
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/303

https://mosaic.messiah.edu/evanvisitor/303

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.

www.Messiah.edu One University Ave. | Mechanicsburg PA 17055
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, NOVEMBER 1, 1901. NUMBER 21.

TABLE OF CONTENTS.

EDITORIAL.—
Special Mention 411
Of First Importance 414
POETRY.—
The Bright Forever 405
Why Do We Wait? 411
ESSAYS.—
First Principles, J. R. Zook 401
When was Paul Converted? Zook, J. H. 405
Our Citizenship, Noah Zook 404
The Sibyl Message, W. P. Kern 404
Tobacco, Harvey Frey 405
Restitution, A. Z. M 406
The Creation of Our Spiritual Hearts, Levi Sheets 406
Admonition to Work, Katie Shelter 407
Parents and Children, J. J. Ransome 408
SELECTIONS.—
The Unsafe Bridge 410
Thoughts For Mothers 411
Our Youth 413
CHURCH 415
MISSIONARY 417
OBITUARY ETC. 420

For the Evangelical Visitor.

FIRST PRINCIPLES—HEB. 6.

NUMBER FOUR.

BAPTISMS. In our last article we treated the subject of water baptism, and now we will take up the baptism of the Holy Ghost and study it in the light of God's Word.

WHAT THE PROPHETS SAY.

Isaiah, looking through the telescope of revelation, foresaw this great boon and through the Spirit of inspiration declared, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the watercourses."—Isaiah 44:3, 4. "In the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water."—Isa. 35:6, 7. "I will open rivers in high places, and fountains in the midst of valleys: I will make the wilderness a pool of water, and the dry land springs of water."—Isaiah 41:18.

And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy and your old men dream dreams, and your young men shall see visions and also upon the servants and upon the handmaidens in those days will I pour out my spirit."—Joel 2:28, 29.

John the Baptist, also foretold of this baptism when he said, "I indeed baptize you with (in) water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with (in) the Holy Ghost and with fire."—Matt. 3:11.

Jesus speaks of this promise being fulfilled to the believer, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the Spirit, which they that believe on him shall receive; for the Holy Ghost was not yet given; because Jesus was not yet glorified."—Jno. 7:35.

"I pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."—Jno. 14:16, 17. Read also John 14:26; 15:26; 16:7, 14; Acts 1:3, 4, 5.

THE PROMISE FULFILLED.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared cloven tongues as of fire among them, or parting them selves, marginal note) like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."—Acts 2:1, 4. This, indeed, was an important occurrence, the ushering in of a new dispensation—the most glorious dispensation since the fall of man.

Let us notice the manifestations of the Holy Spirit on this special occasion—a sound from heaven, the appearance of cloven tongues like as of fire; speaking with other tongues.

We must not seek manifestations. The disciples did not seek them, but they only obeyed the Lord and they received the promise of the Father and were baptised with the Holy Ghost. When believers embrace this promise and receive the anointing, the Holy Ghost directs and controls the manifestations, and they are always modest, heavenly, holy, exerting a hallowed influence upon the observer. But when manifestations are sought, or an effort made to imitate some one else, then you discover an unhallowed influence which will destroy confidence. "But the manifestation of the Spirit is given to every man to profit withal."

THE SUBJECT FOR THIS BAPTISM.

"In whom also after that ye believed (in whom having also believed R. V. ye were sealed with the Holy Spirit of promise."—Eph. 1:13.

Philip having a great revival at Samaria, many were converted, and
baptized in water, immediately after which Peter and John came from Jerusalem, laying hands on them for the anointing of the Holy Ghost. Cornelius and his house, being devout, on believing on Jesus, received the baptism of the Holy Spirit while Peter was preaching to them. Saul of Tarsus received it when Ananias laid hands upon him and prayed for his sight and to be filled with the Holy Ghost. And then he was commanded to be baptized in water. As soon as we are born of God we should ask God for this anointing.

**What is the Baptism of the Holy Ghost?**

It is a special and definite act of the Holy Spirit which empowers us to overcome the world, the flesh and the devil, and confers gifts upon us according to our several abilities. "Ye shall receive power, after that (when R. V.) the Holy Ghost is come upon you."—Acts 1:8. Power to testify anywhere and everywhere, and live pure and sinless lives. "Now there are diversities of gifts, but the same Spirit."—1 Cor. 12:4. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; * * * but all these worketh that one and the same Spirit, dividing to every man severally as He will."—1 Cor. 12:8, 9, 10, 11.

Do we have the Holy Spirit before we receive the baptism of the Holy Ghost? Certainly we do. The Holy Spirit comes to the sinner and convicts "of sin, of righteousness, and of judgment."—Jno. 17:18. Now if he yield to this conviction and truly repent, having faith in the Lord Jesus, the Spirit of truth enters, casts out the evil spirits, writes pardon on his conscience, and gives him a new life—new birth. "If any man have not the Spirit of Christ, he is none of his."—Rom. 8:9. "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit."—1 Cor. 12:13.

**True Obedience Demands Immediate Consecration.**

As soon as we have become God's children we must commit and submit ourselves unconditionally to Him, without reserve, for service. This may be called consecration. Just as soon as that is done we are sanctified and anointed with the Holy Ghost. How plainly it appears that sanctification and the anointing are simply a continuation of the work of the Spirit as acts of grace. The Holy Spirit not only thus convicts, regenerates, sanctifies and anoints us, but will also continue to lead us into all truth, while we remain in His service. It looks to me that we would act wisely if we would observe the practices of the Apostles who frequently observed the laying on of hands when they offered special prayer for the baptism of the Spirit. It is one of the most important principles to a successful Christian life; and Paul lays it right down among the first Principles of Christianity.

Technically speaking there is a difference between being sanctified wholly, and the baptism of the Holy Spirit. Sanctify means to set apart for special service, make pure, holy, alienating us completely to a life of self. This is a positive requisite before the administration of the Holy Ghost baptism which will empower us to be obedient in all things, living in perfect love, and bestows gifts upon us to be used to God's glory. But the following terms are used which in a general way are understood to mean the same thing:

- Filled with the Spirit; Anointed with the Holy Spirit; The life more abundant; The fullness of the blessing of the Gospel of Christ. Sanctification; The baptism of the Holy Ghost. A good test of our attainments is to compare the fruits of our lives with the fruits of the Spirit.

**Eph. 5:9; and Gal. 5:22, 23, 24.**

**An Illustration.**

We repent. God pardons and renews. These three things virtually occur at the same time, and may be looked upon as one act.

We ask a person, "Have you repented?" The response is, "Yes." We now know if the answer is correct that he has pardon and regeneration.

Now as God's children, we consecrate, God sanctifies and anoints with the Holy Spirit. These three things also occur at the same time and may be looked upon as one act.

If you ask a person if he is wholly consecrated and he says he is, you know, if his testimony is true, that he is sanctified, and baptized with the Holy Spirit. So they are inseparable. I believe the less technical we are in teaching this principle, the less confusion we will have among believers.

**Times of Refreshing.**

The obedient child of God will have seasons of refreshing all along life's journey. Peter speaks of them in Acts 3:19 where he says, "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." The Apostles received the fulfillment of this in a prayer meeting after their release from prison. "The place was shaken where they were assembled together; and they were filled with the Holy Ghost, and spake the word of God with boldness."—Acts 3:19.

The real baptism of the Holy Spirit occurs but once to the faithful believer; but he may expect many "times of refreshing."

After we have obtained this perfection (Phil. 3:15) let us "press toward the mark for the prize of the high calling of God in Christ Jesus," and not make a "hobby" of our sanctification and bank all our hopes in it as though there was nothing more to be done. For that is just as inconsistent as it is for one to depend on his conversion for salvation which may have taken place many years ago. It is proper and our duty to testify to all the acts of grace—but let us go on unto perfection of maturity and attainment, (Phil. 3:12): for Paul says, "Leaving the principles of the doctrines of Christ, let us go on unto perfection."—Heb. 6:1. The Lord preserve us all blameless unto the coming of the Lord Jesus Christ that we may bear much fruit.

J. R. Zook.
THE BRIGHT FOREVER.

Breaking through the clouds that gather
O'er the Christian's natal skies,
Distant beams like floods of glory,
Fill the soul with glad surprise;
And we almost hear the echo
Of the pure and holy throng,
In the bright, the bright forever,
In the summer-land of song.

CHORUS.

On the banks beyond the river
We shall meet no more to sever;
In the bright, the bright forever,
In the summer-land of song.

Yet a little while we linger;
Ere we reach our journey's end;
Yet a little while of labor,
Ere the evening shades descend,
Then we'll lay down to slumber,
But the sight will soon be o'er;
In the bright, the bright forever,
We shall wake to weep no more.

O the bliss of life eternal!
O the long unbroken rest!
In the golden fields of pleasure,
In the region of the blest;
But, to see our dear redeemer,
And before His throne to fall,
There to hear His gracious welcome—
Will be sweeter far than all.

—Fanny Crosby.

For the EVANGELICAL VISITOR.

WHEN WAS PAUL CONVERTED?

WE FIND in the person of St. Paul, before his conversion, a very noted character. A persecutor of the Church of Christ, "Breathing out threatenings and slaughters against the disciples of the Lord? His whole heart and soul was in this work of trying to upset and destroy the work of the Lord which he thought was heresy. He did it "ignorantly and in unbelief" being zealous of the law but without the knowledge and the Spirit of the Gospel. Hence in his blind zeal he did many things that were very wrong and yet, thought he was doing a God service. There is no doubt but he was perfectly honest in what he believed and practiced: honesty don't always say that a man is right, we hold an error ever so honestly, yet that does not imply that our honest intentions make it a truth, and Jesus says, "the truth shall make you free." Error is the opposite of truth and never justifies a man however honest he may be in believing it to be all right. The Lord left him go on in this way for a considerable length of time. The first note of him is given when he held or took care of the garments of them that stoned the first Christian martyr, Stephen, showing his approval of the act.

The time, however, came when the Lord saw that it was enough and he was arrested in his ungodly career. This was done suddenly and to Saul very unexpectedly. The Lord appeared to him in person and spoke to him audibly, the only way he could be reached. No other person could have convinced him of his sin. No apostle, no Holy Ghost speaking to his heart, could give him the light. He was fully persuaded in his own mind that he was doing right, fully established in his self-righteousness, hence, needed some supernatural demonstration to convince him of his error. Hence, while in the very act of carrying out his wicked designs suddenly a light brighter than the sun at midday appeared unto him. Note, firstly, the light to illuminate, but this alone was not sufficient; an attending voice calling him, doubling it by calling, Saul, Saul. Saul was in a very deep sleep, spiritually speaking, and needed something wonderful to awaken him, hence the repetition in calling him by name. "Why persecutest thou Me?" Did I do you any harm? Pilate said, "What evil hath He done?" Saul was confounded and in wonder and astonishment he asks, "Who art Thou Lord?" accepting at once that this vision was with authority, recognizing it so by the term Lord. The answer was, "I am Jesus whom thou persecust." This perfectly convinced him of his wrong and at once settled in his mind that Jesus was the Christ. This being done, the next was, what is to be done? The convicted soul no longer wants to go on in the way that is wrong, but to mean to say the honest convicted soul. Many persons are convicted of their wrongs but they are not honest, they go on all the same. Saul was honest and when once convinced that he was wrong now is ready to find out what he must do to do right. Hence the honest inquiry while trembling. The honest soul is made to tremble,

and astonished: utterly confounded by this new revelation he cries out from the bottom of his heart with a resigned will, "what wilt thou have me to do? Not another, but me. Oh I do praise God that we can get to a place where we forget about others and where we want to know the will of the Lord concerning ourselves.

The answer was, "arise." Now comes the time to obey. Saul no longer can lie still, he must arise and go into Damascus, just where he intended to go, but altogether on a different mission. No longer a persecutor, but an humble penitent ready and willing to be instructed in the way of life.

