2-1-1902

Evangelical Visitor- February 1, 1902. Vol. XVI. No. 3.

George Detwiler
TABLE OF CONTENTS

EDITORIAL
Special Mention ........................................... 54

POETRY
The Shelf Behind the Door ............................... 42
A Poet’s Vision of Revival ................................ 55

ESSAYS
Here Am I, Send Me, F. Smelser ......................... 41
First Principles, J. R. Zook .............................. 42
Bible Teaching on Dress, Noah Zoob .................... 48
The Danger of Riches, A Sister ......................... 45
Enlargement, C. P. Ladd ................................ 48
An Open Letter, C. Coulter ................................ 48
The Prayer of the Church, A Sister ...................... 47
The Spiritual Lesson Taught by the Covering, I. J. Rosson .......................... 47
Humility, A Brother ........................................ 48

SELECTIONS
Pray Over it, Beating the Air ............................ 49
Living Words From Dearth Worthy ....................... 50
Don't Touch That Wire, A Judge’s Sentence on Rumsellers and There Are No Saloons There .................. 61

HEALTH AND HOME ........................................ 52
OUR YOUTH .................................................. 53
CHURCH ...................................................... 55
MISSIONARY ................................................ 42
OBITUARY ETC .......................................... 60

For the EVANGELICAL VISITOR
HERE AM I, SEND ME.”

The heathen raged, the kingdoms were moved, he uttered his voice, the earth melted.”—Ps. 46:6.

It is invariably the case that when the “Sun of righteousness” arises and His effulgent glory begins to shine upon the people there is uneasiness and commotion. The devil masters his forces a battle being inevitable, as all honest souls will stand by the truth. One person on the side of truth has all heaven at his back and makes a small army as “one shall chase a thousand, and two put ten thousand to flight.” So long as the church is popular, the shepherds barkening unto the people who say, “Prophecy not unto us; we have our rights, speak unto us smooth things,” there is no need of the hosts of hell to be alarmed. How many leaders in the church in this day of apostacy and doctrines of devils are saying “peace, peace; when there is no peace.”

It is true there has never as now been such a wide move in pushing doctrines and creeds, with the gospel in every part of the world. Men and women are willing to separate from every earthly tie and even hazard their lives to push the work on. Many will wear martyr’s crowns. As we see how the church has fallen from her primitive humility and piety we are made to wonder at first at this great onward movement. Three causes present themselves to our mind.

The first is denominational struggles, for honor or pre-eminence, which is seen in the fact that membership seems to be the standard of work accomplished with little or no regard to fleshly or spiritual defilement. Second comes christian zeal on the part of those that have the cause at heart. They seek to save the lost regardless of church connection. They see the gospel line of heart purity and pentecostal power and will teach and preach it even if they put out of the synagogues. Ecclesiastical rules cannot stop them. The Holy Ghost is not bound.

And last but not least comes the one great event that will cause the world to tremble, for the “Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God.” According to the prophets, Jesus, and His Apostles, His advent is near. Before His first advent the world was ripe for it and His people expecting it. It seems the world is now ripe for some great revolution to take place. The Lord’s anointed in every land are beginning to look up and expecting it. Surely He is coming soon and we shall hear the glad news, “The marriage of the Lamb is come, and his wife hath made herself ready.” The bride must be ready ere the Bidegroom comes. Is it not probable that the last invitation to come to the wedding is now going forth and He is calling from among all nations a clean Spirit-filled people? The bride must be holy. “To her it was granted that she should be arrayed in fine linen, clean and white.”

While this is true is it not a fact that clean Holy Ghost workers meet with great opposition even from professed Christians? It is evident that much of the work done in the name of Christianity is of the wood, hay, and stubble kind that will not stand the judgment test.

What a move there would be in the religious world if the church, or the professed people of God would arise and put off all uncleanness, put on the robe of righteousness, filled with Pentecostal power, and demand in the name of God the right to cry out against the damnable sins of this age. Pride, selfishness, liquor, tobacco, secretism, church frolics, etc., would receive a telling blow. Satan’s kingdom would be mightily shaken. He would have cause to roar.

May the dear Lord raise up an army of Holy Ghost soldiers to take part in this fight, that they may be a part of the bride which they help prepare for the Bidegroom when He comes. “Be ye clean that bear the vessels of the Lord.” “I hear the Lord saying, whom shall I send, and who will go for us? Then said I, here am I; send me.”—Isa. 6:8

Victory is on the Lord’s side.

F. L. SMELSER.

Choshi, Japan

Consecration to Christ’s service is not what we often fancy it—some far away height of religious attainment; it consists in doing the simplest every-day duty that comes to us, in such a spirit as to make it a consecrated work.—Mary H. Howell.
For the Evangelical Visitor.

THE SHELF BEHIND THE DOOR.

I came to Jesus with my load
Of guilt and direst sin.
And asked of Him for pardoning grace
And hoped He'd take me in.
I felt so peaceful in my heart,
Much better than before,
But some loved thing I hid away
Just in behind the door.

CHORUS

That shelf behind the door,
That shelf behind the door,
Go tear it down, go throw it out,
Don't use it any more:
For Jesus wants His temple clean
From ceiling to the floor;
He even wants the corner swept
That's in behind the door.

When first I sought this peace of mind
I thought my way was clear.
When Satan slyly wandered up
And whispered in my ear:
Those idols that you love so well
You need not give them over,
Go put them on the little shelf
That's in behind the door.

So many people of today
Profess to love the Lord.
And stand God's bar before,
That's in behind the door.

And trusted in His word.
That shelf behind the door,
That shelf behind the door,
They said they'd give them over.
They never cease their sinning,
They do just as before,
They've hid some darling idol on
The shelf behind the door.

Some use the filthy weed you know,
Some take the social glass,
Some follow up the theatre,
Some wear the worldly dress,
Some sleep in drowsy dreams,
They may never rise again,
And when they wake, if they awake
Go stand in thy lot at the end of the days.—Dan. 12:13.

THE PROPHET HOSEA SAYS:

"I will ransom them from the power of the grave; I will redeem them from death: O, death I will be thy plagues; O, grave I will be thy destruction."—Hos. 13:14.

THIS IS WHAT JESUS DECLARES:

"And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."—Luke 14:14.

"As the Father raised up the dead, and quickeneth them; even so the Son quickeneth whom he will. * * * Marvel not at this; for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—John 5:28,29. "Martha said unto Him [Jesus], I know that he, Lazarus, shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."—Jno. 11:24,25.

JOHN AND PETER PREACHED THE RESURRECTION.

"The captain of the temple, and the Sadducees came upon them, be-
ing grieved that they taught the people, and preached through Jesus the resurrection from the dead.” - Act. 4:1

PAUL BELIEVED AND TAUGHT THE RESURRECTION.

“But this I confess unto thee, that after the way which they call heresy, so worship I the God of my Father believing all things which are written in the law and in the prophets. And have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust.” - Acts 24:14, 15.

“Why should it be thought a thing incredible with you, that God should raise the dead?” - Acts. 26:6.

“Not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves, waiting for the adoption to wit, the redemption of our bodies.” - Rom. 8:23. “God has both raised up the Lord, and will raise us by his own power.” - 1 Cor. 6:14.

“Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.” - 2 Cor. 4:14. “That I may know Him, and the power of His resurrection, and the fellowship of His suffering being made conformable unto His death; if by any means I might obtain unto the resurrection of the dead, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto himself.” - Phil. 3: 10, 11, 20. “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.” - 1 Thess. 4:14. "But the rest of the dead lived not again until the thousand years were finished." - Rev. 20:5, 6.

ABRAHAM WAS NOT IGNORANT OF THE RESURRECTION.

“Accounting that God was able to raise him [his son Isaac] up, even from the dead; from whence also he received he received him in a figure.” - Heb. 11:19.

Not only the body of the Lord Jesus has been resurrected from the dead to glory and immortality: for we read in Matt. 27:52. “The graves of many were opened; and many bodies of the saints which slept arose and came out of the graves after His [Jesus] resurrection, and went into the holy city, and appeared unto many.” “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then, is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God; that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which have fallen asleep in Christ are perished etc.” - 1 Cor. 15:12-18.

After reading and meditating on so many scriptural quotations we do not wonder why the Holy Apostle has laid this doctrine down as one of the principles of the Christian religion. While the resurrection is not a part of the atonement, yet there could be no atonement accomplished without the resurrection of Christ in which the redemption is completed. Paul says, “If Christ be not raised from the dead ye are yet in your sins” teaching us that even pardon of sins were impossible without the resurrection of Christ. Now since we can testify to the pardoning of our sins, we know that Christ has risen, and since Christ has risen from the dead, we also shall arise through the power of the same spirit.

The redemption of the triune man includes the redemption of his body as well as his soul and spirit, and without the resurrection from the dead this could not be effected. We cannot have orthodox faith without believing in the doctrine of the resurrection of the literal dead.

The Lord help us all to believe and live according to his will that we may all have a golden sunset, and a glorious resurrection morn, when our dear Lord shall come to gather His loved ones home with just reward.

Our next, and last topic of this series of articles will be “Eternal Judgment.”

J. R. Zook.

BIBLE TEACHING ON DRESS.

