maguey is found in abundance, and through which flows a mountain torrent. Nearly always the plant is wild and inaccessible, surrounded by the giant pines of the Sierra Madre, where at night the scream of the mountain lion is no uncommon sound. The distillery consists of a long shed thatched with palm. Underneath are the vats; raw hides supported on a framework of poles. There is also an oven made by hollowing out a cavity in the ground and lining it with stones. The still is generally a rude affair, arranged so that a funnel of water, tapped from the stream some distance above, can flow over it. On donkey and mule and lean horses the butts of the maguey leaves are collected from the ripe plants and carried to the oven, where they are roasted for two days and then put in the vats to rot and ferment; a process which takes from four to eight days, according to the temperature of the place. After being well rotted, they are taken out, mashed and put in the still. The vapor rises, condenses and trickles out a colorless water-like stream. A second time it is put through the still at a gentle heat, and this time it emerges clear and sparkling, to delight the palates and damn the lives of those who drink it. It is now put up in kegs, oval shaped and flat on the sides, almost two feet high and one and one-half feet across; the widest part. Each is worth about $15 in Mexican silver, and one keg weighs about 175 pounds. Two kegs, or 350 pounds, is considered an average mule load by those who traffic in the stuff. All over the state this liquor is for sale, but the cost plain is the great consumer.

In the dry months all the trails leading from the Sierra to the coast are frequented by mule trains; as many as 30 mules often in one train, each loaded with a pair of mescal kegs, and driven by as reckless and loud mouthed mulaters as can be found anywhere. The profits are tremendous, averaging about 150 per cent on the investment. So great are they that it is no uncommon sight to see a hacalleo, a man who travels on foot, with a hualca strapped on his back in which he carries goods with a demijohn of mescal, from which he sells "drams" at one or two cents each. Not a fandango or social function among the greater part of the people is complete without copious draughts of mescal. To its use can be traced 90 per cent of all the crimes committed in ranches and villages. The ordinary polite, hospitable and gentle inhabitant of Guerrero is changed by mescal into a raving maniac, insolent, unreasoning and brutal. The physical effects of its habitual use are appalling. A very strong man who drinks excessively every day will end his life in three years; he loses power of thought, delirium tremens soon comes on, every integral organ, notably the liver, becomes deranged. In many mountain towns the effect of the habit can be seen in every person one meets.

—Rev. George Johnson in Presbyterian Banner.

**DOWNWARD COURSE.** — He who ceases to pray becomes a well without water, a shell without a kernel, a tree without roots, a body without a soul. He becomes a football for the world, a tool for the devil, and exposes himself to fall into disastrous sins. —Selected.

The minister who comes to your congregation from another section of country may be called a "visiting minister," but do not call him a "strange preacher," or a "stranger" either. He is not a stranger for he belongs to the household of faith.—Gospel Messenger.
OUR YOUTH.

THREE SHIPS.

Three ships there be a sailing
Betwixt the sea and sky;
And one is Now, and one is Then,
And one is By and By.

The first little ship is all for you—
Its masts are gold, its sails are blue,
And this is the cargo it brings;
Joyful days with sunlight glowing,
 Nights where dreams like stars are growing.
Take them, sweet, or they'll be going.
For they every one have wings.

The second ship is all for me—
A sailing on the misty sea
And out across the twilight gray;
What it brought of gift and blessing
Would not stay for my caressing,
So it sails and sails away.

The last ship, riding fair and high
Upon the sea, is By and By.
Now and then she gave him words of encouragement and instruction
meantime. Now and then she gave him

When she turns, sweet, you'll go with her—
When she turns, you'll come and be.

O Wind, be kind and gently blow!
Not two swiftly hasten hither.

Three ships there be a-sailing
And one is By and By.

Robert, the young child, was painting the woodwork
of the dining room. Robert had been watching her for some time and thought it was very easy and pleasant work.

"I would like to try painting a little while. May I?"

"Why, yes. There must always be a first time."

Robert took the brush. How clumsy his fingers seemed, after all! But he went bravely on, mother watching in the meantime.

When she turns, sweet, you'll go with her—
When she turns, you'll come and be.

As a painter, he had been taught the rules in this lesson?

The best time to do good honest work is the present moment. We are sure of this hour, but nothing further.—Canad.-Churchman.

A GRATEFUL NEWSBOY.