And Saul arose from the earth to which he had fallen at the first appearance of the vision, a blind man. Was he converted? No, by no means. He arose a convicted man utterly confounded and lost within himself. He was led into the city and found his way to the street that is called straight. Thank God, a sinner convicted under the power of God gets straightened out; nothing crooked can enter Christ's spiritual kingdom. In this condition he goes into the city, and did neither eat nor drink for three days. We ask again was he converted? So far from that, we have reason to believe that he was all this time rather in the belly of hell, suffering God's terrors for sins, which were now set in order before him: he was in the dark concerning his own spiritual state, and was so wounded in spirit for sin, that he could neither eat nor drink. It was that state through which God leads the convicted soul and gives him repentance unto life. I am glad, however, that God knows just how long to leave us in that condition; it was so in Saul's condition; after three days the message of peace came to him as it comes to every honest soul, in God's own time the message of peace comes. We have reason to believe that Saul was willing to remain in that condition just as long as the Lord would have it so. Is it not so with every true penitent? But the time came when the Lord saw that it was enough and the message of peace came. Why it was so good Saul could hardly be.
lieve it, and the servant of the Lord had to say to him, "Why tarriest thou? arise and be baptized washing away thy sins calling on the name of the Lord." And Saul arose and was baptized. The scales fell from his eyes and was sealed ing away thy sins calling on the name of the Lord. For our conversation (citizenship) is in heaven; from whence also we look for the Savior; Who shall change our vile body that it may be fashioned like unto his glorious body."—Phil. 3:20,21.

DEAR reader; let us consider the above passage in the light of God’s truth that we may fully realize our relationship to God and our consequent alienation to the kingdom of this world.

Paul testifies to the Ephesians prior to their conversion and salvation, they were “Aliens from the commonwealth of Israel and strangers from the covenant of promise having no hope and without God in the world.”—Eph. 2:12.

“Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints; and of the household (family) of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.”—Eph. 2:19,20.

By this inspired argument we see clearly that every unregenerated soul is an alien and a stranger to God and to His grace, or to the many precious promises recorded for His own children, hence the unregenerate have no part or lot in this matter. They have nothing to do with the ordinances of God’s house neither have they any inheritance among the saints in light, but are aliens (not citizens) of Christ’s spiritual kingdom as now set up in this wicked world, in this blessed Holy Ghost dispensation, and have nothing to hope for but a "fearful looking for of judgment and fiery indignation which shall devour the adversaries."—Heb. 10:27.

Thus we see how utterly hopeless is the present, and future state of those who are strangers to God and aliens from His spiritual kingdom. We might quote many other passages as to the position of the unsaved, but we forbear and pass on to consider our text in the light of our citizenship being in heaven. Consequently we are aliens and strangers to the kingdoms of this world as also to the kingdom of satan, "the spirit that now ruleth in the children of disobedience."

Viewing this matter in the light of the constitution of these United States we find that a man coming to this country from some foreign land is not a citizen but an alien and has no part in the electing of those who hold the reigns of government, neither can he be elected to office. But provision is made that he can become a citizen of this country by complying with the specified requirements.

When he takes out his legal papers that makes him a citizen of these U. S. What then is his relation to the country from whence he has come? Is he a citizen of that and this country at the same time? "Nay verily.” So no man can serve two masters "Ye cannot serve God and mammon.” Jesus said, "ye are not of this world but I have chosen you out of this world,” and according to Eph. 2:19, we are now fellow-citizens with the saints: our home is not here on this earth, but we are pilgrims and strangers as our Fathers were. Consequently as Paul says, "they think it strange that ye do not run with them to the same excess of riot speaking evil of you.”

Dear reader, do you realize that while you belong to the household (family) of God; that while you are in the world you are not of the world? What then have we to do as to the kingdoms (ruling power) of the world? Are we not aliens? Yes, in the deepest sense are we aliens so that as followers of the meek and lowly Jesus we take no part in the political affairs of the world. But in the sense of law abiding citizens we pay our dues as does any other alien who comes to this country and buys and possesses property, pays his taxes due the government for protection. So we as Christians also are instructed to be "subject to the powers that be, because the
powers are of God.” That is, God does not design that the nations should be without law and order, and we are taught, He even rules in the kingdoms of this world as was shown in Dan. 4:32.

The kingdom of Christ spiritually as set up under the Holy Ghost dispensation is composed wholly of regenerated and blood-washed souls and while, as said, is in the world, yet is not of the world but is separated from the world as light is separated from darkness. In this spiritual kingdom the Holy Ghost rules and ordains into office and ruling power. For as in the kingdoms of this world there are those who are properly authorized to rule so in the church of Christ which is His body, Christ Himself is the great head of the church and all are members one of another and as the called out ones we enjoy very many spiritual blessing and can sing, “My Father is rich in houses and lands, He holdeth the wealth of the world in His hands. Of rubies and diamonds of silver and gold, His coffers are full He has riches untold.”

And I am His child, glory to His name. Does He care for me? “Are His promises not sure and steadfast? Do I have any occasion to go to the world for any enjoyments while in Him we have the promise that our joys shall be full? And in Him “ye are complete?” What grand and glorious things are assured to those that are aliens to the world and belong to the household (family) of God. Not merely, as too many do, only belong to the organization or denomination, but to the real family of God who are written in heaven, and whose inheritance is an incorruptible one that fadeth not away.

The concluding thought of our subject is that our names are written in the book of life and are citizens of heaven “from whence we look for the Savior who shall change our vile body that it may be fashioned like unto His glorious body.”

May this thought be an inspiration to every one of us to live pure and holy; living so, when the dear Lord comes from heaven that He may find us waiting and watching.

Dear readers, do you know that the coming our Lord from heaven and resurrection of the sleeping saints and the change of the living ones who are waiting for Him is the hope of the Gospel? Let us therefore go forth in humble meekness, ever adorning the doctrine of our Lord by living the life that is hid with Christ in God.

“Then when Christ who is our life shall appear then shall we also appear with him in glory.”

By and by in His own appointed time Jesus will come and take up His universal reign over all the kingdoms of this world, and the glorified saints will reign with Him. Jesus said, “Pray, Thy kingdom come.”

Yours in the blessed hope.

NOAH ZOOK.

For the Evangelical Visitor.

TOBACCO.

TOBACCO contains the principle nicotine, which is said to be so poisonous that one drop of the pure drug is sufficient to kill a good sized dog. So filthy is it that it is refused by the horse, cow, dog, and even the swine; but man, who makes such superior claims, will chew, smoke, and snuff it with relish. Once a slave to the habit, it is hard to break loose; and so the necessity of never beginning. We would warn the boys, particularly, against the use of cigarettes. These are made by wrapping a little fine-cut tobacco in paper which contains both rum and opium. So we need not be surprised if the cigarette smoker becomes an opium eater or whiskey drinker. Let every boy and young man beware.

Some tobacco-users have a constitution so strong that they seem to escape many of its evil effects. But the nervousness, heartburn, indigestion, other stomach troubles, cancers, or diseases of the heart prevalent among many, can be traced to no other cause. But the filthiness of the habit no user of the weed escapes. The users themselves admit that. How then, can it be right to take into God’s temples, (our bodies) anything that harms or defiles. I have known men to try in their own strength to break loose from the habit, and fail; but when they fully surrendered themselves to God asking Him to take away the appetite, He really answered their prayer. So if any one thinks he cannot free himself from its clutches he should take courage.

When tobacco was first introduced into Europe, the physicians declared it hurtful to health, and the priests denounced it as sinful. The Catholic Pope Urban 8 issued a bill excommunicating all persons found taking snuff in church. The Mohammedan Sultan Amarath made smoking a capital offence, and the penalty for smoking in Russia was to have the nose cut off. We claim to have a better religion than the Catholics or Turks, and a higher civilization than the ancient Russians, and yet are we not more free to use the filthy weed than they?

Thousands of professing Christians spend yearly larger or smaller sums for tobacco, which is a poison to the system, while the poor go hungry, and the cause of Christ in many places is waning. Note the comparison. In the United States in 1898, $625,000,000 for tobacco, and only $5,500,000 for foreign missions.

What terrible figures for a Christian nation. If all who use tobacco would give their hearts fully to God, and the $625,000,000 to Christ’s cause, what a boon there would be to Christianity. “Wherefore do ye spend your money for that which is not bread?”—Isa. 55:2. But you say, “I do not spend much for tobacco.” Suppose you spend that much more for Christ’s cause. See if you do not think the amounts quite large. Aye, there’s the rub. When one gratifies the flesh, somehow he does not think of the cost; but when he begins to crucify, then the enemy greatly magnifies the self denial. Read, which do you favor, Christ, or your lustful self? Which shall be your master?

Notice carefully, and you will agree that the man with a pipe in his mouth is not generally the one whose face is aglow with real victory. How could such be the case when he does not do his part in cleansing himself?

What would we think of Christ.
enjoying a "smoke" with Peter, James and John as they go up the mountain to pray? Would they not have forgotten to pray, and then have missed the blessing? You say that is too disgusting to talk about? We agree with you; but are we not to follow in His steps? Again, we as brethren are to greet one another with a holy kiss. But is the kiss a holy one which is scented with unholy tobacco?

"Whosoever ye do, do all to the glory of God."—1 Cor. 10:31. Can we spend a dollar for tobacco, and then go and defile our body with the filthy weed? As we put a cigar into our mouth, can we ask God to bless the cigar to the glory of His Word?

Brother, are we doing our duty in regard to this evil? We who see the danger, let us raise our voice against it until not one in our beloved brotherhood raises, uses or sells it; and then let us still give the warning cry. The crying need today is for really sanctified believers, filled with the Holy Ghost, and set apart to do His will wholly and only. We need something that does really satisfy so that we have no desire to fulfill the lusts of the flesh. Amen.

HARVEY FREY.

RESTITUTION is in many lives the key to withheld blessing, joy, peace, experience, power and many things that God is waiting to do for and through them. With some other people's money in your pocket and all sorts of crooked things not straightened out, your prayer will never be answered. Psalms 66:18 "If I regard iniquity in my heart the Lord will not hear me."

R ESTITUTION.

RESTITUTION is in many lives the key to withheld blessing, joy, peace, experience, power and many things that God is waiting to do for and through them. With some other people's money in your pocket and all sorts of crooked things not straightened out, your prayer will never be answered. Psalms 66:18 "If I regard iniquity in my heart the Lord will not hear me."

Restitution is not enough taught in our present day preaching and teaching. The Bible, common sense and the first principles of common honesty all make it so plain that if we are really honest and sincere in our professions we will restore what we have or had that is not ours and will pay our debts. Six years may annul debts in common law but it does not according to God's standard. Stolen property may change hands or be withheld from the proper owners but it does not change ownership. How can you expect God to bless you while hiding another man's property?

Then too, there is a possibility of robbing God. How about that. Christians are doing it and going on in it without remorse and wondering why God does not bless them. Why? He cannot. Reverently we say it that God cannot bless lives covering and going on in known sin and with holding another's, whether God's or man's.
made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

In the above verses we find that as soon as God had finished His work, He rested from all His work, so it is also in the spiritual sense, when God has finished creating our hearts He rests from all His work, and further He blesses His rest and also sanctifies it.

In the fourth verse we read: "These are the generations of the heavens and of the earth when they were created in the day that the Lord God made the earth and the heavens."

The above verse tells of the generations of the heavens and of the earth when they were created. Now, dear readers, all of you are aware that the generations of the heavens and the earth were the six days in which they were created. Let me tell you that the generations of our hearts is the time in which they were created, though there is a difference in the creation of our hearts. It takes God longer to create some hearts than it does others. The reason for this is because we are not willing to give our will under His, and O! dear reader, why are we so stubborn and unwilling to submit our will under God's and, dear readers, I would advise you all who are in this condition to give up your own will and submit it under God's will, for it is far better than to go on in our self-will way, for it is as the wise man Solomon says in Prov. 14:12 "There is a way which seemeth right unto man, but the end thereof are the ways of death." Therefore I would again say give up your self-will and let your self fall wholly into the hands of God for it is far better, for God can then create a new heart in you.

