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How beautiful is the blessed sunshine. Its warmth and light go forth in blessing to humanity. It is destructive to the germs of disease, and conducive to health. So is God’s grace, which is so abundant, conducive to the welfare of the entire man—body, soul and spirit, and in all his relations of life. Many are in darkness and gloom, not because there is no light, no sunshine, no abundant grace, for them, but because they do not open windows and doors so that the blessed sunshine can come in. Let the darkened windows be cleared and the doors be thrown wide open so that God’s blessed sunshine can enter with its light and warmth. It was good if all were members of the Sunshine Society, whose work is to bring good cheer and gladness to the many whose life is cast in the hard dark places, who are poor, and aged, and forsaken; who live in hovels of poverty in the dark alleys and are strangers to the glorious sunshine of God’s love. Many of the poor children whose faces are thin and they look wistfully at the nice toys displayed in the sale windows, but they know that it is not for them. How it would light up those wan faces, and be a patch of sunshine in their lives if some of the much cheer would come to them. Our Mission workers in the cities come in contact with much of the dark side and gloom of life in the poor districts, and they feel and experience the burden of the work, and also know of the blessing which comes to their own hearts when they bring a little sunshine to the needy ones. How often in their work do they crave the sympathy, prayers and help of those who are not in the work. May we all appreciate more the privilege of bringing sunshine unto those who sit in darkness and gloom.

During the past summer an extensive Gospel tent campaign was carried on in London, England. It is estimated that the whole attendance was over a million. House to house visitation was conducted by some 400 lady workers. There have been many striking cases of blessing. It was related of a man now in Holloway jail, who has been charged on his own confession, with no fewer than fourteen burglaries. This repentant criminal had surrendered himself to the authorities as a result of his conversion at these tent meetings. A brewer who after attending a meeting became deeply impressed and after seeking the Lord, abandoned the brewing business. In some instances whole families were brought to the Lord.

Every man is as it were a beacon which entices a ship on the rocks if it does not guide into port.—Amiel.
Beautiful Zion, built above,
Beautiful city that I love;
It says in this very chapter that He
if I was going to stand before God
than any two-edged sword, let us

Beautiful songs the angels sing;
Beautiful all who enter there—
Beautiful harps through all the choir—
Beautiful gates of pearly white,
Beautiful Zion, City of our God.

Beautiful Zion, lovely Zion,
Beautiful Heaven, where all is light;
Beautiful angels, cloth'd in white;
Beautiful strains that never tire;
Beautiful harps through all the choir—
There shall I join the chorus sweet
Worshiping at the Savior's feet,
Beautiful crowns on every brow;
Beautiful home of perfect peace—
Haste to His Heavenly home with me.

BEAUTIFUL ZION BUILT ABOVE.

From a Sermon by Bro. J. E. Zook, at the Belle Springs Love Feast.

THERE is no night with God.
He looks down through it all and sees us as we are this morning. It says in this very chapter that he shall destroy the wicked. God knows where the wicked are. No Christian will receive the judgments of God, and no sinner will receive the benedictions of God. We have a God who is able to locate sin wherever it is. Let each one of us examine himself in the light of God, and see if we have been trying to hide anything from God. Let us be frank and honest before God. This heart of ours can be very wicked. "The heart is deceitful above all things, and desperately wicked: who can know it?" God has provided something that will take this wickedness out of our hearts. Let us go down in our hearts, and see them as God sees them. I should be just as honest as if I was going to stand before God this day. As the Word of God is quick and powerful, and sharper than any two-edged sword, let us say, Lord, let it cut its way. Sometimes we want to present ourselves as being good house-keepers. In the different parts of the house, we have it cleaned up, but in the cellar, we have every kind of trash put away. We sometimes want to be better than we really are. It generally exists where there is carnality. Now then, let us see if we pretend to be better than we are. When God is allowed to do a work, He will make our hearts perfect in love. He will make us perfect inside and outside. But when a friend comes and wants to be taken through the house, you will take him through the upper part of the house, but you do not desire to take him into the cellar. He insists on going into the cellar, but you will say, don't go down there because it is not fit for inspection. You will say, oh, for God's sake don't go down there.

There may be a spirit of adultery hid away, and you will say, I will lose my reputation if you go down there. I am guilty before God, and have been trying to keep these things hid, and thought that no one knew it, but with all of my covering up, God found it out. We cannot properly examine ourselves without the help of God. Yet, at the same time, we are not willing to throw open our heart to the inspection of God. As we look in the mirror (God's Word), let us not go away and forget what manner of person we are, but let us continue to look. As we see ourselves in God's Word, let us pray for the remedy. Now then, we will go down there in the cellar, as I have said, we will find those cobwebs of unbelief. We learn that when souls come to God for salvation, or holiness of heart, and do not get what they are seeking for, it is generally the case that they have some sin hid away that they do not want to have brought out. He does not come before God, because he is afraid his business will go down. If we are in any business that God cannot approve of, let us quit that business. God will never ask anything of us that we cannot do. The Pharisees brought to Jesus a woman who had been taken in adultery, and asked what to do with her. Great big strong men came up and said, what will we do with the woman that has committed adultery? They continue to ask Him for His decision as to what should be done to the convicted woman. Jesus said to them, he that is without sin among you, let him cast the first stone at her. Each of them felt self-condemnation, and they withdrew, one by one, till all were gone, and when Jesus lifted Himself up again, for He had now stooped the second time to write on the ground, He found Himself alone with the woman. He said to the woman, "Where are those thine accusers?" bath no man condemned thee? She said, "No man, Lord." It was because God said, let him that is without sin cast the first stone. Oh, may the love of God predominate this morning. As that woman was there, did He say, go thy way and sin more? No. What did He say then? "Go, and sin no more." It is not the will of God that we should sin. Let us remain on the safe side of God's Word. You will find people for instance, they claim that they are trusting the Lord as their healer. I have heard a sister say, "I will take the doctors, but I will take the doctors, that is not believing God. We must believe God's Word if we want His blessing. When we are believing God's Word, we will never fall. Some people say this affliction was brought on me for my purification. If that be true, does not God want to deliver us from it? Why then do they take medicine to thwart God's purposes? You see that they deny their faith in God, and try to climb by their works, if this affliction is for their purification. Some people will go to the extremes and say, God is all powerful, and it does not matter what I do, God will take care of me. Because God kept Daniel in a den of lions, is no reason that I should jump into a den of lions to show my righteousness, but when God leads us into these things, of course, God will protect us. That is presumption. Notice, when the devil took Jesus up into the holy city, and set Him on a pinnacle of the temple, and said to Him, "If thou be the Son of God, cast thyself down: for it is written, He shall give
His angels charge over thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus said, "Thou shalt not tempt the Lord thy God." The devil tempted Jesus by misconstruing the Word of God. If Jesus would have listened to him, our salvation would be void. Some people try to construe Scriptures to fit their notions. We must pray that the Spirit be our interpreter and apply it to our hearts. Jesus said that He will come again. Some people go so far as to set the time when Jesus will come, but when they do that they are tampering with God's Word. Jesus said "No man knoweth the day nor the hour when the Son of Man cometh." We must abide in the Word to avoid error.

Again we go down into the basement of the human heart and what do we find? This time it is hatred. You don't love your brother, sister or wife as you should. You promised forgiveness, but you did not really forgive. You may say, I have forgiven him. Well then why don't you act like it? If I should come home and my dear wife would not let me into the house, or would not cook any meals for me, or shrug her shoulder at me, would you think she loved me? Certainly not. Our conduct towards each other shows whether we love each other or not. I tell you when we love each other we will act like it. We look for fruits. If we do not forgive each other God will not forgive us. Throw out those ill feelings and bones of contention.

We again visit the basement and find a little barrel of intemperance. That brother would not be seen in an open saloon but he visits the "joins" or drug stores through the back door. If that is your condition this morning, roll out the barrel and be cleaned up. ** If it be tobacco throw it out of the window and call on God for perfect deliverance.

After the Civil War a single tree came floating down Bed River and lodged in an angle on its bank. The floating rubbish settled against it as it came down on the current of the stream, till finally it formed a dam across the river. No one paid particular attention to it until it was discovered that navigation was stopped. And an examination was made by the state and it was found that it would be too great a task for the state to remove it, and so they appealed to the United States for help. The United States government sent men with engines and dynamite and blew it out at great expense. It is said that almost anything from a knitting needle to a gin wheel was found in the debris. That is the trouble with so many people. At first it was a single sin, but now the accumulation is so great that they are perfectly useless and helpless. You can't remove this trouble yourself, but call on the highest Authority who through the Blood of Jesus Christ and the Holy Ghost will remove and clean it all out and make you a soul winner for God. Even a single sin unites us for service. God will cleanse and bless us that we may be a blessing. "Search me O, God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

For the Evangelical Visitor.

TESTIMONY AND PRAISE.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.—Psalms 23:6.

BELOVED, only the religion which is pure and undefiled will ever enable us to enter the pearly gates. O how we ought to praise God for the way He took to bring His little ones back into His everlasting kingdom. Hegave His only Son, Jesus Christ, conceived of the Holy Ghost, born of a pure virgin who had not known man nor sinful lust. We need not wonder that God said, "I will put enmity between thee and the woman and between thy seed and her seed." We see that the seed of the woman was not defiled by man but the seed of the woman alone by the Holy Ghost. That made the one side pure and undefiled and the other side defiled. Can we wonder in that man has fallen from grace, that God said, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel." Probably satan did not understand its nature at first, nor the extent of his downfall, but we may understand it because God has spoken it. O, let us be up and doing, also crush the head of satan; tramp him under foot, get on the victory side. Christ is able to give satan the fatal stroke.

