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Great disasters on sea and land are continually occurring. Property
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It will be a matter of profound satisfaction and cause for special thankfulness if the present confer­ence between the Boer leaders and the British will result in peace.

Missionary operations which shall
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The importance of proper sanita­tion is very strikingly proved by the great change for the better, as regards the health of the people, which now exists in the city of Ha­vana, Cuba. “At the time when the United States army took possession of the city, deaths were occurring at the rate of 21,252 per year. Now with a larger population there are but 5,720 per year.” “At the time when the army took charge of the Health department of Havana yellow fever had been epidemic for two centuries and the city was feared as a thing unclean. During the last forty-five years, with hardly an ex­ception, some deaths have occurred

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CHRIST IS ALL.

I entered once a home of care
For age and penury were there,
Yet peace and joy withal,
I asked the lonely mother whence
Her helpless widowhood's defense,
She told me Christ was all.

chorus.
Christ is all, all in all,
Yes, Christ is all in all.
I stood beside a dying bed,
Where lay a child with aching head,
Waiting for Jesus call;
I marked his smile 'twas sweet as May,
And as his spirit passed away,
He whispered, Christ is all.

I saw the martyr at the stake,
The flames could not his courage shake,
Nor death his soul appal,
I asked him whence his strength was given,
He looked triumphantly to heaven,
And answered, Christ is all.

I saw the Gospel herald go
To Afric's sand and Greenland's snow
To save from Satan's thrall,
I asked the lonely mother whence
For age and penury were there,
She told me Christ was all.

I heard the burden of their song,
'Twas Christ is all in all.

For the Evangelical Visitor.

THE NEEDS OF THE CHURCH.

GENERAL and systematic co-operation is an element essential to any organization whose aim is success—whether Christian or secular. No institution or organization can be successful any length of time without this element. Even the apostolic church under the burning brightness and power of the Holy Ghost was incomplete without an organized and established system of operation. We notice how a complaint was made that the Grecian widows were neglected. This was not simply a surmise but an existing fact which was not disputed by the holy apostles themselves. Was this neglect caused by a lack of love and divine illumination? To say it was, it we would impeach the holiness of the most devoted, self-sacrificial, godly and powerful body of Christian people that ever graced this earth. There was simply an incompleteness in their system of operation and as soon as this was discovered an amendment was quickly made by appointing seven men filled with the Holy Ghost as deacons to attend to the distribution of the funds. How often we hear system and organization spoken against by those who claim special illumination and endowment of the Holy Ghost, teaching that these elements are non-essential because of the guidance of the Holy Spirit. How contrary that theory is to the apostolic teaching. Ordination is also a principle involving system and regulation and order. The particular idea I wish to present on this point is a general system of missionary and church operation. I have noticed that all organizations that have a general and central fund, and supply from that the needs of the various departments for which such funds are created, are the institutions that are doing the most aggressive work.

When such a system is established then there must be concerted action or else it will fail. In my humble conviction this is one of the great needs of the brotherhood.

HOW TO ESTABLISH AND OPERATE SUCH A FUND.

To illustrate, let us take a general fund for the missionaries. All monies for missionary purposes should be paid into this fund and then distributed according as each mission actually needs. To say an equal amount always would not be just because the expenses of some missions might be greater than others. The needs should be determined by a body of Spirit-filled and wise men. This system would make all missionary workers financially amenable to the Board. I know there is an element, even among some of our people, brought in from other institutions, that such regulations would and do interfere with our faith, and disparage it as a life of faith. I refer to this class not to criticise nor abuse but simply to illustrate and to correct an error, in the light of the best method.

That God has used men to His glory on other lines is no question, but I am now speaking of the best general method. It is just as much of God when God's children work on a systematic basis as when they work in a miscellaneous way, and it is much more consistent and effective. Who of those that are out on what is termed "Faith Line" do not speak of their needs and method of operation; and what is the object of such continual references? Is it not that people may know of their needs and help them in the good work of the Lord? I do not say that it is wrong for them to make mention of the method of their operation that they may receive sympathy: for how can people give when they have no intelligence as to where there is need? But for those who are on that line to condemn and oppose a systematic method of distribution is not the highest consistency. Does God abhor system and order?

But some one may be ready to say that the church has a general mission fund. And so she has. But there is no general method adopted and followed by the church. The spirit of "I'll do as I please" is too prevalent. And often as an excuse it is said that the fund was not judiciously expended. Now if we as a holy brotherhood would adopt a system of keeping the fund replenished and have full confidence in the Board for the expenditures, success would be sure to follow with the blessings of God. I have been impressed of late years of the advisability of our people making it a rule to give at least one-tenth of all their net income to the Lord's work which is in harmony with the Word. How much good could be accomplished in spreading the Gospel. The church could have funds for various purposes and divide the tithe as she sees proper putting a certain per cent into each fund. And to operate from a central fund would make the utility of said funds more prolific. I am confident that if the tithing system were generally and
fund. Their whole soul and lives.

tory of the early apostolic church
nor the apostles; for even Paul says

can we teach the New Testament?

stay here alwajs.'

so shamefully neglect our spiritual

lives, but in 1895 I became wil-

tion in which God actualljr pardons

pay under this glorious dispensa-

the world. No one was compelled

the disciples of Jesus sold all their

property and put it into a common

riches, which we shall enjoy beyond

the sullen river of death. How

much time we spend for the grati-

perishable substance into eternal

Father's will? This should not be

right to do as he pleases with that

God has entrusted into his care, unless he pleases to do his

Father's will? This should not be

looked upon as a painful duty, but

as a happy privilege to transform this

parable substance into eternal riches, which we shall enjoy

beyond the sullen river of death. How

much time we spend for the grati-

cation of this short earth-life, and

so shamefully neglect our spiritual

lives and the life beyond. "We act
	sometimes as though we expected to

stay here alwajs.'

The first and second chapters of

Malachi should settle for all and

forever the tithe question. But

some one is ready to say that that

is in the Old Testament. The Old

Testament was the only Bible that

the apostles had to preach from, why

should we neglect it; and if we

throw away the Old Testament, how

can we teach the New Testament?

Tithing was never re-called by Jesus

nor the apostles; for even Paul says we

should give according as the

Lord has blessed us. In the his-

tory of the early apostolic church

the disciples of Jesus sold all their

property and put it into a common

fund. Their whole soul and lives

were wrapped up in the salvation of

the world. No one was compelled to

tell all he had and put it into the

common treasury but they were con-

strained by the love of God to do so.

Neither should we be compelled by

man to pay tithe, but the love of

God should constrain us to do so.

If under the law God required one-

tenth, how much more ought we to

pay under this glorious dispensa-

tion in which God actually pardons

regenerates, and anoints with the

Holy Ghost. I confess my own

ignorance and obstinacy on this im-

portant subject in my earlier Chris-
tian life, but in 1895 I became will-
ing to give all my time to the ser-

vice of the Lord without compensa-
tion and I can testify to the truth

that "obedience is better than sacri-

ifice, and to hearken than the fat of

rams."

One great need of our people,

then, is a universal, united, and

systematized effort to push with

glory the spread of the glad tidings

great joy to all the world. Far-

mores, merchants, bankers and all

other professional and business men

aim to adopt the best possible meth-

ods for their respective business and

professions and why should the

church also take sufficient interest

in the Master's service to seek to

adopt the most advantageous meth-

do to carry out the commission of


I have now given my opinion on this

important theme with all candor

and while it may not meet the

approval of all, I hope it will be

the means of exciting an interest in

this direction, causing serious medita-

tion, which by the grace of God

may bear fruitage at our next Con-

ference. "In the multitude of

counselors there is safety."

J. R. ZOOG.

To be continued.

For the Evangelical Visitor.

THE STANDARD AND ITS ATTAIN-

MENT.

A STANDARD is a principle or

object to which we aspire. An

attainment is the success which

we approach the same. Even a

superficial student of the Bible will

acknowledge that its standard of holy

living is very high, but few confess

that mortals attain to it. Since it is

apparent, both from human experi-

ence and observation, that the

Bible ideal of holiness is no easy at-

tainment, the confusion exists as to

the standing of a Christian before

God.

While it is true that God has not

lowered His standard of His holy

and just Law even since grace came

by Christ, yet it must be remem-

bered that the penalty justly due

for broken law has been removed

from all those who accept Christ as

their substitute, so that John, the

apostle could truly declare, "the

blood of Jesus Christ, His Sun,

cleanseth us from all sin."—1 Jno.

So, it is not so much the question

of actual transgressions which pri-

marily separate us from God (for it

is a settled fact that man in his natural

condition inevitably sins), as it is

whether we accept or reject His

Christ as our Savior. If it were

possible that a man were born who

never committed an actual sin, yet

failed to acknowledge the vicarious

atonement and propitiation of Christ,

and His need of Him as a Savior

and Keeper, he would lose his right
to justification before God, be justly

counted unworthy to enter God's

presence, and would have to take

his place with the devil and his

angels. Jesus settled the sin ques-
tion; the human race has to deal

now with the Son question: "He

that believeth on Him is not con-
demned; but he that believeth not

is condemned already, because he

hath not believed in the name of

the only begotten Son of God."—

Jno. 3:18. The casual and super-
ficial reading of the Scripture by

most Christians is largely respon-
sible for the confusion of tongues

on doctrinal matters among God's dear

children.

Were we to devote as much time

to studying our Bibles as we do to

reading newspapers and other secu-

lar literature, we should discover

that our familiarity therewith would

make us more apt at "rightly divid-
ing the word of Truth." But as it

is now, we to often do injustice to

the Truth by quoting, or rather mis-

quoting, Scripture without reference

to its connected parts, and hence

seemingly make the Bible contradict

itself. If there is any ministry I

feel called to among God's people,

it is of inciting to systematic, care-

ful, prayerful study of God's Word

for broken law has been removed

from all those who accept Christ as

their substitute, so that John, the

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blood of Jesus Christ, His Sun,

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blood of Jesus Christ, His Sun,

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1:7.
that readeth and they that hear the words of this prophecy, and keep those things which are written therein."—Rev. 1:3. Shame on us when we assume that we are not to read and understand this precious book, so dark and mysterious to most people, and why? Because we fail to abide by the promise above quoted. In the same vein of prophecy the book of Revelation is the prophet Daniel; and he said "none of the wicked shall understand, but the wise shall understand."—Dan. 12:10. How rich and blessed is our experience when under the illuminating guidance of the Holy Spirit we delve into and seek for the hidden treasures stored away in God's great mine, the Bible. Of course this study does not mean that we seek for something to justify our preconceived notions of truth or creeds, but that we seek God's thoughts concerning us and our privileges and duties in Christ.