The latter clause says, "in the day that the Lord God made the heavens."

In the above clause there is contained an important lesson for us all. For I well remember the day in which God created my heart. I felt to say with the poet, "Oh happy day when Jesus washed my sins away." That indeed was a happy day to me, and not to me only but to all those who have experienced what it is to have a created heart.

Let us now listen to the fifth and sixth verses which read as follows: "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord had not caused it rain on the earth, and there was not a man to till the ground."

"But there went a mist from the earth and watered the whole face of the ground."

The above verses tell us when God first sent rain on the earth, or in the spiritual sense they tell us when God first sent His love in our hearts. The plants of the field and the herb of the field here represent the fruits of the heart, but we find that the plants and herbs grew not till God watered the earth, so it is in our hearts, not the least bit of fruit can be expected before God has sent His love into our hearts.

And, oh, dear reader, what joy this sixth verse brings to us finding that God lets a mist go up from all the earth to water the plants and herbs or the fruits of our spiritual hearts. For if this mist would not have been sent forth the plants could not have grown, and then the man could not get food to live on, or the Holy Ghost could not stay in our hearts if this love would not go up as did the mist.

Now the seventh verse reads— "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." I have said in a previous number that the man here spoken of represents the Holy Ghost, now the above verse tells us that God formed man from the dust of the earth and that He breathed into his nostrils and man became a living soul.

No doubt all of you would say that the Holy Ghost comes from God, for Jesus has said that He will send the Comforter, the Holy Ghost but yet the Holy Ghost must first be created in our hearts, yes, from the dust of our understanding, and when God has formed Him from the dust, He breathes in His nostrils and the Holy Ghost becomes a living soul in our hearts, and is then ready to perform His duty, and we can go on our way rejoicing.

Now dear readers I have tried by the help and grace of God, to bring before you in seven numbers the Creation of Our Spiritual Hearts and telling of the day on which God rested from all His labor. Hoping and trusting that these numbers (though written in weakness) will be for our every good. I ask a deep interest in all your prayers.

Your Brother in Christ.

Furin, Pa.
LEVI F. SHEETZ.

DEAR Readers of the Visitor. I feel again impressed to write, wishing to give God all the honor and praise. I am glad to say I feel happy on this good way and the further on I go the brighter the way becomes. Oh dear ones it means much to be a real true child of God and be fully given up in God's hands to be used according to His will.

I was made to think of the dear missionaries who go to far away heathen lands. They forsake father, mother and friends to do the will of the Lord. Yes, that is what you and I should do. We are not sent to the foreign countries but we should be missionaries at home.

Oh, when I think how most of the people of today go through this life so unconcerned. Let us be bright and shining lights and let us show those who are around and about us that there is a reality in the religion of Jesus Christ.

There is much work to do for the Master, and let each and every child of God be up and a doing. O that we may be as "A tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf shall not wither; and whatsoever he doeth shall prosper." And let us also remember that, "Blessed are those that consider the poor."

When I go from place to place and see how some of the people are living in poverty, it makes me shudder. They have hardly anything to eat and not much clothes to cover their poor bodies. Dear ones, those who have plenty, kindly let us remember those who have nothing,
the cold weather is coming on, and let us try and make them comfortable, as a little deed of kindness may help to draw many to the dear Savior Whom we have found. Often the poor are cast aside and that is the reason so many do not care for their souls.

Let us remember, "To do good unto all men." "Do unto others as you would have them do unto you."

The workers at the Philadelphia Mission are kept real busy trying to bring in the sheaves from the fields of sin. Brother Stover, especially, has much to do on his battle ground. He is spending much of his time laboring for the Master and is also soliciting, trying to gather the money together to pay off the debt yet on the Mission property. Let us remember that the earth and all its fullness belongs to God and let each and every one of us do our part, God will bless us, give us good measure, pressed down and running over.

We also thank the dear Brethren and Sisters who came from far and near to our love feast, especially the dear old fathers who made the word of God so plain unto us. We had a real refreshing time and all feel very much encouraged to go on. Oh that God may bless you all abundantly!

Dear readers whoever you may be, take warning. "For in such an hour as ye think not the Son of man cometh," be ready to meet Him. A sister in His service.

KATIE SHIEBER.

Philadelphia, Mission.

I can imagine when they laid our Lord in Joseph's tomb that one might have seen Death sitting over the sepulchre, saying; "I have Him; He is my victim. He said He was the Resurrection and the Life. Now I hold Him in my cold embrace. They thought He was never going to die; but see Him now. He has had to pay tribute to me." NEVER! The glorious morning comes, the Son of man bursts asunder the bands of Death, and rises, a Conqueror, from the grave. "Because I live," He shouts, "ye shall live also."

Yes, we shall live also—is it not good news?—D. L. Moody.

I know him, that he will command his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham, that which he hath spoken of him."—Gen. 18:19.

This was God's testimony of faithful Abraham. The Lord knew that this faithful Patriarch, this devoted servant of His, would be holy and righteous and true enough to His mercies, to pass on as part of the legacy a good training in the precepts and commandments of the Lord to his offspring. And parents who have been favored to be made partakers of the divine nature, and have tasted of the good word of God, surely cannot be otherwise concerned than to be like-minded with faithful Abraham in this most important duty. To me it is a greater proof of a holy and consecrated, Christian life to see parents bring up their "children in the nurture and admonition of the Lord" (Eph. 6:4), to have them converted before they have gone out from under the parental roof, and even to get them into fellowship with God's people, than all the profession and demonstration parents may make of blessings they otherwise receive. And the most ludicrous, inconsistent and ridiculously absurd position some professors put themselves in, is when they go about condemning other people for their negligence and errors, while their influence over their young children has failed to have a wholesome effect. Have we not seen these same people upraid faithful fathers and mothers in Israel for some aprehended short-comings, which latter have brought up a family for the Lord and His church, while the upraders were not "worthy to stoop down and loose the shoe's latchet" of the former because of their integrity and faithfulness in this imperative duty of nurturing the home for God's heritage.

It was one of the marks of fitness for trust and responsibility in the primitive church that those chosen as worthy to oversee and guide its affairs should be they who ruled their children and their own houses well, "having their children in subjection with all gravity." "For if a man know not how to rule his own house, how shall he take care of the Church of God?" is a very pertinent question of the Apostle. (1 Tim. 3:1-2, 4, 5, 12). If your influence at home is ineffectual to restrain your children from evil or to turn them to the Lord, how do you expect to be a means of salvation to those outside of it? Just as an individual needs to be saved himself before he can go out to save others, so should parents begin to endeavor to save their own children before they attempt the process with some one else.

When Jesus commissioned His disciples to go into all the world to preach the gospel, He enjoined them first to begin at Jerusalem, right at the place they were, then gradually go out—to Judea, Samaria, and thus to the uttermost parts of the earth. It is to be expected, of course, that when parents do all their known duty at home, they can with freedom work for the salvation and edification of others as the Lord opens up the way for them, even if children refuse to submit to the operations of grace.

There are so many things parents are prone to be indifferent and lenient with their children in. How often I've been grieved to see parents, plain—from conviction we trust—and yet have purposely conpired to indulge their children in gayety and vain things in dress and otherwise. Things they would not think of ornamenting themselves with, because of its being worldly and sinful, and yet be deeding their children with these same hateful (?) decorations. The excuse we often hear presented: "Oh, they're not Christians yet, and while they are in the world they must have their enjoyments therein." What! Give to the children things that are injurious to Christian parents, an indulgence in the pleasures of the flesh, to feed the carnal mind—which is at enmity with God—and then feel clear before Him that you have done your duty as parents in bringing them up "in the nurture and admonition of the Lord?" Are the world's enjoyments and gratifi,
pride is certainly in the heart, or it
must see with our own eyes that
need to wonder that the gay-dressed
children are not saved? Do we
when small, and start them on the
way of sin. How can we answer be­
to wrath. Isn't the enemy cun­
sensed was that the Bible says,
"Fathers provoke not your children
to wrath," in the
article entitled, "Follow the Old
Paths," in the
VISITOR. June 15,
paths formed by the children at the
public schools. There is such a
clear separation taught in Holy Writ
between those who serve God and
those who serve Him, not both in dress
and every deportment of life, that
when conscientious parents adhere
to their convictions of duty, it makes
both them and their children con­
scious. It means a truly, daily
self-denial and carrying of our cross
to serve God faithfully. We must
ever get away from this fact. Yet
the consoling and encouraging
promise, "I will never leave thee nor
forsake thee,"—Heb. 13:5. And
"My grace is sufficient for thee,"
2 Cor. 12:9 ever remains to strength­
en our faith in Him who has all
power in Heaven and in earth.
But one thing not a few christian
parents are lax in, for which they
have no excuse if there is any real
truth and power in the gospel, and
that is, of permitting children who
have not arrived beyond the age of
parental constraint, to attend par­
ties and socials where worldliness is
tolerated, and at which their parents
cannot attend. These, too often,
lead to the formation of unhappy
companionships and unholy mari­
imonial alliances (which the Scrip­
tures positively forbid), if indeed they
do not lead to something worse. One
of the things that corrupted the old
world, which led God to destroy it,
was that the sons of God saw that
the daughters of men—men of the world—were fair, and took themselves wives therefrom. Unequal yoking between Christians and worldlings in marriage or otherwise, is positively forbidden in the Bible, both under the Law and the Gospel.

Laxity of discipline and tolerance of disobedience even in trivials often lead to alarming results. And if through weakness or otherwise parents have been cajoled into this they ought to correct their mistakes and retrieve lost ground as soon as possible or else it might prove disastrous, and be the means of much unhappiness both to children and parents alike. It so often breeds the irreverence and disrespect, as though they were not more than ordinary individuals, than is apparent in foreign children. Certainly this is wrong, and does not bespeak for us as a nation an advancement along this line.

Children's and youth's meetings, specifically provided for, with some one well adapted and feeling a qualification for the work, is a feature that ought to be encouraged. The Sunday school has become so common-place, that it is to be feared it has not that influence it once had. It is to be regretted that so many of them have become formal and ruddy along certain lines, that a reformation, especially as relating to children of a certain age, is needed.

At all events, no teaching nor influence can take the place of the home; and when parents delegate most or nearly all of the teaching and discipline to these other auxiliaries, they make a great mistake. These at most can be but a supplement, never a substitute, for the family circle, which ought to be hallowed by the prayers, the examples, and the precepts coming from consecrated, dedicated, sanctified lives.

May these thoughts incite Christian parents, especially the plain people, to greater end holier diligence along the lines herein indicated, so that they may have worthy successors to fill their places when they have served their day and generation, and that the Lord may bring upon them and their children the blessing of faithful Abraham.

I. J. Ransom.

For the Evangelical Visitor.

The Unsafe Bridge.

"The hope of unjust men perisheth."—Prov. 11:7.

"The way of the wicked He turneth upside down."—Psa. 16:9.

There is a way that seemeth right unto a man but the end thereof are the ways of death."—Prov. 16:25.

The man who passes from time to eternity, regardless of the great truth of Christianity may be compared to a traveler who undertakes to cross a deep and wide stream on a frail and unsafe bridge which gives way under a slight pressure or by the wearing of the waters. The main foundation on which this bridge rests are the sandy banks of false doctrine, the main timbers of which are presumption and vain hope and the planks of various kinds of human merit.

The heedless traveler without due examination fearlessly passes on until the framework, and everything else connected with it, gives way when he is at once precipitated into and is lost in the mighty water. Many false systems of religions are extant each of which claims to be sufficient to conduct one in safety from time into a happy eternity. When the day of trial arrives they will all be found unavailing and unsafe as a bridge founded upon a bank of sand. A person not knowing the nature of the soil on which the main timbers of such a structure rest will be apt to believe that the bank is sufficiently durable to resist the action of the stream and the bridge itself strong enough to bear him to a place of safety. It is true he may have had some intimation of its insecurity but as these warnings came from persons whom he considers as rather weak-minded, and disposed to look on the dark side of things he does not feel disposed to take their advice. He has been informed that there is another bridge which is indeed safe but as it is some distance off, and the road which leads to it difficult he determines to venture himself on the one near at hand, especially as he sees the great mass of travelers are going the same way.