Bruise the heel. The serpent wounds the heel which crushes him, so satan would be permitted to afflict the humanity of Christ and bring suffering and persecution on His people. The carnal mind is enmity with God. The flesh wars against the Spirit and the Spirit against the flesh. So let us fight the good fight of faith complete. Though the billows roll and the storms of life rage let us be ever leaning on, and trusting in, the Almighty arms of Jesus. He is a friend that sticketh closer than a brother. He is our stronghold in the time of trouble. Let us believe it. I can truly say, "How sweet the Name of Jesus sounds in a believer's ear."

Beloved, let us as a church be huddled together as a hen and her brood, holding one another up to the throne of grace, in love. Magnifying the Name of Jesus above every other name, because He is worthy to be praised. He knows our uprisings and down-fallings, our thoughts afar off. Let us entreat our Elders as fathers and hold up our ministering Brethren by our prayers.

I praise the Lord that His love found me, a poorworm of the dust, traveling the road to destruction. Praise God, He saved me, keeps me, sanctifies my soul, and it is only reasonable that I give Him a holy service. I also praise Him for the ever welcome Visitor which brings food to nourish the soul, and encourages and builds up the cause of Christ. May the Lord bless those who are interested in the work. Amen. Your Brother

ALBERT ESHELMANN.

Morill, Kan.

Let us put our inspirations under the searchlight of God's word. Not all "in-fillings" are the work of the Spirit. There are many spirits, but the Spirit alone fills the soul with holy thoughts and motives.—Sel.
For the Evangelical Visitor.

IS HELL A REALITY?

How many there are who endeavor to console themselves with the thought that after all, perhaps, hell is only a myth. A mere guy to retard people in doing wrong. And that if, perchance, there is such a place, it is only for a time; that God who is rich in mercy will not permit a soul to be eternally lost for He loves it too much for that.

The story of the Indian sailing down Niagara, on its apparently smooth and delightful waters, was just as plausible to him. When he was warned that below were the Falls, he replied that it was pleasant sailing, and that, of course, there was no danger of him going over them. But alas! despite all the entreaties and the fact that his imagination had comforted and encouraged him with the belief—the delusion—that he was all right, it did not change the solemn reality that he was going to his doom, so long as he disregarded or ignored the pleadings of those who warned him.

So it is with those who persistently keep going on, having an apparently "good time," lots of fun and pleasure, and no time or interest to think of salvation—at present, at least—putting it off to a future day, until alas! as has oft been repeated, they repented their course too late! too late! "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). Thus has been the cry of neglected opportunities, times without number.

When God said, "he, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1),—listen to the last phrase, ye careless ones, ye triflers!—He, who can not lie, meant exactly what He said—that without remedy! Oh God! is this a fact? is it true, destroyed without remedy? How often it is reiterated in Holy Writ, that the wicked shall be turned into hell, and how little impression it seems to make on most of us. Even Christians, with unsaved sons and daughters and loved ones of different kin seem hardly to realize what this means. And the church, with its wealth, its talents and its power to awaken lost souls, appears, in too many instances, to be sleeping so complacently, while over this abyss of destruction tread millions of unwary souls.

Is Heaven a reality, with all its joys and pleasures? Do we sing there the songs of the redeemed, and walk in the glory of God and the Light of the Lamb? Is hell a reality, with the cries and torment of the lost? are there truly in it the misery, sadness and despair, which the Scriptures tell us? Then why do we act as though we did not believe these things? Why do the wealth, pleasures and various attractions of this life engage our attentions and claim our affections more than the solemn realities of eternity? The latter is enduring, while the former is but for a time.

Now, hell is as much a necessity as prisons and reformatories are. Under our present conditions we could not have the inmates of the latter, who have been consigned thereto for crimes, running at large with their depraved passions, as a menace to well-behaved citizens. Both for the protection of the community and to restrain and punish the evil-doers, civilization determines it must have places of incarceration, lest our peace, happiness and lives be disturbed by these marauders and felons. In like manner, as Heaven is a place of peace and righteousness, where nothing but love and joy reign supreme, it could not have rebels to interfere with its order and glory. Hence those, who disregard and despise God's laws, must have a place by themselves. God's will can not be done in Heaven, unless every will there is subject to His, and all opposition ceases. Where sin dwells God's will can not be done. It would be just as incongruous to have sinners in Heaven, to fellowship with the High and Holy one and His servants—angels and saints—as it would to have placed in the White House, at Washington, President McKinley's assassin, and to make him a member of the government to guide in the affairs of the nation. If sinners can not joyfully associate and have sweet fellowship and communion with the saints in their delights, prayers and praises here, instead of preferring, as they do, the pleasure, of the flesh and friendships of this world, how can they be expected to desire more holy company hereafter?

Some teach that people can repent in hell, if they wish to. Impossible! If in this world with all the light, opportunities, invitations and environments for repentance, serving God and doing righteousness, they refuse to accept of proffered mercies, what may be expected when there is no light, no Christian environments, nothing whatever to induce them to turn to God, where His very Name is curst, and they are surrounded entirely by His enemies; and the mere indication of submission to Him would be scorned and jeered at, and, by no means tolerated? If it means self-abnegation and cross bearing to serve God here, how many thousand-fold more of this it would mean for any who purposed to do it in hell. Suppose one, whose blood was so disordered, that they could not keep warm under the direct rays of the equatorial sun what would be expected if they were transported in that condition to the north-pole? Such may be the feeble comparison of the opportunities of serving God in this world and of that in hell. With all the opportunities, facilities and environments afforded, it takes a great deal even then to bring some of us on the Lord's side, and many with all these do not come at all. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedest, they wearied thee, then how wilt thou do in the swelling of Jordan?" (Jer. 12:5).

If the Holy Spirit was not given "to reprove us of, righteousness, and of a judgment to come" (John 16:8) and the Father did not draw us to the Son (John 6:44), how indeed in our benighted condition could we ever come to the source of mercy and the knowledge of the truth? Hence, the uselessness of trifling with God's mercies by presuming we may have another chance hereafter.

Those who hold out such a hope have
a slim foundation in Scripture—the foundation is of the character of the sandy one, so clearly depicted by the Savior in Matt. 7:26, 27 and Luke 6:49.

I append below a number of references where God through the Savior, His apostles and prophets etc., declares hell to be a reality, and who they are that go there: Matt. 13: 41, 42; 25: 41 to 46 inclusive; 23: 15, 33; 25: 41; Rev. 14: 9, 10, 11; Psa. 9: 17; Pro. 5: 3, 4, 5; 7: 10 to 27 inclusive; 9: 13 to 18 inclusive; and many more had we space to give.

Speaking from a human standpoint, I confess I would like to believe differently (for I am skeptically inclined, especially on this question), but I cannot: for the truth is too manifest. I am one convinced against his will in this matter. No matter what our predilections are in contemplating truth, we must submit to the inevitable.

Not only do they that are avowed and open rebels against God go there, but such as are lukewarm—"neither hot nor cold"—whom God is going to spew out of His mouth (Rev. 3: 15, 16); the ones that He said "woe to * * that are at ease in Zion" [Amos 6: 1], the "fearful and unbelieving," as well as all other sinners. These "shall have their part in the lake which burneth with fire and brimstone: which is the second death"—Rev. 21: 8.

"May God, by His Blessed Spirit, stir us up to real, dedicated and entirely sanctified lives to Him, that we "may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2: 15), and may we be concerned, truly concerned, so much as to sacrifice ourselves for the salvation of our loved ones, our neighbors and the world.

"Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! It shall be ill with him: for the reward of his hands shall be given him" (Isa. 3: 10, 11). And again says God through His prophet: "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight" (Psa. 101: 6, 7)—"but the redeemed shall walk there."

Blessed be His Holy Name.

I. J. Ransom.

THE CHRISTIAN LIFE.

H is name shall be called Jesus, for He shall save His people from their sins. Let us look at this declaration with the statement of Jesus, "Come unto me all ye that labor and are heavy laden (sinners) and I will give you rest, take my yoke upon you—and ye shall find rest unto your souls." The announcement to Joseph tells us what Jesus should do for mankind, and second, Jesus Himself calls unto us and tells us to come to Him and receive a double rest which agrees with the first for He shall save His people from their sins. This means from the guilt and power of sin.

The Christian life according to God's will should be a happy life, the soul should continually feed on Jesus. He must become our meat and our drink hourly and daily: we cannot live without Him. Unless He actually abides in our hearts we are yet dead because we only have life as He lives in us. We live, not of or by ourselves: it is Christ that lives in us; it is He that makes us rejoice always and in everything give thanks. It is He that has begotten in us a lively hope which hope we have as an anchor of the soul, anchored with that within the veil, and now can we realize of that fulness of assurance that there is nothing able to separate us from the love of God. This is a real experience and it should be the experience of every one who has turned away from the devil.

Let us who say we are the children of God, see if we measure up to the standard of God's Word. Have we only a form of godliness and deny the power thereof? Is the fact demonstrated in our life that Jesus saves from all sin? If not why do we claim to be a Christian? A Christian is one who is Christlike, and if we even profess holiness we are no better for the profession we make, if the personal Christ is not in us we are none of His. Many of us had better throw away our profession and take our place and repent, because if we are neither cold nor hot this is the message that comes to us from Jesus. Repent. Some may say that this message is only to sinners. So it is, but then it means sinners who have been professing and perhaps made much noise and yet were only lukewarm. To all these the message is given—Repent. Who will heed the Spirit's voice and fall down before God and have this matter settled? His name shall be called Jesus for He shall save His people from their sins. Is He doing this in your life, my reader, if not where is your hope? It is of necessity that we who profess holiness become the most practical people in existence. Are we walking in all the light that was given to us when we were first convinced that a life of holiness was God's will towards us?