THERE follo\-ing is principally copied from, “Bible Salvation and Popular Religion Contrasted,” by Rev. A. Sims.

“Nothing should be worn merely because is an ornament, 1 Peter 3:3. Gen. 35:1-4. Ex. 33:4-6. Putting on apparel for adorning is just as plainly forbidden as gold or hair plaiting.

Superfluous ornaments are those parts of dress worn under the name of trimmings such as lace, fringes, embroidery, braid, strips of velvet, etc. Christian parents are bound to refrain from putting ornaments on the dress of their children, as much as on their own clothing. Those who indulge their children in superfluous ornaments, commit the double sin of doing wrong themselves, and teach their children to do what God has positively forbidden.

Do not try to satisfy your conscience by merely being plain yourselves. God requires that you should “Train up a child in the way he should go,” and you will be held responsible at the judgment for the performance of this duty. We have never seen any who, enjoying the real power of God in their souls, would commit this glaring inconsistency.

2. The wearing of gold for ornament, and costly apparel, should be entirely abandoned. That is, apparel worn for its costliness, to present an appearance of superiority or show. “With gold”—this refers not to the articles, but to the materials. Some appeal to the old Testament to justify the extravagance of the age. We are told that the Israelites wore ornaments—that Rebecca was presented with a set of jewelry. Admitting the fact does not prove that the practise was right.
The Bible is a faithful history. It records the failings as well as the virtues of those of whom it speaks. Some, who were good in the main did some foolish and wicked things. Some when young, made mistakes of which they afterwards repented. As one says; "The unhappy women, as they do now, adopted a fashionable worldly attire. They were known by their appearance. For they had golden ear rings, because they were Ishmaelites." If they had been true Israelites they would not have had upon them these useless ornaments.

In Isa. 3rd. chapter, the various modes that fashionable women adopted to render themselves attractive, are specifically mentioned and un sparingly condemned. On the other hand we have positive proof that the holy women of old abstained from superfluous ornaments. "For after this manner (that is, without gold or superfluous ornaments), in the old time, the holy women also, who trusted in God, adorned themselves." The above things are forbidden; (1) It is a waste of time and money to keep the poor from churches. (6) It does not promote the glory of God—(1 Cor. 10:31). Some when young, made mistakes and damns many women. (5) It is a waste of time and money to dress so as to have God bless you. (2) It makes no difference how much you lie if dressing in all the light of God's Word. Some, who were good in the main, did some foolish and wicked things. The "General Rules," of the Methodist Church, after stating a great variety of sins, including the putting on of gold, and costly apparel, which the candidate for membership is required to avoid, says, "And all these we know, His spirit writes upon truly awakened hearts." According to there "General Rules," thousands in the Methodist churches of today who wear gold, jewelry, feathers, flowers, etc., including many who profess holiness, are not so much as "truly awakened."

Beloved reader, let us freely consider whether we as those that profess to be God's children are walking in all the light of God's Word along these lines, and you who are mothers to whom God has entrusted precious children to rear for Him and His work, do you as some, who are quite plain themselves, adorn your babe or those of older years to make them look gay? To our sorrow we have found some very plain mothers who decorate the innocent babe in gaudy colors and with extra trimmings and thus foster in the child a love, and desire to be gay, and

The Holy Bible and valuable tracts might have been more extensively circulated in heathen lands, had you not been afraid of being thought unfashionable and not, like other folks; had you not preferred adorning your person, and cherishing the sweet, seductive feeling of vanity and pride."—Dr. Judson.

What then ought to be done? (1) Aim directly at pleasing God—dress so as to have God bless you in your dress. (2) Aim at promoting the health of the body; it is God's temple. Dress on sanitary principles. (3) Let the dress be made so as to promote neatness, tidiness, simplicity, and good taste, not slouchily and repulsive. (4) Dress so that a sound reason can be given for the wearing of every article. (5) Let your dress be a rebuke to fashion and extravagance, and a model worthy of imitation. (6) Do not be afraid to profess religion by your dress. Do not shrink from the singularity in this particular.

Some Excuses for Pride Answered.

(1) "O I desire to look like other people," Nothing superfluous should be worn simply because it fashion. "Be not conformed to this world." If any man love the world the love of the father is not in him. 2. "Other professors of religion wear these fashions," "What is that to thee follow thou me." "Thou shalt not follow a multitude to do evil." Christians should set the fashions not follow them. 3. "Why, I never think of these little ornaments." Well, if you never think of them, why do you remember always to put them on? If any man be in Christ he is a new creature old things are passed away and all things are become new. 4. "I do not believe it wrong to dress as one pleases." "If we believe not, He is faithful; He cannot deny Himself." We ought not to please ourselves, for even Christ pleased not Himself. 9. "Why, I never think of these ornaments." Well, if you never think of them, why do you remember always to put them on? If any man be in Christ he is a new creature old things are passed away and all things are become new. 10. "It makes no difference how you dress if your heart is right." You might as well say, "It makes no difference how much you lie if the heart is right."

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do you tell your children of the awful snares that are laid to entrap the unwary feet of the young?

What christian fathers and mothers need above everything else is to fully consecrate to God and lay their bodies upon the altar as a living sacrifice holy and acceptable to God, and then lay their children on the altar for sacrifice or service. Then all our belongings, such as real estate, bank stock, or personal property is all at the disposal of God, as He sees best, whereby we may glorify Him. There is great reason to fear that many of those who profess godliness are sown of spiritual power by conformity to the world and by worldly mindedness, laying up treasures upon earth, while the cause of God is suffering. It would be a great blessing to all believers to observe. ICor. 16:1,2.

“Your riches are corrupted and your garments are moth-eaten.”—James 5:12.

A SISTEE.

For the Evangelical Visitor.

THE DANGER OF RICHES.

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten.”—James 5:12.

I AM so thankful to-night that I can say, “I know that my Redeemer liveth.” It is so blessed when we feel and know for ourselves in whom or what we trust. Having been at home from meeting some time my heart has become so full that there is scarcely room to hold it all, and I felt impressed to reveal some of the glorious light that God has given me through the columns of the Visitor.

For the past few days this Scripture has been on my mind and I dare say I can feel in my heart what God means by it. Can it be there might be some of whom this shall be said when that great and glorious day of the Lord shall come? Your riches are corrupted! How is it with your riches, those of you that are rich in houses and land? Can you feel free? are they pure, or are they corrupted?

“Behold the hire of the laborers who have reaped down your fields which is of you kept back by fraud, crieth and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.” How is it? Shall it be houses and land or shall it be the cries of your laborers? God forbid! Rather let the houses and land go and do as ye are taught in Col. 4:1. Lest it shall be said of you, ye have condemned and killed the just and he doth not resist you, your garments are moth-eaten? How is it with your garments? Are there not in this blessed land trunks and chests, of clothing hoarded away and even moth-eaten while many are in destitution and want? Especially in these cold days one that is poorly clad feels the need of clothes. Oh may we as followers of Christ not only “love in word but in deed and in truth.” Let us search our ward-robes and count our garments and don’t forget the words of the Lord spoken by John the Baptist, recorded in St. Luke 3:11. Rather let us do as we are taught in St. Mark 10:21, that the name of the Lord be magnified.

Many there are indeed, who are not content with sufficient clothes but must have some to hang away and some to make some other time, and the same way with the farm. Some when they have one they must have another and so on forgetting the poor and putting their money in houses and lands, and if they happen to open their hearts to give a little they can hardly bear it afterwards. Oh for shame! Such things ought not to be so, for we are taught not to give because we have it in bounty or because we have to do it, but cheerfully. Praise God, yes, it is to be cheerfully. How I love to do what God wants me to do and then what we have here we are to have it in such a way that we could dispose of it at any time or in any way God requires it, and not be so narrow that we could not lend in our neighborhoods for we are taught to “Give to him that asketh thee and from him that would borrow of thee turn not thou away.”

How blessed to live thus! Praise God! I am so glad it is the free, willing heart that is ready, looking for Jesus, for when we are free in Christ we are free indeed.

A SISTER.
BE not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.”—Josh, 1:9.

MANSFIELD, OHIO, DEC. 20, 1901.

To Henry P. Steigerwald and wife, Missionaries in South Africa:

DEAR Brother and Sister in Christ,—Now that the Lord has brought you into Africa, may His blessing be upon you there in the dark continent so that the foundation you shall lay at your Mission shall last always. It is a great work you have undertaken. Your lives are in your hands. And as you have put your hands to the plow so look to the Lord of the field for your fruit. I know not that I can say anything better to you than to say—pray. Prayer while not all, covers the whole ground. If there is anything in which we come short, it is in prayer. We don’t pray enough to get into prayer. Nor do we pray long enough. Prayer is to last as long as we live. It is to last on the Matoppo Mission field as long as you do. Christ prayed all night in fulfilling His mission to this world. He was so pressed like a cart under its load of sheaves that He had to pray or die. Great prayer has been offered for Africa, and prayer which took the life of the suppliant—the life of the one who prayed—has already been heard of God for her. David Livingstone was the one who prayed for the “Dark Continent” and died. His prayers penetrated the gloom of the African continent and brought salvation to it, for never were such discoveries of the country made as after his death as a missionary in Africa, where he was found, having died on his knees. I knew his brother and such was the savor or fragrance of the Christian life which he shed on the community where he was, it was unnoticed by all. It seems as though prayer was a kind of family matter with him and his brother who went to Africa, while he went to Canada where he also died with the gospel harness on. They lost nothing by their death. Only let us see that we do our part of the work as well, and as they did at last, receive the crown of life. Africa cannot be given up but must be redeemed completely from her darkness. Livingston brought in a light that shot its rays through this darkness by his prayer.

