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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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there were less than 1300 locations
and persons made application for
of the kind. Nearly 170, thou­
ring there and having spent their
ly disappointed. There are many
that would succeed. Many had
give away, so that about twelve
bitter­
eagerly gathering a few straws and
chips and fail to look up and see the
golden crown which they might se­
cure. Let every one now be or be­
come interested in securing a home
in heaven, made possible by the
abounding grace and mercy of God
Who wills that all men should be
saved and who has in Jesus Christ
prepared the plan whereby all may
enjoy a home in heaven.

While there evidently is a great
death of conversions in christian
lands, it seems the outlook in
heathen lands is very promising and
the hearts of Missionaries and friends
of missions are cheered by the re­
ports from many sources. The Life of
Faith says, "In Corea a church has
grown up almost spontaneously, un­
organized, pastorless, yet vital, self­
supporting and self-propagating,
perhaps as near the apostolic model
as the world has seen anywhere
since. There are about 300 rec­
ognized christian congregations un­
der several bodies of foreign Mission­
ary workers, and about as many
more observe some form of gather­
ing for weekly worship. There
are now about 5000 baptized con­
verts, and a notable characteristic
is their missionary spirit. The
church doubles every year." Another
favorable account comes from East
Africa. At the Guildford Conven-
tion the Bishop of Mombasa spoke
of his travelling hundreds of miles
on foot, planning out new stations,
and acquiring land and buildings.
He spoke of six new large districts
recently acquired in German East
Africa, and the willingness of the
natives everywhere to welcome the
missionary. One chief had gone
tree days' journey to meet him,
and asked, "Won't you come and
Teach us?" Six chiefs having heard
of a missionary who was laboring
some distance off, sent for him,
having in the meantime erected a
suitable building for preaching in.
This was a 'bait' to get a missionary;
and it is now getting quite common
for the unevangelized tribes who
have heard something of the Gospel
Christ to build a preaching place
and set apart a portion of the land
in the hopes that the nearest mis­
ionary would make arrangements
that someone should be sent to tell
them the good news. 'Everything
promises well,' said the Bishop in
closing. They have seen the
military man who has shot them
down; they h e seen the Africa
trader—the Arab—who makes slaves
of them; they have also seen the
English merchant, who will pay for
what he can sell for a profit, but
now they have seen the missionary
who wants nothing from them, who
Gives his labor and his love, and
theses been delivered; feelings are
buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once
more,

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once
more,

rescue the perishing,
Duty demands it;
Strength for thy labor the Lord will provide;
Back to the narrow way
Patiently win them;
tell the poor wanderers a Saviour has died.
THE LIFE BOAT.

We're floating down the stream of time,
We have not long to stay;
The stormy clouds of darkness
Will turn to brightest day:
Then let us all take courage,
For we're not left alone;
The life-boat soon is coming
To gather the jewels home.

Oh, yes, we see the distant shore,
And yonder in the eastern skies
Far out upon the widening sea
The breezes fill the canvas,
The Captain stands upon the prow,
"Bboard, bboard," the Captain cries,
And land us safely in the port
We're welcomed by our Savior here
Oh wondrous joy we're home at last,
For we're upon the life-boat,
Behold all things are ready now,
To gather the jewels home.

Sometimes we've felt discouraged,
And thought it all in vain,
For us to live a christian life,
And walk in Jesus Name,
But then we heard the Master say,
I'll lead a helping hand;
And if you only trust me
I'll guide you to that land.
The life-boat soon is coming,
By the eye of faith I see,
As she sweeps thro' the waters
To rescue you and me,
And land us safely in the port
With friends we love so dear.
"Get ready," cries the Captain.
Oh! look, she is almost here.
Yes, see her coming o'er the tide
With banners all unfurled;
She comes from heavenly ports afar,
To take us from the world.
"Aboard, aboard," the Captain cries,
"Let every pilgrim come,
And once upon the life-boat,
I'll bear you safely home."

Behold all things are ready now,
The bells begin to ring,
The Captain stands upon the prow,
And all the pilgrims sing,
The breezes fill the canvas,
The waters rush and foam,
For we're upon the life-boat,
And on our journey home.
Far out upon the widening sea
Our Captain steers the way,
And yonder in the eastern skies
We see the gleaming day.
Oh, yes, we see the distant shore,
We hear the ransomed sing,
And every breeze that comes this way
The sweetest odors bring.
Oh wondrous joy we're home at last,
We've reached the golden shore!
While angel throngs and ransomed saints
All bid us welcome home! —Selected.
following where the Apostle refers to the Philippian church as having sent once and again unto his necessities, “Not because I desire a gift; but I desire fruit that may abound to your account.”—Phil. 4:17.

Thus we may have fruit to our account in the day of reckoning when Jesus comes to reward his servants if we are ready to supply the need of those who Paul like go forth giving all their time and labor for the advancement of God’s cause and especially in supplying the need of those whom God has called to go among the heathen to bring unto them the word of life.

And Jesus took the smallest thing to show us this when He said, “Whosoever shall give you a cup of water to drink in my name because ye belong to Christ verily I say unto you, he shall not lose his reward.”—Mark 9:41.

May we not then well say with the poet,

“And the least you do for Jesus will be precious in his sight.”

It is encouraging to us to know that while the Lord expects all His children to do what they can in gathering in the great harvest, yet he asks no impossibilities from any man. Therefore if we can do no more than pray as Jesus said that the Lord of the harvest would send forth laborers into His harvest, then let us do that faithfully and fervently. So that when the spoils are gathered up we may also receive our share and that He may say unto us “Thy praise shall continually be in the Christian life and greater usefulness in his service. Heb. 12:-

9:41.

Thus we see that which is required on our part to be a fruitful branch of the vine is perfect submission to the will of God. Let us then lie low at His feet where we can hear the faintest whisperings of the Spirit and when He says this is the way walk ye in it let us obey, “for to obey is better than sacrifice and to hearken than the fat of rams, for disobedience is like the sin of witchcraft and stubbornness as iniquity and idolatry.” Yours in the faith.

NOAH ZOOK.

The lives of St. Augustine, of John Newton, of Jerry McAuley, prove that the God of transmutation, who taught us to bring brilliant dyes, healing remedies, exquisite perfumes, from waste coal-tar, can transform the character that is put in His hands and make a repudiated past thrillingly vital in the sympathy and pity, fidelity and love, of a beautiful and fruitful future.—M. D. Babcook.

To be angry about trifles is low and childish; to rage and be furious is brutish.”

THE SURE WORD.

We have no other word, than that which has been given, the Word of the Lord. It is that which Jesus has revealed with His own blood. The Apostles died the martyr’s death for its truths. It is the same that the Wesleys, John Knox and many others have stood as witnesses to. It also is that Word that Ingersol would dare to deny. Voltaire tried to prove by evolution that the Word is not true: yet like the anvil on which many hammers have been worn out, it stands undinged. It is that Word of inspiration that speaks as never man spoke, and while men look at its wonderful truth, many times they are staggered in their blind unbelieb. How is it with you brother? As the Word comes to you is it mixed with faith, or is there much reasoning?

One word that tells the whole secret of the failure of the ten spies was, “Nevertheless,” Num. 13:28. The word in itself seems harmless, but oh, it means much in using it as the ten spies. They had been to spy out the land that God had promised to them. Upon returning to their brethren they began to witness. What a wonderful experience meeting that must have been. They told all about what they had seen and it was all just as the Lord had spoken unto them. Good. But the poor unbelieving men of God they put in the “nevertheless” and began to tell all the discouraging things about the land and the great difficulties on the other side. But the two who were filled with the Spirit and faith cried out, “Let us go up at once we are well able to overcome it”—Num. 13:30. This stirred the unbelieving ten. They no longer only saw the discouraging things that stood before them, but as people always do, they went from bad to worse and brought up an evil report of the land (Num. 13:22). What a sad picture—before them all the congregation sinning. (Num. 14:1-4). Soon they saw their sad mistake and the cry among them was, “We will go up.”—Num. 14:45, but the death blow was given. God said no. How awful the sight.

Brother how do we witness? Do
For the Evangelical Visitor.

"YOU."

LAST night after I retired, I found I could not sleep, but that imagination was bringing up vivid pictures before my mind, and it was not until the morning sun was about to arise that I dropped off into a dreamless slumber.

Will you follow me, as I try to repicture the vision that came upon me.

I thought of the human race, as represented by but one solitary soul, one over whom countless ages had rolled, time had not stamped its wrinkles on that brow, nor had the hair whitened from its raven blackness, for the outer man had been renewed by a master-hand, so that living representative of the human race glowed with beauty and all the seeming graces of youth. But as I looked, I saw this beauty was outward only, and partook of the likeness and satanic beauty of our Arch-Enemy—below his paintings into the inner life, I saw how black and distorted the soul really was. As I gazed upon this picture, I saw the handiwork of him who has turned this garden into a wilderness, and who paints even death to look like life, who makes corruption to put on the garb of health and beauty, and who in fast hastening the time when antichrist that human type of himself shall burst upon the world.

