and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water.” —Isaiah 44:3, 4. “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 handmaids 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 have baptized you with water; 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.” —Mark 1:8.

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.” —John 7:38.

“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.” —John 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 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 self-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 regenerates. 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 these acts of grace—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 us down to slumber,
But the night 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?

W E 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 slaughter" 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 spake to him audibly, the only way he could be reached. No other person could have convicted 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 amazement 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 persecutest." 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, it means 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 with that Holy Spirit of promise which is the earnest of our inheritance, a new man, a new creature in Christ Jesus; old things had passed away and all things had become new, a new life, a child born into 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 that 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 stangers 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, 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 enjoyment 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 who 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 incorruptable 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. S: 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 harmful 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 Moham­median 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 satisfieth not?"—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. Reader, 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?

“Whatsoever ye do, do all to the glory of God.”—1 Cor. 10:31. Can we spend a dollar for tobacco, and say, “O Lord, use this dollar to Thy glory,” and then go and defile our body with the filthy weed? As we say, “O Lord, use this dollar to Thy holy one which is scented with unholy tobacco?

“You say, if I do not sell it, somebody else will. But that does not excuse you. By the same reasoning, we might say, if I do not go to war and kill people, someone else will; but that does not give the liberty to use carnal weapons.

When we know that the tobacco which we raise is the cause of so many diseases, and is certain to cause filthiness of the flesh, which our own church government condemns (Page 88) and which the Bible so forcibly denounces, (2 Cor. 7:1) can we, with real Gospel liberty, ever raise another stalk, or buy or sell another particle? I know we might try to reason ourselves right in doing so; but let us be sure that we reason with Him. Isa. 1:18.

We can measure ourselves by ourselves, but to be wise we need to measure by the true measuring line, His Word.

Brethren, are we doing our duty in regard to this evil? 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.”

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. Reversely we say it that God cannot bless lives covering and going on in known sin and with holding anothers, whether God’s or man’s.

RESTITUTION.
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 will. 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 herbs 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.

Florin, 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, as
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 SHIENER.
Philadelphia, Mission.

I can imagine when they laid our Lord in Joseph's tomb that one might have seen Death sitting over the sepulcher, 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.
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
fore God in the day of judgment,
when small, and start them on the
Paths," in the
article entitled, "Follow the Old
propos of this I quote from an
child, who does not reverence his or
their children, and then are willing to
at the price of liberty" from the con-
this respect, remember you may have
to suffer for it.
Then again the attractions of home
and of good things ought to be made
stronger than the outside attractions.
However, parents must come to re-
ize that "Eternal vigilance is the
price of liberty" from the condem-
nation of negligence in this respect,
as well as in other things.
One of the most important fea-
tures of home training is Scriptural
study and daily family worship. It
is sad to contemplate, and yet it is
true, that there are christian par-
ents who neglect this important ad-
justment to family training of reading
the Scriptures daily in the family.
The commital of Scripture passages
to memory, both by parents and
children, and the reading in the
family circle evenings and Sundays
of approved religious books and
periodicals, where all take a part is
a commendable practice. Would
that it might be truly said of every
boy and girl brought up in a Chris-
tian home, as it was said of Timothy,
"From a child thou hast known the
Holy Scriptures, which are able to
make thee wise unto salvation
through faith which is in Christ
Jesus."—2 Tim. 3:15.
One of the great obstacles to an
ideal christian training and guarded
religious education with which
plain people have to contend, is the
worldly associations and compan-
ionships 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-
spicuous. It means a truly, daily
self-deny and carrying of our cross
to serve God faithfully. We must
never 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 stren-
then 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 matrim-
onal 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


cations, and customs, and maxims
a better criterion to go by in the
training and care of your children
than the precepts of the gospel? Do
you fear, and honor, and set your
plumb line more by the rules of
men of the world than by God's?

Another objection to dressing
children simply I have heard pre-
presented was that the Bible says,
"Fathers provoke not your children
to wrath." Isn't the enemy cunning?
How well he is styled the
serpent. How well he can quote
Scripture—a fine theologian he is.
How he knows the Bible sufficiently
to gain his own ends; for thus he
has ever quoted it in getting hu-
nanimity to disobey God.