And now why may not the light of Steigerwalt commingling with the light of Livingston, by prayer still farther penetrate the darkness of Africa and dispel and break its power? I pray the Lord for this commingling of your light with his, and for the result. Let there be such prayer for it by the whole Mission as shall prevail. Remember that the Lord did not call the Mission to Africa to fall short of doing a great work for Him. The divine powers at work are for the continent of Africa also, and for the Matoppo Mission in particular. Every soul saved at the Mission is a work for Africa also, and as well as for the Mission. The Mission is already consecrated to the work from which they are displaced it almost altogether for that purpose. Let prayer be upon you there in South Africa, and the glory forever. In Jesus.

Your Brother in Christ.

C. CONKLING.
Thou wilt apply the balm and we will rise in newness of strength; self, will be so dead, Lord, that only Thy honour will be sought; praises or rebuffs will alike go unheeded. Thou wilt baptize us with the Holy Ghost and seal us for Thy coming. Thou wilt make us bold to speak for Christ, Thou wilt give us great crushing burdens for souls. Thou wilt be our own dear personal Saviour, who dwells in our hearts, who walks and talks with us. Who leads us into paths of righteousness, who reveals His own sweet will to us moment by moment. Who loves us as the apple of His eye! Oh Lord give us no rest until we are wholly Thine, until there is no one before our eyes but Jesus, so we will be patiently waiting with a great longing for Him, for our soul thirsteth for unbroken fellowship with our Beloved. Even so come, Lord Jesus. Amen.

A SISTER.

EVANGELICAL VISITOR.

THE SPIRITUAL LESSON TAUGHT IN THE COVERING.

If a woman have long hair (a type of holiness,) it is a glory to her: for her hair is given her for a covering.—1 Cor. 11:15. “For this cause ought the woman to have power on her head because of the angels.”—1 Cor. 11:10. Now, angels are ministers and care-takers, not aristocratic lords—Heb. 1:7, 14. “The woman is the glory of the man.”—1 Cor. 11:7. “A crown to her husband,” said Solomon—and he ought to have known—Prov. 12:4. “The woman was created for the man.”—1 Cor. 11:9. The Lord saw man needeth another to take care of him. So says Gen. 2:18.

Moreover, Solomon says: “A virtuous woman, her price is far above rubies. The heart of her husband safely trusts her. She will do him good, not evil, all the days of her life. She is like the merchants’ ships. She stretcheth out her hand to the poor and needy. She is not afraid of snow; [and if Solomon lived in the days of improved ranges he would discover also she is not afraid of heat]. She opens her mouth with wisdom, and in her tongue is the law of kindness. Her children rise up and call her blessed; her husband also praises her.” “Favor is deceitful and beauty is vain; but a woman that feareth the Lord shall be praised.”—Extracted from Prov. 31:10 to 31.

This shows she is man’s helper and protector. The covering spoken of in the 11th of 1 Cor, is a sign of her superiority instead of inferiority, as is sometimes wrongly supposed. That is, her superiority, if she be in Christ a new creature. But if she falls short of having Jesus as her ideal, then she is just the opposite of strength, grace and beauty—in sin she is just as weak as in grace she is strong. It is woman a sinner and not a saint, that subjects her to man. The “plain covering” is a sign of subjection, not to man, but to Christ; for the things lightly esteemed by men are in God’s sight greatly exalted. It must be remembered, considered biblically, that in spiritual matters conditions are quite reversed to the natural. The servants are the greatest in the Kingdom of Heaven, sit at the highest tables nearest to their Lord—Matt. 20: 25 to 28 inclusive; Matt. 23: 12. And it is humble, meek, contrite hearts that are mostesteemed by the All-Wise, (Isa. 57; 15), but the proud He knoweth afar off—Jas. 4:6; 1 Pet. 5:5. Hence, honorable mention is made of woman in connection with the washing of the saint’s feet—the only other mention made of this earthly-humble, but heavenly-exalted service in the New Testament is that of the adorable Savior Himself. What kind of Christians or individuals indeed would most men be, were it not for the influence of holy mothers and wives? Is there anything more inspiring and consoling to a timid discouraged boy or man than the loving favor of a godly mother, sister, sweetheart or wife? The character of a godly woman more represents the sweetness, simplicity and character of Jesus than does man’s. It was her goodness, sense of fair play (perverted unfortunately), and a willingness to believe even evil to be good that caused her errors, and thus the fall. She confessed her sin more readily, however, and approached the truth near-
er in acknowledging her transgression than did Adam. It is absurd to think that man is set above woman, or that he is to rule her when she is in Christ. In Christ there is neither male nor female, but all are one in Him. It is when both are sinners that man arrogates to himself, and is allowed to in the fall, to rule the woman. But if she be Christ's she is redeemed from this bondage. Man was only given the right to be woman's superior in the curse. But Jesus came to redeem from the latter. Bless His Name! It is patent to all that where the greatest darkness and sin prevails man is the dominant factor and woman the greatest sufferer. But where the most light, freedom and purity of the gospel obtain woman takes the laurel for righteousness, holiness and virtue; and is the most esteemed and respected of the two sexes. It is righteousness that exhorts the individual as well as the nation, and contrariwise it is sin that defeats, debases and reproaches both. The ultimate ideal for this world is not the brutish, arbitrary, self-conceited, self-assertive, arrogant, hateful nature, which man represents. But it's the persuasive, meek, gentle, self-denying, humble, loving spirit which Jesus manifested and inculcated. And who demonstrates these traits more nearly than woman? The shorn or shaven condition of woman, spoken of in 1 Cor. 11:5,6 is typical of her condition in sin and outside of Christ. It indicates what sin has done for the race, (especially for woman herself), shorn it of God's highest blessing. Her hair as a covering, which is typical of the character of her Lord and Savior (as hair is typical of holiness), is a demonstration of what Jesus is to all believers, a covering of holiness and purity for their sin and uncleanness, and woman in her loving, forbearing, compassionate nature is a type of the great love of Jesus in His attitude towards, and death for a sin-cursed race. Hence, her long hair—"which even nature teaches"—1 Cor. 11:14:15—is a protest against sin and a testimony of the wonderful mercy of God, in Christ, to us.

One fact seems to be overlooked, both by those who deny woman's ministry in public meetings and those who allow it, is that there is instruction and profit in Paul's injunction not to permit a woman to debate in public assemblies or to teach in the Church, as per 1 Tim. 2:11,12 and 1 Cor. 14:34. It is forgotten that both of these services imply a stern authority, a coercive mode, which is entirely out of harmony with the higher gifts of prophecy and other ministry so befitting woman. She was not made to rule, to dissuade, to judge or to coerce, but rather to persuade, to woo, to draw, to console. Ten thousand instructors (teachers) in Christ—1 Cor. 4:15—is far less available for edification than loving fathers and mothers in Israel, who were so scant in Paul's days and even now.

It is ludicrous and sickening to hear it intimated by well-meaning, though short-sighted mistaken Christians in this respect, that woman's covering, spoken of by Paul in 1 Cor. 1:11 is a type of weakness, low spirituality or inferior capacity for judgment and service in the church, than that allotted to men. No! It is right the opposite. She always was, and is now, [unjustly circumcision as she has been], far more serviceable to the church and cause of Christ in the world than man. The facts are too evident to admit of contradiction. Show me the religious body more nearly resembling the ideal people Christ designed His disciples to be, and I will show you therein the most liberty for woman's preaching and ministry—not teaching, in the sense Paul speaks of teaching, for that savors more of dogmatism, coercion, and judgment, which is ill-fitting meek, lowly, gentle, tender woman. At church councils who are the most in evidence and exhibit mostly the domineering, loquacious, "I know" spirit? And in contrast, who are the most faithful attenders, give the sweetest, cleanest, brightest consoling testimonies in other religious gatherings than women? I will let the facts speak for themselves. I am not enlusting woman as woman, but woman as a new creature in Christ. God bless the good and holy women!—for one I feel greatly indebted to them, both for precept and example, and may He pity the sinful, erring ones.

May the simple "plain" sisters in dress and address [especially], and the patient, loving, Christ-like ones be increased to care, watch over and save weak, erring, sin-loving man, whether found in the home, mission, or church. Again, I say, God bless them and multiply their number manifold.

I. J. Ransom.

For the Evangelical Visitor.

HUMILITY.

There is much in life worth striving for, but I wonder if there is any single virtue in the heart of a sanctified person, more desirable and that gives more real joy to its possessor and those he comes in contact with, than true Humility. It is a grace born of God, through the Holy Spirit. It is not natural to man in his carnal or unregenerated state.