I first thought of myself as having once been this representative man, and then, I put you, my reader, the one who is still unsaved and may read this, as the One Solitary One, who is still living under the authority and care of the Prince of this World. I thought of you as being in Adam in that beautiful garden of Eden; I saw into your soul then as you walked in innocence before God; you partook of the purity of God, you bore the stamp of His Image.

Again I saw you after Satan had approached you with his lies about God, and now your soul has lost its purity, its likeness to your Maker. You had listened to the Tempter, you had believed his lies, an evil unbelieving heart had taken possession of you, and now you gave a ready assent to your new god’s leadings and his work in your own soul.

As the years rolled on I saw your soul getting more black and deformed; I saw satan rejoicing over his infernal work, whilst he mightily labored to keep your outer appearance fresh and fair. I saw you, every now and then, as your bondage became hateful, endeavor to break away from your tyrant lord, and seek to establish an independent kingdom; I saw you, even at times trying to serve the true God, your maker, regardless of the fact of your past with all its treason and guilt, and blind to your present inability to serve Him aright or pleasingly, owing to the hideousness of your own soul.

But during all those passing years God has loved you, and has sought to bring you back to Himself, His warning, loving voice has followed you all down these ages; He points out the awful doom, the eternal separation with all its horrors that awaits you; He longs that you should have a heart that would fear Him and that would keep His commandments, that it might be well with you, and that He might bless you, even as He did in your days of innocency, but still you lived on, Solitary One, undmindful of His longing cry; you are still without that heart and without that fear. His voice still invites you to come and reason together, you and your rightful Lord. He declares; “though your sins be as scarlet they shall be white as snow, though they be red as crimson they shall be as wool.” You hear the voice of the lovingly Lord calling you back to Him that you may wash and be clean, but you do not comprehend your own blackness of soul, you are not to be reasoned with, and in your rebellion you turn with redoubled ardour to the following of the deceiver, who has already worked you so much evil. Soon he will lead you to that stepping off place into eternity, into that moment when shall be no more, when your last opportunity of repentance shall be gone, when your mortal eyes shall close in death, when your body shall moulder away in the dust, and your spirit
with all its blackness and rebellion towards God shall take its flight to the Prison Home of the evil spirits, there to look forward to the sure time when you shall be called from hell to again take possession of your resurrected body and to meet your God before His great white throne. Well you know, Solitary One, that if you are thus, all black and stained, to stand before that awful tribunal, you cannot claim that your name is recorded in the Book of Life, you will have to admit the justice of the sentence that calls you from hell, from your prison house, only to consign you to the lake of fire (Rev. 20:13,14) there to again meet with him who has been the cause of your ruin, and who has also been cast before you into this fearful place, where he shall be tormented day and night forever, (Rev. 20:10)

But as I thus picture the past history of this solitary soul, this representative man, as you hurry on from this garden of innocency to this dreadful lake of fire prepared only for the devil and his angels, Another steps across your pathway. As you look at the One who now bars your downward career, I see it is God; once long ago ere the black past had settled upon you, you met Him in that beautiful time of innocency, in, as it were, your childhood days, before you knew the evil one—you had met Him, you had heard His voice, you had loved His presence, but you could not see Him, for He is a Spirit and no man ever yet saw the face of God. But now He again comes before you; again He comes into the world made a wilderness by sin's curse and seeks to arrest your course as you would plunge madly into hell. One time you could not gaze upon Him, but now you can do so; as you look at Him, solitary soul, take full note, for you are looking at your own likeness—way back in the ages you were created in the image of God, but you forfeited that image and wandered away from Him, but God in the richness of His mercy never ceased to seek after you and now He has come to earth and created Himself after your likeness; after your image:—yes, He has actually taken upon Himself your very humanity; your nature is His; your blood courses through His veins; your temptations, your surroundings, your trials are His also. Yes, more than all this, oh, matchless love, your black, guilty past, with all its sinful, awful consequences to your own soul has become linked to Him, by His taking upon Himself your humanity; you, solitary soul, are under a curse, but He has become that curse for you.

Unsaved reader, you who must one day stand before your God, look upon Him now, the Sinless One; look upon your God; your blood flows in His veins; your human nature beams out of His eyes. Hear Him, as He tells you to lay your heavy load of sin upon Him; listen as He lovingly entreats you to come to God, for pardon and purity. Truly He, your Savior and your God, has become the Son of Man, and has “power on earth to forgive your sins” and His blood has been shed that you might be cleansed from all sin.

Look at Him steadily, solitary soul, look at Him as He yields up His life’s blood for you. Look, for there is life in this look, if you desire to escape the guilty past, if you desire to be washed and made clean.

He, your God, not only forgives you the countless wrongs of the past, but He takes your very nature to the cross; He suffers and dies the Just One for the unjust one, to bring you to God. That awful, that black heart of unbelief and indifference, must surely break at such wonderful long-suffering love.

Look at Him upon that cruel cross, for it is there you can see how much He loves you, even to His giving Himself a willing sacrifice for you, and thus He hurst back into satan’s face, the lie that was palmed off upon you in yonder garden; the lie that made it appear that He was withholding His best from you. Remember, oh my soul, how He has told you in Eden that in the day that you should eat of the forbidden fruit you should surely die—remember how long has been the separation between yourself and God; remember how near you have been, but for His long time mercy, in being eternally separated from Him.

Unsaved reader, you who are in my thoughts as the one lonely representative of the human race, have you followed as I have tried to briefly retrace your steps, from innocency, through your lifetime of sin to this supreme moment when you stand before the cross Christ, and witness a Savior’s death for you, that you might be brought back to God. Dare you say that He died unnecessarily; that you have not deserved thus to be punished for your sins? can you plead your own righteousness as an excuse for not profiting by this way of escape? Do you count the blood of Christ an unholy thing, an unnecessary sacrifice? oh, beware of treading under foot the Son of God—it was your sins that nailed Him to the cross, that made it needful for Him “to die in your room and stead,” will you as He is taken from that cross and laid in the tomb of death, still spurn God’s love, still trample the Son of God under your ruthless feet? Listen, if you do, to the Holy Spirit as He tells you: there is no more “a sacrifice for sins but a certain fearful expectation of judgment, and a fierceness of fire shall devour the adversaries.” Beware as the Holy Spirit testifies to the atoning Blood, for there is a sin which has no forgiveness in this age nor that which is to come, the sin of sins, the sin against the Spirit of God. As He seeks to show you your own sinfulness, as He seeks to lead you to the wondrous fountain for uncleanness that has been opened, do not resist Him but in humble contrition turn away from yourself and seek the pardoning mercy of God—wash and be clean.

As you thus stand before this cold clay, the still form from which the spirit has departed, do you recognize your Savior and your God, who has gone to the death that you might be pardoned and cleansed from sin? If so, as you turn in sincere penitence to God with a firm resolve to serve Him and Him alone, thank Him for this wonderful atonement for your guilt. But as you lift your eyes off the cross of Calvary, off the still form of the Son of Man, do you not hear a familiar voice from
the heavens above, a voice that pro-
claims, “I am He that livest and was
dead, and behold I am alive
evermore.” That body which
you saw nailed to the tree and later
laid away in the tomb has been
quickened into life by the Holy
Spirit and has ascended into heaven,
from which His dear voice now
sounds.

Listen as He by His Spirit points
out to you the complete, the full,
far-reaching deliverance you
have from that evil nature, that body
of sin that clung to you so closely
close in the bygone past—listen as He
tells you that old, black nature is
crucified with Him—that you are dead
your life is hid with Christ in God.
Have you the faith and willing-
ness to take all the benefits of His
atonement Blood? Remember how unbeliev-
was the first step from God away
back in that time of innocence and
do not let unbelief limit the salva-
tion of the Lord. Remember that
awful look you got into your own
black soul, and consider how im-
possible it is for you to serve Him
right, if He has not made a deliv-
erance for you from its pollution.
He tells you “the old man is cruci-
fied with Christ;” enter into posses-
sion of this solemn fact willingly and
believingly—that old nature, so
old, so sinful, so condemned to
death, has actually been crucified
with Christ; He took upon Himself
your nature and bore it to the cross
of Calvary. He commands you on
the strength of this fact to reckon
yourself dead to sin and alive unto
God. He tells you, He commands
you to do this; if you believe this
record that God has given of His
Son, if you accept this complete
atonement, you please Him, defeat
the enemy of your soul, and God
reckons your belief for righteousness
—and when God reckons, it is on
an eternal truth, He makes no mis-
takes. As long as you thus honor
God by believing on Him, and walk-
ing in His light you can truly say
with Paul “I through the law am
dead to the law, that I might live
unto God. I am crucified with
Christ; nevertheless I live; yet not I,
but Christ liveth in me: and the life
which I now live, I live by the faith
the Son of God, who loved me and
gave Himself for me.”

