

7-15-1901

Evangelical Visitor- July 15, 1901. Vol. XV. No. 14.

George Detwiler

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>



Part of the [History of Religion Commons](#), and the [Religion Commons](#)

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/296>

Recommended Citation

Detwiler, George, "Evangelical Visitor- July 15, 1901. Vol. XV. No. 14." (1901). *Evangelical Visitor (1887-1999)*. 296.

<https://mosaic.messiah.edu/evanvisitor/296>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

EVANGELICAL VISITOR.

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

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

VOLUME XV.

ABILENE, KANSAS, JULY 15, 1901.

NUMBER 14

TABLE OF CONTENTS.

EDITORIAL.—	
Miscellany.....	261
Special Mention.....	274
No Condemnation.....	275
POETRY.—	
"All for Jesus," Do We Mean It?... 262	
Look, Pray, Give, Go	279
If Any Man Serve Me Let Him Follow Me.....	280
One By One.....	280
ESSAYS.—	
Abiding in Jesus, <i>Noah Zook</i>	262
Victory Through Jesus, <i>A. P. Kratz</i>	263
Let Us be Consistent <i>John Bock</i>	264
Experience, <i>M. H. S.</i>	265
Temptation, <i>B. L. Brubaker</i>	265
Tell Others, <i>A. McG.</i>	266
Redeeming the Time, <i>Hattie Detwiler</i>	266
SELECTIONS.—	
How a Young Lady Gained a Dress and Lost Her Soul.....	267
Fast to Forgive	267
Drifting.....	268
Commit.....	269
Purity.....	270
HEALTH AND HOME.....	271
TEMPERANCE.....	272
OUR YOUTH.....	273
CHURCH.....	276
MISSIONARY.....	279
OBITUARY ETC.....	280

"Six years ago there were in India no less than twenty-five millions of natives who were conversant with the English language." Christian people are seeing the necessity and great importance of supplying these natives with clean Christian literature, and are appealing to Christians everywhere for supplies of undenominational religious reading matter to counteract the work done by infidel literature which is scattered in abundance. The infidels of America entered this field years ago, and "a black sewer of pernicious literature is being poured into a land, our sister nation, an empire of nearly three hundred millions of people, with a territory as large as all Europe (Norway and Russia excepted.)" "The

Rev. F. B. Meyer, of London, lately returned from there, declares that 'The old religions of India, mighty as they are, are crumbling away before the progress of education (one authority says English education in India is becoming universal, and finally will embrace all the people), and many a student in passing through college, loses all his religious belief. Then when the soil should be ready for the great missionary, the infidel steps in and sows tares; the great fight of the incoming century will not be against misbelief but unbelief.' 'To pour in a flood of gospel literature is the only way says Mr. Meyer, to save India to Christianity.' " In view of these facts, how important that the work of orphan support and the religious training of these children be prayerfully considered by our people so that a mighty counter current be started which shall be stronger and overcome the current of not only heathenism, but also that of infidelity.

The times of persecution have not ceased. While we are enjoying the fullest measure of religious liberty and can worship God without let or hindrance, the Stundists (so called, we believe, because of there coming together for an hour of prayer or worship as we say in German, *Bet stunde*) of Russia have a hard time of it. It is reliably reported that sixteen persons have just been sentenced to varying terms of imprisonment for holding a religious meeting in a private house. The police found the company engaged in prayer, with an open Bible on the table. The householder said they had met as Christians and believers of the Gospel, to pray and read the Bible in accordance with the Acts of the Apostles; but it was enough when the Court was satisfied they

were Stundists. One, Count Bobrynosky has been arrested, and sent off at only four hours' notice to Kola, a wretched Lapp village on the Arctic Ocean. To a petition from the Count's mother the Minister of the Interior replied, "Tell the Countess that I am acting in virtue of special powers from the Czar, and will brook interference from no one." These are only a few of many instances that come to our notice. Truly we know nothing about persecution and possibly many Christians in this land would need a deeper consecration to endure sufferings as these persecuted Stundists do.

Is there any business that is so entirely conscienceless as the liquor business! "We must create appetite" says the president of the Liquor Dealers' Association, "and nickles spent now in treating boys will bring dollars to our tills in after years." It is also reported that some saloon keepers in the larger cities of the United States have fitted up a back room with small furniture, toys and picture books such as would delight children, and give to those who visit the room tastes of liquor. The liquor business has not a single redeeming feature. It is wholly bad.

Hast thou a care whose pressure dread
Expels sweet slumber from thy bed?
To thy Redeemer take that care,
And change anxiety to prayer.

Hast thou a hope with which thy heart
Would almost feel its death to part?
Entreat thy God that hope to crown
Or give thee strength to lay it down.
Hast thou a friend whose image dear
May prove an idol worshipped here?
Implore the Lord that nought may be
A shadow 'twixt Himself and thee.

Whate'er the care that breaks thy rest
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

—Selected.

For the EVANGELICAL VISITOR

"ALL FOR JESUS" DO WE MEAN IT?

"All for Jesus! all for Jesus all my being's
ransomed powers.

All my thoughts and words and actions, all
my days and all my hours."

Thus, within a curtained window, sang a
woman's voice so sweet,

While without, upon the pavement of the
cold deserted street,

All unconscious in the darkness, drenched
by slowly falling rain;

One (once as pure and tender) had succumbed
to cold and pain;

Homeless friendless without shelter, she has
wandered all the day,

Till at last in sheer exhaustion prone upon
the ground she lay,

There a late pedestrian found her, stooping
low her features scanned

In the dim light turned upon her from the
lantern in his hand;

'Twas a face of wondrous beauty, marred,
'tis true, by want and shame,

But the stranger bending o'er her, looks in
pity not—in blame

Someone's singing! clearly, sweetly, comes
the voice above the storm,

"All for Jesus!" Stooping quickly, as he lifts
the dripping form;

Up the steps he swiftly bears her, pausing
scarce to think before

'Neath his touch the bell's loud summons
brings the singer to the door.

"Madam, see! I found her lying fainting on
the pavement near,

And just then I heard you singing, so"—said
he, "I brought her here,"

But alas! no ray of pity shines within those
stony eyes,

As the stranger pleads "In mercy let me in
before she dies!"

"No" she said, "you cannot enter, up the
street another square,

Round the corner stands a refuge—they'll
receive her—take her there."

Has he heard aright? he wonders, waiting
just a moment more.

Yes! she draws her silken garments round
her, bows and shuts the door!

Shocked, amazed, the kindly stranger to the
refuge wends his way,

And within its peaceful shelter soon his help-
less burden lay.

Here kind women gather round her, loving
hands work with a will,

But just once she moves her eyelids—shivers
—gasps—and then is still;

And they stand with solemn faces silently
around the bed,

While the matron softly whispers, "'Tis too
late sir, she is dead."

Yet awhile the stranger lingers, gazing on
that lovely face:

Of her past death's icy fingers has not left a
single trace;

Not one mark of sin or sorrow stains the
whiteness of her brow,

Whatso'er her life's dark secret, none can
ever read it now,

But his thoughts go all unbidden to the home
adown the street,

Where securely rests the singer with the
voice so clear and sweet;

And the matron heard him murmur, "'Tis in-
deed a bitter fate!

Had she meant what she was singing 'twould
not then have been too late."

O my sister! warmly sheltered in your home
ablaze with light,

Know ye not that souls are dying near your
door perhaps tonight?

Know ye not that all around you lives go out
in sin and shame,—

Lives that you, perchance, might rescue by
one action in "His Name."

"All for Jesus," do you mean it as you sing
it o'er and o'er,

While, perhaps, some hopeless wanderer
turns uncaared for from your door?

"All for Jesus," listen sisters He who died
upon the tree,

Says to us, "As ye have done it unto these,
'twas unto Me."

Shall we then sit idly singing while the days
go swiftly by,

Singing words unmeant, unthought of,
leaving blood-bought souls to die?

Or shall we, like our dear Master, hasten out
to save the lost,

Faltering not at any labor shrinking not at
any cost?

—Selected by Mary Zook.

For the EVANGELICAL VISITOR.

ABIDING IN JESUS.

"I am the true vine and my Father
is the husbandman (vinedresser.)

"Every branch in me that beareth not
fruit he taketh away. And every branch
that beareth fruit, he purgeth it that it may
bring forth more forth.—John 15:1 2."

HOW blessedly the Savior illus-
trates, by this parable, the re-
lationship between Himself and His
followers. We see at once that to
be a branch in the vine meant more
than mere churchmembership.

As H. L. Hastings was once trav-
elling by rail, a fellow traveller
asked him "To what branch of the
Church do you belong?" "He re-
plied, "I am a branch of the vine."
This is a very important thing to
know that we are indeed branches of
the true vine.

By this parable we learn that
a non-fruitbearing branch cannot
abide in the vine.

Jesus said v. 4. "Abide in Me,
and I in you. As the branch can-

not bear fruit of itself, except it
abide in the vine; no more can ye
except ye abide in me." Jesus said
"Ye shall know them by their fruits.
"Do men gather grapes of thorns or
figs of thistles?"

As little as grapes and figs grow
on the thorn bush so little can we
expect the fruit of Holiness to be-
come manifest in the unconverted
sinners or worldly church members.

We notice then first, the absolute
necessity of becoming a branch of
the true vine through a thorough
and evangelical conversion though
contrary to nature. (Rom. 11:14.)

In these days of formality and
lukewarmness there seem to be few
even of those who profess to be
saved who go through a thorough
work of repentance or justification
and hence the unsatisfactory life
they live to themselves and still less
satisfactory to Him who has called
us to glory and virtue.

We shall endeavor to notice
briefly what the nature of this fruit
is which the abiding branch is ex-
pected by the husbandman to bear.
Paul says Gal. 5:22. "But the fruit
of the spirit is 'Love.'" This means
more than human love; it means a
divine love; the pure love of God
shed abroad in the heart by the
Holy Ghost. It is altogether hu-
man for us to love our children or
those that love us. But when that
love that caused the Father to give
His only Son is shed abroad in our
hearts then we too will manifest
that love by making some sacrifice
for God and His cause in the rescue
of fallen man. True love, wherever
found, is of a self-sacrificing nature.
We are commended as God's chil-
dren, or as branches of the vine to
love one another, and also to love
our enemies. It is important to
know that we have this pure divine
love as the first fruit of the Spirit,
for according to, our text if we are
not fruit-bearing branches we will be
severed from the vine though pos-
sibly we may stand in the church
nominal and may be considered by
our brethren as being a consistent
member. But the Lord seeks for
fruit.

The second fruit according to
Paul is "Joy." How much of this
fruit does the Lord want to find in

the branch? Let us see what Jesus says, "These things have I spoken unto you, that my JOY might remain in you and that your JOY may be FULL." What does full mean? When a vessel is full how full is it? We are to bear so much of this fruit that "when men (or brethren) shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake, rejoice and be exceeding glad" etc.—Matt. 5: 11, 12.

The third fruit spoken of by Paul is peace.

"Great peace have they that love thy law and nothing shall offend them."—Psa. 119:165.

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."—Isa. 26:3.

Next to this comes, "longsuffering," a grace and fruit we need much in these days when so few are willing to yield to the kind entreaties to forsake the ways of sin and be saved.

Then "gentleness." Oh that lamblike spirit of Jesus! May we as branches of the vine be made more and more like Him day by day.

Then comes "goodness," "faith" "meekness," "temperance" against such there is no law.

Now, dear reader, if the Father fails to see or find these fruits in us He will cut us off from the vine and we shall be as a branch cut off and withered and fit for the burning ("the lake of fire.") But if we be fruit-bearing branches He will purge us that we may bring forth more fruit.

A purgative is given for cleansing and purifying.

On the fruit-bearing branch of the vine, which the Savior here uses as a figure, there are wild shoots that hinder the branch from bringing its fruit to perfection which the vinedresser must needs take away that the cluster of fruit may become more perfect. So we must be purged from the old leaven of malice or envy, hatred, pride or covetousness in order that we may bear more fruit and the fruit be more perfect.

Therefore Paul says, "Having therefore these promises, dearly be-

loved, let us cleanse ourselves from all the filthiness of the flesh and spirit perfecting Holiness in the fear of God."—2 Cor. 7:1.

Lest we should consume too much space we will with this commit the reading and careful study of this matter to you dear readers and as the Lord leads may write more on the subject later. Yours as a branch of the vine.

NOAH ZOOK,
Evangelist.

For the EVANGELICAL VISITOR.

VICTORY THROUGH JESUS.

We are more than conquerors through Him that loved us."—Rom. 8:37.