The saying of a French author, "He who receives a good turn should never forget it; he who does one should never remember it," was illustrated recently by a newsboy and a physician.

A physician who recently moved up town took an evening paper from a small newsboy, and put it into his pocket for the change.

"That's all right, doctor," remarked the little fellow. "I won't take no money. Don't you remember Jimmie, that you cured last winter with the fever?"

Then the physician recognized in the tall and sturdy boy a little lad whom he had pulled through a fever without any payment. "But that's all right, Jimmie," he said, "and you must certainly let me pay you for the paper."

"No," said the boy. "I won't. Where are you living up here, doctor? I want to come and see you."

He hasn't yet turned up to see the doctor, but every morning and evening he slips a paper under the door, and have a proper understanding in the beginning, with the first paper he scribbled a little notice: "Please, doctor, accept these papers allus, from Jimmie."—N. Y. Herald.

AS FATHER'S LOVE.

Writing to The Life of Faith, Miss M. J. Leader relates the following incident with its lessons for us: "Sitting in a high arm-chair, one leg crossed over the other, his chin resting on his hand, looking intently into the fire, was a man of letters, apparently deep in thought. Suddenly a winsome child broke in upon his reverie. Coming up to him as close as that big arm-chair would allow, she said very demurely and softly—for she only meant him to hear: 'Father, do give me a little love.' He replied evasively, saying something about her 'getting too big now for that sort of things.' With a thrilling depth of earnestness and solemnity the little maiden made reply: 'However big I get, father, I shall always want you to love me.' The arms at once were opened, and folding them around her, he as earnestly answered: 'Father will always love you, even when you get old and big! He will love you forever and ever; for he will have an eternity in which to love his little girl.' That touching incident caused an onlooker to enter into the "inner chamber" and to 'shut' the 'door,' and to ask the Father who 'seeth in secret,' to give his child 'a little love'; reminding Him that He could do no other than always love His children: that even when they were 'old and big' His love must flow out to them, and for ever and ever."—Slo.

BE CAREFUL WHAT YOU READ.

One day a gentleman in India went into his library and took down a book from the shelves. As he did so, he felt a slight pain in his finger like the prick of a pin. He thought that a pin had been stuck, by some careless person, in the cover of the book. But soon his finger began to swell, and he was not caught that way again. 'I will plow that little strip when I come around again,' a young man said to himself, while working in the field.

The plow struck a stone and slipped over a piece of green turf without 'turning it under. But the next time around he was plowing, and the balk escaped his eye for the day. But all summer long there was a green place in the corn field.

The planter slipped over it; the cultivator could not dig it up, no corn grew upon it. The little spot of ground went to waste.

"If I had pulled the plow back, and turned the patch of turf over I would have been wise," so thought the young man when it was too late. The best time to do good honest work is the present moment. We are sure of this hour, but nothing further.—Canad.-Churchman.

"If you do, the last time over will cover all the streaks."

But we must put on the first coat just as well as if there were to be no second coat," mother said, patiently. "It is just as important to do the work well the last time."

Since that time Robert has grown to be a man, but he has not forgotten his mother's words. He has noticed that many do work just as if they started to do it that day when painting the dining room; but whenever he has been tempted to do the work, the words—of his mother have come back to him: "Do your work just as if there were to be no second coat."

"Have you thoroughly mastered all the rules in this lesson?" asked a teacher of her class in mathematics one day.

Most of the class thought they had done their work well. One boy thoughtfully said: "I can't say that I have the second rule. Miss Dee, but I thought I could master it when the review came."

"It isn't safe to slip over work in that way, George," was the quiet reply. "You are not sure that you will have the time when review comes. Do you not think it would be better to master each lesson as we go along and let the review take care of itself?"

George flushed, but he saw the point, and was not caught that way again.

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EVANGELICAL VISITOR.


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Abilene, Kansas, Sept. 1, 1900.

ADRESSES OF MISSIONARIES.

H. Francis Davidson, Isaac O. Lehman, Mrs. Isaoe O. Lehman, Matoppa Mission, Bulawayo, South Africa.

Miss Barbara Hershey, Inanda Mission Station, Douff Road, Natal, South Africa.

D. W. Zook and wife, 4 Tiljulla, Road, E. Z. Zook, Mrs. Amanda Zook, Calcutta, India.

S. H. Zook, Havana, Texas.

J. G. and Mrs. Susan Cassel, Gracias de Gracias, via (New Orleans) Honduras, G. A.

Misses Fannie L. and Elmina Hoffman, Khangson, Berar, India.