Without unnecessarily extending this article, let me briefly refer to the distinction clearly manifest in the Bible between our standing as saved people in Christ and our state in Him. Had I the space I could multiply Scripture to prove my assertion. Our acceptance of Him as our Savior, our salvation through Him, is our standing—this is a free gift and cannot be secured by any efforts or obedience on our part, except obedience sufficient to believe that God has out of His abundant mercy provided this for our need, and that we as individuals are needy enough to be recipients thereof. He provided the ransom and made it free without conditions and without consulting the race; and no one can annul it. The only condition required to derive benefit therefrom is merely to accept the gift freely offered—to accept it with the heart of course. The hymn has it truly, "All the fitness He requireth is to feel your need of Him."

Our state is another thing. After we have accepted Him, and have yielded without reserve to any service He requires of us, there is added to our salvation a reward. The thief on the cross, the sinner converted on a dying bed, the babe taken from earth had no further opportunity to do service for Christ. They were saved, but received no other reward. To a person familiar with his Bible my reasoning is not heterodox, but thoroughly orthodox. Salvation from hell is one thing; close, intimate, sweet communion and fellowship with the Savior is another. There is a difference between life and life more abundant. A person sick or asleep has life, but not the abounding, joyous life which may be of service to himself or others. The well-wish of the elder, John (3 John 2), unto the well-beloved Gaius would hardly be appropriate to a large number of Christians in this day; for if they only prospered in health as their souls prospered, there would be greater demand for nurses and doctors than at present.

My reasoning may lead some to query, "Shall we continue in sin that grace may abound? God forbid!" At regeneration we have instilled into us a new nature which cannot sin, but hates it; yet the old nature remains. Up to this point all Christians agree. At what stage of our experience in Christ this old nature is removed, whether in this life or the one hereafter, arises the difference between honest saints. We shall not attempt to settle the dispute at this juncture. Suffice it to say there will come a time in the experience of every true Christian when he will regret his wabbling, if such is his experience, that he permits himself to engage in. The standard of perfection is as high as Christ Himself, and we shall suffer loss if we fail to press on towards it, or to diligently make our calling and election sure. There is no apology to be made for our sinning. There is, however, forgiveness and healing in His blood to all honest, seeking souls. Thrice blessed be His holy Name! Listen to His gracious invitation. Matt. 11:28-30: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest to your souls. For My yoke is easy and My burden is light." These things write I unto you that ye sin not," says the inspired apostle. "And if any man sin we have an Advocate with the Father, even Jesus Christ, the Righteous."—1 Jno. 2:1.

For the Evangelical Visitor.

AN UPLIFTING FELLOWSHIP.

A SERMON.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."—1 John 1:3.

THAT there ought to be in every church an uplifting fellowship is fully apparent. John enjoyed such a fellowship and wrote to the believers that they may have such a fellowship. Since the church is the natural place to find the believer in Christ, so far as our organized life goes it must be in connection with the church that this fellowship finds its practical expression.

In the latter part of the fourth chapter of 1 Samuel there is a domestic scene of intense sadness. The ark of Israel was taken by the Philistines, the army routed and the priests slain. On that sad day Phinees' wife bare a son whom, in her sorrow at the death of her husband, father-in-law and brother-in-law, together with the disgrace of Israel, she named Ichabod, meaning "Where is the glory?" for she said "The glory of the Lord is departed." It is sadly true that "Ichabod" might be written over many a church door, and that being true, what I have to say of this fellowship is more theoretical than it ought to be. "Truly our fellowship is with the Father and with His Son Jesus Christ." This was no theory with the inspired penman, on the contrary it was very real, so much so that he wrote that it might become a real thing to all the believers.

The keynote of this fellowship is that it is with God and with His Son Jesus Christ. Our fellowship with each other depends upon our fellowship with God. There is much of comparing the church with the fraternal organizations, lodges and clubs that have taken such a large place in modern life, and we are not here to say that much of the comparison has not more truth in it than there ought to be, but we
want to say that there is no real ground for comparison. We are not now speaking to condemn these organizations. They have their place no doubt; they belong to the world and let them stay there. But the fellowship that exists in the church of Jesus Christ and that brings us together is an entirely different thing, based upon other purposes and other conditions and if realized would not be compared.

In a recent book written by the Rev. David Gregg, D.D., a Brooklyn, N.Y., Presbyterian pastor, entitled, “Things at Northfield and other Things,” he devotes one chapter to speaking of the things he found at the great Northfield Convention that ought to be in all churches. One of the things he found was “An holy, hearty, life-giving, transforming and transfiguring fellowship.”

The five terms he used to describe the fellowship he found there may serve as five heads under which we wish to speak very briefly. Before noting these however let me express the hope that all of you who can do so will take advantage of the uplifting fellowship that comes from one of the summer conferences that are now held comparatively near to all of us. What ever of sacrifice of pleasure, or time or money or visiting among friends it may mean, will be amply repaid you.

A holy fellowship. The first thing that impresses us is that it is a holy fellowship. That is wherein it differs from the fellowships spoken of above. It is “with God the Father and with His Son Jesus Christ,” and must necessarily be holy. A holy fellowship at once impresses one that there is no place for unholy actions, thoughts or purposes. It lifts a man at once to higher things and reveals all in him that is not holy or shrinks from the light. At the conferences referred to we come in contact with people who are deeply in earnest; to whom religion is a life and not merely a Sunday dress parade affair, and further still, that life impresses us that it is the best life that the world can give.

There is too much sickly sentiment abroad that religion is only for Sunday, and when you die, and that the best things of this life are the world and its pleasures and pursuits. Fellowship with God gives something better and higher and holier, and is worth more than all these, and does not unfit men and women for life, but fits us for the best of life. Such fellowship in the church will make it impossible for a man in the church to do a low or mean or crooked or questionable thing. Is the fellowship in our churches such that men and women living questionable lives and doing questionable things are ashamed of themselves and are lifted into some thing better, or, can they go in their place from year to year and hold first places without fear or question? If this latter is true then our fellowship is not “with the Father and with His Son Jesus Christ.”

Again this fellowship is hearty. The love which gave to the death, and gave such a gift as it comes into the lives of men and women, teaches them to give a hearty welcome to others. A man coming into this fellowship for an hour wants more of it. If it were present in our churches there would be no empty pews. The problem of reaching the masses begins at home. Its cause is the absence of this fellowship; its solution is in “fellowship with the Father and with His Son Jesus Christ.” Many dear children of God who have learned much of the lessons of a holy fellowship have very much to learn about this hearty fellowship which draws.

This fellowship is life giving. It creates a longing for, and then gives life. Souls are born again. Conversions are frequent. “I am come that they might have life, and that they might have it more abundantly.”—John 10:10. It gives life, abundant life. There is not a miserable consumptive existence when a few cells of the lungs do all the breathing as is now, but full, bounding life. Life for themselves and life for others. The work goes. There is missionary work and missionary prayer and missionary money. The baptismal waters are frequently troubled. Men and women “dead in trespasses and sin” become alive with Christ. Oh my God how these things compare with the actual facts in our churches. Truly it is a time for humbling before “Him with whom we have to do.”

This fellowship is transforming. By this we mean that practical results are seen in the life. Short yard sticks begin to have full 36 inches. Crooked places in trade are straightened out. Homes that are a miniature hell become foretastes of heaven. Associations in sin and worldliness are changed for associations in righteousness. Filth flees to darkness and cleanliness and orderly makes the mark of the new life. The church becomes a pleasant companion. Fellowship with God is a practical thing and when present in our churches on Sunday and Wednesday evening it is seen all over the town and community the remainder of the week.

Most wonderful of all is its transfiguring power. Not only transformed but transfigured. Bad habits and wrong practices not only laid off, reformed men can do that sometimes, but the very nature changed. This is where the mystery about godliness, that the world does not understand, comes in. Many alas! who profess to be disciples of Jesus, know nothing of this transfiguring power.; they follow Him so “far off” that they have no real fellowship or communion, and hence, the old desires are not taken away and instead of the new life in Christ there is for a time a bitter struggle to maintain the transformed life without the transfigured life, and then gradual failure until, alas! that it is so, many live seemingly unrebuked in lives of open fellowship with anything and everything but “the Father and His Son Jesus Christ.”

Transfigured by this fellowship, the old desires are taken away and new desires take their place. Things once desired are hated and vice versa. The secret of it is that we are made like Christ. See 2 Cor. 3:18.

Is there such a fellowship in our church? Shall there be? This is no fancy picture. It is the teaching of the Word. It is practical. Shall there be? again we ask. That depends upon you and me. I can
THE SAD CONDITION OF THE HEATHEN WORLD.

WHILE men say, “Peace Peace,” there is sudden destruction awaiting, and few men look eagerly into the future, and still fewer can see anything when they do look into it. The Bible is a looking glass which not only reflects the past, but also the future. The Bible says, “The wicked shall be turned into hell with all the nations that forget God.”—Psalm 9:17.

But men say that God is too merciful to destroy His creatures thus. Nowhere does God allow anything defiled to enter His kingdom, for except a man is born of the Spirit he cannot even see into it. His Word does say that “that servant who knew his Lord’s will, and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whosoever much is given, of him shall much be required.”—Luke 12:47, 48.

If people want to look upon the heathen world as not lost, they will not see their great need of a Savior, and if the heathen shall be saved by God’s mercy alone, without the saving power of the gospel, (for says Paul, “Without faith it is impossible to please God,” and “Now faith cometh by hearing, and hearing by the Word of God) we had better leave them alone, and not bring upon them a savor of death unto death through their rejection of Christ, if so be that they will be saved through ignorance.

But some say that it would be unjust for God to punish the ignorant, when the fault of their ignorance belongs to some who being commanded to give them the light, failed to do so. Please read Ezekiel chapter 33.

But we look upon the heathen as in a very sad condition, and would lay down our lives if that would save them. Truly those only, who are acquainted with their lives, know what a terrible grip the powers of darkness have upon them. As to spiritual things, they are so dead to them that they sometimes remind me of Ezekiel’s vision of the dry bones. In their natural lives they are just as poor and wretched, and the visitation of their fathers’ iniquities is plainly visible upon them so that one would almost deplore their ingress into the world, without a hope of a brighter day for them.

Poor souls! how they need the sympathies and assistance of those whose souls have been lighted by the precious gospel, to help them even to believe in Christ, and to snatch their souls out of the grip of the enemy.

Millions of immortal souls are groping through this world without one ray of gospel light to bring one true joy to their lonely hearts. And after a life wandering through dense spiritual darkness they are ushered into eternity we cannot tell where. “O eternity’s night! How the darkness affrights! No star beams of hope from on high; No morning shall dawn on the gloom with its light; There cometh no sweet bye and bye. Pity them, pity them Christians at home, Hasten with the Bread of life hasten and come. Then while the mission ships glad tidings bring List! as the heathen bands joyfully sing, “Over the ocean wave, oh, see them come, Bringing the Bread of life guiding us home.”