IN READING the above as spoken by Paul to the Romans a sense of pleasing recollection will strike our memory concerning our spiritual life. We are reminded of victories gained, defeats suffered, and then call to mind what one has wisely said, that "whatever is, is right." When we have a great project before us, success is, and should be our aim.

Although, there is something beyond the end and aim of great achievements, something so kind, so tender, emanating from the soul, we lay aside accomplishments of all kinds, and find that the warm touch of love is vibrating on its delicate chords to some heart to do good. Such is the gentle hand of God working.

At the close of the late rebellion when Lee surrendered to Grant he said that many of his soldiers rode their own horses. Grant said such should take their horses along home to work on their farms. Although Grant was empowered to confiscate them all, but he at once proved himself more than a conqueror. It showed that he had a heart full of sympathy.

Lee, after he had retired to private life, was consulted by a southern lady in regard to sending her two sons to school. She said, the North has the best colleges but I do not wish to send them there. Lee said, send them North: we fought and lost, but today we are one nation again. Lay aside all prejudices. Though he went down with the cause, lost as it was, he stood ready to extend the hand of friendship to those

who had defeated him. Was he not more than a conqueror?

Napoleon after all his great conquests was sadly defeated at Waterloo, never to take up arms again. And while he was spending the rest of his life in solitude on the lonely island of St. Helena he had ample opportunity to see where he failed to be more than a conqueror.

But these few incidents given pertain to the real cruelties of natural war, and natural things, but Paul leads us to the throne of grace and mercy and there he desires us to realize the depth and height of God's unbounded love, and Oh, that the blessing might abound in every heart. After we had conquered the sin that so easily beset us, were we simply conquerors or more? Did we then go straight ahead, or did we look back frequently like Lot's wife. If so we were no more than conquerors. Were we in the habit of participating in idle talk, but gave it up? If so God be praised. But, after we were rid of it, did we avoid listening to others, or did we still enjoy to hear it? If so we forgot that every idle word proceeding out of our mouth will help to defile us. But if it makes us feel sad to hear it, for Jesus sake, we are more than conquerors.

Dear brother and sister, have you been in the habit of going to places of amusement simply for your own gratification? And have you stopped it? Then God bless you. Would you still enjoy to go if it were more popular with your church? If so you are not more than a conqueror. You can go to some place for Christ's sake and you can go for your own sake. For which are you going? Such things that have afforded passing pleasure, have they changed to lasting pleasures, pleasures that lead us into the glory, which was so prominently manifested at Pentecost, when souls were stirred that had never been reached? If so you are more than conqueror.

Thus we might go on, but will not be too lengthy, but would implore God to lead us that we will be more than conquerors in our christian life. And be submissive to Him as He takes us along in His mysterious way to bring us to our

last port, to anchor for the last time on that distant shore. And if at times we come short in our expectations and are deprived of attainments let us trust for the better, ever press forward to "the prize of the high calling" and when we shall hear the blessed words of approval, that whereas we have been faithful in a few things we shall be exalted. Then we will wear the crown that is laid up for us. Yours in Christ.

A. P. KRATZ.

Silver Dale, Pa.

For the EVANGELICAL VISITOR.

LET US BE CONSISTENT.

I HAVE been sorely tempted of late by the enemy of my soul. Buffalo seems to abound more in wickedness at present than ever before, and it seems at times as if all hell and its forces were gathered here. It seems that even the very saints are drawn along into the Devil's City, called the Rainbow City. My heart has been much impressed and at times sorely grieved. Only last week when coming home from meeting a dear Sister said to me, "such and such an one went to the Rainbow City when they returned from conference, and I think it is all right, it looks beautiful and lovely." I said, "yes, that may be so, but look here, doth not the Scripture say, 'As ye have received the Light so walk therein?'" "Must you not say yes to this?"

Psalm 1:1 says, "Blessed is the man that walketh not in the council of the ungodly nor standeth in the way of the sinner nor sitteth in the seat of the scornful:" and further to the end. Read for yourself it is so good. You may ask, what that has to do with the Rainbow City. This, the devil is always on the watch. First he will point the finger of scorn at you. "There," says he, "goes one of them who first opposed the fair now he goes there himself." Many a one will say, "I am just as good as they are; they like the same things I do and cannot do without it." If one goes to the believer and urges him to seek to enjoy heavenly pleasures, rather than earthly things, he will say, "You get out, you don't do it yourself." Then the devil tells them, especially those who are

weak in the faith yet, "your brother or your sister went there and it's all right." Then the weak one will yield and go. Next satan will say you have gone so far, it is all right to go a little further, and thus the weak brother or sister becomes full of black stains. And he and his followers are pointing the finger at him and laughing him to scorn, and he proves a stumbling block to all the world. May the Lord bless you and keep you from yielding to temptation and not be a hindrance to the cause of Christ, is my prayer.

Let us rather be upright and honest toward God and our church. Are not we His loved ones, His church? Is it not the teaching of our Brotherhood that it is inconsistent for a Brother or Sister to go to a fair? If this is true does it not become us as Brethren and Sisters to walk in the light accordingly?

Sometimes I wonder why so many people are not happy in their Christian life. It seems to me they sleep too much in church, or they don't search the Scriptures and meditate in the law, as it is written, day and night; or is the fault with the preacher? If so, dear Brother and Sister, it is your duty to stir him or her up: point them to Psalm 80; if you fail to do your duty you may fare badly. God may require his blood of your hand. Do you say you are afraid to say anything? But does not God say, "Fear not I am with thee." O what a precious promise that is, and Jesus says, "fear not little flock," and "lo I am with you even to the end of the world." We have nothing to fear as long as we do the Father's will. We have only to fear Him therefore let us walk in the fear of the Lord. The Scripture says, "Surely his salvation is nigh them that fear him: that the glory may dwell in your land."

O how happy I am in the Lord, Praise His Name forever! For ten days I have been away from Buffalo, out in the mountain district, but had to return as I could not do the work which offered itself. I was to do beer-slinging and such like work, but that does not agree with me. It seems that such work is constantly offering itself to me, accompanied

with high salary, but I rather wait patiently upon the Lord, and work for anything I can get. As long as I live will I render all to the Lord God, and I know His grace is sufficient to help me to overcome.

My case seems strange to me at times. A few days since I visited some of my former friends and told them how happy I am in Jesus; told them of the love, joy and peace which passeth all understanding; They say, oh, what a change there is in you; we cannot but see it, you are so happy and so very different, you seem to be completely turned round. But we cannot believe that it is really so, it seems impossible. It seems my presence made them glad as never before, but I had to marvel that they saw the change, but could not believe that it was really so. My prayer is may the Lord bless them and open their eyes that they may see and behold the Kingdom of Heaven.

I desire and pray that the Lord may give me wisdom and power from on high in full measure to such an extent that by the power of the Holy Spirit He will use me as an instrument to gain all these precious souls for His cause, and that they may some day be the brightest jewels in His kingdom. There is nothing I love more than Jesus, and nothing that gives me more rejoicing than to see a poor lost soul return to God and get washed in the Blood of the Lamb.

I am so filled with these heavenly desires that there is no room for anything else, and when satan tempts me I tell him of heavenly visions which I see by faith. There is nothing so beautiful as the New Jerusalem. I can see it by faith; it exceeds the Rainbow City altogether. Compare the darkest night with the Rainbow City, and the glory of the New Jerusalem will exceed ten thousand times the beauty of the Rainbow City as compared with the darkest night. Beloved, yield not to the lust of the eye for it is sin.

Pray for me that I may remain humble, at the same time firm in the fear of the Lord our God and Father, and that I may ever grow in the knowledge and strength of our Lord and Savior Jesus Christ, and

may some day be a Shepherd of His sheep.

I am your Brother in Christ Jesus.

JOHN BOCK.

Buffalo, N. Y.

TEMPTATION.

DEAR saints and all readers of the VISITOR: May the God of all truth bless you and may His grace rest upon you and all the Israël of God is my prayer. We praise the good Lord for victory in our souls, and that the God of truth is our high tower and place of shelter in time of trials and temptations. The honest child of God may sail above the things of this world and is set upon an higher plain in Christ Jesus Who has become the author of our salvation.

We are aware that we shall never come so far in this life that temptations will not assail us, but we praise God for the provision made through our Lord Jesus Christ to overcome them. In Luke 22:46 we read that we are to watch and pray lest we enter into temptation. It is our blessed privilege to overcome them by God's help and grace. It is our business to look out for the devil, for he is liable to come and whisper in our ears at any moment, but, bless the Lord, we can know his voice and can flee to our shelter, which is Jesus, Who is dwelling in us and we in Him: Hallelujah.

We have so many precious promises upon this subject that we have no doubt it will purify every honest saint; but we also see that many fall away through temptation and trials which weakens their faith because they are not watchful. In Luke 7:8-10 we have the parable of the sower. They hear the Word but the soil is not prepared for the seed; they accept the word and run well for a season but in times of temptation they fall away. It is a blessed thing to know that we are in Christ and He in us, and if so there is no devil nor anything else that can shake us. Though the outward man may perish yet the inward is renewed day by day, Bless the Lord. Please read 1 Tim. chapter 6, wherein you will find again what may draw some away that they forget

God. They get their mind set upon the things of this world trying to store up unto the day of judgment forgetting the poor and needy, living after their own lust and to the gratifying of the flesh which will bring men unto destruction and perdition. May God help us all that we may look higher than this world, taking hold of the promises of God. The day will soon be at hand; then whose shall all these things be?

There is another Scripture which is very precious, 1 Cor. 10:13. "There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer us to be tempted above that we are able, but will with the temptation also make a way to escape that we may be able to bear it.

I bless the Lord for temptation for it is the perfecting of the saints, the destruction of the old man, the carnal mind, the purifying of both soul and body. May God help us to stand fast in the liberty wherewith Christ has made us free.

B. L. BRUBAKER.

Chicago Ill.

EXPERIENCE.

BY God's help I will make an effort to write for the VISITOR: I am so glad we can draw nigh unto God for it is blessed. I do praise the Lord for the way He is leading me. Years ago I thought I was serving the Lord but it was nothing to what I am enjoying now. With the psalmist I can say, "The Lord is my shepherd; I shall not want, He leadeth me into the green pastures." O how wonderful it is when we abide in Him.

It will be three years next December that I accepted Him as my Healer, but it took me a long time until I became willing to take that step. A few days after I took Him as my Healer I got very sick. He tried me to see if I would be true, but praise the Lord, I obeyed Him. More than this I praise Him, for healing my throat. For a number of years a severe cough troubled me and He took it away, and again during the past winter He wonderfully healed me. We read, "I will keep

him in perfect peace whose mind is stayed on thee," and again, "We are more than conquerors through him that loved us."

This coming November it will be two years that I was sanctified. I will never forget what it cost me to give up my self-will. It cost me many tears. My sorrow was as though my most loved friend had died. I always thought there was nothing in going up to the front and kneel at the altar, but right there my will had to be broken. I had to go forward, and I will never forget that time. I had been at a Bible reading and I cried as if my heart would break, and out on the street I had to weep aloud, and when I got to where I was living I fell on my knees and cried to the Lord to help me. The lady with whom I lived was a dear sister and was a great help to me.

After I was sanctified the devil told me I was not, and the Lord gave me this verse in John 4:33—"He that hath received his testimony hath set to his seal that God is true." This was a great blessing to me. O it is wonderful what the Lord is doing for me, and the new lessons He is giving me.

"Looking for that blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ"—Titus 2:13. This passage is so precious to me. I read in one of Moody's books that some people have no room for Christ. O that we might give Him our whole heart. I praise God for giving me so many brethren and Sisters here in this city, and my prayer is that He may send mighty conviction among the churches. O that He may send great conviction upon the unconverted.

God will never give you a pure heart until you desire it more than anything else. A professed Christian without the Holy Spirit is a religious corpse. How true this is in these days. Again this verse is so precious to me, "Nevertheless the foundation of God standeth sure having this seal, the Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity."—2 Tim. 2:19, also 2 Tim. 3:12. The eternal God is my refuge, underneath are the

everlasting arms. "Faith is the substance of things hoped for, the evidence of things not seen."

Your Sister in Christ.

M. H. S.

Lancaster, Pa.

"TELL OTHERS."