I will quote what some authors say on the subject. "True Humility is the basis of the Christian System. It is the low, but deep and firm foundation of all virtues." "By humility and the fear of the Lord, are riches, honor, and life."—Prov. 22:4. Blessed are the meek for they shall inherit the earth."—Matt. 5:5. "If you ask what is the first step in the way of truth I answer humility. If you say what is the second I say humility. If you ask what is the third I answer the same. "Humility. "It is the steps or degrees in the temple whereby we ascend to know ourselves, and ascend to the knowledge of God." "Would we obtain mercy, humility will help us."

When the Savior taught His disciples the great lesson of humility in Matt. 18, which is the basis of the organization of the Christian church on earth, He called a little child, and set him in the midst of them, and said, "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." The foregoing conversation strongly portrayed their worldly ideas of exaltation, and would appear from Christ's teaching all through His...
ministry, that this was one of the hard things for the people to grasp. As we humble ourselves here, we shall be exalted in the world to come.

Read the following gospel quotations, Matt. 18:4; 18:20; 23:12, Luke 14:11; James 4:6; Eph. 4:2. While the spirit of exaltation and pride brings great ruin in all phases of life, happy is the person who has true humility in his heart. It is the place where the enemy of souls cannot reach us. I repeat it is a virtue not acquired by cultivation, but born of God, and imparted by the Holy Spirit, and I believe belongs to the work of regeneration.

Now, I would desire to say a little on the subject of repentance, but as humility has been the theme I will defer for this time, especially as I hold that repentance is the ground-work to salvation, I mean true, evangelical repentance and faith in the Lord Jesus Christ, for the remission of sin. The pardoned soul then is in a condition to enter into a new covenant with the Father, and take up the Christian ordinances and to receive the gift of the Holy Spirit, according to Acts 2:38. I will now close my lines and pray that by God's grace there may some one be benefited thereby.

A Brother.

PRAY OVER IT.

In almost every community there are, at least, a few persons who might be benefited by a moral suggested by the following incident. The late Dr. M. D. Hodge of Richmond, Va., used to tell of two Christian men who fell out. One heard that the other was talking about him and went to him and said,

"Will you be kind enough to tell me your faults to my face, that I may profit by your Christian candor and try to get rid of them?"

"Yes sir," replied the other, "I will do it."

They went aside and the former said; "Before you commence telling what you think wrong in me, will you please bow down with me, and let us pray over it that my eyes may be opened to see my faults as you will tell them? You lead in the prayer."

It was done and when the prayer was over, the man who had sought the interview said,

"Now proceed with what you have to complain of in me."

But the other said, "After praying over it, it looks so little it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and I have need that you pray for me and forgive me the wrong I have done you."

Selected by Caty Ann Myers.

BEATING THE AIR.

I RECOLLECT that, when at school, one of the boys was constantly the butt of ridicule, and, in his exasperation, would run at us, striking overhanded with both fists, out of a rage to subdue, or destroy.

Beating the air never destroys or even subdues anything. We are most seriously impressed that the steady increase of sin and unrighteousness of the present day is being met, so far as the Churches generally are concerned, with nothing more than air-beating, for which the devil has neither fear nor ordinary respect.

In order to fight successfully, one must lose all personal connection with the enemy. People having an inward foe to resist have little time to fight those on the outside, and until a soul is delivered completely from inbred sin they have their hands full with their own case; in fact, such people have little courage to do much outside fighting, lest in the melee they themselves get turned wrong side out and their own rottenness be exposed. A man having lust, pride, worldly ambition or any hidden thing in his own life, rarely dares uncap sin; and this is why they are reading essays on popular, worldly topics instead of probing for the deep-seated disease in the hearts and lives of their congregations. To preach flowery sermons to such is a crime; in fact, to preach the gospel in a generalizing way, and not to specify so the Holy Ghost can put his finger on the spot and say, "Thou art the man," is simply beating the air. It isn't difficult to tell where a sermon hits or whether it hits at all or not. If you shoot into a flock of birds, you can tell where the shot strike, and if you wield the sword of the Spirit, you can see who gets hurt. Some are satisfying themselves by working along the line of reform, some in the prohibition movement, some in the anti-cigarette war, others anti-secrecy movement, and so on; and we admit the great evil of these special forms of sin; but true soldiers will never fail or shrink from striking these pestilential sores whenever they appear, but to spend one's whole time, strength, and money trying to heal up one or two old sores when God says, "From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrifying sores," is to our mind only another way of beating the air, so far as saving lost men from hell is concerned. What matters it whether a man goes to hell through the drams hopp, the lodge, or a proud, aristocratic society called a Church? If he has sin in his heart, he will gravitate to hell by an immutable law of God; but, if delivered from sin, it will separate him from brothels, saloons, lodges, and every unclean practice, and take all the trend towards those things out of his heart, substituting the mind or spirit of Christ. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead..."
shall also quicken your mortal bodies by His Spirit that dwelleth in you.” What seems the saddest of all things is the fact that many who once had the fire have now lost it. Instead of ‘ripping things up the back and exposings in human hearts, as they used to, they have now axes to grind, and compromises are the order of the day, and in self-defense they are forced to unite with the devil’s host in opposition and criticism of God’s true soldiers.

We may preach holiness as a theory, and be ever so sound in our doctrine, but if we have taken our destiny out of God’s hands and have got the responsibility on our own hands of looking out for places to preach, an outlook for our periodicals, a system of advertising that will make them pay, and have again taken on the custody of our own reputation we are forced to wink at some things to pay, and have again taken on the custody of our own reputation we are forced to wink at some things and to defend others we ought not to; and when the eye of the heart is closed ever so little in self-interest, how blinded it becomes! “If therefore thine eye be single, thy whole body shall be full of light.” Those who dearly love their own body are usually cowardly, and fear anything more than a sham battle, lest they themselves get disfigured, who have self-interest at stake, reputations to care for, or sins, or even mistakes, covered up, which they are unwilling to acknowledge, rarely hit anything but the air in the battle against sin. To fight an evil and retain any connection whatever with it, is futile. No man could effectively fight the saloon and be interested in the sale of liquor. A horse thief could hardly convict people of stealing, or a lodge man work effectually against the lodge. Neither can a person retain his connection with a backslidden Church, helping in its support, and have weight in protesting against its fairest theatricals, and its opposition against holiness. “He that is not for me is against me.” A man on the fence never hits anything. I tried to in-dorse all I could of a back-slidden preacher for a year, but I beat the air, not a soul saved in the Church.

You can divide up your time and energy and money between the holiness fighters (those who have self-interest which it cannot control.” What we can to bring them to an end.” Furthermore, they cannot dote of a backslidden Church, the holiness pretenders (those who preach the doctrine without the fire), and God’s true children, but you will see no results directly attributable to you. So far as you are concerned you will only paw the air. “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.” “So fight I not as one that beateth the air.”—Sel. by J. Lehman from Revivalist.

LIVING WORDS FROM DEPARTED WORTHIES.

J. H. Hancock: “I am opposed to all secret associations.”

Samuel Adams: “I am decidedly opposed to all secret societies whatever.”

Thaddeus Stevens: “By Freemasonry, trial by jury is transformed into an engine of depostism and Masonic fraud.”

Edward Everett: “A secret society so widely diffused and connected as this, puts a vast power, capable of the most dangerous abuse into hands irresponsible to the public.”

General U. S. Grant: “All secret oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.”

Chief Justice John Marshall: “The institution of Masonry ought to be abandoned as one capable of much evil, and incapable of producing any good which might not be effected by safe and open means.”

President Millard Fillmore, John C. Spencer and others: “The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control.”

John Quincy Adams: “I am prepared to complete the demonstration before God and man, that Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land.”

Disraeli, Lord Beaconsfield: “In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who counteract assassination, and, if necessary, can produce a massacre.”

Charles Sumner: “I find two powers here in Washington in harmony, and both are antagonistic to our free institutions, and tend to centralization and anarchy—Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free as our ancestors designed it.”

Gerrit Smith, in an address, 1870: “Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and ballot boxes. Moreover, it is capable of repeating the crimes. Why, then, should we not dread secret societies, and do what we can to bring them to an end.”

Dwight L. Moody: “I do not see how any Christian, least of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please as they are concerned you will only paw the air. “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.” “So fight I not as one that beateth the air.”—Sel. by J. Lehman from Revivalist.

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from the lodge. Better one with
God than a thousand without Him.
We must walk with God, and if
only one or two go with us it is all
right."—Sel. by Catharine Ann
Myers from the Vanguard.

"DON'T TOUCH THAT WIRE."

SUCH was the warning given a
young man who was standing
on a ladder, forty feet from the
ground painting a house. The
cautions was given in the best of
faith, and his friend standing on the
ground called out as earnestly as
though his own life depended upon it.
Again he said: "Rob, don't touch
that wire, it's"—he doubtless meant
to say the wire was "live," for it
was an electric wire, but before the
words were out of his mouth the
young man attempting to reach over
the wire to paint a spot beyond, un-
intentionally, perhaps, let his wrist
come in contact with it. He uttered
a faint ejaculation as though about
to cry of pain or call for help; then
he reeled, evidently in an attempt
to free himself, when he lost his
balance and fell heavily, head fore-
most to the sidewalk. His friend
rushed to his side, as did a policeman
and others, but too late... the young
man was dead. Whether killed by
the electric shock or the fall no one
could say, as the force with which
he struck the stone pavement seemed
sufficient to kill any one.