But some may say, that the heathen are too ignorant and animal-like to make good Christians when they have the Gospel. Once when I heard this I had not the experimental knowledge to defend the truth which I afterward proved. Let me say that, notwithstanding the short time I have had to observe their steadfastness, I have noticed that some of them after they had learned some Christian principles, they were stricter in adhering to them than many of the more civilized, who have been brought up under Christian principles from their youth. We should also consider the matter from the standpoint of their privileges. What can we expect of people who from their youth have been let loose to wander after the desires of their untutored hearts. Should we fairly size them up with our average civilized race, so called, according to their privileges, I think we would arrive at a surprising conclusion. Still they are heathen, simply because they have not the blessed privileges the glorious Gospel affords. And because they are so, are counted by some as unworthy of our sympathies and assistance.

In our Sunday School there are some who take an active part in the work. Their prayers ascend up to God in such tones from their Spirit-filled hearts that we cannot help but believe that God is pleased to answer them, and has already answered them. And some are so young in years that we are led to believe that the Spirit prays through them and for them. And notwithstanding their miserable outward appearance, I have seen some of them when clothed in Christ’s righteousness, with faces so lit up, like with angelic radiance that it would hide all their want of beauty, and one could not help loving them.

Now I hope that, from the above, many dear readers will not fail to recognize their responsibility. We need your prayers, for the battle is hard, and Satan is loath to leave the field.

Yours, only for souls,

LEVI DONER.

Bulawayo, Rhodesia, South Africa.

The voyage of human life under any other head than Christ, and under any other wind than the wind of His Spirit, is sorrowful beyond all expression. Whatever port is reached, the port of peace, the joyful, eternal home cannot be reached. The vessel in which we are passing over the sea of mortal life is always driven by contrary winds till the Lord embarks. All voyagers who know the pleasantness of having Christ on board, and the certainty of getting safe to land under Him, pray Him with all their hearts to abide with them.—J. Pulsford.
THE GREAT COMMISSION.

A hundred thousand souls a day, 
Are passing one by one away, 
In Christless guilt and gloom. 
Without one ray of hope of light, 
With future dark as endless night, 
They're passing to their doom. 
They're passing to their doom. 

CHORUS. 
They're passing, passing fast away, 
In thousands day by day, 
They're passing to their doom, 
They're passing to their doom. 
O Holy Ghost thy people more, 
Baptize their hearts with faith and love, 
And consecrate their gold, 
At Jesus' feet their millions pour, 
And all their ranks unite once more, 
As in the days of old, 
As in the days of old.

The Master's coming draweth near, 
The Son of Man will soon appear; 
His kingdom is at hand. 
But ere that glorious day can be, 
This Gospel of the kingdom, we 
Must preach in every land, 
Must preach in every land, 
O let us then His coming haste, 
O let us end this awful waste 
Of souls that never die 
A thousand millions still are lost, 
A Savior's blood has paid the cost, 
O, hear their dying cry! 
O, hear their dying cry!

They're passing, passing fast away, 
A hundred thousand souls a day, 
In Christless guilt and gloom. 
O Church of Christ what wilt thou say 
When in that awful judgment day — 
They charge thee with their doom? 
They charge thee with their doom? 

For the Evangelical Visitor.

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A MISIONARY ORY.

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For the Evangelical Visitor.

THE GREAT COMMISSION.

G O Y E into all the world and 
preach the Gospel to every creature” (Mark 16:15) is the command of our Lord. Why is it that His followers have so ignored this divine command, that after nineteen hundred years there are still more than half the souls now living in the world, for whom He died, who have never heard of a loving Savior, or of God? Is not one reason because His stewards are robbing His treasury, and wasting His goods? Luke 16:1,2. “Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.”—Mal. 3:8.

There are many ready and waiting to carry the Word of Life to these dying souls, but have not the means to take them, and while they wait for the means you are withholding, these heathen souls are dropping into eternity at the rate of one at every tick of your watch.

In 1 Pet.3:3 and 1 Tim.2:9, God gives to us the positive command, “Whose adorning, let it not be that outward adorning: ‘not with gold or pearls or costly array.” Yet there are millions of our Lord's goods wasted annually in breaking this command, even those who have laid aside the “gold” and the “pearls” nevertheless cling to the “costly array.” I once heard a minister's wife say, “There is no harm for those who can afford it to wear such things.” O beloved, can any one afford to break the law of God and embezzle His goods, and that, too, while for want of this same money thousands of souls must perish eternally? How will you answer for all of this when called upon to give an account of your stewardship? All this outward adorning and costly dress is saturated with the blood of souls.

Then there are $900,000,000 wasted annually in the U. S. for the filthy, poisonous weed, tobacco. If the money thus burned upon the altar, of the god of self-formed, designed appetite were used for the furtherance of the Gospel how soon would the world be flooded with the glorious gospel of the Son of God! How many missionaries and Bibles it would send to dying souls! Think of it, ye who are thus poisoning and polluting the temple (body) God created for the dwelling place of the Holy Ghost! Read 1 Cor. 3:17; 10:31; and 2 Cor. 7:1, and for Christ's sake step out on the Eternal Rock and stand erect in all the beauty of manhood and no longer bow thy neck to the galling yoke of a poisonous weed, but be a faithful steward of thy Lord.

God is calling many of you to “go” to those who are sitting in heathen darkness and you are putting aside the call with excuses that will not count at His judg.
assures us that we can go forth with Him, and in His strength do valiantly and prove a success wherever He shall call. Amen!

T. M. RIST.

For the Evangelical Visitor.

CALL TO REPENTANCE.

CONCLUDED.

PERHAPS there is something that you love more than God, likely strong drink; well you say, I drink a glass once in a while; but I say, God does not want you to even touch it for a little leaven leaveneth the whole bread. If you drink it you vote for it too, yes, it is likely you even sell your vote; generally as a rule, the man that buys the most drink is a good fellow. Even, though you drink only once in a while, through this the curse of God is upon you. When you pray the Lord's prayer you must surely feel condemned when you say, "Thy kingdom come, Thy will be done on earth as it is in heaven." The Word of God is sharper than a two-edged sword, as it is written in the Scripture; so, I say, and many will bear me out in it, is all the liquor which intoxicates, and tobacco, opium and morphine a two-edged sword in the hands of the devil, and he is on the rampage all the time day and night. I know of which I speak for I was his slave once, but glory to God I am now free in Christ and free indeed.

If you join a Union you are not free even to go to work if you want to. The rich men will combine in secret and you are at war. Ye fight and war, yet ye have not; read James 4:1-3. When you belong to a secret order or union you are worshipping the beast; read Rev 13th. If you read carefully you will understand plainly, especially 16 and 17th verses. A true union man will not buy or sell anything unless the mark is there.

Perhaps I am getting a little too lengthy writing about voting, wars and secret orders, but I just want to make it plain so that you may understand. We as Brethren in Christ do not mix in those things, but there are many who call themselves Chris-

Mr. McKinley, who was a good President, he might be living yet now, but let us, as a nation, remember that our God is a jealous God.

I want to say yet, I love God more just now than I ever did. I love all the brethren and sisters in Christ Jesus, and rejoice in the Lord my God and my Redeemer. I am more determined now than ever to do His blessed will, and am closer to Jesus than I have ever been. Blessed be His Name.

I ask you all to remember me in your prayers that I may prove faithful until the Lord's coming; and may He bless you all is my prayer for you. Please read the scripture references as you read, that you may fully understand. To have quoted them in full would have made my article too long.

JOHN BOOK.

Buffalo, N. Y.

For the Evangelical Visitor.

TESTIMONY OF HEALING.

TO ALL the readers of the Visitor. I take great pleasure in telling you what the Lord in His great kindness has done for me.

I have received divine healing to my afflicted body in direct answer to prayer. I was afflicted with an ousive ulcer on my limb which constantly grew worse under the treatment of some of our best physicians, until it was alarming. I then determined to take the Lord Jesus for my physician and accordingly I went to the Good Mission on Second and Grand avenue of this city, where I have attended the meetings for years, and where I have received great spiritual blessing, and there made request for special prayer for healing. The dear saints all gathered around the altar and Bro. J. R. Zook observed the laying on of hands according to the Word, and praise the Lord, the promise was fulfilled at once. I am now able to walk anywhere I desire to, and am perfectly healed. People who had known how badly I was afflicted were greatly astonished when I told them how wonderfully I was healed. When I came home from that meeting on April 4, I took off the bandages and poultice and have used no

When I came home from that meeting on April 4, I took off the bandages and poultice and have used no.
applications since, although I had just had a prescription filled. Blessed be His Name forever.

I thank God for Holy Ghost teachers who teach the whole truth without fear or favor. I thank God for the Good Mission.

Those who had knowledge of this terrible affliction emphatically said I could never be healed, and the physicians had forbidden me to stand on my feet, saying it was a dangerous thing to do in my case.

Jesus has become all in all to me.

MRS. OLIVE SHORTEN.
505 S. Des Moines, Ia.

For the Evangelical Visitor.

I HAVE FOUGHT A GOOD FIGHT.

"Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, with which ye shall be able to quench all the darts of the wicked one, and take the helmet of salvation, and the sword of the spirit, which is the Word of God."—Eph. 6:14-17.

PAUL says, "I have fought a good fight." He also says, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." This fight that Paul is speaking of, he calls a good fight, and it is also a permanent fight, a fight that had the victory in every conflict, (battle). Notice this is God's armour, which if otherwise, it would be carnal weapons, which Paul says "is enmity with God." Paul also says in 2 Cor. 10: 4,5 "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." This fight that Paul speaks of, was quite a different fight than He formerly had, when he was fighting God's little ones. Yes, it was a profound fight that gave Him victory in the soul, "over the world the flesh and the devil." Hallelujah!

Notice, it is only full victory promised to us if we put on the whole armour of God. Oh! it is wonderful, what God will do for His little ones if we are in the order of God, and avail ourselves of the glorious liberty. Paul says, "Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness." This indicates to our minds, that it means standing in the grace (favor) of God. Ezekiel says, when he was taken through the waters the first time he was standing in the waters up to his ankles. Now this was the first stage of grace, and the second stage was up to his knees, and the third stage was up to his loins, and the fourth stage in its broad sense was so deep and mighty that no one could pass over, but could swim in it. Hallelujah! "Loins girt about with truth," "the truth shall make you free." Some people say that the loins indicate near or about the place where men carry their purse, and if girt about with truth, and the truth will make us free, so it will make us free to give, not only, the tenth, but all we have, and ever expect to have. This would accord with the Pentecost experience.

Having on the breast plate of righteousness. This indicates near or about the heart. It is God's righteousness in our hearts which is a plate over the spiritual man's breast. "Having our feet shod with the preparation of the Gospel of peace." What do we understand by having our feet shod with the preparation of the Gospel of peace? In the first place, when a horse is not well shod he cannot travel well and may slip and fall. Second, we have need of being prepared by the Lord before we are qualified to preach the Gospel of peace, so we may not slip and fall, and stand in the grace of God. Paul says this is the true grace of God wherein we stand, and rejoice in the hope of the glory of God.

"Above all, taking the shield of faith, wherewith we shall be able to quench the fiery darts of the wicked." O! it is glorious to know that it will quench all the fiery darts of the wicked one. Dear ones, this indicates to our minds that if all the fiery darts are quenched it can't draw the brakes, because shooting darts against the master-wheel would mean drawing the brakes, but it does quench them all. I mean God's armour will keep us from going down stream.