Does sin appear as exceeding sinful now as then, or have we lost that keen touch with God so that we are not as sensitive any more as we were? May the Light of Heaven brake on every one of our hearts and those who have kept their first love will lose nothing because the Light of Heaven is their continual abode; they love the light, they enjoy it. They have become light in the Lord but on the other hand, those on whom the light will brake and reveal their back-slidden condition, will be smitten by the power thereof and some will take their place while others will harden their necks. Of which number will you be dear reader? Has God revealed unto you your condition and have you obeyed? May the message from God awaken us all to our privileges.

He shall save His people from their sins. Yes, He not only is able to save us from the guilt of sin but from the power thereof; also, "He is able to save to the uttermost all them that come to God by Him." Does He do it for you dear Bro? Has the cleansing blood been applied and thus all your sin been cleared away? Do you really believe in Jesus? If so, see to it that His blood will be applied now: put it off no
Genesis

WHEN pressing the claims of Bible study, closet prayer, family prayers and many forms of Christian work we are constantly confronted with the answer "No time.

Oh, what lies are told in this little phrase that so glibly rolls off the tongue! What hardened consciences unconsciously deny their Saviour as certainly as ever did Peter as this ever ready excuse slams the door of entrance into larger things into the face of Jesus. Oh! stop! do stop to think what it means.

No time for the Christ that had to leave the glories of Heaven, and had time to spend thirty years on this sin-cursed earth until the plan of redemption was completed; and had time to bear all our sins and iniquities in every form, and had time to agonize and sweat blood in Gethsemane because of our sin, and had time to be cruelly mocked and scourged and spat upon and beaten, and had time to be nailed to the cross and to die for our sin, and had time to lay in the grave three days and three nights, and had time to spend forty days in His glorified state that the fact of His resurrection might be given the most incontestible proofs, and had time to teach His disciples that they in turn might teach others and they teach us so that the message has come down to us.

All this and He has time to sit at the right hand of the Father and there to intercede on behalf of us, and He has time to prepare a place in glory for us that where He is there we may be also, and He has time to hear all our complaints and sorrows and sympathize with us in every trial and He will have time to come for us that we may share in His glory in the ages to come.

No time for Jesus. No time for the Word of God. No time for the love messages of the Father who loved us so that he gave His only begotten Son. NO TIME!!!

- Time for eating; time for sleeping; time for friends; time for the newspaper; time for social amusements; time for study; time for work; time for business: time for rest; time for workbooks; yes plenty of time for these things, things all right in their place, but all wrong when they crowd out God and His Word and His Work.

These might have some place in our lives but no one would 'dare plead them for an excuse to refuse to hear God speak and to refuse His claims upon us. Did we stop to think what our excuses really mean?

- Time for gossip; time for dissipating pleasures; time for novels; time for worldly organizations; time for the foul stream of politics; time for nameless things, nameless because of their number and sometimes nameless because of their character; but no time for God.

How all this "No time" sounds in the light of eternity! The devil has succeeded wonderfully in magnifying the material and perishing at the expense of the eternal and spiritual. This is true of saint and sinner; of professor and worldling. No beloved, it may sound harsh but it is simply not true. Now be honest. Quit lying to God, to the Holy Spirit, and to yourself and say plainly "I do not want to." "I have not enough love for the God Who loved me, or the Christ Who died for me, or the Holy Spirit Who convicts me of sin and has or is waiting to regenerate and sanctify me, or the Bible that leads me to forego any of these things for them." You will not dare say these awful things to God or man so glibly as you slip off the "no time" lie.

Again, do you know that the "no time" lie is robbing you of God's best for you? There is lying on your parlor table, covered possibly with bric-a-brac, or some-where in your house that which is worth more to you than all the gold of the richest Eldorado yet discovered. There are heights of joy and peace and ministry compared with which the things of this world are but all filth and refuse to be gotten rid of as quickly and inexpensively as possible. What are things perishable compared with things eternal?
sire is to go with a Brotherhood closely linked together in the love of God, yes, with a praying class, a holy class. Lord help us to be of one mind, inside and outside like-minded and help our preachers along in holiness preaching.

May God help us to be more holy and stand close together in love till He comes.

Yours in the blessed Hope.

AMANDA SNYDER.

For the Evangelical Visitor.

INFLUENCE OF WAR ON MAN'S SALVATION.

The soul is man's greatest interest, and no mind can conceive how much will be gained by its salvation, or lost by its ruin. Ask the departed in the spirit world, the saint bowing in rapture before the eternal throne, or the lost sinner writhing in the agonies of perdition; ask Him who made the soul for His own glory or Him who came from heaven to redeem the soul by His own blood or, again, that blessed Spirit who is now at work amid the ruins of the fall, to renew the soul and render it meet for the paradise above! The omnipotent God alone can tell the sum total of bliss or woe which awaits every traveler to eternity.

Here is located the great influence and evil of war—its tendency to ruin the soul of man. It does so with a wide and fearful efficacy. It blinds the minds of men to neglect their immortal interests. A war in actual progress becomes the all absorbing and engrossing theme of society; the whole country is full of it, the public mind is occupied by it; and such an absorption on the mind of high and low, old and young, saint and sinner, cannot fail to obstruct the salvation of humanity to a very large degree.

War also disqualifies men from a reception of the saving gospel of Jesus Christ. Metal must be melted before it can be cast. Iron must be heated before it can be welded; and a community of people having their minds impregnated with the war-passions; the strongest truths of God's Word will fall powerless as a remedy upon such and like the moon that shines upon the iceberg without melting it, war freezes millions of people into icebergs so that the Sun or Righteousness cannot melt them. It fills whole empires with animosity, malvolence, and revenge. It makes the public heart a caldron of boiling passions. It blinds the minds of the people against the truths and mandates of Jesus Christ. It hardens and sears the heart of man, without the Spirit of God, into exasperation and hardness of heart.

Can you bring the truths and sayings of Jesus Christ with a saving knowledge and atonement of salvation into the hearts and minds that are filled with this war passion of revenge? No! Never! Breathe into the heart of man the war spirit, then the sayings of Christ are trampled in the dust and forever violated. Then how can true conversion, salvation and sanctification, exist in the hearts of such where nothing but malevolence and revenge is the ruling power?

GEO. S. GEIM.

Louisville, Ohio.

For the Evangelical Visitor.

TESTIMONY AND EXPERIENCE.

DEAR Readers and Brethren and Sisters in Christ. I am very much impressed to write my experience and testimony knowing that I am one of Christ's little ones. Oh how I praise God that he gave His dear and only begotten Son to die on calvary's cross for our sins; that through His death and resurrection we might have everlasting life.

Praise His Holy Name forever.

I was a poor, forsaken backslider and near death's door. I was one of the most miserable sinners in existence: was "dead in trespasses and sin." Just on the verge of my grave and looking into eternity with no hope. Oh wretched man that I was, but praise the Lord, I was reclaimed in the Good Mission on Second and Grand Avenue under the preaching of Bro. J. R. Zook and Bro. Isenhour about three years ago. The dear Lord took away the habits of tobacco, whiskey, and gambling and all other vices of a sinful life. Oh how I praise God for a free and full salvation.

Born of God. I praise the Lord for the new birth in Christ Jesus. I praise the Lord because I know that my Redeemer liveth; because I know that I am born again, a new creature in Christ. Oh how I realize my relationship to God. I praise His Holy name that my citizenship is in heaven, and not of this world. I praise God for the victory I have in Christ Jesus. I was baptised by triune immersion by Bro. J. R. Zook about two months ago, and later on I united with the Brethren in Christ in full fellowship.

Praise the Lord, since my true obedience to God I have been so wonderfully blessed that I can't find words enough to express my love and gratitude to God. "Bless the Lord Oh my soul, and all that is within me bless his holy name." I am simply trusting God for everything. He is my Savior, Sanctifier and Healer and my all in all. Oh "tis so sweet to trust in Jesus; just to take Him at His word." He is a true friend in need, and a shelter in time of storm. Oh how I praise God that I have the blessed privilege of writing these few lines to honor and praise His holy Name for His great goodness to me and all mankind. I praise God for the Comforter and the baptism of the Holy Ghost, Amen. Ephesians 5:1-7. "Be ye therefore followers of God, as dear children, and walk in love as Christ has also loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you as becometh saints. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks; for this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them."—Ephesians 4:32. "And be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath for-
given us.” “Be not overcome of evil but overcome evil with good.”—Rom. 12: 21 “Charity never falleth.” Our help is in the Lord. I will close. May God bless and keep us all until Jesus comes. He is coming soon. May we be rod and ready and have our lamps trimmed and burning when He comes, is my sincere prayer. I remain your brother in Christ.

A. L. EMERSON.

For the Evangelical Visitor.

SYMPATHY.

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.”—Heb. 4: 15, 16.

These are indeed cheering words to the child of God. How often the heart longs for sympathy. Weary with the burden of warfare, face to face with what seems certain defeat; beaten down by the blows of infirmities the very being seems to cry out, in despair for sympathy.

Well may we rejoice in the knowledge that we do not cry in vain. It is indeed blessed to know that there is one who sympathizes with us-Jesus, the son of God. It is precious to know that He is touched by the feeling of our infirmities; that He sees and knows our weaknesses.

Dear one, Jesus has stood just where you stand now. He has passed through the very same trial; He has met the same difficulty; He has sorrowed as you not sorrow; He has been tempted and tried just as you now are, and He died that He might sympathize and help you.

Let us thank God for trial if it reveals to us the great sympathetic heart of the Son of God. Do not despair. He sees; He knows; He is but waiting for you to turn to Him that He might teach you of His sympathy.