FOREIGN MISSION FUND.

222. ......... 5 o

222. ......... 2 o

228. ......... 10 o

INDIA FAMINE FUND.

Previously reported $756 1

Newbern church, Kans., collection... 16 4

North Enid, Okla. ......... 1 0

Galva church, Kans., collection.... 17 1

In His Name, Sedgwick, Kans.. .. 10 o

Martinburg church, Pa., collection.. 15 6

Mrs. N. Moonlight, Kans.. .. 1 0

E. H. Smithville, Ohio, collection... 1 0

MICHIGAN.


ONTARIO.

Markham, York county, Sept. 15-16.

Northw, Simcoe ......... 22-2

Waterloo, Waterloo ......... 22-2

Black Creek, Welland ......... 29-2


LOVE-FEASTS.

PENNSYLVANIA.


MICHIGAN.

Markham, York county, Ont., Sept. 15-16.

Bro. J. H. Myers, now again of Mechanic, Pa., informs us that they (Bro. and Sis. Myers) are again returned to their former home, and have made a consecration of themselves for Mission work, even to the Foreign Field, if the Lord opens the way for them. They are thus waiting the pleasure of the Lord, ready to be used for service or sacrifice.

The Brethren of Greenwood, Mich., have arranged, God willing, to hold a love feast on October 6-7 and extend kindly invitation to the Brethren of their localities to meet with them. If ministering brethren who intend to come can give their service during the week preceding, and will so inform Bro. S. Reichard of Yale, Mich., they will appoint meetings accordingly, and any friends coming will be met at the depot if they notify either Bro. Reichard or Bro. Jonathan Lyons who lives one mile east of Yale. Kindly state by what train you are coming.

Br. S. H. Zook, missionary to Mexico, has returned to Kansas for a short time, expecting to return taking his family with him in October. He speaks interestingly of the work in which he is engaged. His heart is burdened for the people, while the work is great and difficult yet he is encouraged to persevere. That the Holy Ghost is doing His work of conviction he has ample proof, and there were evidences of the gracious care of the Heavenly Father, in circumstances of danger, which were very encouraging, and an incentive to praise.

We much desire to increase our list of paying subscribers, and would again offer, as inducement to new subscribers, to send the Visitor from October of this year to the end of 1901 for one dollar.

On Lord's Day, August 26th in the evening, an impressive service was held at the Newbern church in South Dickinson, Kansas. Sister Anna Herr, daughter of Bro. John Herr, was specially separated for Mission work in India, by the aying on of hands. She expects to sail in company with some other missionaries from New York on September 19, and go with the intention of being associated with the Brethren Zook at Calcutta. She started from Abilene on the 28th of August and will spend a few weeks in Lancaster county, Pa., visiting among near relatives. May the Lord prosper her journey, and make her a blessing to those with whom she may be associated in the work, as well as to the Indian children to whose comfort she is to administer. Sister Herr was for some time connected with the Orphan's Home at Hillsboro, Kansas and showed herself an efficient worker truly consecrated to the Lord's service and work.

That people look at things from different viewpoints, and reach opposite conclusions is proved anew, by the varied expressions, commendatory and otherwise, that have come to us regarding the article, "A Warning Word" in our last issue. We may here say that we very reluctantly admitted the article, not so much because it is not needful to warn against being deceived by false teachers, but because of apparent excitement over the downfall of one who found open doors and open hearts among the Brotherhood and who, it is felt, was largely instrumental in effecting the disunion and defection in the church. We have no wish to enter into any contention or controversy, nor do we wish to devote the Visitor to that kind of work. We would rather be instrumental in healing the wounds, and our prayer is that the Lord may lead to the reuniting of the different
The intense anxiety existing everywhere, concerning the foreigners imprisoned in Pekin, China, has been relieved by the welcome news that the relieving army was successful in making its way into the city, and taking the city, and taking the imprisoned ones into its protection. While this is a source of great joy, yet it is not unmixed joy because of the fact that a number of Missionaries who had gone into some of the interior provinces have become martyrs to the cause of Christ and some of them being subjected to horrible tortures. Also thousands of native Christians have been cruelly put to death. The Chinese question overshadows all other questions among the nations at present, and there is much anxiety as to the ultimate outcome of it. The armies of the world-nations are at present working together in the work of rescuing the foreigners, but their seems to be evidence that jealousy exists among them and it is very possible that other complications will arise. Several of the stronger nations are anxious to make this the opportunity to partition this most ancient empire, securing for themselves as large a share as possible, but it seems as if the United States, England and Japan are opposed to division, and while separated from human companions, expecting the three. He was transfigured, His glory shone forth, and was as C. J. Scofield says, a representation, in miniature, of the glory of His Second Coming. When Stephen suffered martyrdom, he, “looking steadfastly into heaven,” saw the glory which Jesus has at the right hand of God and it was above the brightness of the sun. And when He will again come, it will not be in the body of His humiliation, but in that brightness and exceeding glory as indicated in the transfiguration scene.