If we have on the whole armour of God, it has the same tendency as a balloon that has sufficient gas, if the rope is cut off it will go in spite of all the opposition. "And take the helmet of salvation, and the sword of the spirit which is the Word of God." This weapon is to protect the head (in a natural sense, the outer man) and in a spiritual sense the head of the inner man, and the sword is to be handled by the inner man; because we find in Rev. that a two-edged sword proceeded out of the mouth of our blessed Savior, and with it He smites the nations. The intent is not to destroy them, but, rather through the smite salvation is come to them. Dear ones, you see the merciful God must first smite and brake us up, and draw us with His tender chords of love and show us our condition, and it will have the tendency to make us fall on the mighty stone. Jesus says, "whosoever falls on this stone will be broken, but on whomsoever the stone shall fall it will grind him to powder." Paul says, he had fought a good fight. Now we understand in some of Paul's other epistles that he says that not I but Christ in me doth the work, and so he also means in this narrative. The whole armour of God means to let God have full sway and right-of-way in our hearts and minds.

J. S. L.

An evil heart has an evil mind and an evil tongue and brings forth evil deeds, but also the pure heart, full of God's love cannot speak evil because the fountain has been made pure. It is the sinner who ought to hold his tongue. The words of the godly are pure words and right words.—H. HANSEN.

Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.—Sel.

Salvation is one of the few gifts such that the greater the number of recipients the more each receives.—Selected.
For the Evangelical Visitor.

PERSECUTION.

There are two powers in the world, the one for good and the other for evil; and these are certainly antagonistic one to the other. If both powers have each a possession in the heart, there will then be a persecution. What saith the Scripture?—cast out the powers of darkness and carnality. See Galatians chapter 4.

Some say that the saints of this present day have no persecution at all outwardly. We certainly should have none within. The reason of not more persecution is that there is too little vital godliness. The separation from the world is not apparent enough. "Yes, all that will live godly in Christ Jesus shall suffer persecution."—2 Timothy 3:12.

"What concord hath light with darkness?" Oil and water will not intermingle; and less, in a great measure, will a saint and sinner enjoy each others society. A true pilgrim is occupied with thoughts of the "another country," while a worldling loves the things of time and sense. But the saint "shall receive a hundred-fold now in this time, houses, and brethren and sisters, and mothers and children, and lands, with persecutions; and in the world to come eternal life."—Mark 10:30. "If they persecuted me they will also persecute you."—John 15:20. "Marvel not if the world hate you."—1 John 3:13.

We see, and know by experience that darkness hates the light. If a child of God walks in the light, and has his thoughts and conversation on things pure and holy and heavenly, and his deeds according to the rule of faith; an unsaved, or half-saved (?) formal, frozen professor will not love the society of such. If we are fully occupied with things spiritual, and closely follow the despised and unpopular Nazarene, and reprove the unfruitful works of darkness, we will have persecution.

A saintly, and a very spiritual writer says, that when in any company, he notices any decline or break in the sweet communion with his blessed Lord, he goes off to secret prayer, at the visitor's displeasure if so be. The fact that sinners and cold back slidden-in-heart professors do not separate us from their company is at once a bad telling on our un-Christlikeness.

By opening our mouths at the right time, and keeping them closed at the right time, and by taking Jesus along to the "marriage-feasts," and by keeping at home when the mind of the spirit is such, will greatly meet the displeasure of the ungodly and the sinner. "Blessed are ye, when men shall hate you, and when they shall separate you from your company, and reproach you, and cast out your name as evil, for the Son of man's sake."—J. MYERS BOSLER

Canton, O.

FOR THE EVANGELICAL VISITOR.

WHAT HAVE WE IN OUR POSSESSION.


THEN Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." The above text plainly shows us what Peter here had in possession. He plainly told the lame man, who lay at the gate called Beautiful; that silver and gold were not in his possession, but he promised to give him such as he had in his possession; and, dear reader, could Peter have given anything else to this poor lame beggar that would have made him to rejoice more than that he did give him? We find as we read on further that as Peter gave him that which he had, (which was faith in Jesus Christ of Nazareth that He would be able to strengthen the lame man's ankle-bones) that after the lame man had received strength in his feet and ankle-bones that he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

Dear reader: this question may arise within us; what brought about this result? Let me tell you, that through Peter giving the which he had was this result brought about.

We can all learn a great lesson, and derive a good benefit from this Scripture. It shows us plainly what we ought to have in possession, and also to be willing to give that which we have in possession. First of all, we ought to see that we have this evidence in our possession that we are children of God, and that we do His will and pleasure; but if, in looking over the matter, and in examining ourselves, we should find that we have not this evidence in possession; let us begin at once, and get this in possession before it is too late.

Now if we have this evidence in possession, then let us examine ourselves and see whether we have in our possession a true and undefiled love for all mankind, as the Savior teaches us to have; but if we find that we have not, then let us ask the Savior at once to impart unto us that true love toward our fellows, for we believe that Peter had this true love in possession when he reached out his hand to the lame man, and lifted him up.

So dear reader, let us reach out our hand to some spiritually lame person, so that he too may leap, walk, and praise God; but not in our strength, but as Peter said, in the name of Jesus Christ of Nazareth rise up and walk.

Dear readers, let us all examine ourselves and see whether we have in possession what the Lord wants us to have; so that at the end of our days we may inherit the heavenly mansions prepared for those that love and serve the Lord.

Your brother in Christ.

LEVI F. SHEETZ.

For the Evangelical Visitor.

A REMONSTRANCE AGAINST AUTOCRATIC GOVERNMENT.

UNDUE arbitrary power, it is said, is wielded by mission boards, and undue authority sometimes lodged in one man. Questions, affecting scores and hundreds of intelligent, able and devoted laborers on the field, who know the needs and conditions of the work as no other can, are settled beyond appeal by parties hundreds, if not thousands of miles distant, who perhaps never set foot on mission territory. God's government is an absolute monarchy, and such rule is best, where perfect wisdom, goodness and
love hold the throne, but no mere man is fit to wield an absolute scepter. An autocrat at the secretary's table inside the mission house is sure to find himself at war with the democrat outside. Free men demand that there shall be "no taxation without representation;" the burden-bearer likes to have a voice in determining what burdens shall be laid on him, and to share in the government in which he is one of the governed. As surely as intelligence displaces ignorance, faith supersedes superstition, and liberty slavery, there is a revolt against despotic dictation. The common sense of mankind is felt to be a safer guide than the uncommon sense of one who thinks himself wise enough to rule all the rest.

Missionaries who lay their lives on the altar of missions, and who at work on the field, naturally claim a voice and vote in matters vital to the success of their work, and justly contend that it may mean risk, if not ruin, to that work, to be compelled to expand or contract, enlarge or curtail, remove or remain, at the will of some man or committee, who survey the field only from afar, and can not see clearly or judge wisely.

One instance occurs to us of a missionary in Africa, a man of most concentrated zeal, whose work was so blessed of God, that the natives among whom he had founded a mission, burning to bear the Gospel that had saved them to their unsaved neighbors, not only planned, but manned a new mission, and gave all the money as well as men, needed to conduct it; when lo! a veto came from the mission house at home, with the demand that the money raised by the native church must be turned into the society's treasury to be applied to work already undertaken. The ground of such action was this; as the native church owed its existence to the missionary board, it owed also a debt to that board, and should replenish its funds instead of undertaking new and advanced work on its own responsibility. The disappointment of the missionary in this case, and the defeat of the native church's scheme, actually cut his life short in his prime.

From "The Outlook for the Twentieth Century" by Arthur J. Pierson in Missionary Review of the World.—Selected by N. H. Reichard.

DO NOT MEDITATE.

WHAT a world of trouble people are constantly making for themselves by meddling. We each one have a life to live and a calling to fill, and a burden to bear, and a lesson of charity to learn for ourselves which nobody else can learn for us. Now to be meddling with other people, with their work, their convictions, their calling, and putting our hand or our tongue into a hundred and one things all about us in the world, in the church, in society, will keep our souls in constant fret and fever which will ruin a great many good things.

The religious world is full of meddlesome people, meddlesome writers, meddlesome singers, meddlesome evangelists, who feel they have a special call to straighten out everybody and everything except themselves. It is impossible to walk with Jesus in a calm, humble, peaceful spirit, and do our work to please God, and at the same time be meddling with those things that do not concern us, and for which God does not hold us responsible. To meddle with things that God has not especially committed to us, will sour the heart, darken the mind, poison the fountains of charity, excite the emotions, agitate the will, consume nervous energy, grieve the Holy Ghost, make us a nuisance to good people, cause us to waste God's precious time, and make us a laughing-stock for the devil. We must study to be quiet, to live peacefully with all men so far as we are concerned, keep shut in with God, practice our criticisms on ourselves, be lenient and gentle and forgiving to all others, put the best construction on things, and give the Omnipotent One an opportunity of governing us and other people without trying to take the reins of dominion into our own hands.

To be a busy body, going about meddling with other people's domestic arrangements, with their food, their clothing, their private business, is to make one's self a nuisance instead of a witness for the Lord Jesus. If this wretched work must be done, let us remember that Satan has plenty of professors of religion who are utterly destitute of the love of God that will abundantly attend to this low work, but who are born from above, and following the meek and lowly Jesus, and looking for His return, and seeking to spread His salvation, we have a life to live, and a mission to fill that is infinitely above being meddlesome.

—Sel. by M. S. H.

The mere belief of the facts and doctrines of Christianity will never save our souls. Such belief is no better than the belief of devils. They all believe and know that Jesus is the Christ. They believe that He will one day judge the world, and cast them down to endless torment in hell. Let us take heed that our faith be a faith of the heart as well as the head. Let us see that our knowledge has a sanctifying influence on our affections and our lives. Let us not only know Christ, but love Him, from a sense of actual benefit received from Him. Let us not only believe that He is the Son of God and the Savior of the world, but rejoice in Him, and cleave to Him with purpose of heart. Let us not only be acquainted with Him by the hearing of the ear, but by daily personal application to Him for mercy and grace. "The life of Christianity," says Luther, "consists in possessive pronouns." It is one thing to say, "Christ is a Savior." It is quite another to say, "He is my Savior and my Lord." The devil can say the first. The true Christian alone can say the second.—Sel.

The Holy Scriptures are the only sound foundation of good morals. They are the source from which follows all true morality. They show to man what is permitted and what is forbidden.—Sel.