The great Lord of the country has ordained that all the travelers shall leave this part of His dominions at a fixed time whether they go willingly or not. He wishes them all to go to a better land prepared for all those who love and obey Him.

He has erected at an immense expense a safe bridge and sent out His servants to invite and entreat all travelers to come and pass over without money and without price. He has also prepared a delightful mansion for all who will accept His kind invitations and instructed His servants to warn against attempting to cross the unsafe bridge, telling them that they will be lost if they venture on such a frail structure.

An evil prince, the enemy of the Lord of the country, has laid the foundations of the unsafe bridge and has had the direction in furnishing the materials. He also has servants under him whom he sends abroad to induce travelers to pass over his bridge which he represents as entirely safe and even contradicts the assertion that all will be lost who attempt to pass over. This arch-enemy of God and man has thus far deceived the greater part of the human family. All who come on the bridge he considers as his subjects and when they fall into the depths below they sink into the regions of darkness and despair! They then find indeed that they are lost, that they are forever excluded from the abode of the blessed above, there being between them and that happy place a great gulf over which no one can pass.

It is sometimes the case that those who venture on this unsafe structure become convinced of its frail nature and of its insufficiency to bear up a person from the gulf of perdition. Considering the many warnings they have slighted the proffered mercies they have rejected they feel that they are justly condemned and forfeited all claims on the divine cou-
passion knowing by melancholy experience that they possess no power of themselves to help themselves and having no expectation that God will help them, think that the day of their calamity has come, despair seized them and they at once cast themselves into the depths below. Presumption is one of the main supports which give a specious strength to the unsafe bridge. Many are ruined by so presuming on the mercy of God as utterly to forget His justice. Although He has expressly declared “without holiness no man shall see the Lord,” yet they flatter themselves that live as they may they shall in the end come out right. They feel that they love their sins and that after all they are right. They feel that they love indulging their beastly appetites by Him:

Others have even advocated the direct violation of God’s law (strange as it may appear) under the profession of superior sanctity of being all one in Christ Jesus while indulging their beastly appetites prating about liberty while they are the servants of corruption.—Selected by John A. Wenger, Elstonville, Pa.

“If you would be a conqueror for Christ, you must first be conquered by Him.”

**“WHY DO WE WAIT?”**

WHY do we wait till ears are deaf Before we speak our kindly word, And only utter loving praise
And when not a whisper can be heard?

WHY do we wait till hands are laid Close-folded, pulseless, ere we place
Within them roses sweet and rare.
And lilies in their flawless grace?

WHY do we wait till eyes are sealed To light and love in death’s deep trance—
Dear wistful eyes—before we bend
Above them with impassioned glance?

WHY do we wait till hearts are still To tell them all the love in ours,
And give them such late need of praise,
And lay above them fragrant flowers?

How oft we, careless, wait till life’s Sweet opportunities are past,
And break our “alabaster box
Of ointment” at the very last!

Oh, let us heed the living friend
Who walks with us life’s common ways,
And lay above them fragrant flowers?
To tell them all the love in ours,
Above the in with impassioned glance?

**THOUGHTS FOR MOTHERS.**

DEAR mothers,—I wonder if your brains grow tired and troubled as mine often does lying awake nights planning how to control this restless boy or correct the habits of that girl; how to curb this domineering spirit or arouse that sensitive nature without crushing out its little self-respect; how to make employment for this studious boy and to coax to read that active, athletic child; how to dress this nervous little girl so that she may become robust, and keep that one from taking cold every time he gets his feet wet; how to help this thoughtful one to use her Bible so that it may become a light unto her pathway, and how to improve, and control, and develop the Christian graces in oneself so that we may become examples to those around us of gentleness, firmness, sweetness, and Christ-like helpfulness.

Many times, when the anniversary of the birthday of a child has come, I have lain (have not you?) through the long night looking back over those hours of suffering and thinking of the high aspirations I have cherished for that newborn soul God has given into my care. Have I laid the foundation stones of that character deep and broad? Have I built up on them walls of purity, and truth, and high principles? Have I implanted such thoughts of God and His plan for that little life that, no matter how narrow the way or how footsome the traveler, the thought of God’s love and care will always keep the heart tender and lead heavenward?

Another year is gone. Have we improved it all we could? Have we reached out to other mothers around us and helped them, by a loving word and tender glance, to study with us all that will enable our lives—to help us surround our children with right influences, to protect those not so well educated or ignorant of the pitfalls, to steady those wavering by the wayside, to comfort those sorrowing, love those suffering and pray for those tempted? To be Christlike is to go away often alone, to pray, and thus to gain that consciousness of nearness to God which will enable us to help others.—Northwestern Christian Advocate.

One reason why some men do not get along better in the world, is because they have not the proper stimulant in their homes. Their homes lack those little touches of refinement which bring the best out of them. Neatness and taste are possible in the poorest homes. Let a woman make that atmosphere as dainty as her means allow, and she will raise her husband to the same standard. And as she elevates him the effect is felt upon herself, her children, her home, and her future. Some men respond more slowly to the touch of a woman’s hand displayed in their homes and upon their surroundings. The task may seem hopeless to the wife at times. But sooner or later the effect will show itself. There is something in every man which responds to a higher and gentler influence. Let his home be rough and he will be rough. But infuse into that home a softening touch, be it ever so simple, and the man feels it even though he may not directly notice it. He imbites it unconsciously, and its effect is sure upon him.—Ladies Home Journal.

Opportunities are the warp which God gives to every one of us into which to weave our life. What kind of material do we use to fill it out?
MR. T. B. Walker tells in "The Temperance Tribune" how she found it out. She says:

"I selected thirty of the leading business firms of the city and addressed personal letters to the head of each firm. I varied these notes according to the business, but the idea was the same, viz: 'Is there room in your line of business for an exceptionally capable young man; who has every qualification for business, except that out of hours he drinks in moderation and with his friends?' In some of these letters I made straight application for positions, in others I asked advice regarding such a young man's prospects for business success; in others I asked the question whether in selecting or engaging their employes, the firm made any inquiries concerning the drinking habits of applicants, and if so whether it was to their prejudice that they drank in moderation. I wrote to insurance companies asking what risks they took on drinking men. I wrote to wholesale merchants, retail merchants, editors, college presidents, bankers, lumbermen, wheat men, heads of public institutions—surely a mixed and motley crew, from which I might well expect a variety of answers. I forgot to mention with the rest the general managers of three important railroads.

Now listen; in five days, I had answers from every man but one, and afterwards I learned that he was out of the city until some time later, when he told me that he still wanted to be represented and would give me his answer. In five days those thirty men had responded, each for himself and without knowledge of the others, and all the same story. Not one had any time or use for men in their business who drank."

She used these letters for a temperance program on Sunday-school temperance day, choosing a good reader for each letter from among the scholars. The service was very impressive and successful.—Selected

THE DYING BOY.

A FRIEND of mine seeking for objects of charity, reached the upper room of a tenement house. It was vacant. He saw a ladder pushed through a hole in the ceiling. Thinking that perhaps some poor creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light but that which came through a bull's eye in the place of a tile. Soon he saw a pile of chips and shavings, and on them lay a boy about ten years old.

"Boy, what are you doing here?"

"Hush don't tell anybody please, sir."

"What are you doing here?"

"Hush, please don't tell anybody, sir; I'm a hiding."

"What are you hiding for?"

"Don't tell anybody, please sir."

"Where's your mother?"

"Please, sir, mother's dead."

"Where's your father?"

"Hush, don't tell him. But look here." He turned himself on his elbow and then sang:

"Gentle Jesus meek and mild,
Look upon a little child,
Pity my simplicity,
Suffer me to come to Thee.
"Pain would I to Thee be brought,
Gracious Lord, forbid it not,
In the kingdom of Thy grace,
Give a little child a place."

"That's the little hymn, sir, goodbye."

The gentleman hurried away for restoratives and help, and came back in less than two hours and climbed the ladder. There were the chips, there were the shavings, and there was the poor motherless boy with one hand by his side and the other tucked in his bosom—dead. Oh, I thank God that he said, "Suffer little children to come unto me," did not say "respectable children," or "well educated children." No, He sends His angels into the homes of poverty and sin and crime, where you do not like to go, and bring out His redeemed ones, and they are as stars in the crown of rejoicing to those who have been instrumental in enlightening their darkness.—John B. Gough.

AN EXTRAORDINARY SCENE.

PRESS dispatches report that twelve hundred men, women and children in a Roman Catholic Church in Wilkesbarre, Pa., at one time recently stood up to take an oath of total abstinence from intoxicating liquors. They all wore the uniform of some of the various church temperance societies which they had joined. This vow, as we have heard, was kept with great fidelity, which abounds in people who are allied in one way or another with Roman Catholicism. The city is in the midst of the anthracite coal regions, and foreign populations swarm all about it. This great body of total abstainers have set a noble example to the people among whom they live.—Exchange.
A GENTLEMAN.

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale—
A lad who had his way to make;
With little time for play;
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street;
Off came his little hat,
My door was shut; he waited there
Until I heard him rap.
He took the bundle from my hand,
And when I dropped my pen,
He sprang to pick it up for me—
This gentleman of ten.

He does not push and crowd along;
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass;
He always shuts the door;
He runs on errands willingly
To forge and mill and store.

He thinks of you before himself,
He serves you if he can;
For, in whatever company,
The manners make the man.
At ten or forty, 'tis the same;
The manner tells the tale,
And I discern the gentleman
By signs that never fail.—

OUR YOUTH.

TO WHAT KINGDOM DO I BELONG?

I seldom ever look at the children, with
out thinking of the blessed Saviour's
words, "Suffer the little children to come
unto me, and forbid them not, for of such
is the kingdom of Heaven." Now children, you will
find no sweet little ones in hell; then I
don't know why so many mothers are
left their umbrella at home.
He held up his cane and asked the child;
His having this umbrella
To the vegetable kingdom. "To what kingdom
do I belong?" They
were ashamed to say that he belonged to
the animal kingdom, but a little girl rose
up and said, "to the kingdom of Heaven."

Now then, if we want to belong to the
kingdom of Heaven, we must do things
that are right. How many of you have
done something that was wrong? Now
then, did you feel in your hearts that you
did something wrong? Yes. What did
you do? Ask the Lord to forgive you?
Did he forgive you? Yes. How did you
feel? Happy. Now that is the reason
why some of these old sisters get happy
and clap their hands, because they belong
to this kingdom. How many of you chil-
dren want to belong to this kingdom?
Now then, let us see what is the first
thing that we have to do to get into
the kingdom of Heaven. Begin to pray.
Those people that have never prayed will
never get into this kingdom. To what
kingdom do they belong? To the bad
kingdom. To what kingdom do good
children belong, that pray? To the good
kingdom. Now then, what did Jesus say
to these sweet little children? "Suffer
little children, and forbid them not, to
come unto me: for of such is the kingdom
of Heaven." Now children, you will
find no sweet little ones in hell; then I
don't know why so many mothers are
left their umbrella at home.

A LETTER FROM GRANDFATHER.

I was raising. An aged lady, who had
crossed by ferry from Brooklyn to New
York, looked wistfully across the street
to the car she wanted to take. She had
no umbrella; her arms were full of bun-
bles. A shabby little fellow, carrying a
cheap, but good umbrella, stepped up.
"May I see you across, ma'am?" "Thank
you, dear."