Dear reader, I have pictured to
you my restless thoughts; first I
have thought of you as being in the
loins of Adam; then I see you de-
sending down the ages, resisting
God’s love, staining your soul more
and more, getting older and older in
sin. Last I picture you as meeting
the God you have so long wronged,
and falling in humility before Him,
I picture you as utterly surrendering
the old sinful nature to the death
and becoming a new creature in
Jesus, so that you can truly say “old
things have passed away; behold all
things have become new.”

As I draw my pen picture to a
close; it is with a prayer in my
heart that you if you are unsaved,
will realize your solitary position
before God, and no longer remain
separated from Him.

Moose River, N. S.

THE CRY OF JOHN THE BAPTIST.

WHAT went ye out to the wild-
erness to see? A man with
a fervent exalted face, clad in coarse
raiment, crying out to the multitudes
who flocked to hear him, “Prepare
ye the way of the Lord, make his
paths straight.” Let us listen to
this man also, for his words are
spoken as much to us today as they
were to the people of Judea more
than 1800 years ago. “Prepare ye
the way of the Lord.” That means
you and me today—prepare for the
Lord’s coming to dwell with us.

How? By clearing the path of all
obstructions. If his path is blocked
with worldly cares, by vain thoughts,
by eager strivings after the things
of this world, by the hundred
and one, “other things” in which
He has no part, How can He
come?

When the old Roman kings went
out to war thousands of slaves went
before to level the roads and make
the paths straight. So that they
might travel without delay or im-
pediment. And shall we do less for
the King of Kings? Let us take
good heed lest we come under the
condemnation. “They have made
them crooked paths.”—Isa. 59:8.

For if we are not making the paths
straight we are making them crooked
—there are only two ways.

Let us put away all that is chok-
ing up the path of our Lord’s com-
ing. He Himself will give us the
grace and help to do so if we ask
Him, for He says, “I will go before
thee and make the crooked places
straight.”—Isa. 45:2. But we must be
willing in the way of His power.
Let us make straight in the desert
(of our life without Him) a pathway
for our God. Then He will come,
and straightway “the wilderness and
the solitory place shall be glad and
the desert shall rejoice and blossom
as the rose.” FRANCES H. MOFFATT.

Junction City, Kansas.

For the Evangelical Visitor.

UNION GOSPEL MISSION.

Founded April 20, 1890. Headquarters
1811, Magnolia St.

“Him that cometh unto Me I will in no
wise cast out.”—John 6:27.

DEAR Readers of the Visitor:

I feel led to say to you all that
read my letter; I do praise my
Heavenly Father this damp and
rainy evening for the simple plan of
salvation and His saving power from
all sin, through His blessed Son
Jesus Christ who is the only true
and living way whereby we are
saved. “Neither is there salvation
in any other; for there is none other
name under heaven given among
men, whereby we must be SAVED.”

—Acts 4:12.

Paul in preaching to the Romans
told them that if “Thou shalt con-
fect with thy mouth the Lord Jesus
and shait believe in thine heart that
God has raised Him from the dead,
shalt be SAVED.”—Rom. 10: 9. “For with the heart man be-
lieveth unto righteousness; and with
the MOUTH confession is made
unto SALVATION.”—Rom. 10:10.

“For the Scripture saith WHOSO-
EVER believeth on Him shall not
be ashamed.”—Rom. 10:11. Dear
reader, I do praise God that I am
not ashamed for “I know whom I
have believed, and am persuaded
that He is able TO KEEP that
which I have committed unto Him
against that DAY.”—2 Tim. 1:12.

I do praise the dear Lord for the
forgiveness of my SINS and for the
of good has been accomplished for God and humanity. Souls have been converted and joined the various churches. We have beside our Mission services a visiting band that go to the jails and hospital to hold services and distribute religious papers and Bibles and tracts. We are very much in need of Bibles and Testaments for our Mission work, and any help from the readers of the Visitor will thankfully received by sending it to the care of E. A. Vail, Supt. Address all donations and free gifts to headquarters 1811 Magnolia street, New Orleans, La.

I will be pleased to hear from any of the readers of the Visitor and will answer their letters promptly.

New Orleans, La.

For the Evangelical Visitor.

PERFECTION IN JESUS.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make your perfect in every good work to do His will." (Heb. 13:20,21).

AGAIN and again do we read in the Word of God His command to us to be perfect, be holy, be clean, and, "As he is so are we in this world." Does God mean what He says? Surely He does. But, say some, we cannot become perfect before we die. Then God requires an impossibility, for the word "be" is in the present tense. Nay God is just and righteous, and asks nothing of us we cannot do. Why then the cry. We cannot be pure or perfect in this life? Because professed Christians have lost sight of God's standard of holy living, of the fulness of the blessing of the Gospel of Christ, their faith has failed, and they are content to live on a poor dying rate.

God does not expect us always to be perfect in judgment, but He does command us to be perfect in will. We are not made perfect in will at conversion, for who has not found after conversion a law warring in his members, that when he would do good evil is present. This causes every truly regenerated soul sorrow, for no doubt when they entered their "earliest love," they felt free from everything, but afterwards found there was an inward warfare, good and evil at variance one with another, the "old man" manifesting himself in various ways.

What is the trouble? Why this conflict? Ah, the regeneration may have been thorough, but the will has not been made perfect "in every good work to His will." There is a double mind there, the eye is not single, the carnal mine is at the bottom of this trouble. You do not wilfully sin against the Lord, and yet you do, (or why do you do it?) perhaps not openly, but remember, God looks at the will. In the moment of temptation, perhaps something goes wrong, and you do not intend to get angry, but it springs up in your heart, and whether you give vent to it or not, it is in your heart, just the same; perhaps it manifests itself in the way of pride, jealousy, covetousness, but if it is not one or all of these it does in something else, and if it does not come out at one place it is sure to at another. You may have good seasons at times when all is going well, but then in temptation, on the battle ground, there you again suffer defeat, and you are so weighted down you cannot run the race that is set before you, you must go at a slow pace, and I fear some will come short of the crown of rejoicing.

Dear ones! God does not want you to live in that miserable condition. He wills to make you perfect through Jesus, sanctify you wholly, take out that bent to sinning and make you "free indeed." Do you not know it is "through the blood of the everlasting covenant" we are made perfect? God has made every provision, emptied heaven of its resources, for us to enjoy His fulness, for "It pleased the Father that in him (Jesus) should all fulness dwell," and when we get Him we shall be filled. But He says, "My Spirit cannot dwell in an unclean temple." He may be your guest at times, but there is a constant fellowship to be had in Christ Jesus, with the Father, and with the Son. He wants to have His continual dwelling place in our hearts, and then the promise is, "If ye
abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

"Oh, precious fountain that saves from sin, I am so glad I have entered in, Down at the cross where He keeps me clean, Glory to His Name!"

Yours for the clean way, RHODA Z. MARTIN.

Pennsylvania.

For the Evangelical Visitor.

CHRISTIAN LIFE AND EXPERIENCE.

HAVING occasionally been impressed to write for the Visitor but as nothing particular seemed to reveal itself, I left it to the Lord to direct and inspire me, but I have been greatly encouraged of late, since it has pleased the Lord that we should once again have a short season of revival services, held by Bro. and Sister Noah Zook, which has greatly revived me, especially since a few more precious souls have accepted Christ as their Savior and can testify to the merits of His blood, and have received the joy of the Christian, namely, the forgiveness of sins.

While reading in God's Word how we are to live and be workers together with Him, and not to receive the grace of God in vain, and while we are the temple of the living God and are to live a separate life, then He will be a Father unto us and we shall be His sons and daughters with the Lord Almighty. 2 Cor. 6:18.

I'm glad that the grace of God is able to save our souls and while I have been on this way for some time I realize the Lord is still leading me. First when I was converted and the Lord revealed anything to me that I should do or say, it seemed to go so hard. I thought when I received peace, it would then go of itself, like some people say, but it wasn't that way with me. I had to put forth an effort, and often I didn't obey. That didn't suit me either, as there was no satisfying portion that way, and would bring condemnation on myself. But I can say to the praise of God, that the more willing I am to obey, the pleasanter and easier it goes to work for Jesus. Although I have not always that fulness of joy, yet my heart condemns me not therefore have I confidence towards God. John 3:21.

When I read in the Word of God the many cheering words and precious promises, it makes me feel ashamed that I have neglected reading the Bible as much as I have. I must confess that for a time I didn't receive the encouragement as some say they do when they read the Word of God. Things seemed old to me and somehow I just neglected reading His Word and had even forgotten things that I had known, but I have again received a desire to read the Holy Scripture which is able to make us wise unto salvation. 2 Tim. 3:15. Everything seems so cheering I can hardly get done reading after I start, and "Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God."—2 Cor. 7:1. We read so much in the Bible how we are to be a separate people, how we are to put off the former conversation, the old man, and are to be renewed in the spirit of our mind, and that we put on the new man which after God is created in righteousness and true holiness—Eph. 4:22-24. My heart's desire is to live a life hid with Christ in God. (Col. 3:3), which truly is our reasonable service. Rom. 12:1.