Oh, what a precious experience it is to lean upon the heart of Christ; to hear Him whisper “Peace, be still.” To know that He is more to you than all else. Let us therefore come boldly unto the throne of grace.

He bids us come. He is waiting for us to turn from others to Himself, that He might be more to us than others can be. We cannot understand all He is to us until we have given up all else and taken Him.

Let us then come to Him with our burden, our trials, our fears—with every difficulty be it great or small. Let us come to Him with the assurance that we shall find mercy and grace to help us in every time of need.

Let us turn to Him always that we might learn His lessons of sympathy and then go forward to sympathize with, and comfort other troubled ones.

C. F. LADD.

For the Evangelical Visitor.

HAVE JESUS IN YOUR SHIP.

(Text, Mark 4:35, 41.)

“And the same day, when the even was come, He saith unto them, Let us pass over unto the other side, and when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish? And he arose and rebuked the wind and said unto the sea, Peace be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?”

DEAR Readers: there is an important lesson contained in the above text for us all. Firstly, Jesus spake to His disciples about going to the other side, He said “Let us pass over unto the other side.” Now dear friend, whoever you may be, if you have heard Jesus say to you, “Let us pass over unto the other side,” obey His precious voice and go with Him on the sea of Christianity. We can be so glad that He will go with us, yes that He does not say: you go over unto the other side, but He says “Let us,” that shows us plainly that He will go with us and be in our ship, (or in the spiritual sense our heart) and be our constant companion.

Now we find that the disciples obeyed the voice of Jesus, and took Him even as He was in the ship, but before they went into the ship they had a work to do. They sent away the multitude. So, dear reader, every one of us must do, we must send away the multitude before we can take Jesus in our ship. Yes, we must forsake all our sins and the pleasures of this world, for He has said in Matt. 19: 29. “And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive a hundred fold, and shall inherit everlasting life.”

In this verse we have a blessed promise, that if we forsake all for Jesus, then we have the promise, that we can enter into and inherit everlasting life. But when it comes to the point of forsaking all for Jesus we oft times are like Peter who asked Jesus what they would receive for leaving all and following after Him. Dear reader, let us forsake all for Jesus and send away the multitude, and take Jesus as He is into our ship and begin to sail on the Sea of Christianity.

From a natural standpoint we can plainly see that if the disciples would not have sent away the multitude they could not have obeyed the voice of Jesus, for they could not have taken the multitude along with them across the sea, and neither can we, dear reader, take along with us any of the multitude of sins and worldly pleasures. Therefore let us send away the multitude, and then we can take Jesus in our ship and sail across the sea.

We also read of other little ships which were with Him. But we do not find that they gave any assistance to the ship where Jesus and His disciples were in. This is teaching us that we can not look on others but the main point for us, when we begin to sail on this spiritual sea is that we know that we have Jesus in our ship. Let us let all others stand and sail for ourselves, but let us not begin to sail before we take Jesus even as He is, into our ship. Dear readers I desire to put special emphasis on this clause, “they took him even as he was in the ship.” This clause contains an important lesson for us all. Let us take Jesus
even as He is, not as we would like Him be; but let us t.ko Him even as He is.

While the disciples were sailing on the sea we find that there arose a great storm of wind and the waves beat against the ship so that it was now full. This shows us what we have to encounter while we are sailing over this tremendous sea; yes, we meet with many storms so that our ship oft times is full, but we find that Jesus was in this ship, yes, in the hinder part of it, asleep on a pillow. This shows us that if we have Jesus in our ship, or in other words, have Jesus in our hearts, but are not so filled with the spirit as we sometimes are yet He is with us and in our heart. We all know that we do not always feel the same; it seems as if he were asleep in the hinder part of our heart.

But when the storm was raging, the disciples became alarmed and they were sore afraid of the storm and waves, but remember, Jesus was in the ship but He was asleep. But as the disciples were in this awful condition they come to the sleeping Jesus, and awake Him saying unto Him, "Master, carest thou not that we perish?" The sleeping Jesus arises and rebukes the wind and says unto the sea, "Peace be still." And the wind ceases, and there is a great calm. Therefore, ask Jesus and He is sure to help you in time of trouble. The disciples called to Him, He heard them, and answered their call, yes, He did not sleep on after they had called Him, neither will He sleep after we call to Him and ask His aid and assistance. Therefore, let us always look to Jesus and ask Him when we are compassed with great trials, and temptations for He is sure to rebuke them, and He is also able to make a great calm on the restless Sea of Life.

Now we find that after He had rebuked the wind and the waves He turned to the disciples and said o them. "Why are ye so fearful? how is it that ye have no faith?" God grant us more faith in Jesus, for He has said in the seventeenth chapter of St. Luke and the sixth verse: "If ye had faith as a grain of mustard seed, ye might say unto this syca-

mine tree, be thou plucked up by the roots, and be thou planted in the sea: and it should obey you." Is not this a great promise to us if we have faith? We would say with the poet,

"O for a faith that will not shrink
Though press'd by every foe,
That will not tremble on the brink
Of any earthly woe;--
After Jesus had made the sea a calm the disciples feared exceeding, and said one to another, "What manner of man is this, that even the wind and the sea obey him?"

Are we not also filled with fear and amazement when Jesus makes the sea a calm? O, that we were more filled with fear so that we would do nothing that is displeasing to Him. The disciples wandered what manner of man this is that even the wind and the sea obey him? This shows us the thought that the disciples had after Jesus had made the sea calm, and is not this also our thought? Do we not wonder what manner of man Jesus is? Let me tell you, Jesus is such a man as this; He is able and willing to bear all our burdens and He is able to calm all our tribulations and sorrows that we have while we are sailing on the great Sea of Life, or the Sea of Christianity. The first verse of the fifth chapter tells us that they came over on the other side of the sea, and so we will reach the other side of the Sea of Life if we have Jesus in our ship, but if we do not have Him in our ship we may be shipwrecked and never reach the other side. Therefore dear readers, have Jesus in your ship then you are sure to land safely on the banks of Sweet Deliverance.

Your brother in Christ.

LEVI F. SHEETZ.

Florin, Pa.

Life's best things are within the reach of all. The ties of human affection are the possession of the --

"The ungodly man but once is born,
But when he feels the life strings sever,
Then twice he dies and angels mourn
A spirit lost, that dies forever."

"Twice born the godly only sleeps,
The touch of death enduring never;
His life through endless ages runs:
He died with Christ; he lives forever."
And if we so live we will not be able to express nor describe the joy that is hidden in the deep recesses of our hearts. Dear Brethren in Christ; pray for me. Your sister in Christ. 

MRS. WILLIAM FISHER.

Maytown, Pa.

For the Evangelical Visitor.

AN EXHORTATION.

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments which I command thee this day; that the Lord thy God will set thee on high above all nations of the earth."

EARLY Beloved; take your Bibles and read Duet. 28, and hear what the Lord says: precious are His promises and they are true. Blessed be his name!

The Lord our God and Father Who created all heavens and the earth, He in Whom we live and have our being. To him be honor glory and praises forever. Oh! ye saints be exceedingly glad and rejoice in the Lord for He is our God. Blessed be His name for He blesses His loved and own in all doings, His blessed Spirit leading and guiding us into all truth. Oh how precious yea He loves us so much that He gave His only begotten Son for us that we may enjoy life—everlasting; that is, if we believe in Him and love Him above all others. "If ye love me ye will keep my commandments." thus it is written.

How glad we ought to be for the Bible for in it we find the whole law. "Search the Scriptures, for in them ye think ye have life eternal." Yea it is food to the soul, therefore eat and drink of the same that ye may grow in the knowledge of the Lord, and He will endue you with wisdom and power from on high. Blessed be the Name of the Lord for He delighteth in giving His children all they ask for; yea, even more than we are able to ask, for He knows best what is good for us and gives even before we ask. Truly, I cannot say otherwise for I have proven Him so and He says, "The first shall be last and the last first." That means dear Brother and Sister that we are all alike, one as good as the other if we hearken unto His voice keep his commandments and meditate therein day and night. He will favor and bless us all alike for it is our Father's promise and will not fail.

But on the other hand woe unto the children of disobedience! I entreat you again read Duet. 28. If you will not do according to his commandments He will curse you in all your doings, he will smite you with all kinds of sickness and cause you to be troubled and be consumed for God is a consuming fire, and you must serve the Lord with a joyful heart, and with gladness for the abundance of all things. I, for one, have proved that as long as I was afraid I would go to hell if I did not pray, I did not receive an answer to my prayer neither did I derive any blessings from it for I did not know for sure if I was the Lord's or not and I was doubting and wavering for I feared the Lord might not love me and other like thoughts. I was simply double-minded as it seems. You may answer, what is that to me, it was meant for the Jews. But I merely want to show you if possible what the Lord will do. Read the chapter carefully and observe after the Jews had rejected the Savior and crucified him this prophecy came to pass. The Jews are the only people that ever subsisted in a wandering state. After the desolation of their laws and government their carcasses were given as meat unto the fowls of the air, which was fulfilled in the Babylonish captivity. Look up Lam, 2:20 and 4:10. (See 2 Kings 6:28, 29; Lam, 2:20 and 4:10.)

Adrian after he had made a terrible desolation of the Jews forbade, them, by a public decree, to come within sight of Judea. Titus brought them back to Egypt again in ships and sold them for slaves and they were so many that no one wanted to buy them. You may say, well that's past. I say, yes; but let us see, God Who is the same yesterday, today and forever; will He not inflict the same punishment on this generation? Verily "Unless ye repent ye shall likewise perish." You may say Jesus did not speak these words. However we find in Luke 13, where Jesus our blessed Savior speaks about the Galileans, except ye repent, ye shall likewise perish and those eighteen upon whom the tower in Siloam fell. Read for yourself; search the Scriptures. You will find other instances and then we read in the last chapter of John's Gospel, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Amen. Praise the Lord for the Bible and what it contains.