Across the street she handed him five
cents. He declined it, blushing, yet look-
ing as if he wanted it. The lady was in-
terested. She drew him under an awn-
ger, and questioning him, to find that
his having this umbrella
To the vegetable kingdom. "To what kingdom
do I belong?" They
were ashamed to say that he belonged to
the animal kingdom, but a little girl rose
up and said, "to the kingdom of Heaven."

Now then, if we want to belong to the
kingdom of Heaven, we must do things
that are right. How many of you have
done something that was wrong? Now
then, did you feel in your hearts that you
did something wrong? Yes. What did
you do? Ask the Lord to forgive you?
Did he forgive you? Yes. How did you
feel? Happy. Now that is the reason
why some of these old sisters get happy
and clap their hands, because they belong
to this kingdom. How many of you chil-
dren want to belong to this kingdom?
Now then, let us see what is the first
thing that we have to do to get into
the kingdom of Heaven. Begin to pray.
Those people that have never prayed will
never get into this kingdom. To what
kingdom do they belong? To the bad
kingdom. To what kingdom do good
children belong, that pray? To the good
kingdom. Now then, what did Jesus say
to these sweet little children? "Suffer
little children, and forbid them not, to
come unto me: for of such is the kingdom
of Heaven." Now children, you will
find no sweet little ones in hell; then I
don't know why so many mothers are
left their umbrella at home.

You're the first old lady," he said,
with childhood's candor, "that I've tak-
en across—and—and I didn't think it was
polite. I didn't think mamma would
like me to charge you," "A child of the
poor," thought his questioner, but I know
from his ways that his mother is a lady
and a good woman.—Selected.

The purpose to do in the best manner
what is given to us to do, leaving to true mer-
it. We must ourselves dignify our po-
sition by proper action. If we drift, we
generally drift toward evil. Without a
thought of genius, we should do steadily
and quietly the work before us whether
it is little or much.

Sel.
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.

Published by Geo. Detwiler, Abilene, Kansas. Editor.

To the Subscribers, November 1, 1901.

PUBLISHER'S NOTICE.

To Subscribers:—Our terms are cash in advance.

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

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

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

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

ADDRESS OF MISSIONARIES.


Miss Barbara Hershey, Inanda Mission Station, Brandwag, Natal, South Africa.

D. W. Zook and wife, Ondal Post Office, Mrs. Amanda Zook, Surdwan 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 74, Guatemala, Central America.

Fannie L Hoffman, Girgin, Bombay, India, Bensheh Home Grant Road.

Elena Hoffman, Kedjwon Founa Dist., Namibia House, India.

A love feast will be held at Abilene, Kan., M. H. Nov. 9, 10. A general invitation is extended.

We were permitted to attend and enjoy the love feast at Zion, Kan., on October 11, 12. The weather and roads were fine, and the attendance large. The word was spoken with earnestness and unclection by Bro. J. R. Zook of Des Moines, Iowa, and was seemingly received with satisfaction. The special meetings then commenced are yet continued at this writing, Oct. 26. The attendance is quite large, and considerable interest has been manifested, and it is hoped that still others may turn to the Lord, and be made to rejoice in the salvation of our God. We are hopeful that Bro. Zook may be able to conduct a series of meetings in Abilene before he returns to Iowa.

OF FIRST IMPORTANCE.

THAT there are things of greater importance, and others of lesser importance connected with our sojourning here is patent to all, and it is of importance for us to be able to value the different things that go to make up our life rightly.

The things which seem to be regarded as of greatest moment in the world to the people of the world, are business and pleasure. Business for the purpose of gain so as to have standing among our fellowmen; pleasure in order that our lower nature may be gratified. The man who can offer something to the people which amuses, and entertains or which is gratifying to the sensual appetites, finds many customers. Nothing pays so well as some business which in some way appeals to the passion for fleshly amusement and entertainment. Some of these may not be essentially sinful, yet the surroundings almost invariably are so and the Christian who seeks these delights is not very likely to be spiritual. The pity is that so many professing Christians are not saved out of and above these things.

We do not deny that a person who has a calling is or engaged in some necessary business, must give his attention to the business. The Apostle intimates that to not be slothful in business, fervent in spirit, is in agreement with the life and engagements of one who has placed himself on God's altar, who is not conformed to this world but transformed and brought into a very close union with our Lord and Master. That the Christian is commanded to labor with his hands and eat honestly procured bread is also the teaching of the Scriptures, but it is also evident that in the Scriptures, the teaching of Christ and the Apostles regard something else as of first importance.

Jesus Christ comes to the world as the Great Teacher, teaching as one who has authority. After one of His discourses it is recorded that the people were astonished for, "He taught as one having authority, and not as the Scribes." Having all knowledge and completely understanding and knowing the hearts of men He was able to speak with authority, and He says that neither food nor clothing are of first importance. These things are of some importance it is true, but Jesus says that "the life is more than meat (food) and the body more than raiment." Man reverses this order and makes meat and raiment to have the first place. Instead of eating the food adapted to and conducive of the health of the body and said that the life of the man, we may eat and drink what plesses us even though it bring suffering and death. Fashion decrees the style of garments for the people, and the people are obedient to her demands however hurtful and disease-producing the style may be. People are not free because they choose to be slaves.

After Jesus had spoken the truth which all know, namely, that, however anxious we may be, we are powerless to make one hair white or black, or to add one cubit unto our stature. He then speaks of that which is of first importance. He said, "Seek ye first the Kingdom of God, and his righteousness," and joins to it a very broad promise, "and all these things (food and raiment) shall be added." The things, then, of paramount importance for any one who desires to seek after, are "the Kingdom of God and the righteousness of God. Paul says, "The Kingdom of God is righteousness, peace and joy in the Holy Ghost." Jesus intimates that it is something to be entered into, and for which He gives the directions. In John 10, He speaks of the door. He says, "I am the door, by me if any man enter he shall be saved, and shall go in and out and find pasture." He also affirms that without becoming converted, without being born again, regenerated, brought "from darkness into light and from the power of Satan unto God," we have no part in this Kingdom of God, are not in it. But, thank God, if we seek it first, give it precedence over things of time and sense, humble ourselves under the mighty hand of God, yield ourselves to Him, become obedient to Him and as obedient children permit His grace to operate in us the pleasure of God, we may become and be citizens of this Kingdom, and rejoice in the righteousness, and peace and joy of this glorious Kingdom.

"And his righteousness." Paul says,
by the Holy Spirit, that Jesus Christ, "was made sin for us that we might be made the righteousness of God in Him." This must mean that Christ in His work fulfilled all the demands which God's law might make on us, and in Him are full safety for us; that in Him we, though of a sinful race, and having been sinners by practice, are now by faith in our Christ, clothed with the righteousness of God, and are thus made free from the law having become dead to the law, but are resurrected or quickened by the power of God to a new life which we now live, not to ourselves nor the world, but unto God.

Now that person comes under the promise of Christ attached to the demand, "All these things shall be added." Food and raiment are assured unto those who are in God's order. The Apostle Paul looked at things from the right view point. He could testify, "I am crucified with Christ," and from this view point he came to the correct conclusion, when he testified, "the things which are seen are temporal (transient, shadowy, they soon pass away) but the things which are not seen are eternal (they are those things which are real, and abide forever). Those of whom we read in the 11th of Hebrews had gotten the right view of things and how wonderful is the record which God gives of them. The 10th verse says, "He,"—Abraham,"looked for the city which hath the foundations, whose builder and maker is God," The 13th verse: "These all died in faith, not having received the promise, but having confessed that they were strangers and pilgrims on the earth." The promises! What were these promises? The 14th verse says, "They that say such things make it manifest that they are seeking after a country of their own. And indeed if they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed of them, to be called their God; for He hath prepared for them a city."

G. Campbell Morgan beautifully says in a late article entitled, "Running the Race," in Record of Christian Work, "What was it that took Abraham away from his home and his father's house? That vision of another country and another city. What was it that made this man content, while he tarried upon the earth, with these two things—a tent and an altar? He saw a city that had foundations. This man saw unseen things, heard unuttered messages, lived in constant consciousness of things of which sense is never conscious. How did he see? God said there was a country and said there should come a city, and Abraham, believing God, saw the country; so that "faith was the substance of things not seen."

If then we seek after these things which are of first importance, and with them of old, see the unseen things we will also be able to have the right estimate of the things which are seen, and we will be enanoned with the thought of being citizens of that better country, the city that hath foundations whose maker and builder is God. God is still calling. Who will give ear and choose the tent and altar life with Abraham, rather than the vain-glory of the world or the unsatisfactory life of a Lot who pitched his tent toward Sodom, and only escaped with his life from its dire destruction? It pays to serve God. Come today.