Remember we are still offering Our Premium Bible at the same low rates as before although the publisher has raised the price on us at the beginning of the year.
THE ARE TWO WAYS OF GETTING READY FOR SUNDAY. THE ONE IS, TO RISE LATE IN THE MORNING, TO LET A GARMENT OR TWO MINUS A FEW BUTTONS, TO LET THE SHOES UNVARNISHED AND THE CHILDREN NOT WASHED OR BATHED. SUNDAY SCHOOL AT NINE OR TEN O'CLOCK. WHAT SHALL BE DONE? PERHAPS THE PARENTS WILL GO ALONE OR TAKE SOME OF THE CHILDREN ALONG, THE OTHERS OF THE FAMILY MUST STAY AT HOME BECAUSE THEY COULD NOT ALL GET READY IN TIME, AND THOSE OF THE FAMILY THAT GO ARE OFTEN LATE TO SUNDAY SCHOOL OR CHURCH.

THE OTHER WAY IS, TO MAKE IT A PART OF THE SATURDAY'S WORK TO GET EVERYTHING READY. BATHE THE CHILDREN IN THE EVENING, PUT AWAY THE SOILED CLOTHES, GET THE CLEAN ONES READY, LOOK THEM OVER TO SEE THAT THE BUTTONS ARE ALL SEWED ON, THEN RISE EARLY SUNDAY MORNING AND THE RESULT WILL BE, TO SUNDAY SCHOOL AND CHURCH ON TIME.

WE ONCE ASKED A MOTHER WHY THEY DON'T ATTEND SUNDAY SCHOOL AND CHURCH. THE REPLY WAS, "WE CAN'T GET READY." WE SUGGESTED THE THOUGHT OF GETTING THE CHILDREN READY THE EVENING BEFORE. "WELL!" SHE SAID, "WE DON'T GET THROUGH WITH OUR WORK." TO SUCH MOTHERS WE WOULD SAY, PLAN YOUR WORK DIFFERENT AND MAKE THE ABOVE AS MUCH YOUR SATURDAY'S WORK AS ANYTHING ELSE.

WE HAVE ADOPTED THIS PLAN AND IT WOULD SEEM AS INCONSISTENT FOR US TO PUT OFF GETTING READY TILL SUNDAY MORNING AS TO DO PART OF OUR BAKING. IF WE GET EVERYTHING READY SATURDAY EVE, THERE WILL YET BE ENOUGH TO DO SUNDAY MORNING. BUT THERE WILL NOT BE SUCH A HURRY AND FLURRY.

THEN, TO HAVE A PLACE FOR EVERYTHING AND EVERYTHING IN ITS PLACE IS ANOTHER VERY GOOD PLAN; WE CAN THEN OFTEN SEND THE CHILDREN FOR WHAT WE WANT AND THEREBY SAVE US MANY STEPS. A MOTHER WITH A FAMILY, ONE WHO DOES HER OWN WORK (THINGS TOO NUMEROUS TO MENTION) OFTEN FINDS IT TRYING AND NEEDS MUCH PATIENCE. BUT IT SEEMS TO ME THAT IF WE COULD STRIKE THE RIGHT WAY AND PLAN, WE COULD OFTEN MAKE IT EASIER FOR OURSELVES.

WE WISH THE MOTHERS WERE ALLOWED A CORNER IN THE VISITOR WHERE WE COULD EXCHANGE VIEWS.

A MOTHER.


NOW, BY ALL THAT IS SACRED IN THESE RECOLLECTIONS, BY ALL THE LOVE YOU BEAR YOUR LITTLE ONES, BY ALL THE TERRORS OF THE JUDGMENT BEFORE WHICH WE MUST ALL APPEAR AND MEET THE RECORD OF OUR LIVES, WE BESEECH YOU TO BE FAITHFUL TO YOUR OWN HOMES, FAITHFUL TO GOD AND TO THOSE WHOM GOD HAS COMMITTED TO YOUR CARE. IT WILL SOON BE TOO LATE. WHEN THESE CHILDREN HAVE GROWN UP AND GONE TO THEIR LIFE WORK, LET IT NOT BE THEIRS TO SAY, "I MIGHT HAVE BEEN MADE FAMILIAR WITH THE BIBLE AND ITS BLESSED TEACHINGS, AND THROUGH THE INFLUENCES OF TRUTHS THUS LEARNT MIGHT, PERHAPS, HAVE BEEN LED INTO AN ASSURED HOPe OF ETERNAL LIFE IN CHRIST; BUT MY PARENTS WERE NOT FAITHFUL, AND THE BOOK DIVINE HAD NO HONORED PLACE IN MY EARLY HOME."

YOU MAY NOT BE ABLE TO GIVE YOUR CHILDREN WEALTH, NOR INHERITANCE OF A GREAT NAME, NOR EMINENT SOCIAL ADVANTAGES; BUT YOU CAN LEAVE THEM THE RESULTS OF FIDELITY AND PRECIOUS MEMORIES OF DEVOTION TO THE HOLY TASK OF TRYING TO MAKE THEM KNOW WHAT GOD SAYS TO US IN THE OLD AND NEW TESTAMENTS, AND WHAT HE WANTS US TO BELIEVE AND TO DO AND TO BE.—REV. FREDERICK NOBLE D. D.

OUR UNION WITH CHRIST IS THE UNION OF THE COVENANT, AND THEREFORE NOT DEPENDENT UPON FRAMES AND FEELINGS.—A. L. NEWTON.

WE STILL OFFER THE HOLMAN BIBLES AND TESTAMENTS FOR SALE AT VERY REASONABLE RATES. WE WILL BE GLAD TO MAIL YOU A CATALOGUE FREE AT YOUR REQUEST.
OUR YOUTH.

THE SECRET OF HAPPINESS.

Are you almost disgusted
With life, little man?
I will tell you a wonderful trick
That will bring you contentment
If anything can—
Do something for somebody, quick;
Do something for somebody, quick.

Are you awfully tired
With play, little girl?
Wearied, discouraged, and sick?
I'll tell you the loveliest
Game in the world—
Do something for somebody, quick;
Do something for somebody, quick.

Though it rains like the rain
Of the flood, little man,
And the clouds be darkening and thick,
You can make the sun shine
In your soul, little man—
Do something for somebody, quick;
Do something for somebody, quick.

Though the skies be like brass
Overhead, little girl,
And the walk like a well heated brick;
And all earthly affairs
In a terrible whirl—
Do something for somebody, quick;
Do something for somebody, quick.

From "Christian Herald."

WHAT GOD GIVES A BOY.

A body to live in and keep clean and healthy, and as a dwelling for his mind and a temple for his soul.
A pair of hands to use for himself and others, but never against others for himself.
A pair of feet to do errands of love and kindness and charity and business, but not to loiter in places of mischief or temptation of sin.
A pair of lips to keep pure and unpolluted by tobacco or whiskey and to speak true, kind brave words, but not to make a smoke stack of or swill trough.
A pair of ears to hear the music of birds, and tree and rill and human voice, but not to feast on unclean pictures or the blotsches which Satan daubs and calls pleasure.
A mind to remember, to reason and decide and store up wisdom and impart it to others, but not to be turned into a chip basket or rubbish heap for the chaff and rubbish and sweeping of the world's stale vit.

A soul to receive impressions of good, to develop faculties and shape it day by day, as the artist's chisel shapes the stone into the image and likeness of Jesus Christ.—Morning Guide.

THE YOUNG AS EXAMPLES.

"Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith in purity."—1 Tim. 4:12.

Paul was here addressing Timothy, a younger brother in the faith, but, as many of us are young we can also receive the admonition. Some of us, I fear, think the Lord does not require so much of us as of older followers. People have thought this so long that they think young people cannot live near the Lord but must have their fun. But we are commanded to be examples of the believers. If we have taken upon ourselves the name of Christ, no matter how young or insignificant we may be, we are to be examples to the world, of the followers of Christ.

With this thought before us how careful should we be, each one ought to be perfect. Each one of us has some one watching him and if his example is not true he will lose, not only his own soul, but the souls of those that follow him. We are to be examples in word, in conversation (action), in charity (love), in spirit, in faith, in purity.

If we are examples in action, quick; in conversation, quick; in charity, quick; in spirit, in faith, quick; in purity.


It is natural for the young to desire wealth, honor, power, and many other things which come from friendship with the world, but we must seek the honor which comes from God, and "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

May God impress upon each one of the young saints his responsibility; that we are not only to follow after but are to show ourselves a pattern of good works.

Selected by Katie W. Brosey.

BOYS DON'T YOU DO IT!

Don't jump down out of the hay mow, or off the top of the straw stack. There is sure to be a pitchfork, or something hid under the straw or hay. Don't stir up a bumble bee's nest just to hear them buzz. It is fun of course until one of them gets out and after you with his "business end." Don't jump at the conclusion that farming is no good, because your city cousin with his city notions and manners spending his vacation with you, guys you for not knowing more of the world.

Don't jump at the chance to get away from home, and break the home ties, even if your uncle has offered you a place in his store. You will only regret it but once—that is always.

The moral of all this is, that boys in the city are tempted to do more fool hardy things than jumping off the hay or straw stack, or even stirring up a "bumble bee's nest."

There are thousands of boys here who would be glad to change places with you, just for the comforts of a home. Seeing the world as they call it, is the most dangerous of all amusements. It is destructive to health and morals, and makes criminals that keep the houses of refuge and reform schools full to overflowing.

The city is no place for boys that have been raised in the country, unless their parents are with them, and the home life, with wholesome restraints is steadily maintained. Of course there are exceptions, where a boy does come and make a successful business man out of himself. But his early training must have the credit for it, for he sticks to that, and does not spend his evenings in theaters or saloons, in company with other fast boys and girls. It takes more to do this than they can honestly earn.

Set your standard high; and, though you may not reach it, you can hardly fail to rise higher than if you aimed at some inferior excellence. —Hayes.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church. Published in the interest of the church of the Brethren in Christ.

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GEORGE DETWILER, Abilene, Kansas, Editor.

ELDER W. O. BAKER, Louisville, Ky., and Elder Samuel Zook, Abilene, Kansas.

Geo. Detwiler, Office Manager.

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

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.

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

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

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

To the Poor,—who are unable to pay, we will send the paper free on the recommendation of others or upon their individual requests.

Personal letters of business should be addressed to Geo. Detwiler.

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

Abilene, Kansas, MAY 1, 1902.

ADDRESSES OF MISSIONARIES.

H. Frances Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman, Mr. and Sister H. P. Steigerwald, Levi Doner, Emma C. Long, Matoppo Mission Bulawayo, South Africa.

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

D. W. Zook and wife, { Stript Patunia P. O., Mrs. Amanda Zook, { Bankura District, Anna Herr, { Bengal, India.

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

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

Fannie L. Hoffman, Khamgaon, Berar, India.

Elmina Hoffman, Kedgoon Poona Dist., Ramahin Hume, India.

Martha Hoffman, San Salvador Salvador C.A.

Mr. and Mrs. Jesse R. Eyster, "The Highlands," Cape Town, South Africa.

MATOPPO SPECIAL FUND.

Received from March 15, 1902 to April 15, 1902.