Now looking at the fact that Jesus was Himself God we do not wonder so much at the outshining; it might be expected, but that the same word should be used in connexion with and applied to men seems most wonderful. Light, brightness, glory, these, are expressions which but describe the essential attributes of God, while man, though gloriously created, lost that glory through transgression, becoming guilty before God, and is blind, and in darkness from which he must be turned, turned to the light so that the light may enlighten, convict, bring him to repentance, and to God, helpless and hopeless so far as human help goes, and where he can find deliverance from the power of satan, have his sins forgiven and find inheritance with them that are sanctified which is by faith in Jesus Christ. It is then of redeemed, forgiven, cleansed man that the apostle uses the same word as was employed in describing the outshining of Christ’s glory. We, my brother, my sister, are also to be transfigured, transformed, changed. And this is accomplished by the abundant grace of our God through the power of the Holy Spirit. That creature which was so gloriously created in the image of his maker, and which became guilty by transgression, is again made glorious, and “changed into the same image from glory to glory,” transfigured, transformed by the renewing of the mind, reflecting as in a mirror the glory of God. This is wonderful indeed. Preceding the apostle’s exhortation in Rom. 12:2 is the injunction to present your bodies a living sacrifice holy and acceptable which is your reasonable service, and “be not
fashioned according to this world." It is then evident that this outshining cannot take place until the required sacrifice is made, that there be a complete yielding to God for obedient service, and that with Paul we are crucified to the world and the world crucified to us, and that the life we now live in the flesh is by the faith of the Son of God who loved us and gave Himself for us. Then alone can this outshining take place, and thus transfigured we are enabled to "prove what is that good and acceptable and perfect will of God," and enabled by a divine enablement to live in the perfect will of God. "Not by works of righteousness which we have done (lest we boast ourselves) but through His mercy He hath saved us, by the washing of regeneration, and renewing of the Holy Ghost which He poured out upon us richly through Jesus Christ our Savior." Titus 3:5,6. Praise the Lord for offering to humanity such a salvation, such possibilities! May we all appreciate the high calling of God in Christ Jesus. May He be in us, and may there be evidence to the world that the glory of His shining out in us.

BEAUTIFUL GRATITUDE.

In HER new book, "The Red Cross," Clara Barten tells the following incident of her work during the Ohio floods in 1884:

One day as we were near the left bank of the river, we saw a small herd of cattle wading far out into the water for what they could reach. A few cabins stood back of them.

It proved to be a small neighborhood of negroes with no white "boss," as they say, but they had their own mules and cows, and were farming independently. But the food and feed were gone. The government boats had passed them without seeing them. Their mules and cows were starving; they had no one to apply to. They had their little church; and their elder, a good, honest-faced man, who led them onto our boat, told the story of their sufferings and danger.

We selected two men and two women, formed them into a committee of distribution, and wrote out formal directions and authority for them. But before presenting it to them to sign, I asked them seriously, if, in case we left these supplies with them, they thought they could share them honestly with one another, and not quarrel over them.

They were silent a moment. Then the tallest of the women rose up, and with a commanding gesture said: "Miss, these things is from de Lord: dey is not from you, caze you is from Him. He sent you to bring dem." We would not dare quarrel, obr, dem things, we would not dare not to be honest 'bout dem.

The supplies were put off, and the negroes left. The boat and stood around the pile. We prepared to put off, expecting some demonstration, some shout of farewell from our new-found friends on shore, and held our handkerchiefs ready to wave in reply. Not a sound and as we rendred to and looked back, the entire group had knelt beside the bags of grain and food, and not a head or hand was raised to bid us speed.