---

**CHURCH NEWS.**

**REPORT OF BOARD OF TRUSTEES OF PHILADELPHIA MISSION.**

**Former report $512 81**

<table>
<thead>
<tr>
<th>S</th>
<th>NAME</th>
<th>AMOUNT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>J. Kinder</td>
<td>1 00</td>
</tr>
<tr>
<td>2</td>
<td>S Wolgemuth</td>
<td>5 00</td>
</tr>
<tr>
<td>3</td>
<td>S Wolgemuth</td>
<td>1 00</td>
</tr>
<tr>
<td>4</td>
<td>A Brother</td>
<td>1 75</td>
</tr>
<tr>
<td>5</td>
<td>A Brother</td>
<td>4 00</td>
</tr>
<tr>
<td>6</td>
<td>A Brother</td>
<td>50</td>
</tr>
<tr>
<td>7</td>
<td>A Brother</td>
<td>50</td>
</tr>
<tr>
<td>8</td>
<td>A Brother</td>
<td>2 00</td>
</tr>
<tr>
<td>9</td>
<td>Christian Hostetter</td>
<td>10 00</td>
</tr>
<tr>
<td>10</td>
<td>Emma Shults</td>
<td>2 00</td>
</tr>
<tr>
<td>11</td>
<td>Emler Kappman</td>
<td>50</td>
</tr>
<tr>
<td>12</td>
<td>Dan Wolgemuth and wife</td>
<td>10 00</td>
</tr>
<tr>
<td>13</td>
<td>W Frey</td>
<td>50</td>
</tr>
<tr>
<td>14</td>
<td>A B Hoffer</td>
<td>1 00</td>
</tr>
<tr>
<td>15</td>
<td>Nancy Frey</td>
<td>25</td>
</tr>
<tr>
<td>16</td>
<td>J P Ginder</td>
<td>50</td>
</tr>
<tr>
<td>17</td>
<td>Jacob P Herr</td>
<td>50</td>
</tr>
<tr>
<td>18</td>
<td>J M Engle</td>
<td>2 00</td>
</tr>
<tr>
<td>19</td>
<td>A Sheetz</td>
<td>1 00</td>
</tr>
<tr>
<td>20</td>
<td>H Ginder</td>
<td>1 00</td>
</tr>
<tr>
<td>21</td>
<td>H Herr</td>
<td>50</td>
</tr>
<tr>
<td>22</td>
<td>B T Spickler</td>
<td>50</td>
</tr>
<tr>
<td>23</td>
<td>G H Brubaker</td>
<td>50</td>
</tr>
<tr>
<td>24</td>
<td>H Trehn</td>
<td>1 00</td>
</tr>
<tr>
<td>25</td>
<td>J T Grein</td>
<td>1 00</td>
</tr>
<tr>
<td>26</td>
<td>Jacob Ginder</td>
<td>50</td>
</tr>
<tr>
<td>27</td>
<td>A Brother</td>
<td>25</td>
</tr>
<tr>
<td>28</td>
<td>A Koser</td>
<td>1 00</td>
</tr>
<tr>
<td>29</td>
<td>Sarah Koser</td>
<td>50</td>
</tr>
<tr>
<td>30</td>
<td>A Ron Nisley</td>
<td>25</td>
</tr>
<tr>
<td>31</td>
<td>S Eshbuchler</td>
<td>25</td>
</tr>
<tr>
<td>32</td>
<td>Isaac Givel</td>
<td>1 00</td>
</tr>
<tr>
<td>33</td>
<td>A Gipple</td>
<td>50</td>
</tr>
<tr>
<td>34</td>
<td>A G Shelley</td>
<td>1 00</td>
</tr>
<tr>
<td>35</td>
<td>M Hershoy</td>
<td>1 00</td>
</tr>
<tr>
<td>36</td>
<td>C Spickler</td>
<td>25</td>
</tr>
<tr>
<td>37</td>
<td>Henry Peters</td>
<td>35</td>
</tr>
<tr>
<td>38</td>
<td>Levi Thumans</td>
<td>1 00</td>
</tr>
<tr>
<td>39</td>
<td>B S Brubaker</td>
<td>1 00</td>
</tr>
<tr>
<td>40</td>
<td>Daniel Fry</td>
<td>50</td>
</tr>
<tr>
<td>41</td>
<td>A Brother</td>
<td>1 00</td>
</tr>
<tr>
<td>42</td>
<td>J Bradley</td>
<td>35</td>
</tr>
<tr>
<td>43</td>
<td>J B Baker</td>
<td>50</td>
</tr>
<tr>
<td>44</td>
<td>M Shelley</td>
<td>2 00</td>
</tr>
<tr>
<td>45</td>
<td>A Heisey</td>
<td>1 00</td>
</tr>
<tr>
<td>46</td>
<td>A Sheets</td>
<td>5 00</td>
</tr>
<tr>
<td>47</td>
<td>R Nisley</td>
<td>1 00</td>
</tr>
<tr>
<td>48</td>
<td>Levi Martin</td>
<td>1 00</td>
</tr>
<tr>
<td>49</td>
<td>J Metzler</td>
<td>5 00</td>
</tr>
<tr>
<td>50</td>
<td>A Bradley</td>
<td>25</td>
</tr>
<tr>
<td>51</td>
<td>Daniel Bradley</td>
<td>25</td>
</tr>
<tr>
<td>52</td>
<td>A Brubaker</td>
<td>1 00</td>
</tr>
<tr>
<td>53</td>
<td>Henry Hoffer</td>
<td>5 00</td>
</tr>
<tr>
<td>54</td>
<td>Bro. Arndt</td>
<td>50</td>
</tr>
<tr>
<td>55</td>
<td>J Brubaker</td>
<td>1 00</td>
</tr>
<tr>
<td>56</td>
<td>Bro. Snively</td>
<td>1 50</td>
</tr>
<tr>
<td>57</td>
<td>E Lenhart</td>
<td>1 00</td>
</tr>
<tr>
<td>58</td>
<td>D Ginder</td>
<td>25</td>
</tr>
<tr>
<td>59</td>
<td>A Peters</td>
<td>1 00</td>
</tr>
<tr>
<td>60</td>
<td>J. Herr</td>
<td>1 00</td>
</tr>
<tr>
<td>61</td>
<td>F. Heistand</td>
<td>75</td>
</tr>
<tr>
<td>62</td>
<td>S Nohrenhold</td>
<td>50</td>
</tr>
<tr>
<td>63</td>
<td>A H Heisey</td>
<td>1 00</td>
</tr>
<tr>
<td>64</td>
<td>A B Fans</td>
<td>1 00</td>
</tr>
<tr>
<td>65</td>
<td>L Brandt</td>
<td>1 25</td>
</tr>
<tr>
<td>66</td>
<td>A Brandt</td>
<td>1 00</td>
</tr>
<tr>
<td>67</td>
<td>H Gibbel</td>
<td>50</td>
</tr>
<tr>
<td>68</td>
<td>S Acker</td>
<td>25</td>
</tr>
<tr>
<td>69</td>
<td>H Ginder</td>
<td>25</td>
</tr>
<tr>
<td>70</td>
<td>Elizabeth Garber</td>
<td>2 00</td>
</tr>
<tr>
<td>71</td>
<td>A Sipling</td>
<td>1 00</td>
</tr>
<tr>
<td>72</td>
<td>J. Gruber</td>
<td>25</td>
</tr>
<tr>
<td>73</td>
<td>J M Gruber</td>
<td>25</td>
</tr>
<tr>
<td>74</td>
<td>Amos Horst</td>
<td>50</td>
</tr>
<tr>
<td>75</td>
<td>David Horst</td>
<td>5 00</td>
</tr>
<tr>
<td>76</td>
<td>M B Hoeler</td>
<td>1 00</td>
</tr>
<tr>
<td>77</td>
<td>S Swanger</td>
<td>50</td>
</tr>
<tr>
<td>78</td>
<td>A Nonhold</td>
<td>25</td>
</tr>
<tr>
<td>79</td>
<td>J Snyder</td>
<td>50</td>
</tr>
<tr>
<td>80</td>
<td>S Gibble</td>
<td>2 00</td>
</tr>
<tr>
<td>81</td>
<td>C Ginder</td>
<td>1 00</td>
</tr>
<tr>
<td>82</td>
<td>F B Gish</td>
<td>1 00</td>
</tr>
<tr>
<td>83</td>
<td>S Kauffman</td>
<td>50</td>
</tr>
<tr>
<td>84</td>
<td>A Brandt</td>
<td>50</td>
</tr>
<tr>
<td>85</td>
<td>D Ginder</td>
<td>1 00</td>
</tr>
<tr>
<td>86</td>
<td>H Ginder</td>
<td>1 00</td>
</tr>
<tr>
<td>87</td>
<td>D. Hitz</td>
<td>50</td>
</tr>
<tr>
<td>88</td>
<td>H Masser</td>
<td>2 00</td>
</tr>
<tr>
<td>89</td>
<td>Noah Ginder</td>
<td>1 00</td>
</tr>
<tr>
<td>90</td>
<td>Simon Snyder</td>
<td>25</td>
</tr>
<tr>
<td>91</td>
<td>Amos Beale, Detroit, Kansas</td>
<td>10 00</td>
</tr>
</tbody>
</table>

Total $638 01

The committee appeal to Brethren everywhere. See what God hath wrought. Faithfulness to God and His commands always brings happiness.—Sel.
**MATOPPO SPECIAL FUND.**

Report of Treasurer.

Balance on hand Sept. 15, 1901. $24 25

Received to Oct. 15, 1901.

- Philius Dambach 1 00
- Tina Winger, Out. 50
- Jemina Keiseley, Ont. 75
- Anna Hursh, Ohio 1 00
- Henry Bowers, Kas. 5 00
- The Lord's steward, Pa. 100 00
- Moses Shape, Kan. 10 00
- Harvest meeting, Shannon Ill. 7 00
- A. R. Bear, Kas. 10 00
- Sunday School Class, Gormley, Ont. 4 00
- Shanferstown, Pa. 3 00
- Sunday School collection, Abilene, Kas. 12 58
- H. S. Herz, Ind. 10 00
- Sunday School collection, Zion, Kas. 17 77
- Alice Sauder, Pa. 1 00
- Sister, Clay Co., Kans. 5 00

Total $212 79

Paid over since last report 200 20

Balance on hand to Oct. 15 12 59

Whole amount received to Oct. 15 713 14

Whole amount paid to Oct. 15 700 55

SAMUEL ZOOK, Treasurer.

**DES MOINES MISSION.**

Balance due of last year's indebtedness on Sept. 16, 1901. $100 00

- Abraham H. Doerner, Ont. 3 00
- Jno. Rellinger, Nappanee, Ind. 15 50

Balance due Oct. 10, 1901. $140 50

DONATIONS FOR PARISH USE.

- J. N. Engle, Donegal, Kan. ½ bushel fine peaches, and 1 00
- Elizabeth Tomley, Altoona, Kan. 2 00
- A. C. Higgins, Des Moines, Ia. 1 00
- Bro. Fuyler, Des Moines, Ia. 1 00
- Chas. Claudeniel, Des Moines, Ia. 50 00
- Mary Jones, Des Moines, Ia. 25 00
- Bro. Dirr, Des Moines, Ia. 25 00
- Florence Driver, Des Moines, Ia. 20 00
- Andrew Gnagy, Dyersville, Ia. 5 00

Total $11 20

We are so very thankful for the loving donations that are continually being made, "It is more blessed to give than to receive." This we have fully realized as we have been, and are yet giving our time and lives entirely to the Lord's service. And may our kind Heavenly Father graciously and abundantly bless the loving hearts who have so cheerfully sustained the work here by their means.

We are happy to say that we had a glorious baptismal service several weeks ago, and three have united with us in church fellowship, namely, Amelia Arnold, David Edwards, and Albert Emerson. We believe God will bless their affiliation with us.

On Monday Sept. 30, Elder J. N. Engle of Donegal, Kas. stopped with us on his return from Dallas Center, Ia., and we held communion services, and observed the washing of the saints' feet. The presence and power of God witnessed the services. It was a hallowed hour long to be remembered. Bro. Andrew Gnagy of Dyersville, Ia. was with us too. He truly is a father in Israel.

I feel constrained to tell our dear readers how kindly our Mission people of this city remembered me on Oct. 9. It was a complete surprise indeed and well arranged. On the evening of the named date I went to the Mission as usual, and just as I was to take the floor, Bro. E. H. Cook arose, and after making appropriate remarks of their appreciation of my service, he presented me a beautiful twoversion Oxford Bible, worth $10.00 and two other volumes of very desirable works. Their unworthy servant responded as best he could for such expressions of love. I simply relate this to give you an opportunity to rejoice with me. The Lord keep us all pure and holy unto the coming of our Lord Jesus Christ.

J. R. AND ANNA ZOOK

**REPORT OF FIRE RELIEF.**

According to promise I herewith give full statement of losses adjusted by the Brethren's Fire Aid.

March 4, 1901 Bro. Jacob Baker's tenant house damaged by fire to the amount of $30.00.


May 31, 1901. Bro. Snyder's carpenter tools destroyed by fire at Canton, Ohio, $28.75.

June 5, 1901. Cow killed by lightning for Bro. Peter Bent, Moonlight, Kan., $22.15.

June 11, 1901. Store house damaged for Bro. Henry Shirk to the amount of $25.00.

June 14, 1901. Steer killed by lightning for Bro. Geo. Mauch, of Kansas, $22.50.

Sept. 10, 1901. Mountain house belonging to Bro. Henry Heisy, Franklin county, Pa., destroyed by fire, origin of fire unknown, $75.00.

Sept. 12, 1901. Cider mill owned by Bro. E. F. Hess, Franklin county, Pa., destroyed by fire, supposed to have originated through the engine, $400.00.


Distributing Committee.

H. B. MUSSEER, Treas. M. S. BACHRIST, B. H. NISBLEY, BENJ. O. MUSSEER

For the Evangelical Visitor.

GREENWOOD, MICH., LOVE FEAST.

Dear Bro. Detweiler,

The love feast at Greenwood was held as announced in the Visitor, but we were somewhat disappointed in not having any visiting ministers. However we were made real glad for the visitors we had in Bro. A. Heise of Gormley, Ont., and Brother and Sister Isaac Witmer of New Dundee, Ont., and for their testimonies. We are always glad to have visitors that manifest much of the Spirit of Jesus the Christ. We enjoyed the thought of having good order and a general good feeling prevailing. The members have been encouraged and showed it by their charities in various ways and for various purposes, and we are real grateful to Brethren and Sister and friends who have joined in these services and for the testimonies.

Yours in Jesus.

S. REICHARD.

**LOSING TIME.**

A young man was for several months in a back-slidden state, which manifested itself in the usual way of conformity to a fashionable and worldly course of life, and in the neglect of the ordinances and institutions of the house of God. During this time he called on a deacon of the church, who was a watchmaker, and asked him to repair his watch. "What is the difficulty with your watch?" said the deacon, "It has lost time lately," said the young man. The deacon looked up to him with a steady and significant eye, and said, "Haven't you lost time lately?" These five words brought the backslider to repentance, to the church, and to duty. A backslider is like a man asleep; a mere jog may awaken him, while ten thousand thunders will not arouse one that is dead.—Selected.