Mary Zechever, Plain, O. $ 2 00
M. Shape, Lost Springs, Kan. 25 00
M. A. Gish, Hope. 2 00
H. Kern, Bissail, Okla. 20 00
W. P. Kern, Blackwell, Okla. 50 00
Smithville, Ohio 8 00
Sister Metzger, Pa. 1 00
D. V. Heise, Clarence Center, N. Y. 5 00
A Sister, Harrisburg, Pa. 1 00
Ada Engle, Harrisburg, Pa. 6 00

Total Balance on hand March 15. $119 00

Balance on hand April 15. 835 12

Paid over April 15. $ 184 12

Total Paid over April 15. $100 10

Balance on hand April 15. 84 02

Whole amount received to April 15 1385 17 Whole amount paid over. 1301 15

SAMUEL ZOOK RESEARCHER.

Just before going to press we received a letter from Bro. D. W. Zook announcing their safe arrival at San Francisco, Cal., on April 20th.

Our friends who may want to go to conference by train from Abilene can do so at one and one-third rate—fifty-five cents for the round trip.

A communication from Brother and Sister J. R. Eyster informs us that their sailing had to be postponed one week. Instead of sailing on April 16, they sailed on the 23rd, from New York, on the steamer St. Paul.

Our Brother H. W. Brenneman, of this city, has just returned from a 14 months' sojourn in Cumberland county, Pa., where he had gone for a visit combined with business. He reports having had a pleasant time in fellowship with the pilgrims in that section.

We expected to be able to say more about Conference rates in this issue, but are not able to say more than what we said in our last. We are writing privately to representative men in the different localities who will make arrangements and give information in their own localities.

Bro. Hoover, the Buffalo Mission, calls attention to a mistake in his report of donations, as published in issue of March 15. In it Maude Fuller is credited with $1.00 while it should be $1.25 which would then make the total $13.25 correct. As we have not preserved the copy we are unable to say where the mistake was made, but likely the types are to blame. Sometimes we feel to notice mistakes of this kind although we try to be careful in the matter.

We have received from Henderson & Company, Toronto, Ont., their spring catalogue of Books, Bibles, Tracts and Pamphlets for 1902. They will be pleased to send this catalogue to all who may apply for it. Their stock of Bibles, religious books, etc., etc., is very complete. Send for the catalogue and you may see something which you want.

The Sister who writes about "Two Ways" in Health and Home Department in this issue expresses a wish that the mothers might have a corner in the Visitor in order that they might help each other in exchanging views. The corner will be at the command of the mothers whenever they choose to make use of it. Let the articles be short, crisp and to the point.

An Illinois subscriber, who is interested in the workers at the Matoppo Mission, thinks it would be too bad and not to the credit of the Brotherhood, if the proposed building could not be made comfortable for the inmates by furnishing it with a wooden floor. A few donations received since the April 15 report, swell the amount received to above $1500. It would be a matter of satisfaction if the amount needed could be full by the time of Conference. Have you come what you can?

It seems necessary to often remind our subscribers to watch their credit label. It money is sent in on subscription and the credit on the label is not properly changed in a month after the money was sent please write to us at once, and state when and how the money was sent. It is much easier to look the matter up this early than if it passes unnoticed for a year or more. On account of the extra expense involved we have not usually acknowledged receipt of money, as the change on the label would indicate that the money was received. However if a Postal card or a one-cent stamp is enclosed with the money we will send receipt which would likely give better satisfaction.

The baptismal service at Bethel church on Sunday April 23, proved quite an interesting occasion to the many who attended. One sister who formerly had been a member, but had gone astray, was again received into fellowship, and 14 others were also received and baptized. All, but one, are young in years, and having now made the wise choice so early in life, they may employ these best years in becoming fitted for a life of usefulness and blessing. We hope they may walk worthy of the Lord, go forward in His service, ye'ld themselves to God as those "that are alive from the dead," present
their “bodies a living sacrifice holy and acceptable unto God,” not be “conformed to this world” but transformed, transfigured, made glorious according to the measure of Christ, and be true witnesses for Him.

Our correspondents will notice that reference is made by a writer in last issue to long articles. He intimates that when he sees that an article is long he does not read it. We suppose this may be the practice of others, perhaps many. People, in this age of rush and hustle want everything short, especially that which belongs to religious engagements. Yet we may make mistakes on that line as well as on other lines. Of course a long article which contains nothing, like a long sermon with no special aim except to fill up the time, is valueless, but on the other hand we may lose much of instruction and benefit by rejecting an article only because it is long. However our correspondents will please note the hint, and endeavor to put a large amount of good into small bundles.

Mother Shockey, who is at home with her son Bro. Isaac Shockey, of this city, is the oldest member of our class. She is still quite smart, retaining her mental faculties to a remarkable degree, and is generally found in attendance at the various services of the church where her cheerful testimony, as to God’s goodness to her in her long life, is always an inspiration to the hearers. Her 87th birthday occurred on Sunday April 20. In honor of the event a goodly number of the Brethren and neighbors gathered at Bro. Shockey’s home by invitation in the evening for special religious service. A number of aged pilgrims were present and it was inspiring to hear their testimonies extolling the goodness of God and magnifying His grace and mercy during their pilgrimage of many years. The occasion was much enjoyed by all present.

In our last issue we had only a little space to say, on the last page, what should have had a more prominent place. We refer to the request of the treasurer of the Mission Board that all monies for that fund be sent to the Visron office instead of to him. We now repeat the request. Elder Zook has borne varied, many and heavy burdens, and as age is creeping upon him, too, his physical strength is not any more what it once was. For months his health has been precarious, and on this account is seeking to unload some of his burdens. At his request we (the Editor) have consented to take charge of the funds for him until Conference. Our friends will please remember this and send all monies to this office. We are glad to say that Elder Zook is apparently recovering as there has been decided improvement in his condition lately, and we fervently desire and hope that he may yet be spared to further usefulness in the church. However the facts before us, and must be admitted, that many of the aged, who have borne the burden and care of the church, are passing out of the ranks, and the burdens fall on younger shoulders. May the Lord prepare worthy men on whom the mantles of departing Elijahs may fall.

LATER: Elder Zook’s condition is less favorable than indicated above.

THE CONVERSION OF A FRENCH LADY.

MADAM M. was the daughter of a very distinguished and wealthy French family. When she was quite young she was married to a young man of equal wealth and high social position. As was common, these young people were worldly and gay, given to everything going on in the fashionable world, and had nothing to do but to amuse themselves and gratify every whim which an idle fancy suggested. They were utterly destitute of any spiritual knowledge of God and Christ; though in their way, devout enough Roman Catholics. Shortly after their marriage, they went on a tour to the theatre, and witnessed a play in which, in one of the scenes, there was enacted the slaughter of the Huguenots. The scene was so vivid and life-like that it greatly distressed the young lady. She asked her husband, with bated breath and strained eyes, what it meant. The reply was: “It is a representation of the killing of the Huguenots.” “Why were they killed?” asked his young wife. “Oh! they were killed for their heretical religion!” “And was it for no other reason than their religion?” “For no other reason: they were heretics.” “And who had them killed?” “Why, I suppose it was done by order of the Church: they were heretics.” “And did our holy Church have these poor people massacred for no other reason than for believing Jesus Christ could save them without the help of our Church?” “For no other reason, so far as I know,” was the reply: “They were not criminals, but heretics.” And as far as he was able to do so, the young husband related the story of the massacres without either justifying or condemning it—speaking of it rather as a matter of course.

This scene and the story of the slaughter of the Huguenots, with which she had not been familiar, so wrought upon the young wife that she begged her husband to take her home. For days she could not shake off the impression of that scene and the story. It continued to weigh upon her mind until she fell into a deep state of melancholy and conviction. There was none to help or instruct her; and she was as utterly ignorant of the Bible as she was destitute of the possession of one. The husband became so distressed and alarmed at his wife’s condition that he called in medical advice. After hearing from the physician the occasion of his wife’s mental distress, and from the lady herself the story of her horror—“that these poor people should be killed for their religion”—and being pained by her with questions concerning religion, which he was utterly unable to answer, the physician withdrew and reported the case to the husband.

“It is a case of religious monomania—a very bad one. You must act at once and promptly, or your wife will fall into hopeless melancholia, and perhaps end in permanent insanity. You must take her about. Go to concerts, to balls, to parties; travel. Do anything that will divert her mind from the terrible subject that possesses her.”

Acting upon this advice, the husband began a round of worldly pleasure and fashionable dissipation.

Night after night they were out at the theatre, at balls, at concerts, and entertainments; the wife going reluctantly, but obediently. One night they were at a great ball in Paris. They had entered the spacious hotel, and were passing through a hotel and brilliantly lighted corridor, lined with lobbies and leading toward a broad flight of stairs up to the salon where the guests were assembled. Of a sudden, like an apparition, there darted out before them, from some side door, a little man dressed in black, and apparently a clergyman, though not a priest.

This little man stepped up to the lady, and without a word of introduction or apology for speaking, said with great eagerness: “Madam! do you know that the blood of Jesus Christ, God’s Son cleanseth us from all sin?”

To this startling and unheard-of proclamation the lady replied: “What did you say, Sir? Will you repeat those words?”

At which the little man in black again declared without note or comment, but with intense eagerness and pathos: “The blood of Jesus Christ, God’s Son, cleanseth us from all sin;” and then disappeared as suddenly as he had appeared.

The lady stood still for a moment,
dumbfounded, and then remarked to her husband: "Did you ever hear that before? That is the most extraordinary statement I ever heard. What can it mean?"

But as she spoke and mused on these words, and climbed the broad and lofty stairway, there fell upon her a peace so sweet that her whole face seemed lighted up with gladness.

She went at once into the crowded salon, and approaching the first lady whom she saw, she said to her: "I have just heard the most extraordinary statement; I wonder if you have ever heard it, and what does it mean?" The blood of Jesus Christ, God's Son; cleanseth us from all sin.

As might have been expected, the lady to whom this inquiry was addressed was amazed; and the amazement spread through the salon, as Madam M. passed from one to another repeating her question, asking if any one could tell her what it meant.

Noting the excited (or what seemed to him the excited) state of mind into which his wife had been thrown by the apparition of the little man in black, with his singular declaration, and the real excitement into which she was throwing the fashionable people in the salon, by her continuous inquiry of every one whom she met concerning the "blood of Jesus Christ," her husband took her home. For days she was full of joy, repeating over and over again the words: "The blood of Jesus Christ, God's Son, cleanseth us from all sin."

The effect of this speech may be more easily imagined than described. Mr. M. had never before articulated his faith, and his happy wife for the first time now knew that her testimony and her life of peace had been blessed of God to his soul also. The confession and defense of Jesus, of course, was practically Mr. M.'s conversion. He joined his wife in her new faith, and himself parted from the superstition of Rome. This lady lived on for sixty years, only dying a few months ago. She never ceased to carry her joy and testimony wherever she went; and became the leader of the Protestant faith among her class in France.