Though sad to relate it, we sus-
pect the trouble is with the parents
more than with the children when they
begin to make such excuses. It
clearly manifests that the parents
are neither honest nor sincere when
they thus equivocate. How they
can do it with a clear conscience be-

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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 toleration of disobedience even in trifles often lead to alarming results. And if through weakness or otherwise parents have been cozened 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 reverence and disrespect towards parents, manifestly prevalent among so many American children. In fact, it is a noticeable trait in comparison with the children of our own and foreign countries, that here they manifest both in referring and replying to their parents a disregard and want of respect, 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 rutty 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 and 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 way of the wicked He turneth upside down.”—Psa. 146:9.

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 arrises they will all be found unravelling 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 lied 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 archenemy 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 con-
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, despaired seizing 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 themselves that live as they indulge their beastly appetites law (strange as it may appear) under and discernment are not bound to esteeming them as carnal ordinances save them, evidently forgetting that God will overlook them or if He does not they will be let off with some slight punishment. It is true the Bible in its literal sense seems to denounce awful punishments against the wicked but they persuade themselves that God is too merciful to punish in this manner. These threatenings may mean something else.

Others, perhaps, persuade themselves that if they have faith merely it is sufficient to save them, that Christ has done all things for them they are "complete in Him," etc. No matter what sins they commit they cannot be lost for faith will save them, evidently forgetting what the Apostle says that "faith without works is dead being alone." Some have gone as far as to renounce the outward forms of religion treating them with contempt, esteeming them as carnal ordinances which persons of their knowledge and discernment are not bound to observe. Others have even advanced 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."

### 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 strengthen it all we could? 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 imbibes 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?
TEMPERANCE.

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

NO PLAICE FOR DRINKING YOUNG MEN IN BUSINESS.

Mrs. 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 of all 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 a 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.

A FRIEND of mine seeking for objects of charity, reached the upper room of a tenement house. It was vacant. Hesaw 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."

"Where's your mother?"

"Please, sir, mother's dead."

"Hush, don't tell him. But look here." He turned himself on his face, and through the rags of his jacket and shirt my friend saw that the boy's flesh was terribly bruised and broken.

"Why, my boy, who beat you like that?"

"Father did, sir."

"What did he beat you for?"

"Father got drunk, sir, and beat me 'cos I wouldn't steal."

"Have you ever stolen?"

"Yes, sir; I was a street-thief once."

"And why don't you steal any more?"

"Please, sir, I went to the mission school, and they told me there of God and Heaven, and of Jesus, and they taught me, 'Thou shalt not steal,' and I'll never steal again, if my father kills me for it. But please don't tell him."

"My boy, you mustn't stay here. You'll die. Now wait patiently here for a little time. I'm going away to see a lady. We will get you a better place than this."

"Thank you, sir; but please sir, would you like to hear me sing my little hymn?"

Bruised, battered, forlorn, friendless, motherless, hiding from an infuriated father he had a little hymn to sing.

"Yes, I will hear you sing your little hymn."

He raised 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 to 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 Wilksbarre, 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, sacredly kept will mean much for that community, 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.
OUR YOUTH.

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.—

NOTES OF A SUNDAY SCHOOL ADDRESS.
By J. Zook at Zion Church.

W e have heard this morning of starting
to do right. Should we begin
to tell stories the first thing in the morn­ing?
No. Do something good. Now,
what is one thing to do good? To pray.
What is the first thing that we ought to
do in the morning? Pray. Yes.
How many of you pray in the morning?
There do in the morning? Pray, yes. How

A LETTER FROM GRANDFATHER.

I am often impressed with the thought
of writing something for the youth.
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." That ever
brings the thought home to me, when we
as older ones have dealings with each
other, especially with each other in the
church, or some one as the case may be.
O, what unnecessary perplexing questions
we might avoid, if we would take the ex­
ample of the little children. How ready
they are to forgive each other and for­
get.