Neither are we to indulge in foolish talking or jesting which are not convenient, but rather giving of thanks. Eph. 5:4. These things have become fruitful to me, and I am glad they have, for they just make one a stumbling-block in other people's way. And I pray God that my whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ. (1 Thess. 4:23.) So that when He does appear we may be like Him for we shall see Him as He is. 1 John 3:2.

Your sister trusting in Jesus. LYDIA GINGRICH.

Preston, Ont.

The law cursed us (Gal. 3:10) and was our schoolmaster to bring us to Christ (Gal 3:24); but Christ, the seed of the Abrahamic covenant was made a curse for us" (Gal.3:13) and so "redeemed us from the curse of the law."—Scofield.

For the Evangelical Visitor.

WHO DID IT.

OPEN your Bibles please at the text and let us note from these verses and their context several practical messages to each Christian.

We need and may learn the blending of the human and the divine. God working in and through man. This incident develops this thought quite prominently hence the subject which only conveys a little of the truth the message brings to our lives.

Notice first David's courage. All Israel dismayed and cowing before a godless giant. Here were warriors, men with years of experience; (just note that word experience please, we will have occasion to call attention to it again) Men in position, with influence and many things David did not possess, but they were afraid while he was full of courage and did not seem to know what fear meant. God wants men and woman full of courage. Had the Church of Jesus Christ been filled with men with courage like David the last heathen on this old world would have long since heard of Jesus and had the privilege either to reject or accept. Oh for courage. Study God's dealings with Joshua, Gideon, the prophets and note how often the phrases "fear not," "be of good courage," be strong," and such are used.

We notice in the next place that David had an experience. Young in years, inexperienced in warfare he had an experience, and when the issue was presented his experience made it easy to say "Goliath shall be as one of these". Here is where multitudes fail. They have experience, at making pretensions, at making excuses at doing nothing at robbing God, but the experience David had was quite different. It was an experience with God. "Ye must be born again". This is the fundamental experience of a Christian's life and work for God. It will not do to begin with any other. This is fundamental. That experience will prepare the way for all that follows. Second there must
be an experience of obedience to the command of God. This second is proof of the first. A pretention to believe in Jesus and refuse to do the things He bids is hollow mockery. David as keeper of the sheep knew it was his business to prevent lions and bears from eating them. Children of God know that the commands of Jesus are resting upon them and it is these that give the experience that stands so well when Goliaths of temptation, trial or service stand in our pathway. Oh Christian have you an experience? Rest not on anything less than an experience of salvation through Jesus and obedience for His glory.

Again we notice that David knew and loved God. This was the outcome of his experience, for while he says "I killed the lion and the bear" he also says moreover "The Lord etc." All the army of Israel, even the king seemed to have forgotten all about God in this extremity. The only thing they could think of was their terrible predicament with no man as big as Goliath who could measure with him in sword's play. David was not thinking if himself or Israel though we are sure he was not lacking in patriotism for he was the most patriotic man in the camp, but He remembered God and saw not Israel but Israel's God deficit. Do we see God in these little things in our life. Joseph said "How can I do this great sin against God." There is not a thing that enters into the make up of our most commonplace every day lives but concerns God. God is honored or God is dishonored. He receives glory (Rev. 4:11) or His glory is withheld.

Again, notice that this knowledge of God lead David to service. He knew and knowing he loved enough to go forth in God's Name to dare and to do. Poor crippled Tom used to say "Knowin' is lovin' and lovin' is doin' and if, we're not a doin' on it, we don't love Him, that's all." Oh that we appreciated the logic of Tommy's abbreviated English. Knowing God by experience it gets love and love must express itself in service. The Law demanded love. Man failed. God loved. He manifested His love through Jesus Christ and asks only that man be lieves and then loves, knowing full well that knowing he must love and loving he must do. Study 1 John 3 and 4.

David was inspired with confidence. He knew something of the immutability of God. He delivered me from the lion and the bear and knowing that God changes not (Mal. 3:6); know that God worked through him before knew that God would work through him again. There is such a thing as the immutability of man. God working through man, the man has the same immutability God has. Courage is ready to dare and die but confidence will dare and do. (Phil. 4:13); (1 John 5:14,15). It is a great thing to have confidence. Nothing inspires confidence like an experience that brings knowledge of and love to God.

David recognized the Divine side. He honored God in presenting the work of the instrument but after all he knew and frankly stated v. 37, that he was only the instrument. David truthfully stated that the Lord delivered him. God's truth runs on lines of parallel statements A recognition of this fact avoids much error. Presumptive self will and arrogance must needs claim the glory and rob God. Humble confidence in God steps to the front and uniting consecrated human strength with the forces of the immutable one walks forward to victory for the glory of God and the deliverance of our fellowman.

There was a recognition of need. In the context we find the words "Is there not cause." "Lift up your eyes." Surely there is cause. Will not God's people then go forth in the name of their God (see v. 45) and meet their Goliaths and win for the God of Israel a great victory, David went forth. Real victory for God can only be won as we go forth. It is blessed to meet Him in the closet and those with an experience there certainly know enough of the preciousness thereof to need no exhortation to renew it often but the battle is not fought there, Go forth. The message of the risen Lord is "GO." May David's God inspire us to GO in His Name.

Philipsburg, Pa.

A. Z. M.

CONSECRATION.

(Rom. 12:1,2.)

The above plain Scripture text is very often referred to in a common way without really thinking of its importance as a command and the consequent reward promised to those who obey it by the increased spiritual light we receive by simply making this consecration. There is, however, a first step necessary in order that we may be ready to consecrate ourselves to God. The sinner cannot give his body a "living sacrifice," while dead in trespasses and sins; neither does the apostle require an unsaved person to do this because he exhorts the brethren to make this consecration.

In the economy of grace there is an ascending scale, and, therefore a first step is necessary in order to attend to a higher spiritual plane. God requires service of no one who has not experienced true repentance, brought about by godly sorrow for sin, only after we have passed through this experience are we ready to offer ourselves to God for service.

This is plainly typified in the Old Testament scriptures by the cleansing of the vessels, etc., used in the temple, and the anointing oil with which Aaron and his sons were to be anointed before they could be of any service in the work of the Lord. So likewise the truly converted person, filled with love to his God and having a desire to be useful in His service, consecrates him or herself in obedience to the commandments and God accepts the offering and anoints him or her with the Holy Spirit and he is set apart or sanctified for service according to the reading of our text. This person who has consecrated him or herself is now "able to prove what is that good, perfect and acceptable will of God." Short of this step, there is not the least hint given that we may know the will of God. We see then why there is so much groping in a sort of semi-twilight way, with a divided will, which God never
One of the greatest needs of the Christian life in these days is more devotion. The tendency is to action rather than to quiet sitting at the Saviour's feet to commune with Him. — J. B. Miller

When all around was life, God spoke of death; now, on the contrary when all around is death, God speaks of life: then the word was, "In the day thou eatest shalt die;" now the word is, "Believe and live." — C. H. McIntosh.
GIVE A KIND WORD WHEN YOU CAN.

Do you know a heart that hungered
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you. If you find it
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.
It may be that some one falters
On the brink of sin and wrong,
And a word from yon might save him
Coming back some day.
Never think kind words are wasted,
If we see that help is needed
Possibilities that be in your nature,
As to the increase or reverse in nervous diseases, some arguing that the cause of the supposed increase in such nervous disease lies in the increased demand made by the conditions of modern life upon the brain.
TEMPERANCE.

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

THE LIGHT WINE FALACY.

After a period of ten years spent among vineyards and winepresses, we have no hesitation in declaring that as a demoralizing and besetting agent, colonial wine is leagues ahead of either beer or spirits. Stories, heart rending and sad, can be told of homes blighted through the intemperate habits of father or son, caused by the consumption of beer or spirits, but stories infinitely sadder can be told of whole families desolated and destroyed through the making and consuming of colonial wine. We produce but one instance to illustrate and sustain our contention, and give it simply as it came before us.

J. C. was a man on the shady side of middle life when first we met, and were introduced to him by a brother minister as one of the supporters of his church. It was with a feeling of pride Mr. C introduced us to his wife and family of eight stalwart sons and buxom daughters, and then took us through his broad acres of flourishing vines, and last, but not least, into his spacious, airy and up-to-date winery, with its huge tuns, vats and presses. That we declined to sample his wines we are afraid was regarded as slightly unsociable.

"It is quite harmless, you know," said Mr. C., "quite harmless."

"Perhaps so; but on principle and for the sake of others we strictly abstain." After an hour spent in listening to a description of the properties of different kinds of grapes and the various processes in wine-making, we bid our friend and his family adieu, promising if at any future time we should be in the district we would give them a call.

Several years have now passed since the above transpired. A few weeks ago we found ourselves within a mile or two of the home of our old vigneron host. Whilst sitting at the table a member of the family with whom we were staying entered the room and announced that "Dr. H. had given up all hopes of Mary C., and she would not last the night through."