I am happy and joyful. I feel like singing praises unto the Lord all the time and blessed be His Name, none can hinder me. I will by His grace, and by the guidance of the Holy Spirit proclaim the truth of the beautiful Gospel; proclaim His laws and commandments unto all the ends of the earth, for there is none so good as our God and our Father. There is none so precious as Jesus our Savior, my Redeemer. And by His Holy Spirit He leads me guides me and keeps me, blessed be His Name for ever.

I want to be free from all guilt, dear sinner friend, I say again repent or the Lord will destroy you with hell fire and yet you shall never die. Oh what an awful doom awaits you; you will have no excuse that you knew nothing about it. You thought God is merciful and will forgive me when I call upon Him in my dying hour. No, no, the very fact that you have read these words will hold you guilty unless you repent this very hour. Read Ezekiel chapter 33:1-20. Now I have told you the truth and also referred you to the Scripture. You have no excuse and I say again, repent or you shall surely perish. Do you say you do not or cannot hear nor un-
understand the voice of God? O yes, I say, you can but you simply will not, for you know you have sinned and you are either afraid or ashamed to call upon God. God says, "Call upon me and I will answer thee," and if you humble yourself and ask God to forgive you, He will for He is able and will abundantly pardon. If you now will hear His voice harden not your heart for today is the day of salvation. Unless you repent now, tomorrow you may be in hell. You say it is a hard saying. Nay it is not. If I did not love you I would not spend time to tell you but I want you to enjoy the blessings of the Lord, for the way of the Lord is good and His joy passes all understanding.

Blessed be His Name. I know of what I speak. I was a black and deep dyed sinner, but now I am free. I know I am saved and all my sins have been washed away and I am happy all the time. And as Jesus has done so much for me I love Him so much that I cannot tell how good He is and if I had ten thousand tongues I could not, so I entreat you, come and see for yourself then you will know better. I would again ask all Brethren and Sisters to pray for me that I may continue to grow and be faithful until the end. The Lord bless you all is my prayer for you. I am your Brother in Christ Jesus. JOHN BOCK.

BUFFALO, N. Y.

WE ARE WORKERS TOGETHER.

It has been the custom, when things don't go right in the church, to place the blame on the preacher. In the consciousness that it is our church, and not the preacher's exclusively, and that we are to be benefited, a duty belonging to us. The pastor would find himself ended with greater strength and keenness enthusiasm of his people who came regularly, Sunday after Sunday, and met him feeling that they were the church, and not he alone; that it stands for something more than a mere abstraction, something more than a place for people to meet when they don't know where else to go, and tell each other the latest news; that it is a body of men and women consecrated to God and His service, to whom he speaks and to whom he comes to deliver the message from His Savior.

One other point. What I am saying is not learned, I know; and I need not have your assurance, reader, that you know it, too; but it is eminently practical, you will admit that, and, if followed will prove an excellent help. Where we are failing again is in keeping the children
away from our churches. No parent is doing his whole duty who allows his children when they are able to go, to be absent from any of the church services; and the greatest debility is found in those families who make a practice of going to church. You will not find always that those who are constant in their attendance at church are lean and haggard and consumptive. Children who can stand everything else from Monday morning until Saturday night—including bicycles, tricycles, and ball games—can endure the next day at church without sustaining serious injury to health. Don't you think so too?

Now, if you do not, if we do not, begin with the children and continue with the children, and get them and keep them in the right way, we shall find it very hard when they are grown up to begin to do this. You tell me that the Sunday school is all important. I join hands with you. I always went to Sunday school, but I never got so tired in Sunday school that I could not go through with the rest of the service. Let not the little ones be taught or allowed to believe that all they need to concern themselves about are the exercises of the Sunday School. That is a mistake; and a serious mistake. You know from your own observation that children who have pursued that course come to a time when they find themselves too old, or think they are, to continue longer their connexion with the school. Then the step over into the church is too long to take, and they then step out, almost invariably.

Show me a family that the pastor or people of the congregation can depend upon Sunday after Sunday to fill their places in the pew, and I will show you the family that began with the children just as soon as they were able to go to church and conduct themselves with propriety, and who kept them there with regularity. Make such practice universal, and we shall hear no more complaints that grown up young people cannot be kept in the Sunday school.

If I were going to give any advice to preachers, it would be, fire a little lower, fire at the heart. Some of us do not live all the time in our heads. Some have hearts. Some feel emotions. Some like to have their tender sensibilities aroused. They are a good deal more interested in that, more benefited by it, than they are by the everlasting statement of some metaphysical question. But in order that preachers have the opportunity, we have got to carry our hearts to him. We must be there, and show him the humanity upon which he can play. The busy man, the thoughtful man, the overburdened man, the on intellectual exertion during the the week does not want to have his mental capacity taxed to the utmost on Sunday to keep with the reasoning in the pulpit. The old sharp lines of controversy are ended, and what people want is something that will help them grow in righteousness and in the knowledge of our Lord Jesus Christ. The shepherd who would stone his flock would soon find it scattered, and the sheep fleeing away at the sound of his voice instead of coming at his call.

There is nothing so contagious as tender, loving kindness, and if the members of churches loved each other as Christ loves, these complaints of spiritual deadness would soon be heard no more. If we want to see the success of the Lord's Work each member must be in his place and ready for any duty that he is able to perform. So long as it is more pleasant to go visiting on Sunday than to go to the house of the Lord, to receive the message the Master's servant has to deliver, there is something wanting, and a very important something at that. If the followers of the Savior would get together and be regular and constant in attendance at the church services, all earnestly striving for the glory of God and the salvation of men, a revival would sweep over the land.—Sol. by S. MARKLEY

JESUS THE FOUNTAIN OF LIFE.

The rich and the poor; the high and the low; the learned and the unlearned have access alike to this fountain of life and peace.

Egoism is above all ailments the most nauseating.—Selected.

BONDAGE AND DELIVERANCE.

"O wretched man that I am who shall deliver me from the body of this death."—Rom. 7:24.

THE above text was the horrid custom of ancient tyrants who in order to strike terror into the hearts of their enemies visited upon them a mode of punishment more terrible than death itself. They chained the living prisoner to the body of a dead person. Virgil referring to this monstrous practice says: "The tyrants inflicted a punishment hitherto unheard of: they bound the living to the dead limb to limb and face to face until suffocated with the abominable stench: in loathsome embraces they gave up the ghost." Their mode of torture was considered more appalling than burning alive, breaking upon the rack or even crucifixion itself. It is no doubt to this custom that the Apostle Paul alludes in his epistle to the Romans.

No other image could so well illustrate his meaning. His readers were familiar with it. Peter sleeping in the prison bound with chains to the bodies of two live men would not suit the Apostle's purpose. It is very important that we try to make out his meaning. "I am brought," he says, "into captivity to the law of sin and wounded, conquered and chained to this body of death." The soul is under the law or power of sin and chained to a body of death—a mass of corruption: an evil heart, unholy passions, depraved affections, predominate. The light of the Holy Spirit shines into the soul and he discovers that the law of God is holy, pure and good and he fain would keep it: that God Himself is indeed altogether lovely and he would acquaint himself with Him. He now sees the path that leads to endless life and he desires to walk in it but when he would do good evil is present with him: when he would approach the seat of divine perfections something keeps him back: when he would walk in the path of life he finds himself enchained. Now he follows the links of this chain and discovers the body of corruption to which it is secured. He tries to free himself by some
good things he did years ago: this only makes the case worse. He calls on his friends for help but in vain is the help of man; he calls upon man, he tries to reform his outward deportment but by the deeds of the law he cannot extricate himself. At length in the bitterness of his soul he exclaims, “O wretched man that I am; who shall deliver me from the body of this death?” and now the angel of mercy directs him to the breaker of chains, the abolisher of death, the conqueror of the grave, the glorious giver of life and immortality, Jesus, Emmanuel, God with us.

The Savior is propitious, deliverance is obtained and the soul, like a bird escaped from the snare of the fowler, sings triumphantly.

“What though I could not break my chains
Or e’er cast off my load,
The things impossible to men
Are possible to God.”

—Selected by John A. Wenger, Elstonville, Pa.

OUR YOUTH.

HIS CALL TO PREACH.

Bishop Matthew Simpson, has told, in a most touching manner, the story of the early struggles that led him to the ministry. As he left boyhood behind, he “did not become a preacher, he could encouragement, he at length reluctantly was halting in speech with a harsh voice for him, he said to himself; and from one day at the sight of a Scripture text, and, as a result, the morbid anxiety that almost seemed to him, as he said, that if dismissed it, and took a three years’ mind many times, with increasing dissipation—the last one to face an audience.

The experience of that evening was a revelation. After those three years of unwilling study, he recognized his “call” and in no uncertain voice. But even now he was troubled, so that he did not dare to decide “yes.” His mother was a widow, and Matthew felt that it would break her heart to have him change his profession and leave home. After many struggles, he decided to tell her what he thought God required of him.

“Never,” he said, “shall I forget how my mother turned upon me with a smile and said, ‘My son, I have been looking for this every hour ever since you were born.’”

Then she told him how she and his father—who was then a dying man—kneaded beside the infant in the cradle, and consecrated him to God, and prayed that he might become a minister. And she added that not a day had passed but that a repetition of that prayer had mounted to the throne of God.

