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The more wicked men grow, the less ashamed they are of themselves, and the more holy men grow the more they abhor themselves.—Berridge

A blue mark over this notice reminds you that your subscription has expired, and that we would be much pleased to hear from you, and receive your renewal. If you wish the paper discontinued, and arrears are all paid up, we will drop your name if you will so inform us. If there is any mistake in your credit please inform us. If your paper comes in a single wrapper the blue mark is on the outside over the address.

Iconium, in Asia Minor, was one of the places visited by Paul and Barnabas on their first missionary tour after being sent forth by the Holy Ghost. It is of interest to note that on Sunday Jan. 26, an evangelical church was organized in this same city. To those of us who are studying, just now, in the Sunday School, the missionary efforts of the Apostle Paul, it is interesting to note that the Lord is at present blessing His work at these same places, and that a mighty revival has swept over the city of Tarsus, Paul’s native city, where an educational Institute, named after the Apostle, is established. It is said that the revival has not only “affected the students at St. Paul’s Institute and the affiliated girls’ seminary, but also very deeply the population of the town.” Thus, in these ancient places, sanctified by the footsteps of the early missionaries, but where for centuries past the light of the pure Gospel of Christ has not shone, this light is springing up anew with encouraging results. With the introduction of Western and modern utilities and methods, in these ancient lands, such as railroads etc., a great change is coming over the land and its people, and it is to be hoped that Christianity may again flourish, and that the darkness of ignorance and superstition may give way to the brightness of the light which shines forth from the Lamb of God, in His great Redemption for all mankind.

It seems that France is convinced of the need of a weekly rest day for her people. The sanctity of the Christian Sabbath does not appeal to the French nation, but her legislators are convinced that one rest day in seven is a necessity, and have passed ordinances to that effect, so that all laboring people shall be protected in the enjoyment of this wise provision. Now, if France finds it necessary to protect her people in this way, why should not the people of this nation seek to preserve this sacred and useful institution to themselves? It has been said that in fifty years the United States will have no Sabbath. It need not be so. Let the people recognize that God’s law is benevolent in its design, and its requirements if obeyed will prove a blessing.

England is employing a large number of teachers in the Boer concentration camps. It is said that there are more than nine thousand pupils enrolled in these camp schools in the Orange River Colony, and thirteen thousand six hundred in the Transvaal. Attendance is not compulsory. The children are bright and eager to learn. The schooling is not confined to young children, as there are young men and women as old as twenty-three and twenty-seven years who study side by side with the children. It is hoped that the influence thus exercised may work out the problem of future peace more effectually than the sword.

Infant grief! amazing woe!
Behold my bleeding Lord!
Hell and the Jews conspired His death,
And used the Roman’s sword.

O, the sharp pangs of smarting pain
My dear Redeemer bore!
When knotty whips, and ragged thorns,
His sacred body tore!
A JUDGMENT HYMN.

That great, tremendous day's approaching;
That glorious scene will shortly come;
'Twas long foretold by ancient prophets,
The long expected day of doom.
Think, O my soul! reflect and wonder,
That awful day is drawing near.
When thou shalt see that great transaction,
When Christ in judgment shall appear.

No sickness, pain or death to fear;
1 have provided for you a kingdom,
To reign with me for evermore.
With me in all temptations bore,
0 come ye blessed of my Father,
To meet Him all His saints combine.

But how will sinners stand and tremble,
Shall ever have admittance there;
No sorrow, sighing, no fears nor dying,
Whose names in Life's fair book do stand.

Their everlasting doom to hear.
See Jesus on the throne of justice,
Are coming to the judgment seat!
Call in my saints from distant lands:
Behold Him coming in power and glory,—
See nature stand all in amazement,
Bright shining streams from His holy presence;
The raging ocean, all in commotion,
When thou shalt see that great transaction,
Over their tumbling bases roar;
Bright, forked lightnings part the skies;
When Christ in judgment shall appear.

The wheel of time stopped in a moment,—
Eternal things are now begun!
Huge, massy rocks, and tow'ring mountains
Eternal things are now begun!
The orbit lamps, all veiled in sackcloth,
The wheel of time stopped in a moment,—
Huge, massy rocks, and tow'ring mountains
Huge, massy rocks, and tow'ring mountains

The hear'ns are shaking the earth is quaking,
The gloomy sight attracts mine eyes.
Is dashing round her 'frighted shore.
The hear'ns are shaking the earth is quaking,
The gloomy sight attracts mine eyes.
Is dashing round her 'frighted shore.