A Greater than we had possessed them, and, in tearful silence, we also bowed our heads, and went our way.—Sel.
To give health to the mother, and banish bereavement's dark hour.
I finished the simple petition, and paused for a moment and then
A sweet little voice at my elbow Lisped softly and gently "Amen."
Hand in hand we turned our steps home-ward,
The little maid's tongue knew no rest;
She prattled and murmured and caroled.
The shadow was gone from her breast.
And lo! When we reached the fair dwelling
The home of my golden-haired waif—
We found that the dearly loved mother Was past the dread crisis—and safe.
They listened; amazed at my story,
And wept o'er their darling's strange quest,
While the arms of the pale, loving mother
Drew the brave little head to her breast
With eyes that were brimming and grateful
They thanked me again and again.
Yet I knew in my heart that the blessing
Was won by that gentle "Amen!"

MISSIONARY.

MATOPPO MISSION.

BULAWAYO, S. A., JULY 16, 1900

May Psalms be yours. The redeemed of the Lord have in all ages had a blessed way of escape. Today we find this open way for all, hallelujah. Our hearts are filled with praises unto the Lord. Praise the Lord. We find this open way for all. Hallelujah: for grace. Glory. We find 1 Cor. 10:13 is very near unto us and gives us grace. Amen. Our hearts are upon us continually. The Lord is very near unto us and gives us grace for grace. Amen. We have proven the fact that nothing short of strictly holding to the line of God's Word will count with these people. The more firm one is with them the more they will respect the truth. At this juncture we ask you to earnestly pray for us. The service in general was so impressive and respectful that it was given throughout. Our hearts were much encouraged in this work of saving the lost of earth. On Monday July 9 Bro. Cress left for Bulawayo taking with him his and Mother Engle's baggage to ship it to Cape Town.

On July 11 Brother and Sister Van Blunk arrived here with their newly bought outfit for itinerating. It is a tiny conveyance, a small cart with two tiny donkeys hitched to it. They intend to use it as a house. They had intended to stay only a few days and then go on their mission. But as we desired them to stay and take charge of the Mission during our absence when going to Bulawayo when Bro. Cress and Mother Engle take their leave from us. So now they have changed their plans and they will remain here at the Mission until we return. Mother Engle is improving quite rapidly yet we did not like to see her go to Bulawayo alone for fear she would have another relapse on the way, so it was thought best that one of the Sisters go along as far as Bulawayo. Then we decided all to go and have two of our boys to take care of things at the Mission. The Lord provided a better way by sending Bro. and Sister Van Blunk.

On Sunday July 15 Bro. Cress gave a farewell talk to the natives who were very attentive. The congregation was not so large for which one cause was that of gathering locusts, which are only a short distance from here. The natives pass here carrying them home by the bushel on their heads. Should this destroyer stay here a famine may be the outcome of it.

At Bulawayo.

We left Matoppo Mission on July 17. The company consisted of the five remaining workers, we were all well and Mother Engle especially who had been sick so long was well and happy with the thought of returning home to her family. The first night we received the kind hospitality of Mrs. Jackson the native Commissioner's wife at Ft. Usher. Her husband was not at home. The next day we had a nice and prosperous journey and reached Bro. Eyles' home the same day. Here we again found the husband gone, notwithstanding we found great kindness: the Lord is greatly to be praised for His love showered upon us. Our whole company remained well and happy and enjoyed the journey very much although to some extent there was much sadness connected with it.

This morning we left the home of Bro. Eyles three miles from Bulawayo. Our friend Mr. Parkin received us with gladness and sheltered us for the night. Final arrangements were made for our departing workers to leave on the following day, it is expected they will receive every convenience on the railroad. July 20. Today we bid our Bro. and Sister farewell, they returning to the homeland and we to our field of labor among the lonely Matoppos, yet not lonely for Jesus is our guest all the time. Hallelujah. "They that trust in the Lord shall renew their strength."

Bro. Cress and Mother Engle are leaving 2:30 P. M. After which we will immediately leave for home. Will all the dear Brethren and Sisters pray for us who remain.

God be with you till we meet again.
Yours, seeking the lost of earth.

Isaac G. Lehman.

Later advice states that the returning Missionaries left Cape Town on July 25 and were at Southampton, England, on August 18th, and by the time this issue reaches its readers they may have landed in New York. [ED.]
For the Evangelical Visitor.

DWELLERS IN DARKNESS.