"Mary C.," we observed; "that reminds us, how is our old friend Mr. C., of T——vineyard?"

"Don't ask me," our friend at the head of the table replied; "my heart would bleed to tell you all. This Mary of whom we have just heard is the last of that fine family of eight you saw only a few years ago, and with perhaps but one exception all have come to their graves victims to wine-drinking."

We said nothing. Our friend went on:—

"Within the last years I have buried seven of those sons and daughters. One, frenzied with wine-laid hands on his own life, and one by one, besotted and diseased, they have dropped into the grave—a grave so hopeless and so dark; and now to think the only child left to that home is doomed to pass away ere the morning breaks, the last victim sacrificed to this Moloch of the wine-press. Oh, the horror of it!"

"What of the poor heart-broken parents?" we ventured to ask.

"There is only one of them left—the father, and he, poor fellow, must follow, must follow soon, as he is an awful wreck, a slave to his own manufacture."

"But the mother?"

"Poor woman, she died three years ago."

"Was it the wine in her case?"

"It was, and oh, so sad! She became so helpless as not to be able to help herself to food, and those around her were so helplessly drunk as not to be able to walk, and thus she died."

"But surely these constantly recurring deaths would have some effect upon the surviving member of the family?"

"Not the slightest, and it just shows the debasing, dehumanizing influence of the wine on its votaries. The surviving members of the family have gone to the grave without the slightest indication of feeling. The awful hardness induced by wine drinking no one would credit, if he did not see it. There is a patch of ground as large as this room in yonder cemetery, in which are buried eight of the family—seven sons and daughters, and the mother. I will show you it tomorrow."

"Thank you, we would rather be excused; such scenes have no fascination for us," we remarked, and with that the conversation closed.

We might, perhaps, travel the country through and not find another case that runs on all fours with this—and we have not told one-half—but cases could be given by the score where the effects are the same. The awful insidiousness of the wine-habit is like that of the opium drug, and has yet to be realized and brought home to the conscience and intelligence of the community. There is no form of strong drink that so surely and so effectually demoralizes; it dethrones reason, it usurps the judgment, it paralyzes the will, it destroys the affections, it extinguishes the soul, it kills the human, it crushes the divine, it creates the devil. Yet this is the industry which judiciary functionaries eulogize from the bench, government treasurers obtrusively foster with the people's money, and leading politicians propose as a panacea for the low morals of the community. The solemn fooling of public men on this question is simply deplorable.—Alliance News.

DRINK AND SUICIDE.

TERRIBLE is the tale of suicides in Germany. Nearly eight thousand took their own lives in the year 1900; the proportion of men to women being three to one. The official figures show that rather more than one quarter were persons mentally deranged. Nearly one half the whole number had been addicted to drink. This we understand to mean immoderate users of alcoholic intoxicants. The chief occasions among women, mental derangement, bodily suffering, shame, and passion.—Christian Advocate.

The trustees of the hamlet of North Bend, Ohio, have passed an ordinance making the carrying of beer home through the streets in a can, subject to fifty dollars fine, without the privilege of jury trial.—Selected.
ACHIEVING TRUE GREATNESS.

A MAN died some time ago in one of our New England cities. He was a carpenter and a builder. He was short, thick set and clumsy in appearance, and had a rough, weather-beaten face, crowned with a halo of gray hair. He was not especially attractive at first sight but was one whom—to know was to trust. His word was as good as his bond. He never defrauded his workmen and never cheated on contracts. His name was a synonym for honesty and faithfulness. When he died everybody felt that a good man had gone. He was a plain, quiet, industrious business man, who in his business and by his life showed that his ideal of life was something higher than business and something better than life. What was it? At his funeral the paper produced a paper dated July 15, 1821. "This document," said he, "is a revelation. It admits us to a secret and sacred place, where a human heart is uncovered. It was written for no eye but mine. It was not the hand of man that penned this, but the hand of God. It was written for no eye but mine, and it may now be read openly." His pastor read it in full. It was a remarkable and instructive paper, and I have no extracts from it.

"Eternal and ever blessed God! this day do I, with the utmost solemnity surrender myself to thee. I renounce all my influence over others—to be all used for Thy glory, and resolutely employed in obedience to Thy commands as long as Thou continuest me in life, with an ardent desire and humble resolution to continue Thine through all the endless ages of eternity, ever holding myself in an attentive posture to observe the first intimation of Thy will and ready to spring forward with zeal and joy to the immediate execution of it. * * * * * Use me, O Lord, I beseech Thee, as an instrument of Thy service. Number me among Thy peculiar people. Let me be washed in the blood of Thy dear Son and transform me more and more into His image. Impart to me through Him, all useful influences of Thy purifying, cheering and comforting Spirit, and let my life be spent under those influences and in the light of Thy gracious countenance as my Father and my God."

That was written and solemnly signed when this man was but 20 years of age. What a start in life that was for a young man! It was better than that he should have been left a millionaire. Would that every young man in this city and nation might write and sign and keep such a resolution as that! It would make their lives glorious and would set Christ's kingdom forward a hundred years in a single generation. For more than sixty years after signing this paper that man lived a manly, earnest, consistent christian life. Everybody could have told pretty nearly what his ideal was by the way in which he bore himself amid his trials and temptations, and he had his full share of them. But this paper, written with time, tells us exactly what to him was the highest good—his ideal good. It was entire consecration to God; resolute employment in his service: an attentive, observant attitude to know God's will and a joyful, zealous springing forward to do it. That is an ideal which anyone can have. It is one, then, than which the angels in heaven can have no higher. And he tried to live up to it not only by doing great things, but by doing right things. His ideal explains his life. His life was a thread of gold in the mixed and hurried weaving of his day and generation.

There is no life so hidden but that it may have an ideal as grand and holy as the arch of heaven—an ideal in which God and Christ are: there is no life so conspicuous that it ought to have any other; neither is there any so poor or sorrowful but that, following such an ideal, it may be transformed into strength and beauty. —Gold Medallist.

A lie always needs a truth for a handle to it, else the hand would cut itself which sought to drive it home upon another. The worst lies, therefore, are those whose blade is false, but whose handle is true.
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Miss Barbara Herhert, Inanda Mission Station, Duff's Road, Natal, South Africa.

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BENEVOLENT FUND.
Donegal, Kans. $2.00

MATOPPO SPECIAL FUND.
Andrew Gnagy, Pasadena, Cal. $2.00

We have received all the Visitors we need of the issue of April 1, 1900, but are short yet on the Nov. 15, number. We are thankful to those who have sent them to us.

Some of our correspondents need to be reminded to write on one side of the paper only, and are using rather large blanket sheets which makes it unhandy for us. Please remember these points.

We are glad that so many have responded to our appeal for more contributions, and we hope they will continue to keep up the supply. If there were about a dozen who would have about one contribution per month we would, with what comes in a miscellaneous way, have a pretty fair supply for each number. Let the good work go on.

Home-seekers who are looking for some location to settle and build up a home for themselves are invited to write to N. D. Hadsell of Glendale, Ariz., who professes to be able to direct them to a place where land is cheap, the soil rich and productive, and the climate is wonderfully fine and fertile both summer and winter. Those writing to him as directed above will receive more full information. The place can be reached for one fare plus two dollars.

The weather conditions of extreme heat and drought have very agreeably changed, to the great relief of many sufferers. The change came to this vicinity on the 3rd inst., when toward evening cool breezes commenced to come from the north causing the temperature to fall rapidly, and during the night a refreshing shower of rain came. Since then up to this writing it has been very pleasant but more rain is needed to relieve the drought situation completely in this section. Other sections of the state have had copious showers.

"I am the door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture." There is a short way into safety. It is "out of self and into Christ." The open door stands before the sinner. He is invited to step in through the open door, and stepping in he finds salvation and every provision that he may enjoy not only life but the life more abundant. He finds that this means liberty. Deliverance not only from the guilt of his transgressions, but also from the power which controlled him in the past, and a complete provision for support, sustenance in the new life. "Shall find pasture." Oh how many are choosing to wander in the barren deserts of sin and worldliness when there is provided, by the Good Shepherd, rich pasture in abundance, where He makes His sheep to lie down, and the quiet waters by which He leads them. A Sister in her testimony speaks of the contrast in her life between when she tried to serve God and Mammon, and now when she has surrendered herself fully to God. There are many lives unsatisfactory because of not swinging out into the whole will of God. May God help us all to give Him a whole hearted service.

THE GOSPEL OF JESUS.