The singular thing about the whole matter is the sudden appearance of the little man in black, in that great house on the night of a grand ball, and his apparently mad approach into the ball room. The explanation is simply this. He was a Protestant clergyman, who had some occasion to visit the master of the house that night on business, and as he was about to leave, he was seized with an irresistible impulse to rush into the corridor and tell the first person he met that, "the blood of Jesus Christ, God's Son, cleanseth from all sin." Not knowing why he was so strangely led, and he himself partly terrified at what he did, not knowing Madam M., or having ever heard of her, or of the deep conviction which she had been laboring for months, he saw in her, and only the first person he met; and, delivering his message, he rushed from the house, not knowing the result of his action until months afterwards.

Who shall say that God the Holy Spirit, who took Philip from Samaria to declare Jesus to the eunuch, is not still doing these wonders of grace? God has not forgotten to be gracious, and the Spirit of God has not ceased to convince men "of sin, of righteousness, and of judgment," nor take extraordinary means to lead souls to God through Christ, when extraordinary means of grace are necessary.—Selected by Sister Byer.

THE GIVING ALPHABET.

A Ll things come of Thee, and of Thine own we have given Thee.—1 Chron. 24:14.

Bring ye all the tithes into the storehouse.—Mal. 3:10.

Charge them that are rich in this world * * that they do good, that they be rich in good works, ready to distribute, willing to communicate.—1 Tim. 6:17, 18.

Do good unto all men, especially unto them who are of the household of faith.—Gal. 6:10.

Every man according as he purposeth in his heart so let him give, not grudgingly, or of necessity.—2 Cor. 9:7.

Freely ye have received, freely give.—Matt. 10:8.

God loveth a cheerful giver.—2 Cor. 9:7.

Hence the Lord with thy substance, and with the first fruits of all thine increase.—Prov. 3:9.

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—2 Cor. 8:12.

Jesus said, It is more blessed to give than to receive.—Acts 22:35.

Knowing that whatsoever good thing any man doeth, the same he shall receive of the Lord.—Eph. 6:8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up treasures in heaven.—Mat. 6:19, 20.

My little children, let us not love in word, neither in tongue, but in deed and in truth.—1 John 3:18.

Now concerning the collection for the saints, upon the first day of the week, let every one of you lay by him in store as God hath prospered him.—1 Cor. 16:1, 2.

Of all that thou hast give me I will surely give the tenth to thee.—Gen. 28:22.

Provide yourself bags which wax not old, a treasure in the heavens which faileth not, where no thief approacheth, neither moth corrupteth.—Luke 12:33.

Quench not the Spirit.—1 Thes. 5:19.

Render unto God the things that are God's.—Matt. 22:21.

Saying that ye abound in this grace also.—2 Cor. 8:7.
The silver is mine and the gold is mine, saith the Lord of Hosts.—Hag. 2:8.

Unto whomsoever much is given, of him shall much be required.—Luke 12:48.

Vow, and pay unto the Lord your God. 

—Psa. 76:11.

Who’s hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.—1 John 3:17.

‘Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven.—Matt. 5:20.

Ye know the grace of our Lord Jesus Christ.—2 Cor. 8:9.

Zaccheus said, Behold, Lord, the half of my goods I give to the poor.—Luke 19:8.—Sel. by Sister Byer.

CHURCH NEWS.

PHILADELPHIA MISSION.

Report for March 1902.

DONATIONS.

Balance on hand by hand.

Philadelphia, Pa......... $ 20 37

Rheems, Pa.............. 5 00

Rife, Pa.................. 1 00

A Brother................... 1 00

Clarence Center, N. Y.. 1 00

Total...................... $28 87

Silverdale, 1 box clothing; Royer’s Ford, 1 bbl potatoes; Elizabethtown 1 bbl turnips.

EXPENSES.

A laborer in God’s vineyard....... $ 4 70

Mission use.......................... 7 50

For the poor................................ 7 50

Total.............................. $19 70

PETER STOVER

Philadelphia, Pa. 3423 N. Sec. St.

DES MOINES MISSION.

Back indebtedness on last conference year............................. $ 39 20

DONATIONS FOR PRESENT USE.

C. E. Scott, Elkhart, Ind.............. $ 1 00

Bro. and Sister A. G. Gregory, Dyersville.................. 5 00

A. C. Higgins, City.................. 3 00

Jennie Dirr, City...................... 5 00

H. Shockley, City...................... 5 00

Bro. and Sister E. Jones.............. 1 00

Stark County, Ohio.................... 5 00

A. Emerson, City...................... 25

Total.............................. $16 25

We lift our hearts to God in thankfulness for these substantial donations. A full report of all receipts and expenditures for this conference year will be given in our next report. It would furnish us great satisfaction if we could report expenses all met, but the way it now stands there is quite a deficit.

Bro. and Sister Noah Zook arrived here on April 14, and intend to remain with us until about April 24. We are confident that their labor of love among us will prove a benefit to many.

We had several remarkable cases of healing of late. Cases that physicians pronounced incurable. We give the glory to Jesus. Dearly beloved pray for us.

J. R. AND ANNA ZOOK.

OCHIO MISSION.

Report for the month ending April 15, 1902.

RECEIPTS.

In His Name....................... $ 3 00

Noah Sollenberger, Woodlyn, N. J.. 5 00

John Keefer, Hope, Kans.............. 2 00

Mrs. Fannie Erb, Deer Creek, Ohio.. 3 25

Offering box in hall.................. 2 00

Room rent.......................... 6 00

Mrs. Olson, 5619 Morgan St. Chicago. 6 25

Hall rent.......................... 6 00

In His Name....................... 1 00

G. Clifford Cress, Peoria St. Chicago.. 1 00

David H. Brechbill, Moonlight, Kas... 5 00

Mrs. Olson, 5919 Morgan St. Chicago. 2 00

E. Gene Dodson, Benton Harbor, Mich. 5 00

Mrs. Viek, 6020 Loyom St. Chicago.. 5 00

Mrs. J. George Sr. White Pigeon, Ill.. 6 00

Mrs. Henry Shirk, Lodi, Calif........ 1 00

Master A. McCullough, Calif, Ill........ 1 00

John Giah, Enterprise, Kan. . 2 00

J. W. Virden, Park Falls, Wis........ 3 75

David F. Shirk, Cottonwood Falls, Kas... 5 00

Daniel W. Gless, 6024 Green St. Chicago 1 00

Total.............................. $58 17

EXPENSES.

Deficit March 15, 1902................ $ 3 69

Groceries.......................... 5 53

Five gas fixtures.................... 3 96

Rent for building...................... 3 00

Coal.............................. 4 50

Gas.............................. 1 00

Total.............................. $48 68

Balance............................ $9 79

We acknowledge, with grateful hearts, that goodness and mercy are following us. God is using His children to bless us and the work here. We render twofold thanks for these blessings—firstly, to God from whom is every good and perfect gift, and secondly, to whom He used as in our next report. It would furnish us great satisfaction if we could report expenses all met, but the way it now stands there is quite a deficit.

Bro. and Sister Noah Zook arrived here on April 14, and intend to remain with us until about April 24. We are confident that their labor of love among us will prove a benefit to many.

We had several remarkable cases of healing of late. Cases that physicians pronounced incurable. We give the glory to Jesus. Dearly beloved pray for us.

J. R. AND ANNA ZOOK.

OCHIO MISSION.

Report for the month ending April 15, 1902.

RECEIPTS.

In His Name....................... $ 3 00

Noah Sollenberger, Woodlyn, N. J.. 5 00

John Keefer, Hope, Kans.............. 2 00

Mrs. Fannie Erb, Deer Creek, Ohio.. 3 25

Offering box in hall.................. 2 00

Room rent.......................... 6 00

Mrs. Olson, 5619 Morgan St. Chicago. 6 25

Hall rent.......................... 6 00

In His Name....................... 1 00

G. Clifford Cress, Peoria St. Chicago.. 1 00

David H. Brechbill, Moonlight, Kas... 5 00

Mrs. Olson, 5919 Morgan St. Chicago. 2 00

E. Gene Dodson, Benton Harbor, Mich. 5 00

Mrs. Viek, 6020 Loyom St. Chicago.. 5 00

Mrs. J. George Sr. White Pigeon, Ill.. 6 00

Mrs. Henry Shirk, Lodi, Calif........ 1 00

Master A. McCullough, Calif, Ill........ 1 00

John Giah, Enterprise, Kan. . 2 00

J. W. Virden, Park Falls, Wis........ 3 75

David F. Shirk, Cottonwood Falls, Kas... 5 00

Daniel W. Gless, 6024 Green St. Chicago 1 00

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Total.............................. $48 68

Balance............................ $9 79

We acknowledge, with grateful hearts, that goodness and mercy are following us. God is using His children to bless us and the work here. We render twofold thanks for these blessings—firstly, to God from whom is every good and perfect gift, and secondly, to whom He used as instruments in conveying the same to us.

We, like Paul, are filled and lack nothing, and yet are in constant need. The wise will understand this. Besides temporal blessing which also include a box of eggs, butter and wheatland, from Brethren in Michigan, we have been richly fed from the Master’s table, so that our souls are satisfied with the fatness of God’s house. The meetings have been interesting and profitable. Some have professed to have received definite help from the Lord through His servants at this place. One colored lady who has attended frequently during the past six months gave the following testimony recently: “I have tried to be a Christian and have been a church member for fourteen years. I thought I was all right, but when I heard the preaching and testimonies here, I got under conviction and found out that I needed a deeper work.” I have sought the Lord earnestly for some time day and night, and I want to say that the Lord met me the other night while I was praying alone in my room. In my prayer I said, ‘Lord you are my Shepherd, I shall not want,’ when suddenly the darkness flew away, the doubts and fears were gone, the light broke over my soul, and I realized what I heard you say the Lord would do for me. Oh; it is wonderful! I used to sit in my home and look over toward the Mission and think, what a holy place that is. I can never get what those folks have got. But now I want to tell for the Lord’s praise that I have it. Praise the Lord.”

This testimony was a great blessing to us all, as we have been praying for some months for this excellent lady as she is very intelligent and refined and can be used of God to help others who are now standing where she stood. We believe that she has received the fullness-of the Gospel of Jesus. We have received some very encouraging letters from the saints in regard to keeping the building. One brother wrote us saying that we should keep it and that he would do more, by the grace of God, for the maintenance of the work than ever before. His generous offering above proved his sincerity.

Feeling that the Lord would not suffer the work to be brought to shame, we have leased the property for another year at thirty dollars per month payable in monthly payments in advance.

Yours in the work.

SARAH BERT AND WORKERS.

596 Peoria St. Chicago.

MEETINGS NEAR STANLEY, ONT.

SEEING, through neglect or misunderstanding, our meetings held last winter on the second line Nottawasaga have not been published in the Visitor, I thought that even at this late date it would be well to publish it, as I know how interesting it is to me to hear how the work is progressing in different fields.

According to arrangements Bro. A. Winger, of Edgely, Vaughn, Ont., came to us Jan. 7, 1902, and held meetings each evening for two weeks, which were very interesting, with the exception of a
few evenings when stormy weather and bad roads blocked the way.

The word was spoken in simplicity yet with power.