Brains and great executive ability are potent factors in a man's success, but without the firmest and most thoroughly grounded principles of cardinal honesty they are factors which cannot make for success. It is the combination of great ability and sterling integrity that places men in control of large interests and keeps them there.—Ladies Home Journal.

He gains, not loses, time who waits for God's Holy Spirit.—Sel.
For the Evangelical Visitor.

MISSIONARY.

ON OUR WAY.


We come again to the readers of the Visitor with greeting. We feel to praise our God for His care over us thus far.

On Sept. 20, we held a meeting in the Church of God M. H. in Harrisburg, Pa., and on Saturday and Sunday at the M. R. and B. Home at the same place. The farewell services were well attended on Sabbath evening where we bade goodbye to many warm friends. Monday was busy in preparing for our final departure. On Tuesday in company with eight of the Brethren and Sisters, we left for New York, where we spent the night. In the morning before leaving for the pier where our boat was anchored we had a service of Scripture reading and prayer in an upper room in our hotel. We then came to Pier 14 from where our boat sailed. Bidding all farewell we, wife and I, walked up the gangway and stood at the half-rail waiting for the time when the ship would be cut loose and sail out on the great deep. At 10 o'clock sharp this great monster, 554 feet long, 68 feet wide, with a capacity of 11666 tons, began to move down by two powerful tugs. As she moved out handkerchiefs, hands and hats were waved as a goodbye to father and mother, brother, sister or child or dear friend. As the people and buildings and finally the land vanished cut of our sight we felt a goodbye to father and mother, brother, sister or child or dear friend. As the people and buildings and finally the land vanished cut of our sight we felt more than ever to commit ourselves to the Lord. The scenery is beautiful. It is the wonderful works of God. We are now passing through a very dangerous part of sea—the English Channel. Wife able to come on deck today, and is much better. Made 435 miles today.

Wednesday eve. Weather fine. A very bright day. About noon we came in sight of land which cheered many hearts. The scenery is beautiful. It is the wonderful works of God. We are now passing through a very dangerous part of sea—the English Channel. Wife able to come on deck today, and is much better. Made 435 miles today.

Thursday evening. Last night at midnight we were able to arrange for a meeting in the evening. The chief notified his people and they all attended. Just before the hour for meeting we discovered that our horses were gone. You may imagine the feelings which came over us being among such a class of people, with horses gone and unable to talk with them except through an interpreter. If ever I looked to the Lord in faith I did then.

Your unworthy servant preached the Word to a large congregation. The Lord was with us and the interpreter appeared to be filled with the Spirit. After service we gave some picture cards to the young people, but early next morning the chief called a council, and had all who had received cards to return them to the interpreter, and said he did not want his people to have any of his idols. He said they had idol gods of their own. Also said he believed all the white man preached, but never heard anything of this Jesus. Maybe some day the good Spirit will tell him and he will believe. Early in the morning I went in search of the horses, and after some search found tracks leading towards the mountains. Returning to camp I succeeded in getting an Indian to follow them. He said he would have them back by noon, but, praise the Lord, 20 minutes past nine saw him returning bringing the horses with him. It always pays to trust the Lord with our affairs.

We next went eastward to reach a village, Persenanaw, 24 miles distant. The roads were very rough and we found it gale blowing, making the waves rise higher and higher. The ship is tossing from side to side like a cradle, sometimes high on a wave then down between them.

There are four ministers on board, so today we had services on all three decks at 10 A.M. and 3 and 7 P.M. which we enjoyed very much, the meetings being conducted in our old-fashioned way. 405 miles run today.

Monday evening. Weather gloomy most of the day and sea choppy. Wife still sick. 400 miles run today.

Tuesday evening. Weather bright; sun shining most of the day. Sea is becoming more calm. Spent some time on deck this evening singing old hymns which we all enjoyed much. Wife better. 425 miles run today.

Wednesday eve. Weather fine. A very bright day. About noon we came in sight of land which cheered many hearts. The scenery is beautiful. It is the wonderful works of God. We are now passing through a very dangerous part of sea—the English Channel. Wife able to come on deck today, and is much better. Made 435 miles today.

We close by asking a deep interest in your prayers. H. P. Steigerwald.

MISSION TRIP TO THE INDIANS.

Aug. 21, 1901.

I herewith give an account of a Mission trip which I in company with Bro. W. H. Gell, a Presbyterian worker, made to the southern part of Arizona among the Indians. There are seven tribes of them found in this country. We started for Gila Crossing, but spent two days in search of an interpreter, because not knowing the language, it is impossible to do successful work without one. We asked the Lord to direct us and He gave us a good man, a Christian and fair scholar, speaking English fairly well, and can read in the Bible.

On the third day we started for Buckey. The fourth day being the Lord's day we preached for the Methodists.

A drive of 36 miles brought us to a village C. L. Murk, where we preached the Word, but with some difficulty as the people here are strong in the Catholic faith. A few families were anxious for the Word of the Lord. The next night we reached Gila Bend, where, at a large village we spent the balance of the week and the Lord's day preaching the Word which was gladly received. Leaving the results with the Lord being confident He would take care of it, we next stopped at a mining camp called Igo. We visited some and arranged for meeting in the evening as the men work in the mine and can only be reached at night. They appeared to appreciate the meetings very much. This place is near the old Mexico line.

Then we started east across the desert and mountains on a two day's trip. At a village we found Mexicans and Indians intermingled in marriage, strong in the Catholic faith. We first visited the chief and were, received very kindly, and we were able to arrange for a meeting in the evening. The chief notified his people and they all attended. Just before the hour for meeting we discovered that our horses were gone. You may imagine the feelings which came over us being among such a class of people, with horses gone and unable to talk with them except through an interpreter. If ever I looked to the Lord in faith I did then.

Your unworthy servant preached the Word to a large congregation. The Lord was with us and the interpreter appeared to be filled with the Spirit. After service we gave some picture cards to the young people, but early next morning the chief called a council, and had all who had received cards to return them to the interpreter, and said he did not want his people to have any of his idols. He said they had idol gods of their own. Also said he believed all the white man preached, but never heard anything of this Jesus. Maybe some day the good Spirit will tell him and he will then believe. Early in the morning I went in search of the horses, and after some search found tracks leading towards the mountains. Returning to camp I succeeded in getting an Indian to follow them. He said he would have them back by noon, but, praise the Lord, 20 minutes past nine saw him returning bringing the horses with him. It always pays to trust the Lord with our affairs.

We next went eastward to reach a village, Persenanaw, 24 miles distant. The roads were very rough and we found it gale blowing, making the waves rise higher and higher. The ship is tossing from side to side like a cradle, sometimes high on a wave then down between them.

There are four ministers on board, so today we had services on all three decks at 10 A.M. and 3 and 7 P.M. which we enjoyed very much, the meetings being conducted in our old-fashioned way. 405 miles run today.

Monday evening. Weather gloomy most of the day and sea choppy. Wife still sick. 400 miles run today.

Tuesday evening. Weather bright; sun shining most of the day. Sea is becoming more calm. Spent some time on deck this evening singing old hymns which we all enjoyed much. Wife better. 425 miles run today.

Wednesday eve. Weather fine. A very bright day. About noon we came in sight of land which cheered many hearts. The scenery is beautiful. It is the wonderful works of God. We are now passing through a very dangerous part of sea—the English Channel. Wife able to come on deck today, and is much better. Made 435 miles today.

Thursday evening. Last night at midnight we were able to arrange for a meeting in the evening. The chief notified his people and they all attended. Just before the hour for meeting we discovered that our horses were gone. You may imagine the feelings which came over us being among such a class of people, with horses gone and unable to talk with them except through an interpreter. If ever I looked to the Lord in faith I did then.

Your unworthy servant preached the Word to a large congregation. The Lord was with us and the interpreter appeared to be filled with the Spirit. After service we gave some picture cards to the young people, but early next morning the chief called a council, and had all who had received cards to return them to the interpreter, and said he did not want his people to have any of his idols. He said they had idol gods of their own. Also said he believed all the white man preached, but never heard anything of this Jesus. Maybe some day the good Spirit will tell him and he will then believe. Early in the morning I went in search of the horses, and after some search found tracks leading towards the mountains. Returning to camp I succeeded in getting an Indian to follow them. He said he would have them back by noon, but, praise the Lord, 20 minutes past nine saw him returning bringing the horses with him. It always pays to trust the Lord with our affairs.

We next went eastward to reach a village, Persenanaw, 24 miles distant. The roads were very rough and we found it
difficult to keep from upsetting our wagon, there being only donkey trails to follow. Reaching the village at sunset we preached the Word to the people that night. We found hungry souls. Next morning as we prepared to leave a few old men gathered and kneeled with us in prayer. My heart went out for the dear souls. I was made to believe they were near the kingdom. I often think of them.

From here we went to Quigotoa, 30 miles distant, and where there are rich gold mines. Here there is the only store and postoffice for 75 miles. So we had three weeks work before we could receive any mail. Here we found good roads, and the Indians were quite well informed. Their children have been to school and claim to be Christians. However they are not rid of the Catholic faith. The chief gave us his headquarters to preach in. The second night after preaching I gave an invitation to the altar service, and to the surprise of my co-laborer, 9 came forward and the last night 14. Praise the Lord for His wonderful works among the children of men.

From here we went 50 miles south to the Mexican line. Here at a village we preached to about 32 in number, all strong Catholics. Next day we came in contact with a rushing tide of water, covering the country to the width of a quarter to a half mile. We had to pull for high land, and were delayed for three days on account of the high water, which was caused by rains a few days previous up in old Mexico. But praise the Lord for His hand of providence. We overtook a young Indian and he directed us to a village of which we had no knowledge. Here we labored three days and nights, and God wonderfully gave us the harvest. The second night I invited them to the altar and 32 responded. What a glorious time we had and how God did manifest Himself in that meeting! All who had reached the years of accountability said they would be Christians. My Presbyterian co-worker said it was a revelation to him. He has been a worker among them for several years. The like has never been known among the Indians.

God has been burdening my heart for some time and has not left me yet. As a church we have never done anything for the poor neglected Indian. My prayer shall be, God burden the church with the great need of sending missionaries who have the work at heart among these neglected people so that we may be near the day of reckoning.

The next village we came to was Sandmagill near the line of old Mexico. This was as far as we could go without permission from the proper authorities. Here we found open hearts, hungry for the Word. They assured us they would not serve idols but put their trust in the Lord Jesus.

We have yet about ten days' work but our interpreter is down with rheumatism so we are compelled to return home. At a village called Kanye we preached the funeral of a six-year-old child and on our return we called there again. There was a very sick babe. I had the interpreter ask the mother whether she believed the Lord could heal her babe. She answered, "Yes, Jesus can heal my child." I asked her if we should pray for the child. The answer was "yes," and I laid my hand on its little head and prayed for recovery. They all testified to the healing of the Lord.

As I pen these lines and read over them my eyes fill with tears. Much more might be said but my article is getting lengthy so I close by saying, may every heart be touched and moved on this line of work.

Yours for the lost of earth. Samuel Haugh.
Glendale, Ariz.

For the Evangelical Visitor.

LETTER FROM CAPE TOWN SOUTH AFRICA.

Bless the Lord, O my soul, and all that is within me bless his holy name." Truly the Lord is good to those who trust Him, and His promise, "I will never leave thee nor forsake thee," is sure. With all our unworthiness and utter inability to repay Him for the many gifts He freely bestows upon us He still remains the same everlasting friend. Oh praise God! It is so wonderful!