WE CONTINUALLY come in contact with beliefs of different kinds. Among the many people whom we meet a great variety of confusing opinions obtain; and as we look over our exchanges we are surprised at the many, "Lo here's and Lo there's." Paul once asks, "Is Christ divided?" One would certainly think He is in our day. It has been said that the present is heir of all the ages, and it certainly is so in the matter of religious beliefs and interpretations of the Word of God, and as some one has said in regard to drug medication. "If the whole outfit of drug medication were cast into the ocean it would be better for the human family, but it might prove destructive to the fishes," so if there could be a sweeping away of all human creeds and theories, and vagaries, and people come back to the simple Gospel of Jesus, they would find that it still is the "power of God unto salvation to all that believe." And there is salvation in none other, and no other name is given under heaven or among men whereby we may be saved but the name of Jesus.

To the unsaved there is but one message from God. "Repent and believe the Gospel," is the condition of salvation as
given by Jesus Himself. He Himself states it so, and to those who are desiring and anxious to experience His salvation, he says, "Come unto me * I will give you rest." (I will give you refreshing or relief.) The person here invited is described as being weary, heavy-laden, who is like Bunyan's pilgrim when first awakened when he learned from a little book given unto him, that the place where he lived was doomed to destruction, aroused and awakened to a realization of his guilt and the terribleness of the wrath of God, and is anxiously desirous to know what he must do. To this one the Gospel of Jesus promises rest—a given rest. Not because of many tears and prayers, not because of many confessions and perhaps long fastings, and other works of penance, but given—given as a free gift, a blessed relief, a blessed rest by seeing Jesus as the one all-sufficient propitiation for all our sins.

"It is not your tears of repentance or prayers, But the blood that atones for thy soul."

So further back than our faith, yea, the very foundation which makes saving faith possible, is the redemptive work of Jesus as the one Who fulfilled every demand of God's divine law. The law of Moses was a divine law and its demands were just, but the Gospel of Jesus is greater than that law since it is able to justify where Moses' law failed. That law cursed us, and was our schoolmaster to bring us to Christ, but He Himself became a curse for us so that He might give rest to the weary heavy-laden ones who will come unto Him.

"I heard the voice of Jesus say, Come unto me and rest! Lay down thou weary one, lay down, Thy head upon my breast. I came to Jesus as I was, Weary and worn and sad; I found in Him a resting place, And He hath made me glad."

"He was delivered for our offences, and raised again for our justification, (made righteous with His righteousness) we have peace with God through our Lord Jesus Christ, by faith" and thus are made partakers of Christ's righteousness, and in our standing with God (positionally) are holy or sanctified, (Heb. 10:10,14.) But with the invitation to the weary, heavy-laden ones, and when the rest has been given in that that belief in or on Him has taken place, and there is the assurance of peace with God, He (Jesus) speaks of another rest which is distinguished from the first rest in that it is a found rest, a rest the condition of which differ from those of the first rest. This rest is only obtained on the condition of fidelity to God in a life surrendered to the will of God. It implies that the individual, to whom the first rest is given in that he comes to Jesus and is quickened, made alive by the power of God, now with Saul of Tarsus is willing to hear what He says, and yields himself to a willing, obedient service and obedience to Him Who has redeemed him. It was the saints at Rome who were to yield themselves to God "as those who are alive from the dead," and who were to present their bodies, "a living sacrifice, holy and acceptable unto God." In fact all that may be said of consecration, holiness, sanctification, the cleansed, surrendered life lies included in this demand of Jesus, "Take upon you my yoke, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

This as we understand it, has been the principle of teaching among the Brethren, however far short they may have come in realizing and experiencing it in its fullness. We know that everywhere the tendency is, through the deceitfulness of satan, to substitute the unreal for the real, the outward dead form for the inward living, throbbing life, a painful literalness in the place of the spirit of living, loving obedience. But that is no reason why we should depart from doing what our Lord commands, even in ordinances which are outward and literal, but have their spiritual significance, in a way in accord with the Holy Scriptures. For instance, substituting (professedly by revelation contrary to God's Word, as if God would contradict Himself) instead of baptism by trine immersion, baptism by single immersion, backward action, a mode not yet 400 years old, and whose principle is contrary to the equality of the persons in the Holy Trinity. Such work can only result in confusion, and disaster to the church. We do not write in condemnation of other bodies of believers, but only as to the consistent course for our Brotherhood, and in accordance with our convictions of consistency in obeying Christ in the conditions we are to meet in order that the found rest may be ours.

The Gospel of Jesus has lost none of its power, it saved the three thousand on the day of Pentecost and they gladly received and obeyed the instructions of Peter and the other Apostles and the new convert saved the eunuch to whom Philip preached this Gospel, and he went on his way rejoicing, becoming a messenger of the Cross in dark Ethiopia; it saved the fiery persecutor and self-righteous Pharisee, Saul of Tarsus, and fitted him for effectual service in preaching it to the Gentiles, many of whom experienced its power in their salvation, not only from the guilt produced by transgression, but from the power of satan, making them a "new creation," and by the power of the Holy Ghost equipping them for a life of effectual service, and also of holy living.

It is one thing to be a member of the church, even in good standing, yet wanting in entire surrender of ourselves to the whole will of God, and quite another thing to be in entire surrender to the will of God, and living in childlike faith and confidence and entire surrender to His will, living not for self, but for God's honor and glory, being kept from the deceptive formality, on the one hand, and from the fanaticism which ignores the plain teaching of God's Word on the other, but keeping on the middle of the road, serving God with a perfect heart and singleness of purpose.

Is anyone realizing that all is not well? Are you conscious of miserable failures and your heart is crying out for full deliverance? Come to Jesus. He alone can deliver you from all evil tempters. He abideth the same today, yesterday and forever. So commit yourself fully, trustingly into His hand; tell Him all, see in Him your wisdom, righteousness, sanctification and redemption, and as your faith appropriates Him, let Him take full possession of your whole self, and He will finish the work against that day.

—EXPERIENCE.—

I HAVE been impressed for some time to write my experience for the Visitar, and by God helping me, I will now endeavor to do so.

I gave God my heart at the age of sixteen, and have never been sorry. I have regretted because I did not walk as close as God would have me walk, because I feel now, and am sure I only gave Him a half-hearted service. For years I tried to serve God with one hand and grasp the world with the other.

About eight months ago I came to Buffalo, and here God showed me there was a work for me to do and if I did not do it it would be forever undone. Then I began to question myself. Am I what I ought to be? No. You cannot serve God and Mammon. I was convicted for about two months and I did not enjoy myself. Then God afflicted me. I felt it was because I did not obey the stringings of God's Spirit.

In May I went to Black Creek to the Conference. There God showed me I had to make a full surrender, forsake the world and its amusements to follow Him. I still put it off because I was not willing to humble myself to dress plain. But I bless God that the time ever came in my
life when I was willing to obey. Cor. 6: 17, 18. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty;"

I am so glad that I obeyed, and was willing to come out from the world and claim these precious promises as mine. I never shall forget the blessedness when I became willing to be used of the Lord. When I just gave myself unreservedly to God, for Him to use me for time and eternity.

Now I can say I have no other desire than to live for God, and do whatever He would have me do. I want to be kept now at the feet of Jesus; where I can work for Him, and trust Him for all things.

I ask the prayers of the brethren and sisters that I may be found faithful and always willing to obey in everything. For we are told “obedience” is better than sacrifice. Amen. Your sister in Christ.

MAY WOODWARD.
Buffalo, N. Y.

CHURCH NEWS.

ON OUR MISSION.

To the dear readers of the Evangelical Visitor. We again come with greetings in His name being preserved by the power of God and kept through faith as the servants of the Lord holding up the standard of pure and holy living according to the Word of God, and find it blessed to preach a full gospel. Jesus Christ our Savior, Sanctifier, Healer and Coming King.

Our last report we have been in the harvest and although it has been a busy time with the farmers, we still found open doors to labor in the great harvest of souls, and we see souls are dying all around and some are going down into Christless graves. While the natural harvest is of importance and should not be neglected so that there be no waste, but of how much greater importance is the harvest of souls that has been ripe for 1900 years and no doubt by neglect of the reapers in these years many a sheep was lost; consequently the poet sings.

"Ho reapers of life's harvest,
Why stand with rusted blade,
Until the night draws round
And day begins to fade?
Why stand ye idle waiting
For reapers move to come!
The golden morn is passing
Why sit ye idle dumb?"

On Monday evening July 1 we began a meeting in the union M. H. near Hespeler. On account of the busy time the congregations were not very large, but we are glad the Lord has promised His presence with the few that meet in His name, and on these occasions He was with us and gave us blessed messages from His Word which found lodgement in the hearts of the people and with some became fruitful of good for which we praise the Lord and give Him all the glory. A number of young people sought the Lord for pardon and peace and all professed to have found what they longed for.

The meetings were continued up to the evening of July 8, the last two meetings were used in teaching the necessity of a life of obedience to the Word of God and we have reasons to believe the effort on this line was profitable to the young converts and also to others who have been on the way for some time, as some professed with deep feeling that they had received new light on certain portions of God's Word that they never had before. So now if they will walk in the light they will reap the benefit and God will be glorified. We are hopeful that those young people will go all the way with Jesus and become pillars in the temple of God and instruments of doing good.