IN THE last issue of the VISITOR I noticed Brother Detwiler's call to his contributors for publication matter, and it stirred me up to endeavor to do my share in fulfilling his wishes. I hope it will stimulate others of greater ability to use their God-given talent in the upbuilding of Zion. I think some of the most helpful and interesting articles I have read are those which describe the dealings of the Holy Spirit with some followers of Jesus, as He seeks to lead the hesitating one into some closer union with our Lord. How wonderfully He will lighten up the teachings of the Scriptures to a hungry, obedient soul, and as that one afterwards endeavors to tell others how God has led him into an experience which has filled his heart with praise, how inspiriting his utterances, how different from one who simply advocates certain doctrinal truths. It does not require a minister or a thoroughly educated man to thus interest and cheer christian Brothers and Sisters, for the youngest child of God, the simplest convert in telling the ever sweet story of the loving Spirit's guidance, can so glorify Jesus as to make hearts lighter and faith stronger, and the way plainer to many who have been long years following the Lord.

So, dear Brothers and Sisters, if the Holy Spirit has been dealing with you and leading you into a closer walk with Jesus, or revealing new joys in Him, do not hesitate to tell of His teachings for many of the sweetest lessons His church has received, have been imparted by some who have perhaps for the first time opened their mouths or taken up their pen, to make known his leadings.

Some months ago I received a letter from a lady evangelist, one who writes frequently for the VISITOR; her letter was overflowing with praise for the way the Holy Spirit had dealt with her in leading her

first into salvation and then into the sanctified grace of Jesus. Later she again wrote me, telling me how she and her husband had been led to give up their home, and just trust God moment by moment for His support and care whilst working in His cause. That correspondence did me more good than scores of sermons that I have heard. Why was this? Simply because it revealed God leading a willing child into a closer committal of herself into His loving care, and the blessedness that followed. Those letters I have shown to others and I believe even the most careless reader, would have at least a momentary desire to enter into a like experience. As I read those letters how it brought to my recollection God's past dealings with myself; how it caused me to think of the black past when I did not know Jesus; and then how vividly came to my memory the sweetness of first meeting with Him; further on I remembered the night of nights to me, when the Holy Spirit flooded my soul with love, and became a constant companion. Memory busied itself in recalling the Spirit's leadings, sometimes through dark places, sometimes through sunshiny mountain tops, sometimes over desert plains where everything seemed withered and again into pleasant meadows and winding brooks. As her letters thus quickened my memory, my heart went out in praise to God for all His past dealings with me, for the retrospect caused me to realize more keenly than ever how carefully, how lovingly the Lord had been guiding me. He knew my present circumstances, knew my need of being cheered and revived, so He prompted this dear Sister to write me her experience of the loving dealings of God in her own life, and her past has helped and strengthened me.

Just a letter written, telling in simple utterances the story of a loving Father's care of His own children; it blessed the writer as she wrote it; it blessed the reader as he read it, and it pleased Jesus as He foresaw the sunshine it would cause. Recently I got a letter from a young friend of mine; it told how after a lapse into heart coldness, she had

come back into loving fellowship with Jesus—the story was told in a simple, tender, way—sorrow for the past, rejoicing over the present, a gladness in the companionship of Jesus. This letter shed its sweetness into my life, it bore the impress of the Holy Spirit's work, and blessed the writer and receiver.

Why do I write all this? Well, dear Reader, it is in the hopes of causing you to look into your life, and as you perceive the loving work of the Spirit in revealing Jesus to you in some particular way, you will be induced to take up your pen and tell out the story to His honor, and your own soul's enjoyment; tell it in this paper; tell it to your friends; tell it in the prayer meeting and put life there; tell others.

A. MCG.

Moose River, N. S.

FOR the EVANGELICAL VISITOR.

REDEEMING THE TIME.

WHEN we, who are older, look over our past life we see many gaps, many vacant places which if we had our life to live over again, we would improve to better advantage. Thus musing over the failures of the past causes us sadness. But time once past never returns; never can we again go over the moments which are past, and as we muse over things, we recognize that we are carried on towards our destiny—to glory or despair—with amazing speed.

O how important that those who are young learn to honor their Creator in youth, and choose rather to suffer affliction with the people of God for a season than to enjoy the applause of the world or of men all of which is vanity in the mind of the child of God. Surely this world is not a friend to grace. O the many snares which are laid to capture the young boys and girls! Before they are aware of it they are down, down, DOWN to degradation, shame and ruin. For the parents there remains the heart-ache and suffering.

My prayer is as never before that they may be rescued. Some claim that in this new century the world is getting better, but alas!

those who have their eyes open can see that the tendency is to drift away from the simplicity which is in Christ Jesus and follow Baal. Convictions are stifled by the young. They think there is time to attend to the soul later on, but dear readers sad experiences teach us that putting off, and presuming on the day of grace is dangerous. Procrastination is the thief of time.

I just read the article which appears in another column, of "How a young lady gained a dress and lost her soul" and I would say to us as parents may it be a warning to us that when our children come out on the Lord's side when they are young that we encourage them instead of telling them they are too young, they would better wait until they are older. And may that article be rivited on each young heart; that they may obey their convictions.

Dear parents, may we come to God and hold on to Him as never before and plead with Him in behalf of our children.

Your weak Sister, watching and waiting for our Lord's appearing.

HATTIE DETWILER.

HOW A YOUNG LADY GAINED A DRESS BUT LOST HER SOUL.

A YOUNG lady who used to sing in operas and fashionable concerts, was walking along the streets with a gentleman one afternoon, and they came to a church in which revival meetings were being held. They were not in the habit of attending such meetings, but the singing so attracted the lady's attention, that she spoke to the gentleman about it and said:

"Let us go inside and listen."

"You don't want to go in there," said he, "they are having revival meetings."

But the longer she listened to the music the more she was impressed with the thought of going where she could hear better, and at last said, "I am going in the church." So they both went in and took seats. The minister soon arose, and after reading his text, preached to the unconverted. It seemed to the young lady that every word he said was intended for her. She was convicted

and left the church with the intention of living a different life. On reaching home where her unconverted mother was, the daughter said:

"Mother, I am going to be a better girl."

"What do you mean?" asked the parent.

"I mean I am going to be a Christian."

"Daughter, you don't know what you are talking about. You are too young to be a Christian. Religion is right for old people, but you are just the age to enjoy yourself, and you don't want to think of such things."

The words of the mother did not change the good resolutions of the daughter. She still said: "I am going to live for God."

A few days after this, she was called on to sing in a worldly entertainment and refused because she had made up her mind to sing for God. As soon as her mother heard what she had done, she was angry, and reproved her severely. Seeing she did not accomplish her aim, she scoffed at her. Then she tried coaxing, and at last promised her a new silk dress if she would do the required singing.

This was a great temptation for the young lady, for she had been very fashionable and liked to dress so. After studying over the matter for a while, she said: "I will sing just once more to get the dress, but it will be the last time." She at once commenced preparation for the singing. As soon as she began to associate with her old friends, the desire for religion left her, and she said to herself: "I believe mother is right; I guess I am too young to be a Christian, I will enjoy myself for a while yet, and when I get older I will seek God." How long did she enjoy herself? A week after this she was taken very ill. Then she wanted Christ. The minister she heard preach a short time before was sent for. He and a few Christian friends came and prayed for her. She too plead for salvation, but finally said: "It is no use, I have put off serving God too long. I can see the very gate of hell open to receive me." She then spoke to her

mother and said: "Get me my new silk dress." After hesitating a few minutes the mother did so, and as she brought it near, the daughter said: "Hang it up there," pointing to a hook near the bed. After the dress was hung on the hook, she pointed to it and said: "Mother that is the price of my soul," and passed into an endless eternity.

"What doth it profit a man, if he gain the whole world, and lose his own soul?"—Mark 8:36.—Selected.

"FAST" TO FORGIVE.

AN impetuous little fellow reading of the palsied man, said, "Mother, how fast the Lord Jesus was in saying, 'Thy sins be forgiven thee: Just like you—so fast. Arn't you glad to forgive me?'"

"Yes, indeed; but not half so glad as the dear Lord."

"I'm not like that. I'm ever so long cross when Teddy plagues me so. Do you think the Lord Jesus forgives me fast, like that man, when I tell Him about it?"

"Look at Psalm 86:5. What does it say?"

"That He is ready to forgive."

"What does 'ready' mean?"

"Nothing to wait for."

Not quite that. If you are ready to go to town, what do you have to wait for?"

"The train."

"And has the Lord nothing to wait for, when He is ready?"

"I don't see."

"Look at the First Epistle of John the first chapter, and the ninth verse."

"Yes, I see. 'If we confess.' Oh, then that's what you wait for, mother. You are always ready. What a bad boy I am to keep you waiting!" Then very gravely, "But, mother, is the Lord Jesus always ready that way? And do I keep Him waiting too? I am sorry."

"Tell Him so, my little son, and ask Him to make your heart so quick to confess that you may never keep Him waiting again."

Another day, in reading Isa. 53, "Mother, is that why we are forgiven so fast? He was 'wounded' and 'bruised' instead of us; and

then, when we go to Him, we don't get wounded and bruised, only forgiven."

"Yes: it is because He has had all our sins 'laid upon Him' that He is—what?"

"Oh, I see!—ready to forgive."

And the joyous outer life of that sunny boy was made a thousand times gladder by the undersong of forgiving love that murmured beneath it whilst it wrought in him its own sure result—the tenderest fear of grieving such love. How lustrous was the after manhood of that child, with his mingled trust and fear.—*Faithful Witness.*

DRIFTING.

THE following article on a failing which lies at the basis of many a wreck, both spiritual and temporal, is condensed from a sermon by Rev. W. J. Mosier of the Grace Gospel Church, in Brooklyn, N. Y., which appeared in *Grace Tidings* a periodical issued by the church to aid in extending its work.

Christmas Evans, the great Welch preacher, was accustomed to drive from town to town throughout his country with his pony and chaise preaching the Gospel everywhere. When his great work was finished and he was about to take his departure, many of his people gathered about his bedside to hear his last words of comfort and exhortation. After speaking to them for a time about the glorious Gospel he fell asleep and seemed to dream. Arousing suddenly he exclaimed, "Drive on! Drive on!" These were his last words. So in this age of drifting we are led to exclaim, "Row on! Row on!" How the drift seems to have set in everywhere! It touches every shore of life. In individual life, home life, business life, national life and church life we see its sad and unmistakable evidences. Somewhere on our American coasts stands a light-house made from wrecked ships. So the wrecks all about us ought to be a constant warning against the continual drift that endangers us on every side. When we remember that the tendency within the human heart as well as outside of it is down stream

rather than up stream, that the world, the flesh and the devil tend to drag the soul downward to predition rather than help it upward to God, we ought to gird ourselves and set our faces like a flint toward the desired haven, and resist all the tides and currents and adverse elements which hold us back.

And let us remember that drifting is not usually a premeditated and deliberate act. Men do not usually resolve upon a sudden and definite course against God; they do not deliberately say to Conscience, "I will not hear thee," and to God, "I turn my back upon Thee." But gradual drifting leads to the same practical results. It may be well for us to analyze this thought with a little minuteness.

1. We drift when we cease to row. Many Christians started well in their course, but for various reasons have relaxed their efforts. The devil has proved too strong for them. They have tried again and again, until at last they have said, "There is no use in trying. I will give it all up." Perhaps some untoward element in the home or in business has disheartened them; perhaps they have become disappointed in the church; they were not loved by anybody, were not noticed when present, nor missed when absent, nor visited when sick, and so they jumped up into the miff tree, and there perched and pouted, and lost precious time and much joy and blessing, and became a source of trial to all the brethren, and of stumbling to sinners. Such drifting is all too common in the visible church of the Lord Jesus Christ.

2. We drift when we row without our chart. The tendency to-day is to throw away the sure guide of the Word and resort to human tradition and individual speculation. The sure word of prophecy regarding the essentials concerning sin, salvation, holiness, the second coming of Christ and the eternal state is abandoned for uncertain, speculative and dangerous philosophies. "The secret of the Lord is with them that fear—him." The Bible is an open book for all of God's people, not merely for the priest and preacher.

"He that is willing to do His will shall know of the doctrine." Kepler made seventeen successive experiments to discover the law of planetary motion, and for seventeen times failed. At length he experimented on the hypothesis that the path of the planets around the sun was an ellipse, and not a circle. The problem was solved, and in rapture he exclaimed, "Oh, Almighty God, I am thinking Thy thoughts after Thee." So when the student of the Bible lays aside all preconceived notions received from human tradition, or his own proud and unsanctified meditations and comes humbly to the Word of God for truth, he has a key which will unlock its secret mysteries, and give to him all that he needs to know of divine revelation.