In thus describing a sad accident
which occurred in a southern city
only a few days ago, we are re-
mined of the fact that just such out-
cries of warning, and accidents far
more sad, are occurring all about
us every day we live. Young men,
boys and girls are constantly being
warned by parents, pastors and
friends not to touch the many "live
wires" which are everywhere to be
seen, but seemingly to little effect.
They either do not hear or else they
conclude that it cannot be possible
that there is as much danger as
people think for, hence touch and
die. How men dread the deadly
electric wire! They even fear to
touch a victim who is in contact
with it but see how unconcerned they
seem about other instruments of
death. There is the drinking saloon,
the best men and women through-
out the civilized world are crying
out lustily: "Don't touch it, it's
live!" But who heed them? Hun-
dreds of fathers lead their sons into
them by their example and some-
times by their words; scores of
mothers send their innocent little
children into such places to secure
for them a bucket of beer... Oh, God, will no one heed
the cry! Even ministers sometimes
say the wire was "live," for it
was an electric wire, but before the
words were out of his mouth the
young man who seems inclined
toward the dance hall, wine drinking
and entertaining young people with
questions... Some take heed and are saved, but how many
others who stand high up the ladder
of reputation touch some one of the
deadly wires about them and fall—
ever to regain their footing again.
Again we would say to all, what
ever you do never touch such wires,
for what makes them "live" brings
danger... The following utterances of Judge
Hubbard, of Nebraska, in pass-
ing sentence upon some convicted
rummellers, contain truths which
should be brought home to every
rummeller in the land who is per-
mitted by the law to deal out ruin
and death to his fellow creatures:

"There is something in the tak-
ing of human life instantaneously
that shocks and terrifies the mind
of all... but you look upon the
man who takes life quite as surely
but by a slow lingering process, if
not without condemnation, at least
without horror. You who stand be-
fore the Court for sentence are in
every moral sense murderers, and
in the spirit if not in the
letter, guilty of man-slaughter; so
the law says whoever accelerates the
death of a human being unlawfully
is guilty of the crime. Your bloated
victims upon the witness stand, and
who undoubtedly committed perjury
to screen you from the law, not only
abundantly testify that you are ac-
celerating death, but that you are
inducing men to commit greater
crimes than your own. You still
maintain the appearance of respect-
ability, but how morally leprous
and scrofulous you are inwardly.
The ruin, poverty, and idleness
which you are inflicting upon this
community declare, as if from the
housetops, that you are living in
idleness and eating the bread of
orphans, watered with the widow's
tears. You are stealthily killing
your victims and murdering the
peace and industry of the community,
and thus converting happy and in-
dustrious homes into misery, poverty
and rage. Anxious mothers watch
and pray in tears nightly, with deso-
late hearts, for the coming home of
your victims whom you are luring,
with the wiles and smiles of the
devil, into midnight debauchery."—
Conservator.

THERE ARE NO SALOONS THERE.

In a pretty little cottage in a rail-
road town lived a family consisting
of father, mother and a boy less
than six years old. The father, alas,
had become a tippler. The shadow
of this menacing horror gloomed
over the hearts of the mother and
the child. They lived in dread of
what the future might have in store
for them.

One evening, at the tea-table,
speaking of a certain town, the
mother said that it was a nice place
to live; that there were no saloons
there. "Mother," eagerly exclaimed
the little boy, "Mother, let's go
there to live."

A town without saloons! How
much that means! Only those who
have been smitten, or scorched, or
menaced by the dreadful curse can
tell what it means. "No saloons
there." Heaven is such a place!
No saloons, no drunkards, for it is
written that no drunkard shall in-
hert the kingdom of heaven. O ye
poor, heart-broken, outraged wives,
mothers, daughters, sisters, fathers,
sons, brothers, there is one place
where this withering curse of earth
HEALTH AND HOME.

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

The marble palace of a swindling bank officer costs more than the neat white cottage where his father lived and thieved. The brown stone mansion of the stock-jobber or speculator costs more than the old brown cottage with the honey-suckle around it, where he spent the days of his early youth. Brussels carpets cost more now than bare floors did then. The broadcloth of a useless flop costs more than the homespun of a useful farmer; and the "nobby suit" of a delicate counter-jumper costs more than the plain attire of a hard-working mechanic. The false hair, silks, and fountains, used by a flirt to capture a fool, costs more than the genuine hair and comfortable clothing in which her grandmother lived and toiled, and won the love of all around her, who prized her for her honest worth. Roast turkey enough to give an alderman the apoplexy costs more than the roast potatoes and milk on which his honest grandfather fed his growing family. But a beefsteak of the finest quality, for one, costs more than beef soup for a whole family did years ago. Turtle soup costs more now than bean porridge ever did. Oyster suppers cost more than bowls of bread and milk. Plum pudding costs more than hasty pudding, and pound cake is more expensive than Indian Johnny-cake.

The finest wheat bread is more expensive than the old brown loaf, that was common before dyspepsia became fashionable. Pianos cost more than chalvars, and consume more time, and so poor music is more plentiful than good butter. Swindling a living out of the ignorant costs more than digging it out of the soil, though the swindling process is deemed more respectable by many. The paper-soled French gaiters for a large family of puny weaklings, cost more than the coarse, stout shoes, which rosy, bare-footed children put on in autumn, and defied the frosts and snows of winter, and stamped their way through drifts and storms, to school. It costs women more to pay doctors for their drugs and devilments, than it did their mothers to rear a household of healthy children, to be their pride, and comfort, and support in old age. It costs more to raise one sickly flirt, or conceited fop in idleness and luxury, than it once did to bring up a dozen children who were taught to pay their way and earn their bread, and be a help to their friends and parents. Champagne and Burgundy made of dye-stuff and drugs, cost more now than clear cold water did. It costs more to endorse a specie-thrift's note, than it used to to teach a boy an honest trade; and it costs more to bail a well-dressed defaulter out of jail, than it did to support his old father all his days. The span of matched horses with which some stock-gambler or speculator drives his mistress on the broad road to destruction, costs more than the honest farmer's two-horses, which for years and years carried the produce to market and the family to meeting. The jewelry and rag-roses for which young women sell their virtue and their souls, cost far more than the modest apparel which their mothers wore, when they served God and feared sin. Thirty yards of silk made up in a dress by a fashionable dressmaker, and worn in pride and vanity, costs more now than eight yards of calico, made up by a sensible woman, and worn in a Christian way. It costs men more now for a religion which makes men idlers in God's vineyard, and leads them on in pride, and show, and sectarianism, to perdition, than it did once for a religion that made them good men in this world, and gave them a good hope of eternal life in the world to come. Yes, "it costs more to live now," and the exact cost is not known here, nor will it be, till eternity shall strike the awful balance, and solve the mighty problem,—"What shall it profit a man if he gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul?"—The Common People.
A YOUNG man who had just been engaged to be married wished to communicate this good news to his old friend and teacher. "He was an earnest Christian, was regarded as somewhat peculiar and not very talkative," said the old man. "If I am very glad to hear this news; for I hope that your future wife shall possess all those qualities which are necessary to make your life happy."

"Certainly," said the young man, "she belongs to a very respectable family."

The teacher arose and stepped up to a blackboard in his study, took a piece of white chalk and wrote before the eyes of the astonished young man a scripture, Deut. 31:12, "Be strong and courageous, do not be frightened, nor be dismayed, for the Lord your God is with you wherever you go."

"Why did you not tell me this first?" said the old teacher, earnestly, and in a pleasant humor, he drew a splendid nunichair watching those little ones as they are playing around him the thought occurred to him perhaps they would like to have him relate a good bible story to them. How eager they seem to be as they climb on his knees and earnestly look into his face, eager to listen.

Well, to bring us to Joseph, many years ago there was a man whose name was Jacob, and who had twelve sons, and also had much cattle and sheep. The name of the second youngest son was Joseph and was much loved by his father.

The elder sons were watching their father's flocks a long distance from home, and one day the father sent Joseph to visit his brethren and see how it was with them and their flocks. Now Joseph must have been a very true and faithful son, as we are told 'he was the son of his father's old age, and as a token of love he made him a coat of many colors. But sad to say, his elder brethren hated him, and when they saw him coming planned how they might get rid of him. This they did by cruelly selling him to a company of men from a strange, far-away country; and to conceal their evil deed they killed a kid and dipped his coat into the blood and sent it to his father. His father was very sorrowful for he believed Joseph had been killed by wild beasts, and mourned for him many days.

But to continue my story; now as Joseph was banished from home and loved ones how sad and lonely he must have been! But we are told "the Lord was with him," and so it ever will be with the faithful ones. Now as time went on we learn that Joseph prospered: he made many friends wherever he was even in prison where he was put, yet he was innocent; not guilty of any crime. He was always ready to suffer. "Marvel not if the world hate you," are the words of the Savior and Redeemer of the world.