Some old church sinners also came in contact with the light and with bitter tears confessed to their standing and we are hopeful they too may have gone to the bottom of things and will get cleaned up for God. On what awful corruption there may be covered up by a profession and even plain clothes. That does in no way condemn plain dressing, nay verily, according to inspired teaching the Christian's garment is a plain and modest one but with that much uncleanness may be covered up and hid from man's view, but God looks into the inner recesses of the heart. Christ condemned the Pharisees for appearing outwardly as beautiful and white but on the inside they were full of corruption. We are glad to know when God begins His work with man He begins on the inside and works out so that when the heart is right then the outside will become right so as to please God.

On the 10th of July we left Hespeler for the city of Toronto where we were met by Eld. Noah Detwiler of the Mennonite Brethren, and conducted to his home in the city to which we had been previously invited and received a hearty welcome. We spent three nights in the city in the missions conducted by the Mennonite Brethren. We believe these dear people are doing a good work in the city as they have two missions in different parts.

Toronto like other cities is a ripe field for mission work. On the 12 of July was the annual great day of the Orangemen who seem to turn out en masse, we went down town to do a little shopping and attend a noon day prayer meeting at a Gospel Mission in the principal part of the city. As we came to Young street on the trolley we were compelled to stop over half an hour until the Orangemen had passed. We were impressed how these men of the world hold up their banners as they marched through the streets that were lined on both sides with thousands of spectators. Each separate lodge as they marched held high their banner. If all the professed people of God were as zealous to hold up before the world the banner of Christ what a power they might be for God in the salvation of the lost of earth. Christian reader, will you not help to hold up the standard of pure and holy living and help to spread the fame of Jesus abroad until in the remotest climes of earth the nations will at least have had an opportunity to help crown Him Lord of all, and until His name shall be sung in every land by every tongue?

On July 13, we left the city for the Markham dist. where we were met by Bro. C. Heise and conveyed to his home. On the 14th we preached the Word in the Brethren M. H. Vaughn and in the evening at the Markham M. H. The week following it being harvest time there were no special meetings appointed but we had the privilege of attending the weekly prayer meeting at the home of Eld. H. R. Heise. There was a good turn out and we had a precious time, quite a number testified to full salvation and deliverance from and victory over sin which is our blood bought privilege under the Gospel. Part of this week we attended a tabernacle meeting near Bethesda held by the Mennonite Brethren in Christ. We feel quite at home in tabernacle work having had two summers experience of that kind of work. It is a good way to reach the people.

On Sunday and Sunday evening we attended the meetings at the Brethren's M. H. and in the evening gave a missionary talk on the great need of sending the light into the benighted regions where Christ is not known. We received some free will offerings for the work of the Lord abroad. In the afternoon we gave a talk in the tabernacle on Rescue work in India as being done by our brethren and received quite a liberal free will offering for the work. Surely God will in His own way reward all those who are interested enough in the work of the Lord among the heathen to lend a helping hand.

How glad we should all be that we
may be workers together in the great harvest. While we do not all have the same work to do, yet there is something for each of us now to do. Shall the Master say to us in that day 'well done?'

The week following the 21st we attended three meetings in brethren's homes that were full of interest and attendance good. There are many dear hungry souls in that vicinity as well as in other places. They that hunger and thirst after righteousness have the promise that they shall be filled: go on dear souls in loving obedience to all the will of God and being blessed of God you shall be a blessing to others. Let your ‘light so shine before men that they may see your good works and glorify your Father in Heaven.'

On Thursday the 25th we left Markham and came to Stevensville where we met by Bro. D. Climenhaga and received a hearty welcome. On Thursday evening in company with Bro. Danl. Climenhaga and wife we attended a tabernacle meeting with the Free Methodists and heard good gospel teaching.

On Friday evening meetings were begun in the Bertie church where Conference had met and at present writing we are having interesting meetings quite well attended considering it is still harvest time.

We are undecided as to how long we shall remain in these parts but trust the present they use their sleeping room as their school room. We have just received our first five dollars towards a school building, without any intimation that we were in need of one. Their cook house is a small shed at one end of the house. The boys' house is much the same as the girls. The older children are appointed to look after the little ones.

Morning and evening these children have their devotional services, they are taught Bible stories and the principles of the religion of our Lord Jesus. On Sunday we have Sunday school for them and a special service. I wish you could be present in some of these meetings and hear these children pray, sing, and give in their testimonies. Some of them have been grandly converted and give good testimonies.

Go with me now to the meeting. We see perhaps two of them on their feet at a time. This was the case just shortly when we had this kind of a meeting. Here are some of the testimonies that were copied by one of the workers.

Sankaria (a boy about 14 years): "When we were in our own country we did not have anything to eat, Did we boys? (Boys ans. "No!") We did not know anything about God. Now God has brought us to this beautiful place, and He gives us food, clothes, and peace in our hearts. I thank God for peace in my heart.'

Charu (a boy about 15 years. He wants to be a preacher): "When I was in my
country I only worshipped idols made of mud and stone, and God left us without anything to eat. Here we have learned about Jesus, and he has given us food and clothes, and all that we need. Today I have much peace. I thank God for it. I want to learn more.

Toru (a girl about 13): "When I was in my own country I knew nothing about Jesus. When I came here I learned about Him and He has given me much peace, and for this I want to praise His Name. Every day He blesses me."

Shotto Gulam (a boy about 12): "I thank God for this nice place, nice houses, clothes, and good food. God gives me peace and I want to live for Him."

Surejwan (a boy about 11): "I thank God for bringing me to this nice place. I lost my peace, but God has given it back to me again. I want to learn more about Jesus."

More of them might be given but space will not permit and I fear you will get tired if my letter is too long. There are quite a number in the home that profess to have found the Lord and some of them are quite small—about 5 and 6 years old. These children know when they have peace in their hearts and when they have not. Some of the children that have been with us and took sick and died have died with peace in their hearts and undoubtedly are gone to be with Jesus. How grand it will be when we go to meet Jesus and find a lot of these children there. One little girl died pointing her finger to heaven.

Now I will close for this time. Don't forget to pray. Eph. 6:19, Heb. 13:20,21.

Yours for India's lost.

D. W. ZOOK.

Note, When these children speak of being in their own country it should be remembered that some of these children were brought from other districts a distance of 1300 miles, N. Z.

JESUS IS COMING.

The End of this Age Approaching.

EUROPE is the central theater of familiar sacred prophecies. On its soil was exhibited the fourth world-empire. Here Roman rule began its sway: here was the famed metropolis, the Eternal city. Asia was once the seat of empire, but long ago it moved westward into Europe. On European soil Rome was disintegrated and broken up into ten dynasties. Here the Papacy arose and villainously flourished for more than a thousand years. Pagan and Pope were in turn enthroned in Europe. When the ten toes appeared on the metallic image, it was in Europe (Dan. 2:41). When the ten horns bore sway, it was in Europe (Dan. 7:24). On European soil the Mohammedan scourge that began in Asia reached the zenith of its power, and established and still holds its seat. Here the Dark Ages of Popish misrule brooded like a nightmare. Here the great body of martyrs were slain, and the Reformation broke out. About all of the symbols of Revelation represent European political action and church history therein. When the last vestige of earthly empire disappears, it seems to vanish from Europe as from a great central stage. When a little prior to the doom of the kingdom by the Stone, there appears in the iron empire the mingled features of strength and weakness, the exhibition is made in Europe. Out of Europe the Turk is driven to his "end,"—from Europe Babylon sinks in "fire" (Rev. 18). Now one ever supposed the things we have just named have their location in Africa, Asia, or America.

Today, Europe, which but old Rome prolonged in diverse sovereignties, do-minates the world. Its great powers hold the destiny of the Eastern Hemisphere in their hands. England and Russia alone own and control not only half of Asia, but one-third of the entire globe. It is to Europe then that we must look for the latest political phases described in prophecy belonging to the years of time. On its historic soil the thrones of aspiring world-kingdoms will be seen in struggles that will convulse the globe. The aggregated beastly colossal that arrays its forces against our Lord in a last conflict for supremacy, goes to its death from old Europe. The latest, mightiest scenes of time are here enacted. Hence every political change, aspect, tone, is to be watched by the waiting church of Jesus, who is not in darkness that his day should overtake her as a thief (1 Thess. 5:1). Today the situation is critical and intensely interesting as all admit. That world-powers are "with" Christ, none can assert; that as nations they are "against" Him is plain (Matt. 12:30). The Bible is everywhere, but neither ruler nor ruled will come under the Lord's rule. Hence He dooms them as already shown. Every kingdom is encased in armor—restless crowds, masses, and classes of unchristian men surge up against thrones hostile to truth and holiness. The powers are cruel, extravagant, grasping, jealous, beastly, warring,—all this and more. And all will soon be set aside for a "just" ruler (2 Sam. 23:3), all swept by the "King of kings" (Rev. 17:14).