Do not the same.—Spurgeon.

Spurgeon.

A MISSIONARY TRAINING HOME

For the Evangelical Visitor

THE NEEDS OF THE CHURCH.

NUMBER THREE.

IN the midst of the present religious confusion and deception there is a requisition for a faith firmly fortified in the everlasting and unchanging Word of God. We must be able to clearly define what we believe, and give scriptural reasons why.

However devoted we may be in the service of the Lord, unless we have a thorough understanding of the Word we are apt to imbibe some erroneous doctrine. This is especially true of the youth who are in the plastic state of life. How easily we can observe this fact among our own people. How many have cultivated their usefulness among us on this account, while others became not amiable to the church and thus become alienated from the brotherhood. These are actual existing conditions in various localities of the church, and it is appalling, and disastrous to a vigorous and progressive work by our people.

In these days of missionary enthusiasm, when so many young people are called of God into home, and foreign mission fields, it is of the greatest importance that they be thoroughly indoctrinated and qualified for such an important work.

HOW SHALL THIS BE ACCOMPLISHED? is the momentous question.

There is only one effectual solution that I can see, and that is to establish a Missionary Training Home where the Bible would be carefully and prayerfully studied and taught, and where actual mission work is done.

Such institution should be kept under the control of General Conference, which would appoint its superintendent, and instructors and dictate its management in general. An institution of this kind with all these safe guards thrown about it would be the safest place on earth to have our young applicants taught and trained for missionary and other gospel work.

How can we expect the young people to know the Holy Scriptures unless they study them, and have some spirit filled instructor to teach them? You may say that the Holy Spirit will teach them. So He does; but does not the Holy Spirit use human instrumentalties? Was not Apollos a mighty man in the Scriptures and yet he needed Aquila and Priscilla to "exposeth one way of God more perfectly," Act 18: 24, 26. This is what Paul said in a letter to Timothy: "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth." Many people read but do not study. Now Timothy had great advantages in acquiring a knowledge of the Scriptures, for he had a sainted mother, and a godly grandmother and was taught the Holy Scriptures from a child (babe). When do the children get time now to study the Scriptures. Everything must be done with a push and a rush. The Scriptures are seldom read in our public schools, and the children's minds are occupied with other books until they are eighteen or twenty-one years of age. The teaching which they get in their homes, Sunday schools and church is good as far as it goes, but as a general rule it is insufficient to qualify them for the very important work in the mission field. Then the actual experience which is so very essential in the work is impossible to get at home. When a young missionary goes out into the field among strangers he is not surrounded by fathers and mothers in Israel to instruct and help him, but meets opposing elements, and must assume the responsibilities of a leader at once and is expected, rightly too, to be able to vindicate his belief by the sacred word. George Muller of Bristol, England, that humble man of great faith and piety, saw the need of such an institution and accordingly established the "Scriptural Knowledge Institute" which has proven itself such a great blessing to so many.

A MISSIONARY TRAINING HOME is one of the great needs of the church today. We the members of the General Foreign Mission Board discover that those who attend other institutions for special preparation so frequently have partaken of some particular doctrine that is not in ac-

THE EVANGELICAL VISITOR.
cord with our belief or teaching and thus embarrass both them and the church. The question arises, Who is to blame? The church has no provision to supply such needs, and the young, who are undoubtedly called of God into the mission field feel the need of a special preparation, and hence they go to other institutions. The injuries we have thus suffered I need not relate, for you are all too well acquainted with the facts. But what shall we now do?

Will we continue to neglect making the requisite provisions for such preparations and thus perpetuate the painful harvest? or will we expeditiously in the name of Heaven and with all confidence meet the crying need and thus avert threatening disaster. I imagine to hear a multitudinous throng of our beloved people exclaim: We must take the remedy—We will establish A M. T. Home.

THREE YEARS WITH JESUS.