3. We drift when we follow friends in rowing. It is very natural to want to believe what our bosom companions or spiritual leaders whom we respect believe. The wish becomes father to the thought, and ere we know it we are out of our course, drifting most fearfully. Mr. Moody tells of visiting a gentleman in England who had a very fine canary whose beauty he greatly admired. "Yes, he is beautiful," said the owner, "but he has lost his voice. He used to sing beautifully, but I was in the habit of hanging his cage out of the window. The sparrows came around with their incessant chirping, and gradually he ceased to sing, and learned their twitter. Now that is all that he can do." Good Christians have often been misled by deluded companions, and so have lost fellowship with God, and power in testimony.

4. We drift when we row awkwardly. Every stroke should tell against the resisting waves and tides and currents, and move the soul nearer God. Paul exhorts Timothy to let no man despise his youth, but to be an example to believers. He says, "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." Concerning himself he says, "I, therefore, so run, not as uncertainly; so fight I, not as one that beateth the

air." The Christian should be a master of his art.

5. We drift when we row in the wrong direction. In crossing the English channel the officer on watch cried out to the helmsman, "You are a half point off the course." A by-stander remarked, "You must steer very accurately when only a half point is so much thought of." The officer answered, "Ah! half a point in many places might bring us directly on the rocks." So half a point out of the proper course in the Christian life may mean eternal loss.

6. We drift when we play. God never intended the pleasures of this world to satisfy or help his children. Moses chose rather to "suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Abraham sojourned in the land of promise, and dwelt in tabernacles, "for he looked for a city which hath foundations, whose builder and maker is God." The Christian who chooses to have the world's amusements will be a drifting Christian.

7. Again, we drift when we overwork. Many make a burden of their religion, and of there daily life. They waste no time in pleasure but they enjoy not the pleasures for evermore at God's right hand. The cares of life destroy their joy and fellowship, and so they drift.

8. We drift when we row hopelessly. Hope is the happy sister of Faith and Love. Hopelessness belongs to the family of the wicked. Despair is hell. The hopeless Christian has thrown away one oar and contemplates throwing away the other. Philip the Fifth of Spain was saved from total dejection of spirits by the wonderful music and gifted songs of the celebrated Fariuelli, as Saul was cured of his melancholy by the music of David.

"There is many a rest on the road of life,
If we only would stop and take it;
And many a tune from the better land
If our querulous hearts would wake it."

9. We drift when we stop to look behind us. The sins of the past are under the blood, and should never discourage us. The good deeds of the past are upon the altar, and should never beget pride, "For-

getting the things which are behind" was the motto of Paul.

10. We drift when we stop to look too far ahead. Crossing bridges before we come to them, borrowing trouble, entertaining fears and forebodings, dreading the rocks and shoals, and participating evil in various forms—these are hindrances which prevent progress.

11. We drift when overweighted. Many of God's people are carrying more than their license allows. At a weekly prayer meeting, where "Separation from the world and consecration to God" was the subject, a gentleman related the following experience: "I came to this city several years ago—a professing Christian. I was a member of a leading church, a regular attendant at the prayer meeting, a teacher in Sunday school, and maintained daily worship in my family. But gradually I became engrossed in business, and the ambition to become rich took possession of me. One by one I gave up my religious duties, and merely attended church on Sunday. God often spoke to me and I expected His chastening hand in some way. At last it came. I had but one child, a little daughter the idol of my heart. One evening I was unexpectedly at home, as my business occupied my evenings, and my little daughter, much to my annoyance, was absent. Her mother told me she had permitted her to go to a neighbor's for an hour. I sent for her, and forbade her going again. Several weeks after, I was again unexpectedly at home, and again my little girl was away. My wife was much troubled, and gave a reasonable excuse, but I sent for the little girl and punished her. Just before going to her room she came to me and said between her sobs, "Papa, I am sorry I disobeyed you. I thought, perhaps you would be willing if mamma was, and Mr. Smith prays with his children every night, and I went in to pray for you, papa." The next day my little girl was laid up with scarlet fever, and in three weeks I followed her little body to the grave. I came back to the house a humbled, chastened man. I am now back in my place, but my friends, my getting into

the world and what it has cost me is a sad memory. May God lead you to accept His will without waiting for the disciplining." It is better voluntarily to cast out the needless and harmful weights than to wait until God compels us to do so.

12. When affected by winds and tides. Paul warns the Ephesian Christians, "Be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive."

The secret of success in anything is to be interested in it. Walter Scott, writing to his son said, "Depend upon it, nothing is to be had without labor." There is no royal road to the New Jerusalem. All who reach it must do so by hard steady, daily rowing "How shall we escape if we neglect so great salvation?"—*Sel. from the Christian by Sister Detwiler.*

COMMIT.

COMMIT. Yes, by all means commit, but be very sure you commit it to Him. He can bring it to pass. You cannot. You had better let Him; you'll be pleased if you let Him. You will wish you had let Him. You will be much disappointed if you don't let Him. Why is it that when we have His almightiness pledged in our behalf that we still turn to the fleshly arm, and to the wisdom of men, which at best is but foolishness? Why do we not let Him? Why do we not commit to Him? When we are in sore need of guidance, why do we not let Him guide? He says He will guide us with His eye. When we need wisdom He has promised to grant us wisdom? When we need strength why do we not let Him supply that strength? Why do we confer with flesh and blood? Why do we not confer with Him? If He is manifested to be all in all to us, why turn we to man and his devices? We do dishonor the Holy Ghost, by seeking our wisdom and guidance from any other source. We do grieve Him by such conduct. Commit unto Him, beloved, commit unto Him. After receiving Him, we have

a sure and sufficient teacher. It matters not whether the need be spiritual, temporal or physical, He is all sufficient. Jesus said it was expedient or advantageous to us, that He go away, so that the Comforter should come. And so it is advantageous, every way possible. The receiving of the Comforter ought to be the event of our lives, toward which all things else tend. Without Him, we are out upon the ocean of life, without rudder, compass or chart. With Him, we shall make a successful voyage and come safely into port in the harbor of God. Seeing then, beloved, that He is so necessary to life, why confer with anyone but Him. Have your dealings with Him. Let the world seek its own, but you seek Him and let Him. Having Him, why go ye down to Egypt for help? Think you not that He is sufficient for all things? Think you not that He is interested in all that pertains to your life? Think you not that He is wise enough to order safely all your affairs? Think you not that He is infinitely more interested in your life than any selfish mortal can be? Not a word to any living being of your worries, your cares, your hopes, your needs, nor a word to anyone of your desire to know what to do. Take it not out of His hands. Go to no one else for wisdom, or direction or guidance, not for the world. Give Him a chance to bless you, which He surely will do, if allowed.

You get into a quiet, sweet hush with Himself, and you will be delighted and surprised and blessed by the sweet secrets which He will reveal to you. Let Him. Commit all to Him. Yes, all; absolutely all, blessedly all. You'll be glad enough after a little that you did so. You retire and let Him have a chance to show you how great things He can do. He has never had a good chance yet to show you. You have always committed your case into man's hands. He—the blessed, holy Comforter—grieves to see you leave Him and go to flesh for advice, or any other help whatsoever it may be. Make the Holy Spirit glad by your unwavering devotion to Him. Commit, commit, but commit to Him. Let the plans be made out between

Him and you; He can safely be trusted to do it. You try Him and see. See if His plans do not please you infinitely more than yours have ever done. Let no ear but His learn of your sorrow, your need of guidance, your need of council and advice. He'll not fail you. If, instead of going to friends or neighbors, or dear ones, when we need advice or counsel, we would go only to Him—the Comforter—whose office it is to comfort. What help we would receive; what comfort we would receive. Oh, let us lean hard—so hard—on Him, and thereby learn how blessedly He will support us, and how completely. So beloved let us commit all to Him; everything to Him, and thereby honor the Holy Ghost—the executive of the Godhead.—*sel.*

PURITY.

BLESSED are the pure in heart, for they shall see God. Purity is a state into which all come who obey God's voice. It is not attained but obtained, by faith. Again, purity is a conscious experience. Something we know about it is the cleansing away of all defilement; everything foreign to God's will put away. The soul, having been brought into full fellowship with its Maker, begins to realize something of the fulness of this great salvation. St. Augustine expressed the language of his soul in these words: "O Lord our souls were made for Thee, and they are restless until they rest in Thee."

God is light, and in Him is no darkness at all. Thus the soul made pure is filled with light, every window of the soul thoroughly cleaned on both sides, shutters all open, curtains thrown up, each room filled with heavenly sunlight. Poor house-keepers keep the shutters closed and the curtains drawn lest the dust be discovered. The Holy Ghost opens the house for inspection from cellar to attic. He not only takes out the cobwebs, but kills the spider.

"From sin and sins, dear Lord, I rest,
Altar and priest and sacrifice Thou art;
By law and sin no more oppressed,
I share in Thy beatitude a part."

Would you enjoy the blessing of

God in your soul? Then submit to His will; trust the blood to cleanse you from all sin. God can not impart His pure gifts to you until you have a corresponding purity. Blessed are the pure in heart, for they shall see God! "How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointment than all spices! Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard; with all trees of frankincense; myrrh and aloes, with all the chief spices: a fountain of gardens, a well of living waters, and streams from Lebanon." Purity is to the soul what dew is to the grass. Hope thou in God. He alone can make thy soul like a well-watered garden and establish the kingdom of peace and purity in thy thirsty soul.—*The Revivalist.*

Dr. Judson says:—"A Karen woman offered herself for baptism. After the usual examination, I inquired whether she would give up her ornaments for Christ? It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read to her the apostle's prohibition. She looked again and again at her handsome necklace—she wore but one—and then with an air of modest decision, that would adorn, beyond all outward adornments, any of my sisters whom I have the honor of addressing, she quietly took it off, saying, 'I love Christ more than this.'"

Is the race to become extinct while our women hunt for work higher than that which God gave them? It is infinitely lower work. What Woman's Club or Woman's Column can match the home which the wife and mother makes beautiful and sacred for her husband and sons? What are a thousand canvases to a live child with its fair dimpled body and living soul?—*Ladies' Home Journal.*

HEALTH AND HOME.

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

LIVE IN LOVE.

Be not harsh and unforgiving,
Live in love, 'tis pleasant living.
If an angry man should meet thee,
And assail thee indiscreetly,
Turn not thou again and rend him;
Lest thou needlessly offend him;
Show him love hath been thy teacher—
Kindness is a potent preacher;
Gentleness is e'er forgiving—
Live in love 'tis pleasant living.

Why be angry with each other?
Man was made to love his brother:
Kindness is a humble duty,
Meekness a celestial beauty.

Words of kindness, spoke in season,
Have a weight with men of reason;
Don't be others' follies blaming,
And their little vices naming;
Charity's a cure for railing,
Suffers much, is all prevailing;
Courage, then, and be forgiving;
Live in love, 'tis pleasant living.

Let thy loving be a passion,
Not a complimentary fashion;
Live in wisdom, ever proving
True philosophy is loving.
Hast thou known that bitter feeling,
'Gendered by our hate's concealing?
Better love, though e'er so blindly,
E'en thy foes will call it kindly,
Words are wind; oh, let them never
Friendship's golden love-cord sever!
Nor be angry, though another
Scorn to call thee friend or brother:
'Brother,' say, "let's be forgiving;
Live in love, 'tis pleasant living."

—Sel.

ECONOMY OF TIME.

ECONOMY is the key to success in any undertaking whether it be great or small. Economy avoids all waste and extravagance and applies money, time and, in fact, everything to the best advantage.

God has placed us in the world and given us our time, whether it be twenty or seventy years, to be used to the best advantage; He will some day call us to give an account of the way we have used our talent. To live for something worthy of life involves the necessity of an intelligent and plan of action.

Men come to the best results in every department of effort only as

they thoughtfully plan and earnestly toil in given directions. Work done at random, like aimless shooting, is generally wasted. Some people live in the world to be very old and accomplish but little; others live here but a short time and have done a great amount of work, and comparatively easy.

Our lifework may be some great work or it may be very common, simple work, yet to reap the best results and at the same time find pleasure in it, it must be done systematically. We see the mariner with his chart before him; the architect has made his plans, the sculptor has his model; the teacher her program, and all as means and conditions of success. We should make our program, lay our plans, then follow them as closely as possible.

It is the moments that count; when we do our work at random or haphazard there are so many odd moments lost. We should learn to make good use of the moments, and the hours will be wisely used.

Lord Chesterfield said: "Never think of time too short to be employed." God cannot use our hours until we have learned to use our moments for Him. People are inclined to look at the great efforts and leave the small ones go unnoticed. We, as Christians, make a mistake quite often, and instead of asking God's guidance in the transacting of the every-day duties of life (small as they may seem), we go to Him for a blessing and implore His guidance when we have some work in hands that needs thoughtfulness and careful management. We should not consider anything too small for Christ to notice.