We should apply Matthew 18, to all diffi­
culties and we would be more likely to be
successful.

But my article is getting too long. I
hope and trust the youth will be glad to
read simple plain gospel teaching.

Now I wish to impress the great and
important subject of salvation, as the
time is fast approaching that will call us
all hence, from whence no one can return;
and what we have sown while here in
this life, we shall reap in Eternity. If
we sow to the flesh we shall of the flesh
reap corruption and if we sow to the
Spirit we shall reap life Everlasting.

I may write more later on, if God per­
mits. Yours for the kingdom.

GRANDFATHER.

A LITTLE BOY'S POLITENESS.

IT was raining. 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 look­ing
as if he wanted it. The lady was in­
terested. She drew him under an awn­
dering as if he wanted it. The lady was in­
dering as if he wanted it. The lady was in­

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.
These people that have never prayed will
ever 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
on the road to hell when no sweet little
children will be there. When we do the
things that God tells us to do. Now,
then, how many of us want a home in
Heaven? Yes, everybody wants a home
in Heaven. Yes, all want to go there.
They are all happy people that belong
to the kingdom of Heaven. If you find
people that are scolding and growling all the
time, they do not belong to this kingdom:
they are obeying the bad spirit. Now,
how many of us are obeying this bad
spirit? Now children, let us do some
thing that will make us happy and fit us
for Heaven. Do not put it off until you
grow up to be a man, and then give your
self to God. Now, when you are young
is the right time to start for this king­
dom. Some of the best men in the world
gave their hearts to God when they were
young. Dr. Clark, the great commentat­
or, gave his heart to God when he was
six years old.—M.L.L.

For the Evangelical Visitor.
EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
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ADDRESSES OF MISSIONARIES.
Miss Barbara Hershey, Inanda Mission Station, Duff's Road, Natal, South Africa.
D. W. Zook and wife, Ondal Post Office, Mr. and Mrs. Amanda Zook, Burdwan District, Anna Herr, Bengal, India. Mr. and Mrs. S. H. Zook, Havana, Tex. Mr. and Mrs. C. C. Roberts, Hidalgo, Tex. J. G. and Mrs. Susan Cassel, Box 74, Guatemala, Central America.
Fannie L. Hoffman, Girgirum, Bombay, India, Berasahome Grant Road.
Elmina Hoffman, Kedieon, Pousa Dist., Nambale Home, 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 union 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 surround 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 entertain 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 or is engaged in some necessary business, must give his attention to the business. The Apostle intimates that to be slothful in business, fervent in business, must give his attention to the business. 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 senses, 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 we 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 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 seen and greeted them from afar, and 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 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 a city. 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 we 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.

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MATOPPO SPECIAL FUND.

Report of Treasurer.
Balance on hand Sept. 15, 1901... $24.25
Received to Oct. 15, 1901.
Phyllis Dambauch... 1.00
Tina Winger, Out... 1.00
Jemima Keisey, Ont... 1.00
Anna Hursh, Ohio... 1.00
Henry Bowers, Kans... 1.00
The Lord's stewart, Pa... 1.00
Moses Shape, Kan... 1.00
Harvest meeting, Shannon Ill... 1.00
A. R. Bear, Kans... 1.00
Sunday School Class, Gormley, Ont... 2.00
Shanferstown, Pa... 2.00
Sunday School collection, Abilene, Kas... 12.83
R. S. Herr, 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... 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... $160.00
Abraham H. Dohner, Ont... 3.00
Jno. Reiling, Nappanee, Ind... 16.50
Balance due Oct. 10, 1901... 140.50

DONATIONS FOR PASTOR USE.
J. N. Engle, Donegal, Kan. 1/2 bushel fine peaches... $1.00
Elizabeth Tomley, Altoona, Ia... 2.00
A. C. Higgins, Des Moines, Ia... 1.00
Bro. Fryer, Des Moines, Ia... 1.00
Chas. Clendeniel, Des Moines, Ia... 5.00
Mary Jones, Des Moines, Ia... 25.00
Bro. Dirr, Des Moines, Ia... 25.00
Florence Driver, Des Moines, Ia... 30.00
Andrew Gnagy, Dysart, Ia... 5.00
Total... $113.20