We often hear it said that “Jesus chose illiterate and poor fishermen to be His Apostles and they had no such training.” Let us see. When Peter suggested that an Apostle be appointed to fill the place of Judas Iscariot, he said it must be a man who has accompanied them from John the Baptist to the ascension of Jesus. Act. 1:21,22. So the Apostles were under the tutelage and discipline for three years. They quit their respective business and were continually as near as possible, with Jesus. They heard His sermons, and parables. When anything was said in public that they did not understand, He would give private expositions. They saw all the miracles and wonder which Jesus did, from the time He turned water into wine to the saving of the thief on the cross. They saw Him die on the cross, and laid away in the tomb. They also became witnesses to the empty grave, and the glorious resurrection of their Lord, Jesus Christ, Who spoke to them and instructed them from the other side of the grave. They saw Him taken up into heaven and received His final benediction.

To be thus under the teaching, training, and drill of the Lord Jesus Christ, the most profound instructor that ever graced this earth is far superior to any religious institution established for the same purpose.

To do effectual work our out-going missionaries must have a thorough knowledge of God’s Word, and at least some experimental knowledge of the work, and must be anointed by the Holy Ghost.

May the Lord help us to act wisely on this important subject, laying aside all sectional feeling, and prejudices, and fearfulness and work for the greatest good.

While some of our people may have apprehensive feelings relative to such an institution thinking it might possibly some day develop into a theological seminary, I would ask, shall we forbear doing good for fear evil may come? Shall we cease professing Christ for fear we might become hypocritical? or quit praying for fear we might become Pharisaical? or keep out of legitimate business for fear we might become dishonest?

The Lord forbid that our hearts should become the incubators of such monstrosities.

A PRESS AND PUBLISHING HOUSE is another great need of our people, for the publication of our church paper, pamphlets, tracts etc. As our missionaries go out into the work they should have good literature to distribute. There is some very good literature printed by other publishing houses, and there is a great deal that is not safe for distribution.

This is a great age to read and the mail system for even daily rural delivery is a great convenience to circulate religious literature. It is also incentive to readers to take papers. We could speak of many advantages of a press and publishing house, but having already occupied so much space I’ll forbear hoping that a hint is sufficient and will put us all to serious thinking on these important matters that the cause of the Master may not suffer.

J. B. ZOOK.

Des Moines, Ia.

Remember we are still offering Our Premium Bible at the same low rate as before although the publisher has raised the price on us at the beginning of the year.

ELOVED readers of the VISITOR: I have often felt impressed to write for the VISITOR, but neglected it from time to time, but this morning by His grace I will testify to some of His love and fulness. As I read the inspiring words from the dear brethren and sisters I feel again stirred by the Holy Spirit to add my testimony to the many who write in your pages. I am so glad the Lord has again opened the way, and enabled us to leave our home and go out among those who need help, trusting some seed sown may fall in good soil and bring forth fruit to His glory.

For many years my heart has been stirred to do more for fallen humanity than ever before. My desire is to do His whole will in any way I can and try to make His truths plain to those who are in need of His mighty saving and healing power.

After the Lord healed my poor afflicted body in such a marvelous way and renewed my spiritual life, my whole frame was set on fire for poor suffering humanity. I felt as if my feet were not swift enough to carry me out in the highways and hedges to gather them into the fold to be cleansed from sin and disease. It was then God made my mission plain to me and showed me He gave me the gifts of healing, that I could be an instrument in His hands to bring poor suffering humanity to Him the great physician.

Ten days after my healing God manifested His divine power through the healing of a little child after the doctors had given her up to die, and all her dear ones stood around her bed to see her breathe her last, when God instantly raised her up by the prayer of faith, and all were astonished and praised God at the mighty power manifested in their midst. I then and there promised God that where He would lead I will follow, and amid all the persecutions and trials, I have gone forward doing my blessed Master’s bidding.

With my healing came such a desire to read and search the Script-
light and power, or the baptism of the Holy Ghost, knowing if I had Him I would have power to do this great and important work which He had assigned me to do. I wanted to be able to testify to the redemption and healing of both soul and body.

So I was tarrying at Jerusalem for the pentecostal power and in the waiting a great trial came upon me, so much so that I was heart broken, and for the time being I sank beneath the burden. Right then and there I gave up all to God, consecrated and dedicated my all to Him with an Amen to His whole will whatever that might be. While prostrated there on the cold earth with no one near but the Lord of heaven, an unseen hand was pressed on my shoulder and a bright light shone around me and I began to praise God with a loud voice, and then and there I was filled with the power from God and my sorrow and trouble was all wiped away and my poor afflicted child was healed, glory to His holy and precious Name.