Moody tells of hearing of a man's dream, in which he imagined that when he died he was taken by the angels to a beautiful temple. After admiring it for a time, he discovered that one stone was missing. All finished but just one little stone; that was left out. He said to the angel, "What is this stone left out for?" The angel replied, "That was left out for you, but you wanted to do great things, and so there was no room left for you." He was

startled and awoke, and resolved that he would become a worker for God; and that man always worked faithfully after that. I dare say he used his leisure time to advantage after that.

There are many ways in which odd time may be usefully employed. Each one should have books, papers, pencils, etc., at a convenient place, where they can be easily reached, and much time can be used in reading and writing.

The best way to economize time is to have a place for everything and put everything in its place. This does not apply to children only, it should be heeded by old and young, rich and poor, merchant and farmer, housewife and schoolgirl, or whatever your station in life; and what an amount of trouble would be saved.

Let each one make his program to suit his individual work; but whatever you do, have order about it. Those who have never tried this plan, just try it for one month, and you will be surprised how much pleasanter your work will be.

"Naught too humble for His notice,
Naught too small for Him to use;
May we not the moments slighting,
Rich immortal blessings lose?"

Sadie A. Nice in Gospel Messenger.

Did you ever see a sickly, puny child with its face covered with scowls and smeared with grease from the piece of fat pork in its scrawny little hand? We did, and when we remonstrated with the mother she said, "I always give my children everything they want to eat. I give them pork and coffee and pickles and fried potatoes before they have any teeth, and it never hurts them." A row of tiny graves over in the churchyard ought to have set that mother to thinking, but it did not. She kept right on feeding her children fried sausage and sour-kraut and doughnuts from the time they were a few weeks old and buried them all, and wondered why the Lord took them from her.—*Vanguard*.

The essence of sin is self-will, lawlessness; as the essence of holiness is a loving subjection to the will of God.—*Scofield*.

TEMPERANCE.

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

A SAMPLE TRANSFORMATION.

EXTRACTS from Governor Larabee's farewell message to the Iowa State Legislature which will show us how temperance helped transform a little bit of the earth. Iowa was then a "prohibition" state.

"The benefits which have resulted to the state from the enforcement of this law are far-reaching indeed. It is a well recognized fact that crime is on the increase in the United States, but Iowa does not contribute to that increase. While the number of convicts in the country at large rose one in every 3,442 of population in 1850 to one in every 860 in 1880, the ratio in Iowa at present is one to every 3,130. The jails of many counties are now empty during a good portion of the year, and the number of convicts in our penitentiaries has been reduced from 750 in March, 1886, to 604 on July 1, 1889. It is the testimony of the judges of our courts that criminal expenses have diminished in like proportion.

"There is a remarkable decrease in the business and fees of Sheriffs and criminal lawyers, as well as in the number of requisitions and extradition warrants issued. We have less paupers and tramps in our state in proportion to our population than ever before.

"Breweries have been converted into oatmeal mills and canning factories, and are operated as such by their owners.

"The report of the Superintendent of Public Instruction shows an increased school attendance throughout the state.

"The poorer classes have better fare, better clothing, better schooling and better houses.

For its 300,000 population San Francisco has 3,260 licensed saloons besides other places where drink can be procured. It is not a matter of surprise consequently, that there were 15,392 arrests last year for drunkenness.—*Sel.*

THE GOSPEL TRANSFORMS MEN.

BUT thinking of temperance, as that aspect of Christian effort is now known, as a help in the betterment of the old earth, we shall understand its transforming power, if we consider it in the concrete. Come with the writer and witness a scene which is only a sample of others he has seen in one of the most drunken cities of Britian. It is a drunkard's home if it can be called a home at all. In it there is no carpet, no fire, no furniture, no food. In the corner of the room I see two little girls, hungry and almost starving to death. The mother, with a puny infant in her arms, is trying to rise from the pallet of straw where she had lain for some time in a state of unconsciousness. We notice the deathly paleness, and the stain of blood on her cheek, and the story so often heard by the Christian worker is repeated—her husband in a fit of drunkenness had felled her with a blow from his clenched fist. Come with me six months later. The floor is now carpeted, a fire burning brightly, the table laden, and the cupboard full of good things, and happiness pictured on every face, and the same father with the little girls, one on each knee, looked lovingly at the one and then at the other, and with his eyes brimful, he is singing, "Thou, O Christ, art all I want," etc. What a transformation! What has wrought it? The Gospel, which is the power of God, has expelled the demon of drink, first from his heart then from his home. The writer, while sympathizing with, and earnestly supporting total abstinence, moral suasion, legislation for the curtailment and prohibition to get rid of the terrible drink curse, believes most firmly that the best agency, and the greatest power to make men sober, clean, pure, new men in Christ Jesus is the Gospel of the grace of God.—*Samuel Carruthers.*

The dram shop is the recruiting rendezvous of hell.

"Is it right to license a man to make paupers, and tax sober men to take care of them?"

"The proof of the pudding is in the eating." So Bishop Milspaugh, of Kansas, has found it. He says; "When I went to Kansas I felt satisfied that there was no better way of handling the liquor traffic than by the high license system; but I am now quite as well satisfied that I was mistaken. I have changed my opinion of the prohibition law since I have seen its workings, and I regard it as very desirable. It is especially so from my own spiritual standpoint. For instance, Topeka is a city of 50,000 inhabitants, so that it is quite a town. You can walk the whole length of Kansas Avenue, the principal street of the city, and not see a single saloon on either side. What is the effect of all this? The young men are not tempted to go into the gilded hells, where sweet music and every allurements are held open for them. There are no temptations for the young, and there is nothing to lead the man who does not drink habitually to take a drink just for the sake of being sociable. I find it easier to do missionary work in Topeka than I found in Minneapolis or Omaha (both under \$1,000 license for saloons.) The young men you approach are more inclined to listen and give you a respectful hearing. There are more men in the church, both as members and as mere attendants, in proportion to the population. This means something, and it is to be credited largely to the effects of the temperance legislation. There is no probability that Kansas will ever go back on the prohibition doctrine."

Gen. Sheridan having been asked if he could save his little son from the most to be feared of all the temptations which will beset him, what would it be, replied: "It would be the curse of strong drink. I would rather see my little son die than see him carried in to his mother drunk."—*Selected.*

"The production of all the gold and silver in the United States would pay the drink bill of America only one month."

"Remove the curse of drink and you remove the chief cause and auxiliary of social vice."

OUR YOUTH.

A LETTER FOR THE CHILDREN.

WHILE in the Buffalo Mission in the winter of 1899, in the month of December just before Christmas, we were favored with a visit from dear Sister Sherman of the Vanguard Home in St. Louis. She was on a missionary tour in behalf of the India sufferers. She brought before us very vividly the picture of the awful suffering in that land because of the famine and starvation there and how the poor people and little children would eat the bark of trees, and roots, grass and dirt. The hearts of all present were touched (and who would not be that has any human sympathy not saying anything about the love of Christ in our hearts). Our dear Sister Mary Donor, one of the workers in the Mission, was so touched by these things that she was impressed to ask the children of the Sunday school if they would not deny themselves of their Christmas treat, and they would use that money to, at least, care for one of those little children.

This meeting we spoke of was on a Sunday evening and the next Sunday the Christmas treat was to be given. So we were obliged to call a special meeting for the children, which was appointed and about sixty of the Sabbath school children were present. But before this meeting took place I want to tell of an instance of a little girl who was a frequent visitor at the Mission outside of coming to the Sunday School. Little Hazel loved dear Sister Mary very much and would often come in to see her, so on Monday she came and Sister Mary told her the pitiful story about the poor starving children and asked her if she would be willing to give up her Christmas treat in order to send it to the poor little children who had nothing to eat but roots and bark, and grass, and dirt. But the little girl was obstinate and selfish. She came again and again and every time Sister Mary would plead with her but she would say no, until the day came for the meeting of the children. Little Hazel had been there in the forenoon but she was still obstinate in the matter, but after dinner she came again, her face was lit up with a bright smile and we all saw that a marked change had taken place. Sister Mary said, "well Hazel have you given up?" She said "Yes" and ran to Sister Mary, put her arms about her neck and kissed her and then she ran to me and kissed me, then to Sister Sallie K. (another sister that was in the mission at that time), and the

doors being open from the kitchen through to the meeting room she ran back and forth again and again, coming to us and hugging and kissing us every time. A happier child I never saw. What made her so happy? Because she had given up her own selfish desires and became willing to give it for to help the needy. This dear child learned a beautiful lesson through this and became one of the most active little workers to help support their "little brown brother" across the seas. Will not all the dear little readers learn a beautiful lesson from this little story? Will they be willing to make some sacrifice for the sake of the poor little heathen children who are so destitute of food and clothing and worst of all know nothing about our dear Saviour? The joy you will receive will be worth more and will be sweeter than all the candy or anything else that is only to please the appetite or any other desire.

You wonder perhaps about the rest of the children and about the meeting. Well at the hour appointed the children came, about sixty in number. Sister Mary brought the matter before them in its true light and then asked them all to stand that were willing. They all stood but three or four boys. They were very obstinate and selfish. We told them to be seated and we spoke to them again and told them of how Jesus said it would be when we will be brought into judgment when He said, "I was ahungered and ye gave me no meat I was thirsty and ye gave me no drink etc." and then He said, "Inasmuch as ye have not done it unto one of the least of these ye have not done it unto me" and we brought the blessing before them for doing these things and also the curse if we do not do them. We then asked them to stand again, all stood again but those boys. Oh how we pitied them and the thought came to us unless that selfishness is taken out of them they will be of little good to mankind. We asked them to remain standing who stood and to raise their hands and say *for Jesus' sake I will do it*, and they with one accord raised their little hands and said *for Jesus' sake I will do it.* It was a very touching scene. It seemed as though Jesus smiled in approval and all our hearts were blessed except the boys who would not yield. But there was not a happier heart in the meeting than little Hazel's. They stood true and did what they could by denying themselves of many little things. Little Hazel's father gave her a nickle every week for teaching her little sister the alphabet and she would bring her nickle to Sister Mary. They formed themselves into a "Do without band" and used what

they saved for the support of their little India brother "Rachal." We hope all the dear children and older people may learn the lesson of "doing without" for Jesus' sake and for the sake of the poor heathen. We may write more later on about some other self-sacrificing little children.

AUNT MARY.

TWO SIDES.

TWO boys went to gather grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent were asked how they were. One said, "I am better today." The other said, "I was worse yesterday."

When it rains one man says, "This will make mud," another, "This will lay the dust."

Two boys examined a bush, one observed that it had a thorn; the other, that it had a rose.

Two children looking through colored glasses, one said, "The world is blue." And the other said, "It is bright."

Two boys having a bee, one got honey, and the other got stung. The first called it a honey bee; the other a stinging bee.

"I am glad that I live," says one man. "I am sorry I must die," says another.

"I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better."

One says, "our good is mixed with evil." Another says, "Our evil is mixed with good."—*Christian Endeavor World.*

GIRLS SHOULD REMEMBER.

THAT the home kitchen, with mother for teacher and a loving, willing daughter for pupil, is the best cooking school on earth.

That "the most excellent thing in woman"—a low voice—can only be acquired by home practice. That true beauty of face is only possible where there is beauty of soul manifested in a beautiful character.

That the girl everybody likes is not affected, and never whines, but is just her sincere earnest and helpful self every day.

And finally, that one of the most beautiful things on earth is a pure, modest, true, young girl, one who is her father's pride, her mother's comfort, her brother's inspiration, and her sister's ideal,—which girl we should all try to be.—*Sel.*

Heaven is largely the non-existence of the distresses of earth. It is described first of all by negatives. In the eternal state of the redeemed there shall not be tears, death, mourning, crying, nor anything unclean, abominable, or false (Rev. 21: 4, 27).—Scofield.

EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

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

Published in the interest of the church of the Brethren in Christ.

Subscription, \$1.00 per year; six months, 50c.

Sample Copies Free.

To Foreign Countries, \$1.25 a Year.

GEORGE DETWILER, Abilene, Kans., Editor.

ELDER W. O. BAKER, Louisville, } Associates.
Ohio, ELDER SAMUEL ZOOK, }
Abilene, Kansas.

GEO. DETWILER, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler.

PUBLISHERS' NOTICE.

To SUBSCRIBERS:—Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

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

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

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

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

3. Communications for the VISITOR should be sent in at least ten days before date of issue.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to G. Detwiler Abilene, Kansas. Canadian Currency is discounted with us.

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

Abilene, Kansas, JULY 15, 1901.

ADDRESSES OF MISSIONARIES.