Several times during the past two years it has occurred to me to give the dark side of the lives of this people, and some of the difficulties in the way of mission work among them. Two things have hindered me heretofore. One was the lack of reliable information along some lines, the other was my great love for this people, so that I often felt loath to admit even to myself the depths of their degredation. It seems to me that the time has come when a statement of facts will aid our readers in praying for us and the work here and will help them to realize some of the difficulties under which a missionary labors. We are not at all discouraged, nor has our love for this people diminished, God knows. Yea, we would gladly lay down our lives for them if that would bring them to Christ.

Notwithstanding the picture we here present we find something good in every one of them, something to love, some-thing upon which to build a good Christian character, if only the inclination were there to yield themselves to God.

It has been said of the colored races in Africa that they are naturally liars, thieves, and harlots. A hard saying truly; but the more we find out of the real character of the people by whom we are surrounded, the more truth we find in the saying. As a people there is absolutely no reliance to be placed on their word, especially when they desire to shield themselves, their friends or even their tribe; or possibly they will boldly tell an untruth for the mere pleasure of saying it. It explains what is necessary in order to follow Christ more perfectly. For when we go to their kraals, and tell them of their Creator and their Savior, they think the story a very nice one and they will not expect to follow Christ. But when one goes deeper and touches upon their lives and experiences as they have lived from time to time on this subject.

As to spiritual things what shall we say? If my readers think that as a people they reach out after the light you are greatly in error. When, for the first time one goes to their Kraals, and tells them of their Creator and their Savior, they think the story a very nice one and they very readily consent that they want to follow Christ. But when one goes deeper and touches upon their lives and explains what is necessary in order to follow Christ they very soon want to change the subject. The young men and the children think it would be very nice to be able to read if they could learn in a month or so, but when it takes months or even years to learn the art, their courage either fails or the parents object, so that thus far only a few have persisted in learning. It is very doubtful whether any will develop into strong Christians without being able to read the Word for themselves.

What they do like is their food, their tobacco and snuff, their beer and whatsoever ministers to their animal nature; for these things they are willing to work and till the ground. If hard pressed they will work for the white man long enough to obtain a few dollars, but not long enough to learn to do things systematically. In other words they must first have Christ as an anchor in the soul before they have a real desire to better their condition.

Looking at the question from this standpoint you may desire to know how the converts are progressing. Well, we realize that we have much. On Saturday evening following the special meeting mentioned in my article about two months ago, a rap came to the door of my hut. After an invitation to enter our four boys all about fifteen years of age entered and seated themselves on the floor. This was not an unusual occurrence as they frequently came for an evening's chat. Three of them have been baptized and the fourth is also trying to follow the Lord. As soon as they sat down, Matsuba arose and said, "I have something which I wish to say." He then began to lay bare his entire life, confessing every secret sin small or great. At first it seemed as if he were talking for the company, but after he sat down, Kelenki arose and began. By this time I had recovered somewhat from my surprise, and seeing they were very much in earnest, I proposed calling the rest of the workers. "Yes," said they, "We want to finish it all and have the Lord wipe it all out against us, then we do not wish to repeat, but be ready whenever He comes." Bro. and Sister Lehman were called. Bro. Cress was not at home and Mother Engle not being well had retired. After Lehmans came in the boys began again and such a meeting it has never been our privilege to attend before. It was truly marvellous how the light had shone into these heathen boys' hearts and revealed every sin of which they were guilty, and they were one and all anxious that not one should remain unconfessed. A few had been committed since they were converted but the greater and worse ones before. Remember these people in their heathen state have no conscience of sin. We then had a most refreshing season of prayer, in which very penitent and heartfelt petitions were offered up, that the Lord would pardon and give them the victory continually and fill them with the Holy Ghost. Their lives since then have no doubt but that those prayers were answered. They arose with bright, happy faces, after which we had a general talk that revealed to us the lives of this people and confirmed us in many things only suspected before. That, and the investigations which have since fol-
The page contains text written in German that discusses the topic of missions. It mentions the idea of sending missionaries to distant lands and emphasizes the importance of giving in order to support these endeavors. The text also includes a mention of a poem titled "Plea for India," which is dedicated to the cause of helping India. The poem encourages readers to think of the suffering of India's millions and to take action to relieve their distress. The text concludes by urging readers to support such efforts and to consider the importance of missions in the lives of individuals and societies.
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merkung gehört, und brach in Thromen aus, als es zum Doc- tor sagte: „Du sagst, du hast alles gesehen, was Du konntest, doch hast Du noch nicht mit mir den Heiland gebeten. Er mochte doch meine Mutter wieder gesund machen.“ Aber dazu wollte sich der Arzt nicht herbelassen und so fiel das Kind allein auf die Kniee und bat: „O, lieber Heiland, bitte, mache Du meine Mutter wieder gesund.“ Der Doktor hat alles gesehen, was er konnte, aber Du bist ja der grosse Arzt und kannst sie gesund machen. Wir können sie noch nicht entbehren, und deshalb mache sie um deines Namens willen wieder gesund, Amen!“ Als das Kind, nachdem es wiederholt so gebetet, noch nicht aufstand, gebet der Arzt der Kinderfrau, das kleine Madchen fortzunehmen, dass die Antwort nicht ausbleiben sollte. Jene hat keine Antwort erhalten, nun weiß ich gewiss, dass er sich doch wieder gut gemacht; die Antwort wird auf jede Gebete so schnell, aber eine Antwort wird auf jegliches Gebet kommen, jedoch zu seiner Zeit und auf seine Weise. Möchte uns diese kleine, wahre Geschichte lehren, zu beten, und nicht made werden, dann aber auch eine Antwort erwarten, die dem glaubigen Vertrauten nicht ausbleiben wird.—Zumgülser.