As we learn more of Joseph the Bible tells us of a real famine in all the earth. Now when Jacob saw there was corn in Egypt, he sent his sons to buy corn "that we may live and not die." So they came to King Pharaoh where Joseph was. He had charge of the house, and he charged them with being spies, made himself strange to them, and spake roughly to them. But they said "nay, to buy food are we come." He knew his brethren, but they did not know him. We see here how those wicked brethren were at last obliged to come to beg bread of their brother Joseph, and cry for mercy of him whom they had sold to Egypt, who is now standing before them as a king, having power to rule and reign over them but he did not choose to do so. He now could no longer keep the secret, but made himself known to them. "I am Joseph your brother; does my father yet live?" But they were unable to answer him. No doubt their guilty consciences troubled them and condemned them because of the evil they had done to their brother. But see how kind and ready he was to forgive them. What rejoicing there must have been! The old father thought his son was dead, but now could once more behold him and embrace him in his arms.

Joseph now made provision for his father's household that they could abide with him permanently.

Now dear readers, we may learn much by reading God's Word. Read the whole history of Joseph and you will learn more correctly as I have given only a short sketch of it, not wishing to make my story too long. Let us ever strive to be active for the Master.

Yours in love.

GRANDFATHER.
EVANGELICAL VISITOR.
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the Brethren in Christ.
Subscription, $1.00 per year; six months, 50c.
The Brethren in Christ.

TRUTH AND THE UNITY OF THE CHURCH.

FOREIGN MISSION FUND.

<table>
<thead>
<tr>
<th>Location</th>
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<tbody>
<tr>
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<tr>
<td>Markham, Ont.</td>
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<tr>
<td>North Eud, Okla.</td>
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INDIA ORPHAN FUND.

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<tr>
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BENEVOLENT FUND.

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Through private correspondence we learn that Elder J. A. Stump of Indiana is engaged in Gospel work at Englewood, Ohio, and that the Lord is blessing His people.

Bro. Harvey Frey of Talmage, Kan., is spending a season in Evangelistic work at Blackwell, Okla. May God bless him abundantly and may the work be revived and precious souls saved.

We are pleased to welcome in our midst two children. Bro. Rueben and Sister Abbie, of Bro. Peter M. Climenhaga of Stevensville, Ont. They intend to sojourn in Kansas for a time. We pray the Lord to bless them and that they may also be a blessing while here.

We have in stock a quantity of "Treatise on Practical Hygiene" by Benjamin Gish of Ableene, Kan. The price is reduced from 50 cents to 30 cents, post-paid and we believe that if secured and studied and its teachings obeyed, great benefit in the enjoyment of better health would result, and it would be found that the money is well invested. It is better to avoid sickness by correct living than to bring on the sickness by wrong practices of life.

We have somewhere read of the woman so tender-hearted that she asked the carpenters to make cushions on their hammers so as not to hurt the nails when driving them. We suppose it is for this reason that some can hardly bear Satan to be called by his name or to have any one speak of the saloon or liquor traffic as a curse. No doubt there are many extravagant expressions made in connection with denouncing these evils; yet it is quite possible to shut our eyes purposely to the greatness of this giant evil and encourage and support it, by seeking to excuse it, and to quote our Savior and His Apostles in support of it.

The Apostle Paul makes a single comprehensive statement which covers the ground for our action very completely as regards liquor drinking and kindred evils. He says, "All things indeed are clean; howbeit it is evil for that man who eateth with offence. It is good not to eat flesh nor to drink wine, nor to do anything whereby thy brother stumbleth."—Rom. 14:20,21; and in 1 Cor. 8:13, he says, "wherefore if meat (food) make my brother to stumble, I will eat no meat while the world stands." If we not suggest that here is laid down a principle of action which justifies us in saying that total abstinence is the proper attitude of the Christian towards liquor and tobacco?

The Editor of "The Evangelical," the organ of the United Evangelical Church, ventures to say very respectfully and mildly, "When the people of the United States shall once elect a good United Evangelical man to the presidency, that president will not patronize the obnoxious institution known as the theater. Meanwhile we wish our brave, strong stalwart President Roosevelt would not go to the theater. But did not the great and good President Lincoln go to the theater, too? Yes, he did. And what a "play" they had in that theater the last night he was there! "May we not also wish that this 'brave, strong, stalwart President,' of whose Christian principles, and consistent religious life so much has been ann said, and whose eloquent tribute to the Bible, in an address before the Bible Society last summer is being scattered far and wide over the land, would, with his excellent family, discontinue that institution which his evil of the theatre, the ball and dance? Is that which is only sin, and through which millions find their way to endless perdition, made not sinful when indulged in by those who occupy exalted stations in life?" Ah, when the King has pronounced sentence upon hims their beat the prophet says, "Thou art the man," and David is brought low in penitence and contrition.

"Princes this clay must be your bed In spite of all your towers. The tall, the wise, the reverend head Must lie as low as ours."

We have a number of times advocated in these columns that there be some one appointed in every meeting district of the church to look after the interests of the Visitor, in gathering new subscriptions, seeing to the renewals, and also notify us of any subscribers who wish to discontinue the paper. Wherever this has been done it has
proved very satisfactory, and we would again urge the plan be more generally adopted. It has been found satisfactory to arrange all the subscriptions to expire with the close of the year because of the fact that we make special favors to new subscribers towards the end of the year and all subscriptions expire at that time so the agent has the least trouble. appointments are made to come due at the end of the year and he is enabled to include all in one remittance. We are thankful to all who have consented to act in the interest of the paper. At Bertie, Ontario, the work is entrusted to Bro. Andrew Sider since the former agent Bro. Reuben Climenhaga has come west. In the Markham dist. Ont. Bro. H. K. Heise is at Welland, Ont. Bro. C. S. Wingert at Forks Road, Ont. Bro. Samuel Mater at Fortbridge, Ont. Bro. John Reishard at Hespeler, Ont. Bro. John Wildfong at Stayner, Ont. Bro. Alex McTaggert at Clarence Center, N. Y. Bro. D. V. Heise at Pavana, Ohio, Bro. B. F. Hershey at Louisville, Ohio, Elder W. O. Baker at Bradford, Ohio, Bro. Samuel Cassel at West Milton, Ohio, Bro. Levi Herr in Indiana; Bro. C. B. Stump and Bro. Franklin Smith have been looking after the work. In Harrisburg, Pa. Bro. A. B. Musser at Hummeltown, Bro. S. Brehm at Mount Joy, Bro. Ell. M. Engle, North Franklin, Pa. Bro. A. H. Wingert and Bro. Moses Brochbill at Philadelphia, Peter Stover. We hope other districts will take the matter into consideration and that appointments be made in every meeting district. Let us all work together and help along in the work.

We have from time to time at intervals urged the necessity of being supplied, with contributed matter by the friends of the Visitor. Sometimes we have had a fair supply, but at no time an overplus. We have rejected but a very few articles, and those not without consulting the Associate Editors. We understand that the Visitor comes in for censure because the contributions from old correspondents are rejected, and those of the newer and more fanatical class are in favor and find a place in the columns of the paper. We will, we hope, be permitted to explain and will, we also hope, be believed when we say, that, as well as we can now remember, we have not rejected any articles of the class first mentioned. What was rejected was certainly not of that class. We have frequently urged such to write as can, and in some cases we have made personal requests, but so far have not succeeded so as to have a continued supply from regular correspondents. But with all that we desire to please all and show Christian courtesy to all, we, with the associate editors, must reserve the privilege to decide whether an article is to be published in the Visitor or not. We have also learned that the Visitor family do not see scriptural truth alike. Publishing certain articles has brought us both praise and blame, while seemingly there are some who see good in nothing that is printed. We have ere this said that we do not necessarily endorse all that the different writers say, but recommend that the readers "prove all things and hold fast to that which is good." Yet we do not purposely or carelessly wish to publish anything which would not be in agreement with the Spirit of Christ or His Word. We do not forget that we are the servant of the church, and sincerely desire to so serve the church that it may be a true God service, receiving the approval of Him who judgeth the hearts and tries the reins. In order to do this, and realizing our weakness, we still request the sympathy and prayers of all who have access to the throne of grace.

A POET'S VISION OF REVIVAL.

At first a tremor of silent fear,
The creep of the flesh at danger near,
A vague foreboding and discontent
Showing, in light ineffable,
Of Bin and its guilty consequence,
Suddenly awakened to a sense
And careless boyhood, living the free,
Fell like the shadow of a cloud;
The world to higher level moves,
On granite, boulder, and flinty shard.

A solemn fear on the listening crowd
Fell like the shadow of a cloud;
And careless boyhood, living the free,
Unconscious use of life and tree,
Suddenly awakened to a sense
Of sin and its guilty consequence,
As if a strong hand rent apart
The veil of sense from soul and heart,
And careless boyhood, living the free,
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Fell like the shadow of a cloud;
The world to higher level moves,
On granite, boulder, and flinty shard.

Never on custom's olive-groves
The world to higher level moves,
But grates and grinds with friction hard
On granite, boulder, and flinty shard.
The heart must bleed before it feels;
The pool is troubled before it heals;
The flood still rains as of old he rent
The tortured body from which it went.

But time tests all. In the overdrift
And flood of the Nile, with its annual gift,
Fringes the desert with belts of grain,
And bread to the sower brings again.