H. Frances Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman, Matoppo Mission Bulawayo, South Africa.

Miss Barbara Hershey, Inanda Mission Station, Duff's Road, Natal, South Africa.

D. W. Zook and wife, } Ondal Post Office,
Mrs. Amanda Zook, } Burdwan District,
Anna Herr, } Bengal, India.

Mr. and Mrs. S. H. Zook, Havana, Tex.
Mr. and Mrs. C. C. Roberts, Hidalgo, Tex.

J. G. and Mrs. Susan Cassel, Box 119, Guatamala, Central America.

Fannie L. Hoffman,
Girgun, Bombay, India, Berachah Home Grant Road.

Elmina Hoffman,
Kedgeon Poona Dist., Ramabia Home, India.

*Thou hast dealt with Thy servant,
O Lord, according to Thy word
Teach me good judgment and knowledge,
For I have believed in Thy commandments.
Before I was afflicted I went astray;
But now I observe Thy word.
Thou art good and doest good;
Teach me Thy statutes.
The proud have forged a lie against me;
With my whole heart will I keep Thy precepts.
Their heart is as fat as grease,
But I delight in Thy law.
It is good for me that I have been afflicted;
That I might learn Thy statutes.
The law of Thy mouth is better unto me
Than thousands of gold.*

—Psalm 119.

Several parties have been making inquiries about Minutes of Conference. Without having any direct word to that effect we think we are safe in saying that copies can be had by addressing the Conference Secretary, Bro. S. R. Smith, Harrisburg, Pa. Don't forget to enclose stamp for return postage.

There ought to be no failure in the equipment of Bro. and Sister Steigerwalt of Ohio to enable them to make the journey to South Africa. The few workers there have long been looking this way for re-inforcements, and now that this Brother and Sister are answering the call, the church should help them after a godly sort, so they can go at an early date. Read the statement of Elder Zook. We are glad to print Bro. Doner's letter, in this issue, giving an account of their voyage, and of their safe arrival at Cape Town. We however, hoped to have further word from them ere we go to press but have been disappointed. Likely before our next issue we will have a further report.

Watch your credit. If it does not extend to 1901, it is time to send in your renewal and cash enough to pay all that which is behind. During the summer months there is a falling off in receipts but we hope for much increase when our people are through with their harvest. To a goodly number of delinquents we sent statements five months ago. Some have responded and paid up. Others, a few, objected to paying because they had not ordered the paper in the first place, yet they continued lifting it in the post office, thus making themselves responsible. Others have not answered and we must drop their names, and charge the amount against them on the delinquent list. We wonder that any should choose to meet the Lord and have this debt standing against them. We are sure there are some who would be well able to pay what is standing against them,

Those who are unable to pay and write us to that effect, we are willing to bear with.

For several weeks a spell of extreme heat has prevailed. The death rate resulting throughout the country on account of the heat is unprecedented, and great is the suffering of the poorer classes in the large cities. The temperature at Kansas City has exceeded all previous records, and throughout the state the heat reached as high as 107 degrees. But although Kansas is passing through this excessive heat, the deaths or prostrations from heat have been comparatively few. During part of this time the proverbial "hot winds" have been blowing and as it is very dry now the prospects for a crop of corn are not good, but if rain would come immediately part of the crop might yet be saved. At present the outlook is rather gloomy. Man may plant and sow and expect a harvest, but unless the Most High, gives the favorable conditions for production, his efforts are vain. Whether it is proper for man to pray that the Lord may send rain in time of drouth, is a question which is being debated in some places. Would it not be better to cease disputing over it and all the people humble themselves before God, confess their sins, and ask that He may be merciful, and send the latter rains.

"The Bible in the Light of Modern Thought," by Rev. Wm. H. Bates is a booklet issued by Henderson and Company of Toronto, Ont. The work is an answer to the teachings of the "Higher Critics." It shows where "Higher Criticism" commenced and how unsatisfactory it is in the end. We append the closing page which shows how far liberalism may do.

Liberalism does for a day of prosperity, not for that of adversity. It is something to conjure with under favorable circumstances, but the glory and power of it drop out in testing conditions. This is no new thought, but it has received sad and convincing demonstration in the experience of Hugh O. Pentecost, who was once an evangelical preacher, but got away through liberal teachings. In the course of a lecture before the Brooklyn Philosophical Association, on the topic, "What are Liberals here for?" he is reported as saying: "When I left the ministry I soon became one of the most unhappy men living. I had many of the congregation follow me, when I left the church. until I got too radical. Then they left me with the exception of one couple. When their boy was taken from them in death, they didn't send

for me to preach the funeral services' but sent for another minister. After that boy had been buried the man came to me and said, 'It is no use. This doctrine of yours is all right when we are in good health and prosperity, but now in my sorrow you can do no good for me.' That couple then returned to the church." "Liberals," added Mr. Pentecost, "should be able to help us in our time of sorrow, to be of any use." That is speaking to the point. The world is full of sorrow, and only Christianity can tender the needed comfort. The religion of Jesus Christ is pre-eminently a religion of solace, and this it is that makes it so precious to all who have had an experience of it. Nothing else can satisfy the human want.

NO CONDEMNATION.

IN THE seventh chapter of Romans the Apostle Paul speaks of a condition of condemnation, and when he in the agony of his soul cries out, "O wretched man that I am, who shall deliver me?" he immediately points to a deliverer. "I thank God, through Jesus Christ our Lord." He further speaks of the law of sin and death, but the law of the Spirit of life in Christ Jesus had made him free from the law of sin and death. Men boast of their freedom, their liberty and when they do so they do it in spite of the fact that God has concluded all under sin that He may have mercy upon all.

He that committeth sin is the servant of sin and the only provision made whereby liberty is granted unto us is to be "in Jesus Christ," for only then is there no condemnation. How important then it is to be "in Christ."

We come to God's Word and we find that man has become alienated from God; that he stands in rebellion against God; and that by nature he does not the things which are well-pleasing unto God. Paul says, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts, and pleasures, living in malice and envy, hateful and hating one another."—Titus 3:3. Again, he says, "And you hath he quickened who were dead in trespasses and sins: wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others."—Eph. 2:1,2,3. The Apostle Peter also recognizes this fact when he says in 1 Peter 4:3 "For the time past

of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine revellings, banquetings, and abominable idolatries." Thus we understand that there is provided in Jesus Christ the possibility of being delivered and made free from condemnation, and not only be made free but to be kept in liberty by the power of God.

Man, under conscience, failed in attaining to this deliverance; under law he failed likewise, and it was impossible for man to come up to the requirements of God's holy law. The guilt of which Adam was conscious after transgression is not gotten rid of by any observance of rites or ceremonies, but "God was in Christ reconciling the world (the world of humanity) to himself and the only way for Paul or Peter or any of the saints to be made free was by the gospel of the grace of God in Christ Jesus. He was made sin for us; He became a curse for us; by the shedding of His blood reconciliation was made; the atonement even the forgiveness of sins was wrought out for us, so that God, Who is just and holy, can justify the sinner, and still be just, in that that our iniquities were laid on Jesus.

Now it appears safe for us to assume that God on His side completed, finished and perfected everything that pertained to the redemption of man. The work which Jesus the Eternal Son undertook to carry out He could say, "I have finished." We also assume that the commission which Jesus entrusted to His disciples, if carried out as He intended it should be, will accomplish what must be accomplished in order that this blessed liberty may be enjoyed.

The commission intimates that the Gospel of Jesus Christ: the glad tidings of salvation, is to be brought to the people. The apostles were to go and make it known to the people, and that not to a family, tribe or nation, but to all nations. It reaches unto the regions beyond; even to those who sit in heathen darkness. The apostles, after their equipment on the day of Pentecost, endeavored to carry out the commission, and they witnessed at Jerusalem, in Judea, in Galilee and Samaria, and the uttermost parts.

As they went they carried out the other parts of the commission. They made disciples of the people by their witnessing to the truth as it is in Jesus, by preaching unto them the Gospel of the grace of God. And as many as "gladly received the Word were baptized—baptized as Jesus commanded, into the name of the Father, and of the Son, and of the Holy Ghost, the one Christian baptism.

On the day of Pentecost there were three thousand who gladly

received the Word which Petar preached. When the Gospel came to Samaria, many, both men and women when they believed Philip's preaching were baptized, and when he met the eunuch and began at "that same Scripture" and preached unto him Jesus, and this must have included baptism because when a certain water was reached the eunuch was ready to receive baptism by the hand of Philip. This we find all through the Acts of the Apostles that those who were made disciples were also baptized according to the commission of Jesus. It seems evident that outward obedience in obeying the commandment of Jesus, was invariably connected with the work of grace in the heart.

The commission further provided for the teaching of the believers the "all things whatsoever I have commanded you" so that the Lord requires the observance of all these things. Thus those who are made free in Christ Jesus are called not to walk after the flesh but after the Spirit, and thus continue in Christ and He in them.

John Bunyan says: "For my part, I doubt the faith of many, and fear it will prove no better in the day of God, than will the faith of devils. I know that many professors will fall short of eternal life. Singularity in Godliness, is no more than to be more godly, to walk more humbly with God than others. Were wearing of gold, putting on of apparel, dressing up houses, putting on of apparel, decking of children, and the like, signs of repentance, then I must say the fruits of repentance swarm in our land: but if these be none of the fruits of repentance, then, oh, the multitude of professors that religiously name the name of Christ and do not depart from iniquity. Alas! Alas! there is a company of half priests in the world, who dare not teach people the whole counsel of God."—*Bunyan's Sermons.*

SYMPATHY AND KINDNESS NOT LOST.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angel's eyes,
These are not lost.

The kindly plan devised for others' good,
So seldom guessed, so little understood,
The quiet, steadfast love that strove to win
Some wanderer from the ways of Sin,—
These are not lost.

Not lost, O Lord! for in Thy city bright
Our eyes shall see the past by clearer light,
And things long hidden from our gaze
below
Thou wilt reveal; and we shall surely know
These are not lost.

—Richard Metcalf.

CHURCH NEWS.

REPORT OF BOARD OF TRUSTEES OF PHILADELPHIA MISSION.

The following is report of fund being raised to pay the present indebtedness and further improvements.

Bal. of former Treasury.....	\$ 15 01
William Kreider, Palmyra.....	25 00
F. K. Bowers, Bucks county.....	2 50
Joseph Detwiler " ".....	5 00
Christian Wismer " ".....	50
Joel Wismer " ".....	1 00
Amanda Snyder " ".....	5 00
J. C Wismer " ".....	2 00
Mary A. Landis " ".....	10 00
Mary K. Stover " ".....	25
Matilda Shelly " ".....	1 00
A. P. Kratz " ".....	1 00
Emma Landis " ".....	25
Katie Landis " ".....	50
Maggie Landis " ".....	1.00
Martha Landis " ".....	2 00
Martha Anglemoyer " ".....	50
Peter Kreis " ".....	2 00
D. W. Allabaugh " ".....	1 00
Howard Stout " ".....	1 00
Jacob Stover " ".....	1 00
Kate Kratz " ".....	1 00
Mary Rosenberger " ".....	1 00
Henry Rosenberger " ".....	1 00
S. Worman " ".....	25
Lizzie Moyer " ".....	1 00
A. Stover " ".....	25
Jno. Hunsberger " ".....	1 00
Emma Frederick " ".....	1 00
Mary Harley, Philadelphia.....	5 00
Chas. Stover " ".....	1 00
Mamie Morrison " ".....	5 00
Annie Lehman " ".....	1 00
Amos Lehman " ".....	1 00
Jesse Hunsperger " ".....	2 00
H. M. Markley " ".....	1 00
Joseph Landis " ".....	2 50
Tena Landis " ".....	2 50
Susie Reichard " ".....	5 00
A Brother " ".....	10 00
Geo. Morrison " ".....	5 00
Jacob K. Bowers, Montgomery Co.	3 00
D. B. Harley " ".....	2 00
Cash " ".....	1 00
Catherine Kohl " ".....	3 00
Garrett Kohl " ".....	5 00
Abraham Landis " ".....	2 00
John Tyson " ".....	2 00
Joseph Tyson " ".....	4 00
Wm. Hess " ".....	3 00
Wm. Long " ".....	50
Joel Harley " ".....	2 00
Abraham Kulp " ".....	2 00
Enos Tyson " ".....	1 00
Ruben Tyson " ".....	3 00
Jno. Koppenheffer " ".....	1 00

Total - - - - - \$159 51

The committee has seen fit to have

Bro. Stover visit the nearby districts and personally solicit their aid. The Lord has prospered His labor beyond expectation, and in a short time we expect to have the desired purposes accomplished, God being our helper.