No one likes to see several ministers behind the table urging one another to take up the subject and preach. It should be arranged beforehand who is to open the meeting, who preach, and who is to close. This is to do things orderly, and it is always certain to please the membership.—Gospel Messenger.

The number of languages and dialects spoken in the world amounts to 3,064.

For the EVANGELICAL VISITOR.

WELL-SPRING OF LIFE.

Thou Wellspring of Life; O spring up in my heart, and bring Thy sweet peace, and Thy joy to my soul. And may I be Thine with my all—not in part. And be in Thee perfect and whole.

Thou Wellspring of Life; Come, O come, and be mine.

For I am Thy child, all, all to be Thine! Come, be Thou my shelter, my fortress and shield,

To stand in all trials—in conflicts never yield.

Thou Wellspring of Life; my high tower and Rock,

Hear Thou my petitions when humbly I knock,

O be Thou my comfort wherever I be,

In all my afflictions ever looking to Thee.

Thou Wellspring of Life; hear O hear when I pray,

And help me to watch, and ne'er from thee stray,

Be Thou my Good Shepherd, keep me in Thy fold,

That never sad tidings of straying be told.

Thou Wellspring of Life; Keep me near at Thy side,

May I always be there, whatsoever betide,

'Tis my prayer, my longing, O send from above,

Thy earnest, Thy witness, Thy Spirit of love.

Thou Wellspring of Life, my dear Jesus, my friend,

O give me Thy hand that I never may fall,

Lead me in the path with Thy children, with Thee.

To taste Thy sweet love with Thy children, with Thee.

Thou Wellspring of Life, bring me safe to Thy home,

Through trials and conflicts—whatever may come,

And at last, in that home of the saints, and the blest,

May I be at Thy side in the Hymn of Rest.

Moonlight, Kan., May, 1900. A. M. EGGLE.

MARRIED.

HESS—HOSTETTER.—Married, on July 31, 1900, at the home of the bride's parents, in West Donegal Tp., Lancaster county, Pa., Mr. Amos Hackenberger of Bainbridge, Pa., to Sister Sarah Heisey daughter of Benjamin Heisey.

Hackenberger—Heisey. Married by Eld H. L. Heisey, at the home of the bride's parents, in West Donegal Tp., Lancaster county, Pa., on June 10, 1900, Mr. Amos Hackenberger of Bainbridge, Pa., to Sister Sarah Heisey daughter of Benjamin Heisey.

OUR DEAD.

Frahler—Died of Cholera Infantum at 2047 Leightow, St. Philadelphia, Pa., on July 28, 1900, Carl B. only child of Charles and Rosa K. Frahler, aged 1 year, and 16 days. The remains were brought to Silverdale on July 31, 1900, where services were conducted by Elder Joseph B. Detweiler in the brethren's meeting house. Interment in adjoining cemetery, Text John 12:36. After the burial services the relatives and friends gathered at the home of Bro. Fred. K. Bowers, a brother to Mrs. Frahler, where lunch was served.

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