And yet that mother had never intimated to her son the secret of her heart’s desire. She was one of the reserved women of the olden times. The talk crystallized the young man’s purpose and young Simpson went forth to his wonderful career.—Selected.

FALSE SHAME OF YOUNG MEN.

Young men who come from the country to the town, and who get on in the world, are often ashamed of their parents, of the rustic dress they once wore, and of the simple but honest and kindly ways of their childhood. And too often when they assume the fashionable clothes and adopt the fashionable ways of their new friends, they leave behind them the religion of their childhood, and forget the piety which they learned at a mother’s knee. They have outgrown the priestly dress in which their mother dedicated them to God, and think her religion old-fashioned and worn out. This is false shame. It is a sin against the dearest and most sacred instincts of our nature. So far from being manly, it is mean and dastardly. Depend upon it, the man who will have most of the esteem of his fellow creatures and of the favor of heaven, will be he who keeps unchanged all through life the mantle of heavenly devotion with which his mother clothed him. He who makes the religion of his youth the habit of his life—his garment and way of acting all through life—will come to honor, and will enjoy the proud blessings of consistency. His life will be a gracious verity, like that of Samuel; it will have one steadfast purpose running through it all. The outer life will be of one piece with the inner; one part will not reproach the other; and what he seems, that he ever is.—Selected.

“NUMBER ONE.”

H E is a number one boy,” said grandmother proudly. “A great boy for his books: indeed he would rather read than play, and that is saying a good deal for a boy of seven.”

“It is, certainly,” returned Uncle John “but what a pity that he is blind.”

“Blind?” exclaimed grandmother, and the number one boy looked up, too, in wonder.

“Yes, blind, and a little deaf, also, I fear,” answered Uncle John.

“Why, John! what put that into your head?” asked grandmother, looking perplexed.

“Why, the number one boy, himself,” said Uncle John. “He has been occupying the one easy chair in the room all the afternoon, never seeing you nor his mother when she came in for a few minutes rest. Then when your glasses were mislaid, and you had to climb upstairs two or three times to look for them we neither saw nor heard anything that was going on.”

“Oh, he was so busy reading,” apologized grandmother.

“That is not a very good excuse, mother,” replied Uncle John smiling.

“If ‘Number One’ is not blind nor deaf, he must be very selfish, indeed, to occupy the best seat in the room and let older people run up and down stairs while he takes his ease.”

“Nobody asked me to give up my seat, nor run on errands,” said “Number One.”

“‘Number One. Yes, blind, and a little deaf, also, I fear,’” answered Uncle John.

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“Nobody asked me to give up my seat, nor run on errands,” said “Number One.”

“That should not have been necessary,” urged Uncle John. “What are a boy’s ears and eyes for, if not to keep him posted on what is going on around him? I am glad to see you fond of books; but if a pretty story makes you forget all things except amusing ‘Number One,’ better run out and play with the other seven-year-old boys, and let grandmother enjoy the comfort of the rockers in quiet.”—Sel.


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

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ELDER SAMUEL ZOON, } Associates.

Abilene, Kansas.

GEO. DETWILER, Office Manager.

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

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.

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

2. The date on the printed label will show when 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.

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

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

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

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

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, Abilene, Kansas. [Canadian Currency is discounted 10%].

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

Abilene, Kansas, December 1, 1901.

ADDRESSES OF MISSIONARIES.


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

D. W. Zook and wife, } Onalda Post Office, Mrs. Amanda Zook, Surfard District, Anns, Herr, } Bengal, India.

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

J. G. and Mrs. Susan Caselli, Box 74, Guatemala, Central America.

Fannie L Hoffman, Girgum, Bombay, India, Berachah Home Grant Rod.

Elmina Hoffman, Kedgoon Poona Dist., Ramabam Home, India.

Martha Hoffman, San Salvador Salvador C.A.

Thy Word is a lamp unto my feet, And light unto my path.

I have sworn, and have confirmed it,

That I will observe Thy righteous judgments. I am afflicted very much,

Quicken me, O Lord, according to Thy Word.

Accept, I beseech Thee, the free-will offering of my mouth, O Lord,

And teach me Thy judgments.

My soul is continually in my hand;

Yet do I not forget Thy law.

The wicked have laid a snare for me;

Yet went I not astray from Thy precepts,

Thy testimonies have I taken as an heritage for ever;

For they are the rejoicing of my heart.

I have inclined my heart to perform Thy statutes,

For ever, even unto the end.

Psalm 119:105-112.

FOREIGN MISSION FUND.

INDIA ORPHAN FUND.

Mechanicsburg, Pa., S. S. Coll. 10 66

J. H., Cash, Ont. 50

BENEVOLENT FUND.

Dysart, Iowa 10 5 50

Talmage, Kans. 25

Donegal, Kans. 25

Hamlin, Kans. 82

A love feast will be held at the Newborn M. H. South Dickinson, Kans. on December 7, 8. A protracted meeting will be commenced (D. V.) at the same place on December 1.

We are thankful to those who are making efforts to gain new subscribers for the Visitor. To all the new subscribers sent in up to date we have sent all the October and November issues and will be able to do so to some extent. If any of our workers desire sample copies we will gladly furnish a number to them. Let a strong effort be made to largely increase our number of subscribers. Do not forget to enclose 6 cents extra for handy file.

So far as we know none of our subscribers are missed in sending out the issues of the Visitor, but it seems that occasionally some fail to reach their destination. We do not know where the fault lies, but knowing that mistakes have occurred in the mailing we will not try to excuse ourselves entirely, but lately a considerable number of packages must have been mis-sent after leaving this office. If our subscribers who are sufferers on this line will write us soon after the 1st and 15th of the month if their paper fails to reach them we will send duplicates as long as we have a supply on hand.

Bro. J. R. Zook of the Des Moines-Iowa, Mission spent a number of weeks with us in Dickinson county. He conducted special meetings at Zion and Belle Springs as already noted in a former issue.

Coming from the last named place on Nov. 18, he labored with us in Abilene until the evening of Nov. 24th; and left town at 3:25 A. M. on the morning of the 25th.

His ministry here was much appreciated by the saints and although the time was too short to expect that much would be accomplished in the way of conversions, we are glad that a few were helped into the light. The day meetings, in which Bible study was the special feature, proved very helpful to those who were able to attend. It is earnestly hoped that Bro. Zook may at some future time be able to labor more extensively at this place. May God continue to use him to His honor, and to the building up of Christians everywhere.

There seems to be little hope that the citizens of this country will become pure in their language. Perhaps there never was a time when profanity was more prevalent than at the present, and looking at the appearance of things there is little prospect of its becoming better. We are not surprised that the rougher, class should thus expose their ignorance and want of culture, but when men of the better class, as we find them in the professions and business circles and in the offices of the nation seem to need to introduce swear words when they want to express themselves emphatically the prospects for improvement are gloomy indeed. And as we glance over present-day literature, whether it be in the newspaper or magazine we cannot help to notice, and with pain, that there is an advancement, but in the wrong direction. In former years even the printing press seemed to handle swear words glibly, as if it felt it a disgrace to speak them out, and so usually part of the word was suppressed, only perhaps the first and last letters with a dash for the remainder being used. But of late it has become bolder and in periodicals which pose as being superior in their character, and profess to bring a literature to our homes which is safe for our young people, it expresses unblushingly the words of the street loafer and the saloon. This being the case what wonder that profanity is becoming more and more unblushingly bold. The whole matter seems to be regarded very lightly and when some man of prominence expresses himself emphatically and relieves himself by spitting out such words the press faithfully reports its in its entirety and no one resents it. We cannot but protest against this grow-
ing evil because of its deteriorating influence and effects on the generation of the future. We think, however grandly the highest man of the land may speak in praise of the Bible, and of the Christian religion, if he on ordinary or even extraordinary occasions uses the word which the press formerly blushed to print in full, the influence of the latter will largely make the former of none effect. With all due respect to those in authority we cannot but regret that the condition as it is, and there needs an arousing of a sentiment among the people which does not tolerate the evil. The follower of Christ, of course cleanses himself from all the filthiness of the flesh and spirit, putting away every evil habit or indulgence and does not express himself in the language of the street, but when those who are now growing up encounter this influence, and meet it in their daily associations, as also in the literature they read it will have a hardening effect, and conscience will fail to warn against the evil and the habit fastens itself on the individual more and more. May the eyes of the people be opened to see the enormity of this evil.

REDEMPTION.

Obedience to rites and engagement in ceremonies were not able to restore man to the place from which he had fallen through his transgression. The fact of transgression brought guilt and shame upon him and brought him under sentence of death from which he was utterly unable to extricate himself. Sacrifices and offerings failed also of bringing restoration. God's law demanded purity and holiness, but outward observances for the full extent to which the Gospel of God's grace reaches is to make those who receive it heirs of the heavenly inheritance "with them that are sanctified, which is by faith in Me" (Jesus Christ.) Being thus redeemed and delivered, obedience to the demands of Christ's gospel is demanded, and walking in newness of life is only what God and man have a right to expect.

Redemption will only reach to the extent of delivering man from the presence of sin when finally Satan shall be bound and Christianity shall reign with Christ forever. Then shall all things be made new, and the redeemed be permitted to enjoy the inheritance which is incorruptible, and undefiled and that fadeth not away, reserved in heaven for those who are the true spiritual seed of faithful Abraham.

To all who may read these lines we would appeal. Since Christ has effected man's redemption by giving Himself for us a propitiation for our sins, and has reconciled us unto God, we beseech you in Christ's stead, be ye reconciled to God. This is only accomplished by ceasing only accomplished by ceasing rebellion against God, and accepting the pardon He offers and complying with the conditions His service demands.
**EVANGELICAL VISITOR.**

**PHILADELPHIA MISSION.**


Balance on hand ................................... $ 30 61

**EXPENSES**

For mission ........................................ $ 4 25
For poor ............................................. 3 18
Shoes for poor ..................................... 80

Total .............................................. $ 8 23

PETER STOVER.