Trustees } PETER STOVER
 } AMOS LEHMAN
 } S. G. ENGLE.

CHICAGO MISSION.

Report ending June 15, 1901.

DONATIONS.

Balance on hand.....	\$ 5 17
Dedication Offering.....	6 00
Bro. Zook, Abilene, Kas.....	1 00
Fannie Engle, Marieta, Pa.....	1 00
In His Name.....	2 00
S. S. collection, Kansas.....	8 75
In His Name.....	5 00
Hall Rent.....	3 00
Room Rent.....	5 00
Offering box.....	2 50
Brother, Chicago.....	50
In His Name.....	2 00
Bro. Dodson.....	1 00
In His Name.....	1 00

Total - - - - - \$43 92

Sister Hattie George, Illinois, 10 dozen eggs,
Sister Henry Shirk, Shannon, Ill., 3 bushels
potatoes, In His Name, unknown, 50 pounds
of flour, sundries value \$2.58.

EXPENSES

Provisions.....	\$7 14
Rent.....	30 00

Total - - - - - \$37 14

Bless the Lord, He is carrying on the work. We are only weak insignificant beings used by His grace, nothing in ourselves but all in Christ Who is our victory, Who will not have his little ones to suffer. We are again left alone for a little season. Bro. Steckly was called home on account of sickness, but we hope he will soon return. The Lord is very good to us, and is helping His people here at this place. Amidst all oppositions and misunderstanding the Lord's work is progressing in leading out into the deeper light and life as well as bringing sinners to repentance. The Lord is wonderfully answering prayers and is marvelously revealing Himself in these last weeks, both spiritually and temporally, praise His Holy Name.

On June 23 at 2:30 P. M. a number of our people went out to Lake Michigan where baptism was administered. Five souls were led into the water and buried with Christ in baptism, among whom were Bro. and Sister Starfield, whom God so wondrously led into this place where they found Jesus to the satisfying of the soul and are now rejoicing on the way, also Sister Hathaway who not long

since was raised up from a bed of affliction. She had been taken to the hospital, but still got worse so that they gave her up as a hopeless case. While at home she was visited by Bro. Steckly, and Sister Anna Bert and while the brother was giving his experience in divine healing, her faith took hold of God; she yielded herself completely to God, and He done the work and she is now able to do her work and is praising the Lord. Also two young sisters who have become willing to follow Jesus in their young years and have taken the cross upon themselves, Sister Clara Meisenbelter and Edeth Otis. We hope they will continue in the work as they grow older in years. Blessed be God for all His goodness and mercies.

Yours in the Lord.

B. L. BRUBAKER AND WORKERS.
5956 Peoria St Englewood, Ill.

ON OUR MISSION.

BEING preserved by the mercy of God until this hour we again greet the readers of the VISITOR in the sweet and precious Name of Jesus.

Truly God is very good to those that love and obey Him. He said, "If ye be willing and obedient ye shall eat the good of the land, but if ye refuse and rebel ye shall be devoured by the sword for the mouth of the Lord hath spoken it."

Since our last communication we have been busy as usual in the work of the Lord having missed but one night that we were not in service. We came to Waterloo county, Ont., June 4, and held a few meetings in the vicinity of Hespeler with the Brethren of that vicinity: one soul started for the kingdom. If he stands true more will be gained than the whole world is worth when estimated in the light of eternity.

On June 8, we were conveyed by Elder Wildfong to Wilmot Twp., to the home of Bro. Isaac Witmer where the Brethren met to celebrate the suffering and death of our Lord. The meeting was held in a barn and was a time of blessing to the children of God. The membership in this county is small but was well represented with a few from adjoining counties. The weather was unusually cool for this time of the year so that overcoats and other wraps were in demand.

In the evening of the feast there was quite a large gathering of people from the vicinity, and the best of order prevailed, and we believe the blessing of God rested upon the word preached and the services in a general way, and we trust something may have fallen into some hearts that will be as a seed sown.

upon good ground or as a nail driven in a sure place.

After the love feast the Brethren made arrangements for us to labor in the Word. They having no meeting-houses of their own, secured other churches for us to preach the Word. Two meetings were held in the U. B. Church at New Dundee, and one in the House occupied by the Mennonite Brethren in Christ, and also some meetings in the houses of Brethren. These meetings were well attended and interesting. Eternity alone will reveal what was accomplished for the glory of God.

On June 15, we were conveyed to Berlin where on the 16th, we had the privilege of preaching the Gospel to the inmates of the almshouse. We felt it was good to preach the Gospel to the poor: "Freely ye have received, freely give."

While here it was our privilege to attend the Campmeeting of the Mennonite Brethren in Christ. These people are a spiritual people with whom we had fellowship in the Spirit. By request we preached the Word three times in its simplicity. We have but one Gospel to preach among all classes which "is the power of God unto salvation to all them that believe." After Sister Zook gave her testimony in a general way (as she often does with pleasure as a handmaiden of the Lord), the elder in charge requested her to conduct a woman's meeting in the afternoon to which she consented and the Lord helped her to give some wholesome teaching and many good impressions were made, some confessing they had received new light on some lines that they never had before. Now if they will walk in the light they will make progress in the divine life and God will be glorified. Paul in instructing Titus authorizes the aged women to be in behavior as becometh Holiness etc., that they may teach the young women to be sober, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. We are of the opinion that more meetings of this kind should be held, not only for women but also for men where certain truths could be taught more effectually than in a mixed congregation. The body of Christ would no doubt be greatly edified and God glorified.

After the campmeeting the Mennonite Brethren opened their house of worship for our use where we held four services with good audiences and good interest. The last meeting was a missionary meeting for the benefit of the Rescue work in India. At the close the congregation gave a liberal free-will offering for the work of the Lord in rescuing

famine orphans and training them in the way of the gospel. We never found a heartier welcome anywhere than we did among these dear simple hearted Christians. The Lord through them supplied all our need, and we could not fill all the requests for visits and also for holding meetings. May the dear Lord abundantly bless them for their acts of good will towards us as their servants and God's children. On Sunday the 23rd we by request, preached German as there are a few who do not have the benefit of the English. The Lord helped us to lay down the truth in a simple way, which was, we believe, pretty generally received. May the seed sown have fallen on well prepared soil and bring forth fruit an hundred fold to the glory of God. In the afternoon of the 16th we, by request, held a little German meeting with an afflicted sister, which was a time of blessing to all present. We are glad to be used of the Lord in this simple way. We are not to proud to preach German where it is requested though it is somewhat broken not being accustomed to speak German. A hundred years from now it will make no difference if our language was not proper, only so some good may result to the glory of God.

On the evenings of the 24, 25 and 26 of June we held forth the Word of life to good audiences in the Mennonite church at Breslau, and on the 27 and 28 at Blair, and Saturday night, Sunday and Sunday night the 29 and 30 in the Mennonite Mission at Hespeler. At the three last named places we gave a Missionary talk on the need of sending the gospel and gospel workers to the dark lands that are without the light of God's Word and at each place we received a free will offering to encourage the work and the workers. The Lord bless the givers and the gifts, and who knows but in the day of the Lord's reckoning some dark skinned heathens may stand there as fruits of what the people have done. May we not by the Word of the Lord expect as much?

May we who are God's children be found faithful to stand before Him at His coming, and hear the Master say "well done."

Yours laboring for the lost at home and abroad.

NOAH AND MARY ZOOK.
Hespeler, Ont. July 1, 1901.

I charge all Christian women neither by style of dress nor adjustment of apparel to become administrative of evil. Perhaps none else will dare tell you, so I will tell you there are multitudes of men who owe their eternal damnation to the boldness of women's attire.—Selected.

For the EVANGELICAL VISITOR.

REPORT OF LOVEFEAST.

THE love feast which was announced for May 25 and 26 at Union Grove M. H. near Nappanee, Ind., was postponed until June 22, and 23 on account of reported cases of smallpox in the vicinity near by, which did not prove to be anything very serious. The Lord blessed the latter date with favorable circumstances and a large number were present during the evening services, also on Sabbath forenoon. We feel grateful for the good order on the part of those who could not find seats in the house during the evening exercises.

It is indeed a very solemn service unto every Christian man, and woman to commemorate the sufferings and death of our blessed Redeemer. Though solemn, yet how thankful we may feel that Christ with willingness gave Himself a ransom for us all. "Oh to have no Christ no Saviour how dark this world would be." We were greatly encouraged by the presence of a goodly number of the dear Brethren of Dekalb county, and also Bro. Levi Hoover, of Peabody, Kansas. The Lord also blessed us by permitting Elder B. F. Hoover of Mansfield Ohio, to meet with us, and break into all the Bread of Life which the Lord abundantly measured out through His servants. Our prayer is that the good seed sown may be as bread cast upon the water which will return not many days hence and result in a glorious harvest of precious souls. We feel to praise God for the presence of the Holy Spirit, and for the love and union manifested among His children. We believe that the language of each heart was, it was good to be there. As for myself the occasion will be remembered as an oasis in my christian pathway.

Yours in the Lord.

C. R. STUMP.

Nappanee, Ind., June 25.

A LETTER OF THANKS.

CULBERSON, N. C. JUNE, 1901.

To our dear Friends and Co-workers in Kansas.

I FEEL unable to express to you our sincere thankfulness and deep appreciation for your kind and generous aid given to this work. God alone can reward you, and I am very sure He will do it in some way.

The box of goods was taken from the R. R. Station June 12, and placed in the front room of our house which we use for chapel, reception room, sitting room, bed room, sewing room, etc.

We all gathered round it, and after

the reading of a few appropriate verses from God's Word, we knelt in prayer and not only thanked God for the money, goods and kindness of our Kansas friends, but also asked His special blessing to rest upon them.

We then opened the box, and myself and Mrs. Tomlinson unpacked the goods with our own hands. Our hearts were full, and tears of joy were shed, and songs of praise were sung.

The goods are highly prized by all, but we are not so occupied with the blessings that we forget the blessers. All unite in sending a wave of blessing to our dear friends in Kansas.

Yours for the whole truth.

A. J. TOMLINSON.

MORE MISSIONARIES FOR MATOPPA.

WE WOULD call the attention of the Brotherhood to the fact that Bro. Henry Steigerwald and wife of Ashland county, Ohio, have made application to the Foreign Mission Board to labor at Matoppa Mission, South Africa, as Missionaries and have been accepted by the Board and will sail for Africa about Sept. 1. Bro. Steigerwald is an ordained minister of good standing in his home church and his wife is a worthy sister. They have no children. Their circumstances are limited and they need the support of the church for their expenses to take them to their destination which will cost at least \$400.00. The fund in the treasury cannot be used for that purpose.

Those who feel disposed to contribute to their traveling expenses will please send in their contributions between this and the 10th of August. Offerings for this purpose will be received at the EVANGELICAL VISITOR office, Abilene Kansas, or by Elder B. F. Hoover, Mansfield, Ohio, or Elder H. Davidson B. and R. Home, Baily street, Harrisburg, Pa. They are much needed at the Matoppa Mission and the Board believes they will under the favorable providence of God prove a blessing to the cause and consequently are recommended to the confidence and charities of the Church.

SAMUEL ZOOK.

Treasurer.

The gate of heaven is no wider now than it was seventeen hundred years ago. The law of God extends as far as it did when the Apostles lived. We are bound to the same strictness and purity, to the same zeal and steadfastness, which distinguished the primitive Christians. They were all men of like passions with ourselves; they had the same corrupt nature to strive against, the same temptations to resist, the same enemies to overcome.

Their advantages for performing their duty were not greater than ours; on the contrary, besides all that they possessed, we have the benefit of their example and experience. God's hand is not shortened, the blood of Christ hath lost none of its virtue. His intercession is no less prevalent nor is the power of His Spirit in the least impaired by length of time and constant exercise. So that we are entirely without excuse, if we do not both aim at and actually attain the same degrees of holiness and purity with any of those that have gone before us.—Robert Walker.

LETTER FROM BRO. AND SISTER. S. H. ZOOK.