Bro. Isaac Baker of the sixth line manifested a warm interest by attending and bringing a sleigh load each evening.

Although only one arose for prayers, yet souls were revived and outsiders remarked that if the meetings had continued they could not have kept their seats. Many were disappointed when Bro. Winger had to take his departure for another field. May the scattered seeds still take root is our prayer.

Sister Mctaggart.

For the Evangelical Visitor.

THE WORK OF THE DES MOINES, IOWA, MISSION.

We, the helpers in the Mission of this city, feel impressed to give a short report of the work under the control of Bro. and Sister J. R. Zook, for the benefit of the readers of the Evangelical Visitor.

With all the opposition, which indeed was great, there has been a steady and healthful growth in the spiritual development of the work, which we attribute to the thorough teaching and careful management of our leader, under the blessing of God. The standard of the work has been raised so as to enjoy the confidence of the most spiritual and devoted christian people.

We will not attempt to narrate all the good that has been accomplished, for that would require volumes, and no one but God knows all the good that has been done. Many sinners have been saved from a life of sin, ruin and shame to a higher life by the anointing of the Holy Ghost, which anointing qualifies for christian activity. We also thank God and rejoice that our leader was preserved and kept blameless through the din of litigation, not a single evidence being established against him after a tremendous effort. We are happy to say that he has the confidence of the people and we do earnestly pray that God will overrule that which has been intended to overthrow God's plan and work at this place; and that Bro. and Sister J. R. Zook will continue their labor of love in this city, which work has been so permanently established.

We confess that the work at this place is entirely too heavy for one man and that more help is needed. There are from two to three sermons to be preached on Sunday besides one social service and two Sabbath schools. For five years we had an every night mission meeting but during this last year we did not have meeting every night continually, but had meeting on Tuesday, Thursday, and Friday nights.

Besides these public religious services there are numerous calls for private prayer and spiritual instruction as well as funeral services and marriages. Furthermore there were great burdens to be borne financially, and on account of the litigation.

The work here in charge of Bro. Zook deserves the sympathy and support and confidence of all God's people.

WM. and Florence Driver.

Catherine Swisher.

David R. Edwards.

Mary J. Edwards.

A. C. Higgins.

LOVE FEASTS.

Pennsylvania.

Mechanicsburg .................................. May 10, 11.


Grater's Ford .................................. May 31, June 1.

Silverdale .................................... June 7, 8.

Mastersonville ................................. May 13, 14.

R. R. station, Colebrook, Cornwall and Lebanon R. R.

Air Hill ....................................... May 13, 14.

R. R. stations, W. M. R. Culberson; C. V. R. R. Scotland.

Kansas.

W. wa County .................................. May 10, 11.

B' Springs ..................................... May 24, 25.

Beth d .......................................... May 31, June 1.

Ches County .................................. June 7, 8.

Ontario.

Markham, York Co. ....................... May 31, June 1.

Black Creek, Welland, Co. .................. June 7, 8.

Wainsfleet ................................... " 14, 15.

Howick, Huron Co. ......................... 14, 15.

Waterloo, Waterloo Co. ................... 21, 22.

Nottawa, Simcoe ............................ 21, 22.

Ohio.

Ashland and Richland ...................... June 14, 15.

Michigan.

Greenwood .................................. June 14, 15.
EVANGELICAL VISITOR.

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days of the Incas. Sad indeed is the contrast between our own fair land which leads the world in almost every desirable line of modern thought and action, and poor, deluded, poverty-stricken, and priest-ridden South America.

During the past fifty years there has arisen a mighty movement in our midst as a Christian nation, to send the Light to the regions beyond. Consecrated men and women have offered themselves by the thousand to go to the foreign fields with; the message of light and life. Thousands have gone to China, Japan, India, and Africa, but oh, only a few hundred to neglected South America. These write back to us, as they see the ripened harvest and the lack of helpers, letters that ought to burn themselves into our very souls as we read. They tell us that the power of Rome is crumbling before the steady advance of the Gospel. The people are opening their eyes to their benighted and enslaved condition. They are renouncing the priest, refusing to pay the levied church taxes, and are in a critical condition, lest, having nothing better administered to their hungry hearts, they fall into the natural pit of infidelity and atheism. Shall we not rally to the assistance of those on the field, and by a united effort help them to feed the multitudes that are in this great spiritual famine? But they tell us that there are whole tribes among which there is not a single missionary. What shall we answer to the call for help? Shall we write or wire back that we cannot send any more workers? Has the reserve of the church been exhausted? Are there no more Israels who will answer to the call, saying, "Here am I. Send me, send me?" Yes, thank God, we believe that there are. I am profoundly convinced that there is talent among us that is fully consecrated to this self-sacrificing work. It is only a matter of a little time necessary for the developing of a deeper spirit of liberality among us in giving for the support of God's work and workers. Few of us are willing to pour out our lives and our substance for the sake of our blessed Lord Jesus. We are still too much circumscribed by earthly aspirations and worldly policy, seeking to look out first for number one and then giving of our overplus to the work of the Master. Who among us has given to the Lord's work until he actually suffered loss and discomfort thereby? How many among us have counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord? May God grant that very soon some of our Brethren shall be sent forth to South America with the same Gospel as our beloved workers in Africa are carrying to the Matabele. I sincerely hope to see that day. May God order it speedily.

Now one little incident from a worker on the field: "A poor old woman far in the interior who cannot read, pays passers-by to read her Bible to her. She kept a bookmark at the place where the missionary read on his last yearly visit. She may be found with the Bible on her lap open at that same place and tears streaming from her eyes. By living its precepts she is teaching the truth to her wicked neighbors. She owns a deep well from which many get their supply of water. She requires all who come to carry away a double supply on Saturday, and her well is locked from Saturday night till Monday morning. Few are so poor as this woman, yet she is far richer and happier than her neighbors, in the possession of her precious Bible. It is worth travelling five thousand miles, and making sacrifices, to such examples as this of what the Bible does for a poor ignorant Roman Catholic woman. It is the power of God to the salvation of souls. Many are converted by reading and studying the Bible before they hear a preacher, showing thus the power of the Word itself, applied by the Holy Spirit."

Yours for the lost,

Chicago, III. G. C. CREES.

For The Evangelical Visitor. GENERAL LETTER.

DEAR Christian friends: To all the Israels that in every place call upon the name of our Lord Jesus Christ, Greeting.

After a lapse of some 15 months, we are again privileged to resume our general letter; during this time the Lord's work in Salvador has not suffered any serious interruption, the battle of the Lord has continued without cessation, all praise to Him who has made us conquer every difficulty.

In spite of all the tenacious opposition of priest and people the work has had a steady increase, both as to number and spirituality of the believers. We have had special opportunities of presenting the Word, such as the feast of San Salvador in last December. In front of our Mission the square was filled with ranches, for the work in San Salvador, sale of liquors and also for gambling, also a merry-go-round. These things attracted the people towards our part of the city and the gospel singing near by called the attention of the people and thus many came to hear the preaching for the first time; during this time hundreds of tracts were distributed, also about 800 portions of the Gospel furnished us by the Los Angeles Bible Institute. As may be expected some fell into unworthy hands and consequently was torn to pieces, nevertheless on the whole we believe have been profitable very much good. We have since learned that some were collected by the pieces in the street and even placed together again, thus proving what Paul says, "For we can do nothing against the truth, but for the truth."

Since the last general letter 13 more have been received into membership, and there are still more candidates for membership. At the close of the year the believers from Ilopango came down to attend the union meeting on New Year's day, there were also present, 3 from San Martin, 4 from Sononate and 3 from Chacarneco a city 108 miles east; all coming afoot just for the purpose of worshipping with us. I wonder how many in the home lands would walk 108 miles to attend worship. They first received the word through a colporter and later I corresponded with them. Our all day meeting was a time of rejoicing.

During the month of July we made a short evangelistic trip in company with a native Bro. We visited a town in the interior where we labored a week; many rejoiced to hear the good news. We had EVANGELIZATION. Promised another visit, but the work in the capital needed our attention and thus we have been prevented to go. In Feb. and March D. V. we expect to spend out evangelizing. There were 3 of the natives employed for scattering the Word of God. Through these many new doors are opened for the preaching of the word. In one city they came in contact with a mission by 4 Jesuits. The priest made a tool of the mayor, making him call the people and obliging them to confess to the priest, and if they did not obey, were either fined or cast into jail. One of the priests bought a Bible of one of the Colporters and publicly tore it up and scattered the paper to the winds. Some afterwards gathered the pieces to read them. When he heard of this he ordered the people to burn up the pieces on pain of being excommunicated. The priest then went to the authorities and claimed that the Colporter had a revolver in hand and sought to kill the priest. He was called and he explained the case. Then the Mayor begged the Colporter to leave the city, as he feared they would be mobbed. In the evening the mob gathered, thirsting for the blood of 3 innocent men. The owner of the home sent word to the authorities, and soon the mob was dispersed and the colporters left next morning under cover of darkness. These are some of the dangers we missionaries meet.
are exposed to. The priest always being at the head of such a movement, in order to get off anyone who comes with the truth.

On Oct. 15, the Lord brought unto us our Sister Martha Hoffman who had been laboring in Honduras for a year. This is a direct answer to prayer of the missionaries for a lady helper. She is now occupied in visitation work and has managed to gain entrance in every house thus far in order to give them the gospel. On Nov. 7th the Lord gave unto us a little son, Robert David. We trust if Jesus tarries that he will be a worker for the Lord.

On February 12, our beloved J. M. Purdie, son of the first missionary (now glorified) Samuel Purdie, returned to the field to take up the work of his father. Praise God for these additional helpers. We will now be able to do more progressive work in this republic. The latest statistics give the population of the Rep. of Salvador 1,006,048. For these souls there are but 4 active missionaries, giving each an oversight of 251,712 souls. What are we among so many? Who will answer the call of the Lord when He says, "Whom shall I send?" Who will say, "Here am I send me.

There are 3 or 4 new churches being built here, for idol worship. The latest statistics give the population of the Rep. of Salvador 1,006,048. For these souls there are but 4 active missionaries, giving each an oversight of 251,712 souls. What are we among so many? Who will answer the call of the Lord when He says, "Whom shall I send?" Who will say, "Here am I send me."

The nest embodies all that is greatest in a bird’s life, as the home does in a man’s life.—*Ladies’ Home Journal.*

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**THE LOVE OF THE SAVIOR.**

The Savior is a loving Shepherd true,
He loveth His sheep as all shepherds do:
He loved them; He came into this world to die,
That they might reign with Him on high.

He suffered and bled and died for all,
That they might be saved once for all.
He loveth them when they obey His voice,
And all who will may make Him their choice.

The wandering ones, He loveth them too;
Wherever they are or whatever they do,
He follows them still with stretched out arms.
If they return He will keep them from harm.

Come to the Lord in this day of grace;
Turn unto Him, seek his loving face;
You who have not learned to know His love,
And you will find rest and peace from above.

—*MARY N. SHEPHERD.*

Donegal, Pa.