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 Dysart, 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 two-volume 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 5, 1901, Bro. John Lehman's barn destroyed by fire through the children, at Abilene, Kan. $150.00.
June 5, 1901. Cow killed by lightning for Bro. Peter Bert, Moonlight, Kan., $25.75.
June 11, 1901. Store house damaged for Bro. Henry Shirk to the amount of $25.00.
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. Musser, Treas.
M. S. Seachrist.
B. H. Nisley.
Benj. O. Musser.

FOR THE EVANGELICAL VISITOR.

GREENWOOD, IOWA, 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 back-slider to repentance, to the church, and to duty. A back-slider 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.
MISSIONARY.

For the Evangelical Visitor.

ON OUR WAY.

SOUTHWAY, ENGLAND OCT. 3, 1901.

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., 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. No doubt this was the last time to enjoy an occasion of this kind together. 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 11,000 tons, began to move drawn 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 out of our sight we felt more than ever to commit ourselves to Him Who holds all things in the hollow of His hand.

After sailing one and a half hours she struck ground and had to wait one and a half hours for the tide to rise so that she could move again.

The day has been fine, and tonight the moon is shining beautifully. Wife is not so well this evening.

Thursday and Friday. Very fine weather; scarcely any clouds in sight, and the sea very calm. Quite a few sick on board one of whom is my wife. She takes it very patiently testifying that the Lord is very near her all day. At noon we had traveled 801 miles.

Saturday evening. Weather still fine. Sea somewhat rough last night and today. More sick on account of the boat rolling so much. Wife still sick. Yesterday's run was 427 miles.

Sunday evening. Weather cloudy and raining part of the day. A very strong 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, 465 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 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, Persenamaw, 24 miles distant. The roads were very rough and we found it
difficult to keep from upsetting our wagon, 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 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 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!

On the morning of the 29th we started for our return. The Lord opened the way so we had 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 28th 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 the 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, Kimberley, 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 rewarded 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 Kimberley 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 Kimberley 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 Kimberley 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 things 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-

**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 on 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 28th 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 the 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.

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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 Claremont 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 monthly performance of the work 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 up on to Choshi in the afternoon, a distance of about one hundred miles. Received congratulatory presents from Japanese, and 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. Woman 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 $10,000. 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."—Matt. 9:37,38.

Yours in Christian love.
From President McKinley's last speech.

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.

**EVANGELICAL VISITOR.**

**OUR DEAD.**

HATHAWAY.—Frederick M. Hathaway, wife of A. L. Hathaway, died at her home in Chicago, on Oct. 9, 1901, aged 73 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.

GISH.—Died at his home in West Donegal, Lancaster county, Pa., on Thursday, Sept. 19, 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; Mrs. Edna 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.

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.

ENGLE.—Died at the home of her son-in-law, Bro. Daniel Wolgemuth, near Florin, Pa., on Sept. 29, 1901, Sister Anna Engle, aged 89 years, 6 months and 10 days. The deceased was the youngest daughter of Heinrich Musser, deceased, of Schock's Mills, Pa., and was born March 19, 1812. She was married Jan. 27, 1829 to Jacob Engle, a son of "Hannes" Engle, Conoy township, Lancaster county, Pa. The following children survive, John M., of Acme, Kan.; Harry M., of Mt. Joy, Pa.; Fannie, wife of Rev. Daniel Wolgemuth, Florin, Pa.; and Eliz. M. near Newtown, Pa.; also 34 grandchildren and 55 great-grandchildren; her husband having preceded her to the spirit world about nine years ago. She was converted nearly seventy years ago and became united with the Brotherhood a few years later, of which she remained a consistent and faithful member until her decease. Of late years she was greatly afflicted, but bore her sufferings with exemplary patience and Christian fortitude.

**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, disease and discomfort and disease.**