TO the dear readers of the VISITOR. Beloved in Jesus; The Holy Ghost says, "Count it all joy when ye fall into divers temptations, knowing this that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire wanting nothing." The Lord has been letting us pass through very severe trials since we left our dear ones in Kansas, but we are realizing as the Holy Ghost breathed through Paul that "all things work together for good to them that love the Lord who are the called according to His purpose." Our hearts cry out to know Him in all His fullness. One of the trials we have had, is the condition of the people. While a year ago everything seemed to look as though it were open for forward strides in leading souls to Christ, we find as it was in the days of Christ so it is now, the devil and his servants have been doing their work. Some minds have been turned others became mute. One girl that gave a bright testimony of a work of grace wrought in her heart is today living the life of a harlot. Another drunkard who pled with the Lord confessing his sin is today wallowing in his mire again. An aged mother who in her last sickness sought the Lord was happily converted, she said the Lord had taken away all desire for tobacco and coffee and that she had peace with God. She admonished her family that they should meet her in heaven. Since her death the priests have persuaded the family to give him \$20 to pray her out of purgatory. After he had the money and went through his sorceries he said, "She is now on her feet, I must have more money so she can walk out." So you see the devil and his hosts continue to work. But praise the Lord our confidence is in Him Who said "all power is given unto me," and He is able to over throw the

works of the devil.

There are two dear ones at this place who are standing true to Jesus. The best I know to express the moral condition of this people is to gamble, lie, and steal their way through the world. You cannot believe anything they tell you. Our knowledge of them does not make us feel in the least to leave them. But rather feel that the same salvation we have is just what they need. By the grace of our God we will press the battle on. The deep longing of our heart is to know just the way in which they can be reached, and in this the dear Lord has been speaking to us.

We have been impressed to take up work among the children, so many of them do not have any schooling; some large families of whom not one can read. Our longing is to take them right into our home and teach them industry also. We first thought of starting the school on June 3. But believe the Lord will have us wait until fall or at least some longer. We have now one orphan about 12 years old. It costs us nothing for house rent. The three months that we are here in Havana it cost us little more than fifty cents for fuel: milk and meat are cheap. Flour is \$2.50 to \$3.00 per hundred and fruit is also very high, in fact we can get none but dried.

Many of the dear saints have been contributing to the Lord's work here and we felt like giving a little account for this quarter beginning April 1.

Amount received.....	\$40 60
Expenses for improvement, poor, and postage.....	11 92
For provision.....	28 24

Total - - - - - \$ 40 16

Balance on hand..... 49

May the Lord richly bless the donors. We earnestly crave an interest in your prayers in our behalf and in behalf of the work here. We remain your Bro. and Sister in the war.

S. H. AND LIZZIE ZOOK.

Havana Texas, July 1st 1901.

Whatsoever a man soweth that shall he also reap.—Gal. 6:7

Be what thou seemest, live thy creed;
 Hold up to earth the t'ouch divine;
 Be what thou prayest to be made;
 Let the great Master's step be thine.

Sow truth, if thou the truth wouldst reap;
 Who sows the false shall reap the vain;
 Erect and sound the conscience keep:
 From hollow words and deeds refrain.

Fill up each hour with what will last,
 Buy up the moments as they go;
 The life above when this is past
 In the ripe fruit of life below.

—Horatious Bonar.

MISSIONARY.

LOOK, PRAY, GIVE, GO.

Look upon the harvest field;
Rich and plenteous is the yield.
Look at home and look abroad,
Everywhere the field of God
Waits for reapers, Oh, how few
Are the faithful and the true!
Oh, how many shrink the cross!
And thus many sheaves are lost.

Pray that God may reapers send,
Who'll be faithful to the end,
Those prepared in God's own schools,
Who will give their lives for souls;
Those who'll lay aside each weight,
Count no sacrifice too great,
Shrinking not at cold nor heat,
Living low at Jesus' feet.

Give the finest of the flock.
Give those grounded on the rock.
Give your silver give your gold,
Nothing from the Lord withhold.
Give your talent, give your tears,
Give your faith, and give your prayers.
Give yourself and earthly store,
God asks neither less nor more.

Go ye forth at God's command,
Upheld by His right hand.
Grace and comfort He'll impart,
Strength unto the fainting heart.
Preach in home-lands, preach abroad.
Let all nations hear of God.
Hear the voice of Jesus say,
"I am with you all the way."

For the EVANGELICAL VISITOR.

ENROUTE FOR AFRICA.

DUNOTTAR CASTLE MAY 22, 1901.

A BRIEF report of my journey from home to Africa.

Leaving home on the 4th day of January, 1901, I made my way to Harrisburg, Pa., visiting some revival meetings conducted by the Brethren. I was much refreshed and gladdened to see some souls come out boldly on the side of their Redeemer. May grace and peace fill their lives and make them grow in the knowledge of our Lord and Savior.

On March 1, I arrived at Harrisburg, Pa., and was kindly entertained at the Messiah Home during my stay. Then, as our date of sailing was postponed, I made an enjoyable visit among Brethren and Sisters in Lancaster county, Pa. The warm Christian fellowship made me feel at home, going as far as Philadelphia where I visited Brother Stover's Mission. I enjoyed the Christian friendship of the workers at that place. Somehow I became attached to that Mission, and felt a strong inclination to labor with them

in behalf of precious but perishing souls in that widespread city. Having only a few days allowance there I returned to Harrisburg to attend the Christian Alliance Missionary convention. After this I made another short visiting tour to Franklin county, Pa., and met with many loving Brethren and Sisters. On my return to Harrisburg I was pleased to find Elder Henry Davidson who had lately come to take charge of Messiah Home. From him I received much profitable instruction in regard to foreign Mission work, and prepared for my final journey.

Much goods had been sent in from Canada and United States for Matoppa Mission which are and will be appreciated by us all.

Bro. Lehman has given a report of our voyage from New York to England so I will omit that. In Southampton, England we were detained for several days; in which time we acquainted ourselves with the city, and were much attracted by many things, the customs of the people, and especially the vast difference between the rich and poor.

Considering Southampton to fairly represent England we arrived at the conclusion that England like other countries once enlightened by the pure gospel is fast coming beneath the shades of vice and wickedness, and in fact many places are already dark. The demons of drink and other vices are having so much sway that it might be said that they are in the shadow of death. Oh for a heavenly ray to reveal the soul-destroying monster and people would become alarmed. Here we held a street meeting beginning by song. We soon gathered a throng of children first, and older ones gathered in due time. After some addresses given, and more songs, a deep interest was manifested by some young men. Although we spoke the truth plainly they gave us credit and sanctioned it, saying, "It is the truth but the people will not admit it." We worked there mostly by private conversation and found the people feeling their need of a Savior, but complaining of the hypocrisy which exists among the Christian professors. It is sad in the extreme, and in order to try to better it, we have to tell them that it is even the fulfillment of prophecy. What a dark account will have to be given by those who instead of gathering with Christ scatter abroad, and cause the truth to be evil spoken of.

Our stay in this place being six days we were anxious to resume our journey, and on May 4, we boarded the Dunottar Castle and started for Cape Town, South Africa. All were well except the writer who had taken an unpleasant cold which

resulted in no serious but contagious sickness and consequently I spent seven days in the first class hospital, by order of the board. There I spent the solitary hours in meditation, and was drawn nearer to God, so it was all for my good. Sister Emma Long was ill with seasickness during the greater part of the voyage, but nevertheless firmly anchored in Him and knowing that He who had called her to the work, is able also to bring her safely through. Brother and Sister Lehman have been wonderfully preserved, and were enabled to kindly comfort and care for the sick. On account of our sickness we could not do much spiritual work on ship. The passengers and crew were very kind and generous and showed their regard for us. At the close of a Bible reading service we were much surprised to hear that £10 were contributed to be divided amongst us four missionaries. Truly God works in mysterious ways to provide for His children.

On May 23, we disembarked at Cape Town, feeling very grateful to our Heavenly Father for His kind Providence in prospering our journey, knowing that even our delay in America was the guidance of the Divine Hand which controls all things, for the ship we would otherwise have come on was wrecked just before entering Cape Town harbor. Fortunately, all lives were saved, but with much difficulty.

In Cape Town we found very precious and hospitable friends, who are cordially entertaining us during our stay here. Today we shipped our goods to Bulawayo, and on the 29 inst., if the Lord wills, we ourselves shall leave for that place.

As Missionaries cannot get up to Johannesburg for some time, Brother and Sister Lehman will accompany us to Matoppo Mission. At present we are all enjoying good health and do realize that God's jealous care for us is above our expectation.

Nevertheless we have been thinking much about our home and parents. We are now separated far and over 9,000 miles lie between us. But still we are under heaven's dome, and showers of blessings gently fall, and we pray that our loved ones at home may cast off all anxiety, and the Lord fill your hearts with peace and joy concerning us. With grateful hearts we all are in remembrance of loved ones at home.

Yours in submission,

LEVI DONER.

Cape Town, S. A.

Ministers should aim to puncture the heart, rather than tickle the ear.—*Neelm.*

OUR DEAD.

HAWK.—Died on June 29, 1901, Brother Henry Hawk, aged 73 years, 9 months and 15 days. Brother Hawk was a member of the church a number of years. He leaves a sorrowing wife and six children to mourn their loss, five sons and one daughter, and eighteen grand-children. His disease was consumption. His last hours were peaceful and submissive to the his Heavenly Father's will. Funeral services on July 1, at Bethel church, conducted by the home Brethren. Interment in adjoining cemetery.

HORST.—Ephriam R. Horst of Smithville, Wayne county, Ohio, was born Dec. 11, 1802, and died June 29, 1901, aged 58 years, 6 months, and 18 days. He was married to Lucy Hildebrand June 20, 1869. To this union were born 9 children (three sons and six daughters) seven of whom with the wife survive to mourn the loss of husband and father. Two daughters preceded him to the spirit world. There also survive two brothers, an aged mother with other relatives. Brother Horst was converted and united with the York Brethren, about 22 years ago, of which church he remained a member until death. Funeral service was conducted by Elder John Smith assisted by S. B. Longenecker. Text 2. Kings 20:1.

ONE BY ONE.

One by one the sands are flowing,
One by one the moments fall:
Some are coming, some are going;
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one—bright gifts from heaven.—
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee;
Do not fear an armed band;
One will fade as others greet thee—
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for to-morrow:
So each day begin again.

Every hour that fleets so slowly
Has its task to do or bear;
Luminous the crown, and holy,
If thou set each gem with care.

Do not linger with regretting,
Or for passing hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven; but one by one
Take them, lest the chain be broken
Ere the pilgrimage be done.

—Adelaide Anne Procter.

IF ANY MAN SERVE ME LET HIM FOLLOW ME.

O Jesus I have promised
To serve Thee to the end;
Be Thou forever near me,
My Master and my Friend:
I shall not fear the battle,
If Thou art by my side:
Nor wander from the pathway,
If Thou wilt be my Guide.

O let me feel Thee near me,
The world is ever near;
I see the sights that dazzle,
The tempting sounds I hear;
My foes are ever near me,
Around me and within:
But Jesus draw Thou nearer,
And shield my soul from sin.

O let me hear Thee speaking,
In accents clear and still;
Above the storms of passion,
The murmurs of self-will;
O speak to reassure me,
To hasten or control;
O speak and make me listen—
Thou Guardian of my soul.

O Jesus Thou hast promised
To all who follow Thee,
That where Thou art in glory
There shall Thy servant be;
And, Jesus I have promised
To serve Thee to the end:
O give me grace to follow,
My Master and my Friend.

O let me see Thy footmarks,
And in them plant my own;
My hope to follow duly
Is in Thy strength alone.
O guide me, call me, draw me,
Uphold me to the end;
And then in heaven receive me,
My Savior, and my Friend.

—Selected by Andrew Climenhaga.

"INNOCENT IN ITSELF."

HOW often is this remark made whenever the question of doubtful popular amusement is being discussed! Dancing, horse-racing, boat-racing as ordinarily practiced, games of billiards and cards,—these, and numerous other amusements, are sometimes justified on such grounds alone. If it be urged that, under the circumstances, these things are inexpedient and ought to be avoided, the reply is, "Oh, these things are innocent in themselves."

The error lies in assuming that certain actions and words may stand

alone, and separated from all others, may have nothing to do in moulding character. But can we conceive of such isolation? Every moment our influence touches other souls. Whatever may be the cause or even the occasion of evil is to be carefully avoided. There is no law more plainly written than this.

Personal influence, rightly considered, has no place for the doctrine, "This is innocent in itself." Life is profoundly serious, because each part holds a necessary relation to every other part. In all our estimates of guilt or innocent of human action, this view ought to be ever present with us.—*Baptist Weekly.*

OUR PREMIUM BIBLE.

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

The special feature of this Bible is that it gives the AUTHORIZED and REVISED VERSIONS of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of Type. It is Self-Pronouncing.—A Teacher's Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of Page.



STANDARD HELPS TO THE STUDY OF THE BIBLE.

EMBELLISHED WITH A COMPLETE SERIES OF NEW MAPS, ETC., ETC.

Together with a

Very Full Concordance, Containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject index to the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables Etc.

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

Address, Evangelical Visitor,
Abilene, Kan.