I will now endeavor to tell you of our coming to this place. The new workers coming to help in the work and the Lord opening the way we felt it was His will for us at this time to take the much needed rest and change for which we had been waiting, and accordingly made arrangements for the same. We left Matoppo Mission in the early morning of August 27. Sister Davidson and Bro. Doner accompanying us to Bulawayo, and bidding us farewell early in the morning of the 20th they departed for the Mission while we were left with a full day to get our passes, tickets, and make other necessary arrangements for our journey. At 10 P. M. our train pulled out of Bulawayo and we were safely started on our way to the Cape, traveling all night, arriving at Francis town in the morning. On account of war the railroads are under military rule and the line greater part of the way is well guarded and soldiers are stationed at block houses from 40 miles apart to sometimes several within a mile or two. At these houses 7 to 12 men are usually stationed and still preparations for war are being made. It seemed to us that they were only getting ready to begin. Our long train of coaches was piloted by an armored train, and part of the way by two of them, one going in advance and the other following along behind. At one place we were delayed three hours on account of a culvert on the road being blown up by the Dutch just a few miles ahead. The armored train went on and repaired the road and then we followed. After the first night we traveled only in day light until near Cape Town. At night we stopped in well-fortified military posts, stopping all night at Mochudi, Mafeking, Vryburg, Kimberly, De Arr June, and Prince Albert Roads. The last night our train moved slowly and brought us safely into Cape Town Sept. 6, at 10 A. M. The Lord was with us all the way and in various ways reminded us of his abundant care. Praise God!

Mr. Whiteman of Bulawayo with whom the Mission has been dealing some, was a passenger as far as Kimberly and occasionally as the train stopped would call upon us in our third class compartment and helped cheer us in our long and tiresome journey. At Kimberly he brought to us a fine looking old lady whose countenance bespoke real Christian character. They both heartily invited us to their home to spend a few hours. Going with them to their elegant home we were most kindly entertained also shown through the town and among things of interest to be seen was the "Largest hole in the world" an old diamond mine which is said to still be worked in places. Many mines are being worked all about Kimberly and great piles of slate-colored earth or clay is poured out after the diamonds have been searched out. How untiring are wealth seekers in searching out the precious stones that lie hundreds of feet below the surface and immense means, machinery, and labor are spent to bring these deeply buried diamonds to the light where they are carefully washed and polished until they sparkle and shine in dazzling beauty. Should not we as Christians be as untiring in hunting out gems that are of greater worth than the precious stones of earth and when washed from their dirt and filth and polished for Him shine with far greater beauty than the hidden thougs of earth that man prizes? In the evening we returned to our compartment for the night feeling much refreshed and cheered and thanking God for the bless-
ings bestowed upon us through His children.

Upon our arrival at Cape Town we found our way to Dr. Fallows, and were kindly received. Here Isaac left me and went in search of a room in which to take up our abode. God blessed him with success and having an invitation we spent the night at Union College School at Clarmont going into our room next day. Thus God has blessed us all the way and is still blessing us. Dear Christian friends are all so good and kind and our hearts are melted in gratitude and our eyes over brimmed with tears as we learn the precious lessons God is teaching us by all His manifest blessings.

Just now we received our first mail from Bulawayo and rejoice in the good news it brings that all is well and that arrangements are being made for the Mission to remain where it is. Praise the Lord!

Pray for the dear ones who are at the Mission laboring amid various tests and trials known only to those who are isolated and surrounded by heathen darkness. Also pray for the dear ones who want to follow in the steps of Jesus. While we are not in the work direct at present, but have come apart, we feel that God has a Mission for us here and feel that He will make it plain as we wait upon Him. God is supplying our needs even if it is by physical labor. Spiritual work is much needed here on every hand and we are listening to know what He will say unto us. Yours looking to Jesus.

MR. AND MRS. ISAAC O. LEHMAN.

JAPAN LETTER.

CHOSHI SHITAMA, JAPAN. Sept. 18,1901.

DEAR Brethren and Sisters in Christ,

—"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." For the first time I will try and write to the Brethren through the Visitor. It has now been about one year since my trip through Kansas in company with Bro. Jacob Zook and wife. Shall never forget the many kindnesses and fellowship received at the hand of the Brethren. Maybe the dear Lord willily reward each for the "cups of cold water."

The Lord was gracious to me during my stay in America and helped in laying the needs of the field before the people. But so many are careless and indifferent concerning the condition of this lost world. The cares of life, the greed for gain etc. sap the spiritual life and dim the vision—the self-life must be satisfied.

On the other hand we find those who are consecrated fully to God who seem to have no other desire than God's will to be done in their lives. Grand and glorious things await those who live the overcoming life. I found the fields very needy at home indeed, with cries for help on every side, but nothing to compare with the surging mass of heathens, clinging to their superstitions and bowing to their gods of wood and stone. Surely they need the prayers and help from the Israel of God everywhere. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions."—Ps. 2:5.

Left the Rulo, Neb. C. M. Aug. 5 for the coast on my way to Japan. Set sail Aug. 10, from San Francisco on the S. S. America Mara." Had a remarkably fine voyage, arriving in Yokohama, Japan, Aug. 28. As my feet touched the shores of old Japan it was like getting home again. Japanese, Chinese, and others received me kindly.

In the "Visitor" No. 15 Sister Mary Long wrote concerning her work among the children at Choshi, Japan. Upon my arrival she and I felt the time had come for us to be more closely united in the work and we arranged for a speedy marriage which took place at Yokohama, in the presence of the U. S. consul, Bro. C. E. Cowman, a holiness missionary performed the ceremony. Were married at 10:30 A. M. Sept. 11, in the home of a missionary. Came on up to Choshi in the afternoon, a distance of about one hundred miles. Received congratulatory presents from Japanese, and Chinese, friends and brethren, also from others. We are comfortably situated in a nice Japanese house and are happy together in the Lord. We are the Lord's to be used in any way that seemeth good unto Him. We are His for sacrifice or service. At present the work demands our attention in this place. We hope to soon see the work established here in such a way that we can go to Yokohama and open up the work there. Wife has the language now so she can use it quite well which will be a great help in the work. This place has a population of about 30,000 and there are many villages near that can be reached from this point that have not the Gospel. Our closest missionary neighbor is about eighty miles away. We are looking to the Lord to give us this house, or one similar that can be dedicated to Him where we can feel at home and not be subject to a heathen landlord. Such a house and lot with needed improvements will cost about $1000.00. We trust, we will have the prayers of all of God's children that the work may be established on this line and we His servants prove faithful in gathering in the precious sheaves.

"The harvest truly is plenteous but the laborers are few, pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."—Math. 9:37,38.

Yours in Christian love.

F. L. SMELSER.

Fahre mit dem Freihange, der ist der beste.

Wie lang' noch willst du weiter gehen
Im Sturmsausch auf der breiten Bahn?

Wie lang' noch willst du Den verschmachten,
Der doch so viel für dich gathen?

Sieh doch die Arme angestrecket,
Die Arme Dessen, die dich liebt,

Der deine Sundenschuld bedeckt
Und sich für dich zum Opfer gibt.

Ach ich bin einst dahin gegangen
Und suchte in der Welt mein Heil;

Doch Frieden könnt ich nicht erlangen,
Nur Not und Mahre war mein Theil.

Da sah ich Arme angestrecket,
Die Arme Dessen, die mich liebt,

Der meine Sundenschuld bedeckt
Und sich für mich zum Opfer gibt.

Ich war mahlzig und beladen,
Doch Jesus rief: Komm' zu mir her!
Er hieß allen meinen Schaden,
Mein Herz ward froh und sorgenleer.

Nun haben Arme mich umschlungen,
Die Arme Dessen, die mich ließ,

Der Himmel und Frieden mir errungen
Und mir schon hier den Himmel gebe.

"Der Heilsbegleiter."

Eine Lehre der Kirche.

Viele der besten Männer merken es,


Eine Ursache sind die vielen Gelegenheiten zur Lustbarkeit und zu weltlichen Vergnügungen, welche in unserer Zeit
besonders der Jugend geboten werden.


Eins Ursache Dazu ist das Ueberhandnehmen von dem Gesellschaftswesen, (besonders die geheime Gesellschaft), welches noch alle übrige Zeit in Anspruch nimmt. Für die Kirche bleibt keine Zeit noch lust.

Noch eine Ursache ist die allgemeine Vernachlässigung des Familienalters. Der Familien-Altar ist bei Vielen vernachlässigt wenn nicht gar abgebrochen.

Wir leben in der Zeit der grossen Versuchung, welche über den ganzen Erdbreich erhebt und wo, wenn möglich, die Fronten noch verfurvert werden.-Sel.

Let us ever remember that our real interest is in concord, not conflict, and that our real eminence rests in the victories of peace, not those of war.—From President McKinley’s last speech.

The gate of eternal life is so firm that all the forces of hell cannot break its bars, and yet it opens at the touch of faith. Here the little child with God is stronger than the universe alone.—Selected.

He who looks largest to himself looks smallest to others.

<table>
<thead>
<tr>
<th>Name</th>
<th>Event Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>HATHAWAY. —Fredericka M. Hathaway</td>
<td>Wife of A. L. Hathaway, died at her home in Chicago, on Oct. 9, 1901, aged 25 years, 8 months and 21 days. She left this world with a calm assurance of her acceptance with God. Funeral services were conducted in the Brethren in Christ Mission, by G. Clifford Cress. Interment at Mt. Greenwood cemetery.</td>
</tr>
<tr>
<td>GISH. —Died at his home in West Donegal, Lancaster county, Pa., on Thursday, Sept. 19, 1901, Bro. Henry H. Gish, aged 76 years, 10 months and 19 days. The funeral services conducted by the brethren Aaron and Jacob Martin and John M. Wolgemuth, was held at Conoy M. H. on Sept. 22. Text Rev. 22:14. Interment in adjoining cemetery. Bro. Gish is survived by three daughters, Mrs. J. N. Engle, of Donegal, Kan.; Mrs. Erb, of Palmyra, Pa.; and Mrs. Amos Wolgemuth, Mt. Joy, Pa.; and one son, Ezra Gish, of Florin, Pa., also one brother, Benjamin Gish, of near Abilene, Kans.</td>
<td></td>
</tr>
<tr>
<td>SLOSSER.—Sarah Bloomfield was born Feb. 14, 1843, in the state of Ohio; moved with her parents to Indiana where she was married to David Slosser in 1868. Moved with her husband and family to St. Clair county, Mich, in 1879. She united with the Brethren in Christ in church fellowship soon after her conversion in 1884. She died Sept. 29, 1901, aged 58 years, 7 months and 15 days. She was the mother of four children, two sons and two daughters with 14 grandchildren three sisters and one brother who are left with the husband to mourn their loss. The funeral services were held in the Protestant Methodist Church at Yale and buried in Elmwood cemetery near Yale. Text Num. 23:10.</td>
<td></td>
</tr>
<tr>
<td>SHIRK.—Esther Rebecca Miller</td>
<td>Relict of the late Elder Joseph Shirk, of Shannon, Ill., was born Jan. 18, 1834, near Shellsburg, Bedford county, Pa., and died Oct. 16, 1901, aged 67 years, 8 months and 28 days. She was married to Joseph Shirk, of Blair county, Pa., Jan. 8, 1866. In the spring of 1866 they moved to Ogle county, Ill., where they lived until March 12, 1895, when they removed to Shannon, Ill., where they both died. She was converted to God and united with the Brethren in Christ soon after their marriage and remained faithful until death. She was afflicted for 23 years, being confined to her home the last three weeks, suffering from a complication of diseases which caused her death. She was resigned to the will of God and bore her suffering with patience but longing to go to her heavenly home to join her companion who preceded her just five months. Her own parents, and brother and five grandchildren also preceded her. Four children, Mrs. Barbara Z. Shelly, Robert M., Mary J., and Howard P., with 8 grandchildren, four brothers one sister with other relatives are left to mourn their loss. Funeral services conducted by Elders T. Trump, David Rolland and Rev. Shultz, was held on Oct. 18, 1901, in the Dunkard M. H. in Shannon, and her remains were laid beside those of her companion.</td>
</tr>
</tbody>
</table>

Three evils everybody ought to fight till they disappear from the earth. They are evils which everybody from the age of 5 years up can fight. They are dirt, discomfort and disease.