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The heart must bleed before it feels;
The flood still rains as of old he rent
The tortured body from which it went.
tion of the rich bounties of garden and field which God was pleased to send them. A ton of coal was also placed in our bin. We have rendered a special thank offering to God, and still praise Him as we in turn share with the poor, the sick, and the blind in these substantial and matter-of-fact blessings. We had the usual large number of visitors, all of whom were welcome. We are not fearful to entertain strangers. Among those who stopped with us was Bro. Henry Trump, who preached the gospel to us several times and refreshed us by his exhortations. "Jesus doeth all things well."

Yours,

SARAH BEET.

REPORT OF BOARD OF TRUSTEES.

Last reported $879 51
Peter Good and Wife $80
Samuel Good and Wife $50
John Good and Wife $50
John Lutz and Wife $50
Mattice Lutz $50
Susan Royer $50
H. E. Garwick and Wife $50
Barbara Miller $50
John Reiste and Wife $50
Daniel Hawbaker $50
Nancy Hawbaker $50

Interest to Jan. 2 on Savings fund deposit $5 12

Total $932 15

Trustees (PETER STOVER
JON LEHMAN
R. O. ENGEL, Tres.)

NOTE BY THE SECRETARY.

The first improvements are now completed as well as part of the former debt paid. The fund will be continued until the rebuilding is completed. It is the intention to enlarge the building to a size sufficient to accommodate the services as well as the room for living. We trust God to continue the work in the future as in the past.

Any clothing or food will be thankfully received at the Mission. Clothing is gone over by the Sisters and distributed to the poor children. Many a home where sin and desolation reigns can be gladdened, and the mind drawn heavenward through such remembrances. May a soul becomes despondent and drifts ing harshly about a family because the child was not honest and thought that the family was the same. This is all the more cause to do for such, and try and help them, to get right. There can no work be done for the Lord where all is right. He came to call the sinner to repentance, and not the righteous. My heart is ready to bleed at times, when I look out upon the fields and see the loss. Would to God that we might be aroused and see our generation as God would have it. Religion is good for me, and I want others to know and have it. The Christ that I learnt to know, did not confound my love, but He widened it.

N. F. Hawbaker.

DES MOINES MISSION.

Back indebtedness last year, Jan. 18, 1902, $64 20.

DONATIONS FOR PRESENT USE.

In His Name, Gormley, Ont. $5 00
Susan Docher " 1 00
Mary Macklem " 25
Eliza Good, Manchester, Pa. " 2 00
Mary Janes, Des Moines, la. 50
Susan Lemhard, Iowa. 50

Jacob and Frieda George, White Pigeon, Ill., four chickens and some sweet potatoes.
J. H. and Anna George, White Pigeon, Ill., 32 quarts of canned and preserved fruit, dried fruit and dried corn; four heads of cabbage; eight lbs. of butter; ten lbs. of sugar cookies; 12 quarts of pickle nuts, and other articles of food.

We pray God's blessing upon you, the donors who have so kindly remembered the Lord's work here at this place.

We also desire to praise God by telling you that quite a number have been saved in the Mission in the last six weeks. The Lord has also healed many. Some time ago in December, Sister Sarah Garwick of Union's City, Ia., and Sister Amanda Hillier of Masonville, Ia., made us a short visit, which was a very enjoyable event. Bro. and Sister J. H. George, of Ill., are here now on a visit, and we believe their stay with us will be profitable.

We desire the earnest prayers of all our dear readers. Our love from all to all.

REPORT OF MEETING IN ELKHART DISTRICT, INDIANA.

A CCORDING to previous arrangements Bro. J. W. Hoover of Buffalo, N. Y. came to Elkhart, Dec. 1, and was conveyed to the Brethren Church near Nappanee. Here a series of meetings was begun on the following evening, which were continued until the evening of Dec. 25.

We can say to the praise of God that the Brother came filled with the Holy Spirit and with a willingness to be as clay in the potter's hands. Bro. Noah and Sister Mary Zook were also with us during the first week of the meetings, and extended their help in a profitable way. May the Lord reward them as well as good to Him.

The meetings grew in interest as they were continued, and a good attendance greeted the Brother, except during the 3rd week when the attendance was rather meagre on account of the severe cold weather. We feel happy to say that the Holy Spirit was with us and manifested Himself with power. The Lord abundantly blessed our Brother in breaking unto us the Bread of life, by bringing unto our hearing things both old and new. We can say that our Brother did not spare to declare unto us a full Gospel, warning the sinners to flee the wrath to come and also encouraging the believers to more of an earnestness, thus bringing them into the unity of the Spirit and the fullness of peace.

We also feel glad to note that the drawing of the Holy Spirit was manifested in the hearts of some precious souls and that several became willing to call out and say, "Men and brethren, what must we do to be saved."

However we are sorry to say that some were persuaded by the enemy of their souls to make the foolish choice of Felix of old and put off this most essential work until some more convenient season. We feel confident that if the meetings could have been continued a while longer that others would have stepped out on the Lord's side. However the Lord is continuing to draw others and we are praying that the day may not be far hence when many precious souls will be gathered into the fold.

On December 26, the meetings were changed to Harrison Center school house near South West, Indiana, and were continued until December 30th. A good interest was manifested and the Lord abundantly blessed the services of Sabbath A. M. December 28. We were very loth to see these meetings close so prematurely, but on account of the illness of Bro. Hoover and wife and the condition of the Buffalo Mission, caused by a small pox epidemic which demanded his immediate return. We could not do better under the circumstances. Though we did not see success as we desired, yet we trust the effort put forth may be as bread cast upon the water, returning not many days hence in a glorious harvest.

May the Lord abundantly bless our brother in his labor of love, giving him many sheaves for his hire.

Trusting to be remembered by those who know the worth of prayer, I remain, your brother in Christ.

C. S. STUMP.
TO ALL the dear saints and readers of the EVANGELICAL VISITOR, we come with the salutation of Paul, Gal. 1:3,4. Since our last report the Lord has been very gracious to us as servants and find Phill. 4:19 verified. Therefore "to Him that loved us and washed us from our sins in His own blood and made us kings and priests unto God, to Him be glory and dominion and power forever and ever, Amen!"

How time flies, and as we look back over the past we see that goodness and mercy has marked our pathway, and by divine assistance we hope to go on in obedience to His will keeping our eyes fixed upon Jesus, and forgetting the things which are behind, and press on toward the prize of the high calling in Christ Jesus. The promise is to those who run to the end of the race that they shall receive a crown of glory that fadeth not away, when Jesus comes to reward His servants. Thank God for the "blessed hope."

We continued to labor in Indiana from where our last report dated, as the Lord opened the way. We find many opportunities of sowing the good seed of God's Word both in private and in public. We attended the meeting at the Union M. H. up to December 11. There was some manifestation that the Spirit of God was talking to souls. A few confessed to their backslidings and sins while others hardened their hearts. The meetings were continued after we came away as we understand with some success. All glory to God.

On December 12, we were conveyed north to Bro. John Brown's by Bro. J. Rollinger. Over Lord's day the 14th we held the Word at a school house. Owing to the cold stormy weather the meetings were not very largely attended, but were of fair interest. We trust the seed sown may be watered by the dews of divine grace and may spring up and bear much fruit to the honor and glory of God. At this place we had four appointments.

December 16, we were conveyed to Gosien where we visited with Bro. M. M. Shirk and family. December 17, we came to Elkhart and visited relatives. On the night of the 18th we preached the Word in the Elkhart Institute. It is owned and controlled by the Mennonite Church and from what we saw we believe it to be a good school under religious influence where young people can get a good education to start them in life. Our congregation on the evening named was largely made up of young Christian people some of whom we understand are consecrated and preparing for the foreign field of missionary work. Our prayer is that they may be fully equipped, not simply by book learning, but by the power of the Holy Ghost to go forth into the dark earth and shine for God among the heathen.

On the morning of the 19th we were requested to give a short talk to the students, which we hope may have been of benefit to, at least, some of them. We were pleased to see so many of the young students in the plain way and we hope they may never lose sight of it, for when all is said the plain way is after all the Bible way for all Christians, not simply a set form but the discarding of all superficiality in dress and the wearing of ornaments. These bodies which Paul said are the temple of the Holy Ghost, should never be used to advertise the devil's wares of pride and extravagance, but as the followers of Jesus are expected to be as bright lights in the midst of a crooked and perverse nation.

December 20, we came to South Bend, Indiana, where we visited a few families of relatives and over Lord's day we preached the Word with the Mennonite Brethren in Christ where we had blessed fellowship in the Spirit. These dear people we believe are doing a good work in the city, though they are despised because they believe in the plain way according to the Word. We hope they will always keep humble and filled with the Spirit.

December 24, we came to Carlandia, Mich., where we labored with the Protestant Methodist Brethren in a protracted meeting for a week and had the privilege of preaching the Word and Sister Zook helped to back up the truth with her testimony. We are glad as in Paul's days we can have women who are helpers in the Lord. The Methodist meeting closed with the old year. Our meetings were announced to begin on the first evening of the new year, but owing to a case of smallpox quite close to the M. H. we were advised not to begin the meetings. We had one little meeting on New Year's day. Jan. 4 we were conveyed about 14 miles north of Carland to Fordney where our dear Bro. Wm. Turner preaches once in four weeks.