Philadelphia, Pa. 3423 N. 2nd St.

**MESSIAH RESCUE HOME.**

Cash Donations for the months September, October and November.

Donation Box ...................................... $ 8 89
Morrice Eby (refund money) .................. 1 68
J B Engle, Allentown Pa ....................... 1 00
A Friend ........................................... 71
Leah Baker, Comb, Pa ............................. 60
A Brother, Pa ...................................... 1 00
Mrs. Hunsperger, Pa ............................. 25
A brother, New Danville, Pa .................. 5 00
Sallie Miller, Pa ................................... 1 00
Sister Burkhart, Mowersville ................. 1 00
Sister Hoover ...................................... 1 00
Amos L Musser Shippensburg, Pa .......... 5 00

Total ............................................... $26 98

**MESSIAH HOME ORPHANAGE.**

Cash donations for the months of Sept., Oct. and Nov.

Fanny Brubaker, Shaeferstown, Pa ........ $ 2 00
John B Engle, Allentown Pa ................. 50
M B Eby (refund money) ....................... 1 25
Sallie Kreider, Pa ............................... 50
Sister Steigerwalt, Missionary .......... 40
W L Kreider, Palmyra, Pa ..................... 2 00
Brother, New Danville, Pa .................. 5 00
Hummelstown shoe Com ....................... 10 00
William Shuttles, Hummelstown Pa ....... 60
Annie Cockey, New Bentown, Pa .......... 1 00
Susi Bok, Hummelstown, Pa .................. 1 00
A Brother, Hummelstown, Pa ............... 1 00
W Urgich, Hummelstown, Pa ................. 3 00
F Shaffner, Hummelstown, Pa ............... 1 00
Mrs. Boozer, Pa .................................. 25
D M Book, Hummelstown, Pa ................. 25
Joseph Brees, Pa ................................. 25
Mrs. Long, Pa .................................. 1 00
Mrs. Kreider, Pa ................................. 1 00
Katie Wolf ......................................... 25
Mrs. Engle ........................................ 25
Mollie Peifer, Millersville, Pa ........... 1 00
Mrs. Jacob Heisey .............................. 60
Mrs. Fry, Pa ..................................... 1 00
Jacob K Kreider, Annville, Pa ............ 10 00
J L Kreider, Annville, Pa .................... 5 00
Daniel Funk, Cleona, Pa .................... 50
J Long, Cleona, Pa ............................... 1 00
Alice P Books, Cleona, Pa .................. 1 00
Adam Brandt, Cleona, Pa .................... 50
Henry O Light, Cleona, Pa .................. 1 00
Frank Bachman, Cleona, Pa ................. 1 00
Henry Kreider, Cleona, Pa ................... 2 00
Lizzie Kreider, Cleona, Pa ................. 2 00
Samuel Kreider, Pa .............................. 50
Samuel Funk ........................................
H G Light .........................................
Mrs. Solomon Smith ............................
Jacob Books, Cleona, Pa .................... 2 50
A O Brandt, Cleona, Pa ..................... 1 00
J R Brubaker, Pa ................................
Emma Brubaker, Pa ............................
Ellen Whitmeyer, Pa ............................
J B Kreider, Annville, Pa ................. 1 00
J L Brubaker, Pa ................................. 1 00
H R Kreider, Pa ................................. 1 00
H A Winger, Pa ................................
Mrs. Dan. Brubaker, Pa ..................... 1 00
John H Kreider, Pa ............................. 25
Rebecca Bomberger ............................
Katie Books, Cleona, Pa .................... 1 00
Henry Long, Cleona Pa ...................... 1 00
A L White, Pa ...................................
Ella Bachman, Pa ............................... 1 00
Henry Douthrie, Pa ............................
Emerson Heilman, Pa ...........................

Total .............................................. $74 45

We wish to thank all those who have donated towards the Messiah Home and the Orphanage. Trusting that the friends of charitable work may continue giving a helping hand is my prayer.

A B. MUSSEY, Treas.

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

Former report .................................. $ 642 01

**NORTH FRANKLIN DISTRICT.**

V B Gisler ........................................ $ 2 00
A Sister .......................................... 1 00
J M Meyer ......................................... 50
W M Asper ......................................... 1 00
Henry Martin .................................... 60
Bro. Hamilton ....................................
M Breekle .........................................
Jas. Burkhart ....................................
Ben B. woman ....................................
J T Snake ......................................... 1 00
P J Wiese .........................................
Sister Wiebe .....................................
Annie Smith ......................................
Sister Zer ........................................
J H Breechbill ...................................
Amos Musser .......................................
S F Martin ........................................
S J Asper .........................................
A Brother ...........................................
C Hock ..............................................
Jno. Meyer and wife ............................
S Winger .........................................
J A Sollenberger ............................... 1 00
Samuel Hoover ...................................
Andrew Winger ...................................
Benjamin Musser ................................
H O Winger ...................................... 100
J Hanlen ......................................... 1 00
Jno Asper ........................................ 3 00
Mary and L Hoover ............................. 2 00
Bro. Bert ......................................... 2 00
Mary Bert ........................................ 5 00
Elizabeth Hostetter ............................. 1 00
Elizabeth Clark ................................ 1 00
Nancy Deihl ...................................... 1 00
Samuel Myers .................................... 5 00
Leah Hoover ...................................... 5 00
Joseph Musser .................................. 50
Henry Winger .................................... 1 00
A W Winger ....................................... 1 00
Jno. Rozt ......................................... 2 00
A D Winger ....................................... 2 00
Cash ................................................ 50
Cash .............................................. 1 00
Cash .............................................. 2 00
S W Sollenberger ............................... 50
Elmer Smoke ..................................... 25
N Cramer ......................................... 25
Jno. L Musser .................................. 50
Christian Brechbill ............................ 50
J Brechbill ....................................... 1 60
Elizabeth Zook ................................ 1 00
David Nye ........................................ 25
Fanny Nye ........................................ 25
E Nye ............................................ 25
Samuel H Sollenberger ........................ 1 00
A H Brechbill .................................... 2 00
Fannie Dick ...................................... 1 00
David Zook ....................................... 1 00
Sister Hoover .................................... 50
Sister Winger ................................... 1 00
H D Rozt ......................................... 50

This list was reported in lump sum, amounting to $96.75, in last issue.

**SOUTH FRANKLIN DISTRICT.**

A R. Rozt ........................................ 25
A Sister .......................................... 25
J Rife ............................................ 25
A W Sollenberger ................................ 2 00
A H Hess ......................................... 1 00
L. Auehman ....................................... 1 00
Henry Brechbill ................................ 2 00
Jno. D Wingert ................................ 4 00
Leah S Wingert ................................ 1 00
Gec. Wingert ................................... 2 00
A B Wingert .................................... 1 00
M E Weintzaman ................................ 1 00
Jno. A Wiley .................................... 1 00
J S Lesher ........................................ 1 00
Martha Kuhn ..................................... 5 00
Fannie Brechbill ................................ 4 00
Elizabeth Brechbill ............................ 1 00
Catherine Brechbill ............................ 2 00
Jacob Myers ...................................... 1 00
Fanny Shank ..................................... 1 00
Joseph Sollenberger ............................ 1 00
Joseph Byers ................................... 50
Anna Haze ........................................ 5 00
Emma Byers ...................................... 50
Joseph Eyer ...................................... 50
Samuel George .................................. 50
Wilson and family ................................ 2 00
Samuel Shank .................................... 3 00
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Seven grown persons gave their hearts to God, and a number of children just emerging from their innocence have also promised the Lord to live for Him. May the Lord keep them all faithful.

THE EVANGELICAL VISITOR.

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white bed spread, two ladies' jackets, six girls' jackets, another man's suit, dress pattern of seven yards, three men's hats, twenty-five boys' caps, five pairs of ladies' and children's shoes, two pairs of men's shoes, fifteen ladies' and girl's waists, twenty-five yards of calico, twenty-seven yards of outing cloth, twelve yards of muslin, eleven yards of toweling, seven towels, seven yards of grass cloth, three remnants of canton flannel, three ladies' gingham aprons, made up, three ladies' skirts, toilet set consisting of box with brush and comb, eighteen cakes of toilet soap, eleven handkerchiefs, twelve garments of different kinds, six spools of thread, two papers of pins, quite a quantity of dried fruit, books and other literature and some things that in our hurry we did not get down but they were all put in and sent out with love and prayers and I know the dear ones at Culberson will be melted with gratitude as they always are for help received. Sister Martha Shotts and Sister Katie Bolinger assisted in getting up the donation. God bless them and I know He has already and will bless them again for all they have done.

I would like to say right here that in the report of the first donation Sister Amanda Musser, of Abilene, did not get the credit she deserved. She very faithfully assisted me in getting up that donation. Her help was appreciated though not mentioned in that report. God bless her even now for all that she did, (amen) and all that so kindly gave to me in various ways for this donation. God bless you and let us still continue to pray for the mountain work.

The cash donation was $47.12. This was used as follows: $40.84 for freight, and $1.50 was given for the building fund and sent for that purpose. The balance was spent for clothing for workers and put in boxes. David Brechbill and wife were on hand again to help pack and ship; faithful friends, God bless them. Your Sister, interested in Mission work and lost souls.

Pray for the work. Pray for me.

ABBE CRESS

For the Evangelical Visitor.

CHICAGO MISSION.