We need not here gather up from history the course of Babylon, Persia, Greece and Rome. What are the latest prophetic features of the fourth empire? We reply (1) Separate rulers existing in strength and weakness side by side. (2) A still hunt for power, with assumptions of peace. (3) Abnormal military preparations fostered by diabolical agencies. "The wise shall understand" this from divine prophecies. There is not a commentator on Daniel and John, but what sees the age will go out in angry strife antagonisms, boasings, and terrific judgments. No student of the sacred book can fail to see this. Details need not be entered upon. We call attention to the anomaly of an armed peace, a pacific war uprising foretold to occur prior to the coming day of Christ: a loud cry of peace and peaceful intentions, using oily words, and assuring the masses of pacific motives and coming better days; making preparations for war on a scale more gigantic than any hitherto known in human history; angry at heart in their distresses and perplexities, and filled with lust for power; caring little for the welfare of Christendom, and impervious upon the gratification of a mad ambition. Such is the state of things today, and the strain is hourly increasing. Kings have ever exhibited such chargetakers, but never to that degree now attained in Europe. The situation is peculiar. Peace, peace, said every king at New Year's, 1889. And the monstrous exhibition of force in combination with untold increase of knowledge and marvelous advance of the science of war, goes right on. It presents a spectacle among the nations never seen on earth before. It is ominous of dreadful days at hand.

"When they shall say Peace and safety, then sudden destruction cometh upon them, and they shall not escape," says Jesus (Luke 21:23). The entire connection of the passage relates to the coming of the Lord. The "sudden destruction" is by Him. "They," says Faucett, (Com.) are "the men of the world." They are crying the lullaby at the very moment Christ comes. Security is fancied; safety is asured. Tomorrow will come; its abundance will be more than is today's. Carelessness rules the hour; the sleepers sleep; the drinkers are drunken. Like Belshazzar, the hour of doom is struck while men think all is well. Like Pharaoh, the dream of safety and conquest is prolonged till the blow falls in judgment. His coming as a thief teaches the same solemn lesson. (Rev. 16:15). The foretold "sudden coming," and the command to watch and not sleep, is in a like strain. (Mark 13:37). They is not the waiting flock,—it is the world, the kings the evil nations. Never did the armed giants sing peace so charmingly
as at New Years. Never were words and deeds so inconsistent. Never was peace prophesied amid such mutterings of coming wars.

"Proclaim this among the Gentiles for war, wake up the mighty men; let all the men of war draw near." (Joel 3:9-17). Read it all.

A world-wide Gentile movement. It includes "all" the Gentile armies: peace and ploughshare go down: war and the spear are on the top. It is the time of the hour of ripe harvest. It is the time of the descent of God's "mighty ones," the holy angels. It is a day of wickedness; the harvest is reaped. (Rev. 14:17-20). The harvest is the end of the age. (Matt. 13:39). The throne of the "Judge" appears. The Valley of Jehosaphat is the place of judgment. Jehovah's means'Jehovah's judgment." It is also "the valley of Decision" (Genius, the "Valley of Judgment.")

The judgment areas are the same. All the nations are gathered here—It is the great judgment day. But prior to its coming, all national resources, all modern energies are forced into the channels of war. Agriculture is neglected for military life. Where the ploughshare should run, the sword is waiting for blood. The millions are in camp, and their lords cry peace. The strong are there; so also is the "weak." (Dan 2:42), and "the weak say, I am strong." (Joel 3:10). Everything culminates in the judgment on the Gentile "nations." (Matt. 25:31,32). What a picture is this of the present attitude of the world! It bristles with arms!

"And I saw three unclean spirits — They are the spirits of demons working miracles which go forth unto the kings of the whole world, to gather them together unto the war of that great day of God the Almighty. Behold I come as a thief." (Rev. 16:13-15). A later prophecy. It is under a vial of wrath, the sixth vial. It includes Armageddon; it decides the fate of our world. Christ comes as a thief; the Bride is warned. Satanic miracles hardened Egypt before her destruction; Satan filled Palestine with demons at our Lord's first coming. Now, Satan, unseen and secretly, crowds the world with demons. The air diabolized. The war-making spirit is provoked and augmented. The world is filled with delusion and deception. To the kings in particular do the spirits go. They are strangely aroused. It is a world-wide irruption of demons to stir up war. It is Satan's last effort; he musters the infernal host. It is hell in array against the Prince of Peace. It is, writes Faucett, "the signal for Christ's coming." Now the kingship of the world is at stake, but Christ conquers. (Rev. 17:14; 18:11-21). Once more, Rev. 11:15-18. It is the seventh and last trump. It is not a gospel trumpet, but it is a "woe" trumpet. (Rev. 8:12). It touches the resurrection of the dead, the judgment day, and the era of wrath on the earth's destroyers. Who are these? Answer: the (ethne) nations, crowd, classes and kings. (Liddell Lex.) Right at this epoch, before it, "The nations were angry." A scene of bellicose races, wars between classes, strife betwixt ruler and ruled, animosities, rivalries, jealousies, riots, mobs, plots, conspiracies, go on amid the giant preparation impending strifes on fields of battle. Thus do the Scriptures show that the national aspects when Christ is ready to show himself Potentate of the earth, is destined to "peace along with herculean preparations for war."

Do we see exactly this picture in our time? Rather, is not this picture of these "last tremendous days" drawn long ago by the pen of inspired prophets complete? Surely it is only the hand of an omniscient God that can so long before prepare the way for the coming of His Son. "The hour of ripe harvest is the time of battle. Thus do the Scriptures show that the national aspects when Christ is ready to show himself Potentate of the earth, is destined to "peace along with herculean preparations for war."

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When did we ever in times past see every mile of military preparedness, every cannon ready to smoke, every war chariot ready to roll, every soldier ready to march to the front, every war ship ready to weigh anchor—all this with boasting, crafty assertions of peace and safety on deceiving lips—as we see it now? Did history and prophecy ever tally so well? All civilized men see, hear, feel, and know these things. And every aspect warrants the expectation of the coming back to earth of the Son of Man. The hour of crisis cannot be far away. All are warned in love to be ready.—D. T. Talbert in the World's Crisis.
THE REFINER'S FIRE.

He sat by a furnace of seven-fold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze
As He heated it more and more.
He knew He had ore that could stand the test,
And He wanted the finest gold
To mold as a crown for the King to wear,
Set with gems of price untold.
So He laid our gold in the burning fire,
Tho' we fear would have said Him "Nay,"
And He watched the dress that we had not seen,
As it melted and passed away.
And the gold grew brighter and yet more bright,
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand,
And questioned with anxious fears.
Yet our gold shone out with richer glow
As it mirrored a Form above,
That bent o'er the fire, tho' unseen by us,
With a look of ineffable love.
Can we think that it pleases His loving heart
To cause us a moment's pain?
Ahh no, but He saw through the present cross
The bliss of eternal gain.
So He waited there with a watchful eye,
With a love that is strong and sure,
And His gold did not suffer a bit more heat,
Than was needed to make it pure.
—Sel.

MARRIED.

WEBER-HALEY—On July 16, 1901, at the Mission, Buffalo, N. Y., Brother J. W. Hoover officiating. Mr. Severn Weber and Miss Anna Haley, both of Buffalo, N. Y., were united in holy wedlock.

OUR DEAD.

REIST—Catherine Reist, wife of Brother Peter Reist, Breslau, Ont., was born April 11, 1852, and died July 14, 1901, aged 69 years, 3 months and 3 days. She was the mother of 7 children, 1 son and 6 daughters, of whom four daughters are yet living. Her last end was peaceful—no fear of death.

WELSH.—Died, on July 25, 1901, Uzilla Welsh, youngest daughter of Brother and Sister Welsh, of Buffalo, N. Y., aged 8 months and 24 days. Little Stuart had been ailing for three months and suffered much. Funeral service was conducted by Elder J. B. Wingert. Interment in New Carlisle cemetery.

"Stuart, thou wast mild and lovely,
Gentle as the summer breeze,
When it floats among the trees.
Dearest Stuart, thou hast left us!
Here thy loss we deeply feel;
But 'tis God that bath bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee,
When the day of life is fled,
Then in Heaven with joy to greet thee,
When no farewell tear is shed."

KETTERING.—William Kettering was born in Bedford county, March 22, 1847, and departed this life July 23, 1901, aged 53 years, 4 months and 1 day.

On Oct. 5, 1870, he was united in marriage to Susan Landis and soon afterwards united with the "Brethren in Christ" under the pastorate of Elder Joseph Hershey, of Valley Chapel, and remained a faithful brother until death overtook him. This union was greatly to respect. He was buried at the Valley Chapel cemetery, ten miles from his home, where also a large congregation was awaiting the arrival of the funeral procession, where also short services were conducted by Rev. W. O. Baker and Rev. W. B. Summers. Scripture lesson, Job 14; Text, Matt. 24:44. Brother Kettering was the son of Rev. Jacob and Sister Nancy Kettering, formerly of Morrison's Cove, and later of Stark county, Ohio.

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