We want to say in honour to God that we find our dear Bro. Turner an earnest Christian and so far as we could learn has the confidence of the people that he is a man of God. Jesus said, "Let your light so shine that they may see your good works and glorify your Father which is in Heaven."

At Fordney we held the services in a school house there being no M. H. there. Fordney is not a town or village. A store of general merchandise, a school house and we are sorry to say, one building used by the enemy of souls to start young men on the downward track to a drunkard's grave occupy the corners of the Cross Roads. The meetings were of fair interest, three souls desired the prayers of God's children. One seemed to get victory and we hope the others may go through until they strike rock bottom. We are glad to say we found a few real earnest Christians at this place, who were ready to take hold in the meetings by prayer, song and testimony. We found a comfortable home with a dear Methodist Sister and her family where we lodged every night. In the morning after breakfast we always had a season of prayer around the family altar and reading of the Word. Then we usually spent some time in letter writing and after that we would go out on foot to visit from house to house in the vicinity. In this way we came in contact with unsaved people, some of whom were as much as 70 years old who were without God and without hope in the world.

In this way we had the opportunity of preaching Christ to them. We trust the seed sown may not all have fallen by the wayside. We felt very sorry for the many in that community who are so indifferent to their eternal interest. May the dear Lord in some way wake them up before it is too late. How sad the thought that many will wake up with the rich man in torment though they be not rich in this world. The people of that vicinity are mostly poor, to whom we were glad to preach the Gospel that they might become rich in faith and good works. At this place it was our privilege to meet Evangelist Geo. Kirby of the Wesleyan Methodist Church. He has been wonderfully saved from sin and anointed to preach the Gospel. He is on the plain and uncompromising plain way and is being used of God to pull down some of the strongholds of Satan. We hope and pray that he may keep humble so he may be used of God for much good. He remained to conduct the meetings further when we left and we pray much good may result to the glory of God.

January 18, we returned to Carlandia and found the smallpox scourge on the increase so we moved a few miles north into the plain and uncompromising plain way for this as does also the little band of pilgrims here. We have no power to control these circumstances so we will quietly and meekly submit and in a few days turn our steps toward some other field of labor, though at this time we do not know where it will be. We are waiting for the Lord to reveal His will in the
matter. We have no will of our own but pray daily "Thy will be done." How blessed it is to be entirely submissive to all the will of the Lord. That brings perfect soul rest.

Our love and best wishes accompany this for all the readers of the Visitor.

Yours in His name.

NOAH AND MARY ZOOK.


Address, Harrisburg, Pa.

Later word informs us that, Bro. and Sister Zook have gone to Winger, Ont., for a time. (Ed.)

MISSIONARY.

FOR THE EVANGELICAL VISITOR.

OUR WAY.

The works of the Lord are marvellous showing mercy to all. With our hearts filled with joy do we again come to the readers of the Visitor. We have One who continually watches over us and who is able to defeat our enemies, and deliver us at all times. By this we have not reference to any person, but enemies of the soul.

Our last letter to the Visitor was written on board of the ship just before landing at Cape Town. We sailed into the bay on the evening of Oct. 27, 1901, but were not permitted to go on shore until the following day. As soon as the boat stopped a tug brought mail to those on board. We were surprised and greatly delighted to have a letter handed to us from Bro. Isaac Lehman stating we should look for them at the dock when landing. You may be sure our hearts were not reference to any person, but enemies of the soul.

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The next day at 5 P.M. a start was made for the Mission. Our outfit consisted of six small donkeys hitched to a large wagon, two native boys, Bro. Doner, wife and I, with a fair-sized load of goods. It is somewhat amusing to see how faithfully these small donkeys tug and pull away at a load. The most unpleasant part is the slow speed. I do not think they will travel over two miles an hour with a load, on fairly good roads as we had most of the way.

After travelling about four miles a halt was made for supper and to feed the animals. They were turned loose to graze while we would take our supper which was cooked in a kettle over a fire. We were not permitted to go on shore.

The trains are crowded a little and the Mission room is entirely too small but we believe God will give us means to build it larger soon. The first Sunday we had Sunday School the children could not get in. The Sunday School work here is very interesting and God is blessing the same. One of the eldest pupils went to Tokio to live the other day and we had a good talk with her when she left. Believe she was really saved for she prayed so earnestly.

This is the planting season, and we are preparing the ground for corn, sweet potatoes and such things as can be grown here.

With this we close our letter, wishing the blessing of God may rest on every reader, and asking an interest in our behalf; that we may be where God wants us, and that some of these benighted people may be saved. We believe as God gives grace, will write more about the spiritual work of the Mission.

H. P. STEIGERWALD

JAPAN LETTER.

CHOSHI JAPAN, Dec. 16, 1901.

DEAR Brethren and Sisters in Christ:

The Lord has answered prayer in giving us a house and a place for a Mission. We paid $200 for it which is less than half what it cost in building. As it is new we think it is very cheap. The owner of the house although not a Christian is a wealthy man and said he wanted to have the name of being kind to us, so at his own expense sold it to us at that price. The upstairs and Mission rooms are made foreign style and are much warmer than a Japanese house. We are impressed with the neatness and order as well as the warmth.

This girl's parents are heathen and worship idols but she has been led to Christ and has given us for not bringing the light of the Gospel near her. This is the planting season, and we are preparing the ground for corn, sweet potatoes and such things as can be grown here.

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H. P. STEIGERWALD

JAPAN LETTER.
This young man was saved and went away rejoicing. However not all are so penitent and see their need of a Savior as this one did. Some, even if they want to become Christians, wish to do so because Christianity is the religion of the civilized world. One man from Tokyo stopped here last week and said he wanted to become a Christian. He was about half drunk and apparently proud and self-conceited. He said that because Christianity is the religion of the civilized world, he, too, wanted to become a Christian. He was going to a very dark place up in the north of Japan among the missionaries as well as the native workers and some are filled with the Spirit it tells in their heart. They decided to have a large meeting in the villages about were all stirred up. The Buddhist priests in that town and in the places we look least to. Bless His name. Yours in Jesus.

D. W. Zook.

MATOPPO SPECIAL FUND.

Received from December 15, 1901 to January 15, 1902.

Sister Morely, Ame, Kan. $2.00
Sister J. E. Bowers, Hope, Kan. 5.00
Bro. J. M. Euale, Ame, Kan. 5.00
J. S. Zook, Fontanella, Iowa. 15.00
Sister Winger, Wardsville, Ont. 2.00
Sister J. B. Euale, Allen, Pa. 5.00
M. B. Cress, Talalagane, Kan. 1.00
A. Guragy, Dysart, Iowa. 5.00
S. Markley, Ablene, Kan. 2.00
Moses Shope, Loz Springs, Kan. 5.00
Postal order 5.00
H. S. Wagaman, Ablene, Kan. 8.00
E. Harman, Morris, Kan. 2.00
Sister B. P. Greenwall, Mt. Joy, Pa. 1.00
Anna Myers, Upton, Pa. 5.00
Elizaloth 5.00
Rebecca Wilson, Upton, Pa. 1.00
In His Name, Cedar Springs, Pa. 6.00
E. D. and L. A. Beach, Canton, Ohio. 2.00
Geo. Mater, Burden, Mich. 2.00
Home Department, Ablene S. S., Kan. 27.00
Lydia Giagrich, Preston, Ont. 10.00
J. L. Gish, Enterprise, Kan. 1.00
Markham, Ont., district. 12.00
A. B. Musser, Harrisburg, Pa. 5.00
Lydal Hotel, Clay Co., Kan. 4.00

Amount received during month. $107.70
Balance on hand Dec. 15, 1901. 57.61

Total 165.31
Paid over Jan. 2, 1902. 100.00
Balance on hand Jan. 15, 1902. 65.21
Whole amount rec. to Jan. 15, 1902. 965.86
Whole amount paid to Jan. 15, 1902. 900.65

SAMUEL ZOOK PREACHER,

TO THE Readers of the Visitor: "The Lord is my helper." We come to you with greetings in Jesus' Name. We would again address you in this silent way. The Lord is blessing in the work. Some of us have been ill but the Lord has healed and we are again getting along enough. The children that were sick are getting well. The Lord is very good to us and has healed and we are again getting among the missionaries as well as the native workers and some are filled with the Spirit it tells in their heart. They decided to have a large meeting in the villages about were all stirred up. The Buddhist priests in that town and in the places we look least to. Bless His name. Yours in Jesus.

FRED AND MARY SMELSER.

It is not enough to work for Christ: let Christ work through you. Be not a fountain, but a channel. Better be a wire for the transmission of Christ's power than a battery. — F. B. Meyer.

We did the best we could for them and still they amounted to very little. One thing was, my outdoor superintendent was a failure. So the ground being new and not properly cultivated delayed the planting of seeds and they spoiled on our hands. Such things don't keep long in this country. I am very sorry that they have gone the way they have but we did the best we could for them. We will try and get the ground in better shape by next year D. V.

The Lord is very good to us and has sent us help in the shape of a dear brother, J. Sparrow by name, from the Central Provinces. He takes the oversight of the boys. He has two years' experience in orphanage work. He is a Spirit-filled young man and will undoubtedly make a success of the work.

Thus the Lord sends us help from the places we look least to. Bless His dear name. Yours in Jesus.

B. MEYER.