DEAR Reader:—As you have been following our brief reports in this paper for a number of years, we think that you will be interested in hearing a little more about the work in detail. We trust that this article may be for the edification of all who read. Our home for the present (and has been since last April) is at 5956 Pevria St., Chicago. We leased this building from the Schoen.hofen Brewing Co. of this city telling them frankly that we have neither Board nor Fund behind us, but that we trust in the living God to supply our needs through faith in His promises. They were satisfied and we have not lacked the means to pay the rent on the first day of each month. Praise the Lord. The building had always been used as a saloon but when we took the lease, the liquor signs came down, and instead we put up—"Brethren in Christ Mission." Now instead of dealing out liquid poison, we are endeavoring to give out the pure Gospel of Jesus instead. The building was thus renovated and converted into a new use. Our present force of workers consists of the following persons: B. L. Brubaker and wife, G. C. Cress, Anna Bert, Lizzie Bert and Sarah Bert. With some few exceptions we have the following meetings weekly: On Tuesday evening we have our regular prayer meeting in the hall. The pastor or some one appointed reads a lesson from the Word and comments on it as the Spirit leads, after which we have general liberty for prayer, sing and testimony. These meetings for fellowship and prayer are very precious and helpful to all who attend. On Wednesday evening we have a class for the study of vocal music. We feel a great need of more thorough drill in note reading so that we may be better qualified to sing the praises of Him who has called us from darkness into His marvelous light. On Thursday evening we have the children's meeting. This service is especially for the little folks. It requires a great deal of tact to interest and hold the attention of a large number of city children. Their interest differ so much from the used to of the country folk that we find ourselves almost at a loss sometimes to know just how to handle them. But God has helped us and we believe the efforts made to help the children will yield a bountiful harvest in the coming years. On Friday evening we have a cottage prayer meeting with some of the friends who requested it. The blessing of meeting God's people in their own homes and praying with them is a very precious one and fruitful of much good. Every Wednesday afternoon at 2:30 we conduct a Mothers' meeting. These are held in private homes with such as are sick or unable to attend public services. All who read these lines will know how welcome such little informal seasons of prayer are, when one is confined for weeks or months within the narrow limits of a city home. There is a blessing in these meetings that is only known to those who attend. Our Sunday School which is such an encouraging part of our work, is held at 10:00 A. M. Bro. Brubaker is the superintendent and finds plenty to keep him busy during the hour. The average attendance is about one hundred and twenty-five. The school is divided into fourteen classes with as many teachers and the interest is splendid. There are two regular services for preaching, at 11:00 A. M. and 8 P. M. We have no special rule by which we conduct our services. As our congregations are composed of people who are widely different in their views, we endeavor to avoid anything that would be offensive to any. Hence we sometimes stand and pray; again we sit in our seats and wait upon God; but most generally we kneel in prayer. We have only had one altar service during the past two months but God graciously blessed that one. We want to praise God for giving us souls for our hire. We have recently hurt the privilege of seeing some one come to Jesus as their Savior, others who were backslidden have been gloriously reclaimed, and others helped definitely on various lines of their Christian experiences. Different ones of the workers go out from time to time and visit in the homes of the people. There we find much need and God helps us in ministering to them in spiritual things firstly and then in temporal things as we have ability. The jails, detention hospitals, and asylums are other places where we occasionally find open door for usefulness. Then there are requests for prayer and help coming in from time to time and often in the still watches of the night we are called to come quickly and pray with the sick or dying. Blessed privileges of doing good in the name of Jesus. Now and then someone of our little flock falls asleep in Jesus and we have the funerals from the Mission. Our last funeral was the one of dear Sister Hathaway who was present on Sunday and died on Wednesday of the same week. She was a faithful Christian worker who had been led to Christ here in the Mission and her death was keenly felt by us all. Occasionally we have a quiet wedding here in our plain little parlor when some of our friends desire to be united in marriage and prefer this place to a private home. Thus we might go on ad infinitum but space forbids detail.

We will refer now to our finances, though rather reluctantly. We would rather talk only to the Lord about it for He is so good and would not misunderstand us as our friends might. We hope that they may not. Our list of visitors is very large. We give from seventy-five to eighty-five extra meals per month to our friends who come to see us or stop with us while passing through the city.
EVANGELICAL VISITOR.

Many of these remember our need but many do not. However we are always glad for visits from our friends. All are welcome. Our regular family runs from eight to fifteen per day besides visitors. Our home rent costs us $50.00 per month.

There are gas and oil bills, groceries, meat, coal for running four stoves, car fare, and other bills very numerous. But we want to praise God that up to date we have lacked nothing. We are assaying meat, coal for running four stoves, car with which to meet our heavy expenses.

God knows where the means come from we want to praise God that up to date we serve is our all-sufficiency. * * * It is about one month since Bro. Isaac and wife left for Cape Town for a much needed rest. * * * Things are moving on quite nicely here at present. Much dissatisfaction for several months was due to the unsettled condition of the Mission property, it being found to be on private land. Satisfaction has been secured by having a tract of 3000 acres surveyed and given to the Brethren as Mission property. Since we are studying the language, God is helping us so that we are able to make ourselves understood. We have spoken twice since Bro. Isaac's left, though very brokenly. We are boarding ourselves and expect to remain here to study the language until Johannesburg opens for us to enter.

Your Brother,

J. O. Lehman.

Dear Brother,—We rejoice today that Jesus has become everything to us; and especially since we are out here in this land. God is so good to us supplying all our needs. Praise His name. * * * We are glad today that we are in Africa—just where the Lord wants us. * * * Just as soon as I came here I believe every native said when they first saw me, that I looked just like Sara Cress did. I love this people and they seem so kind to us, especially the boys and girls who stay here. They often bring me wild flowers and fruits. I should feel quite lost if I were not among the blacks. Truly we all feel that the eye of God is over us in this place. * * * Sister Davidson is busy with the school. Jacob Lehman and Levi Doner are busily engaged on the farm. At present they are building a new donkey kraal, as the old one was destroyed by fire. I am getting dinner and instructing the girls in housework besides teaching them to sew. I am studying the Zulu. My heart is full but unable to talk it out to the natives. Would like to talk to them of Jesus when they come here to trade. * * * * * Bro. Lehman has lately written to you since they are in Cape Town. He really did seem sad to leave here, but they needed a good change, and we all pray that they may be blessed. We are all so happy at the thought of a leader and wife coming soon to join us, and hope many more may obey the call of God to carry the Gospel to every land, and thus hasten the return of our blessed Savior. Oh, how important to be ready always, and my earnest prayer is that I may not have to go empty handed.

Sincerely, your Sister in Him.

EMMA C. LONG.

A TESTIMONY OF THE GRACE OF GOD.

The following is part of the experience of one of the dear souls among the Mexicans who found the Lord. She wrote it in Spanish and we translated part of it into English, thinking it would encourage the dear ones at home.

WHEN but a child, 18 months old, my father died, and when 12 years old my mother died leaving me an orphan, without brother or sister, only my old grandmother, who died a few years later,
to care for me. I know nothing of my father's faith, but when he died he left a testament which was kept for me. When I came to the age of 19 years, I had a strong desire to read God's word, and for 22 years I lived realizing that I was a slave to sin, because I never had obeyed God's laws, but on the contrary broke them. My soul was always cast down and burdened with sorrow and it appeared at last the dark waves of affliction warned me of destruction. Many times I would take the Bible in my hands to read some verse; but quickly gave up for I could scarcely read any. Many times I longed and prayed that God would send some one to teach me what was in this book. Not knowing how to quench the ardent desire I had to learn to know the word of the Lord. There came unto us in the year 1900 a missionary and established a mission here. With the wishes of my husband and 1 began to read. I began the preaching in our own house. The songs, the reading and explanations of the Bible little by little made impression on my mind and I soon saw that it was only by the grace of God and the merits of the blood of His dear Son that I could be saved. I asked God with all my heart to help me. The missionary admonished me with a heart full of love, to dedicate some hours of each day to read the Bible. He said there would be no time lost but would teach me the way. At the same time he gave me Luke 10:38-42 to read. Almost every night we had meetings; more and more deep impressions were made and wrought in my heart. One night after various passages of Scripture had been read, and after the singing of some hymns, this hymn was sung:

"At the cross, at the cross,
Where I first saw the light,
And the burden of my heart rolled away."

As these words were sung, it would be difficult for me to write the gladness and joy with which my soul was filled. I realized indeed the burden rolled away. Since that night, I have the peace and comfort and joy which God gives me.

MRS REFRIGIA guafardo.

Jesus of Nazareth is something more than the Christ of history—a blessed memory; or the Christ of prophecy—a sublime hope; He is the Christ of today and of every day, a living reality in our lives, a present help in time of need. Faith lays hold upon Him as One who is ever with us. He is the close Companion of our daily lives. We walk the hard hill-roads of life with burning hearts, because He bears us company. We pass through valleys or death shades with fearless step, led by His invisible hand. In the glory of His presence, toil and pain are transfigured.—James M. Campbell.

How splendid is the thought of being acquainted with God! He will speak to us, explaining the mysteries that surround us, and we can lay up what He says in our hearts. He does not promise miraculous voices, but He does promise that we shall know just as much as we would if we heard miraculous voices. He has ways of reaching us far beyond our crude devisings, and, if we will come and acquaint ourselves with Him, we shall be put in the way of an education that will lead us into all truth.—Robert E. Spear.

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MARRIED.

BRENNER-DONER—Married, at the home of the bride's mother, near Gormley, Ont., on October 22, 1901, Bro. J. W. Hoover officiating, Bro. C. S. Brenner of Smithville, Ohio, to Sister Mary Doner of Markham, Ont.