Then my heart began to go out for others, and that I might be free to minister to the poor and needy and give all my time and talent to His service. While waiting the way was opened and we were called to the Chicago Mission. The responsibility seemed so great, but again He spoke—my grace is sufficient. O how I praise the Lord that all my time I was to spend in His service and how near and precious He was to us. Those were the two happiest years of my life, yet I was not permitted to stay, but had to go back to my battle ground, yet everywhere we find opportunities to do good.

And now the Lord has opened my way to go out and gather in the scattered sheaves, that are wasting on the plains. God is blessing our labors with signs following, for everywhere we find souls to comfort and help. On the cars, in hotels, and in missions and private houses are hungry and thirsty souls, also poor sick and afflicted bodies. Yes, even here in this beautiful land of paradise where the flowers bloom continually and the evergreen orange trees, laden with their golden fruit and the delightful climate of fresh air and almost incessant sunshine, yet even here are sick and suffering ones and those who need help. Truly the fields are white to harvest and more laborers needed. So few who are ready and willing to lay down and rush into the ripened fields Who will go? will you? will I?

Shannon, Ill.
Written at Lodi, Cal.

For the Evangelical Visitor.

HELP THE POOR.

"The poor ye have always with you, and if ye will, ye can do them good."

DEAR Readers of the Visitor, I have had quite an impression today, and will now try by God's help to express it. How wonderful are God's dealings with man. Surely the Lord has led my path to the place, where my labor is now beginning. Long ago, I have felt there is a work for me to do, but did not know when or where. Little did I think, it would be to the little Mission in the large city of Philadelphia. But as God has ordered it so, I am resigned to work among the poor outcasts, although I oft times feel unable and unworthy, but God's storehouse of knowledge is full, and He has promised to supply all our needs.

Today while seeing the poor coming for things to eat and garment to wear, and will now try by God's help to express it. How wonderful are God's dealings with man. Surely the Lord has led my path to the place, where my labor is now beginning. Long ago, I have felt there is a work for me to do, but did not know when or where. Little did I think, it would be to the little Mission in the large city of Philadelphia. But as God has ordered it so, I am resigned to work among the poor outcasts, although I oft times feel unable and unworthy, but God's storehouse of knowledge is full, and He has promised to supply all our needs.

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EVANGELICAL VISITOR.

WHOLLY THE LORD'S.

THIS morning while perusing the Word of God my heart was touched with heavenly zeal, and I was led to write on Perfect Obedience. I realize that I of myself am nothing and I must wholly depend on God.

We will then begin with Abel. See him coming with his offering—the best of the flock. Then Noah, spending his time in preaching and building an ark, believing God would send the flood and destroy the people which he also did. Then we see faithful Abraham, who first gave tithes to Melchisedec, King of Salem. Then we come down to Jacob. He vowed to God and said, "All that Thou shalt give me, I will surely give Thee the tenth." Referring again to Abraham, when God promised him a son (Gen. 15) and that his seed should be innumerable, and that he should inherit the land, and Abraham inquired how he should know that this would come to pass. God told him what to do, and what he should offer in sacrifice, and in it all Abraham was faithful, and made a full surrender to God. When the sun went down and it was dark behold a smoking furnace, and a burning lamp passed between the pieces. There the Lord made a covenant with Abraham, and a son was given.

Then came the time when he was to offer up his only son. O how heart-rending it must have been, yet he was faithful in this. But thanks be to God, He had a sacrifice prepared. We see the great love our Heavenly Father had towards a fallen race, even in sending or giving His only Son to redeem us. He was faithful even unto death.

I have wondered, dear readers, how many of us are willing to lay all at Jesus' feet, at the great command? Even in this of bringing our gift to the altar and there remembering that a brother or sister has ought against us. Do we go, leaving our gift which is nothing less than our bodies? Yes, a living sacrifice is required. Or do we offer our gift before we have obeyed God's great command? Certainly God cannot or will not accept such an offering, nor can He use them in the great ingathering of the great harvest. With sorrow we have been made to behold such.

As a warning, let us take God at His Word as did faithful Abraham —lay all at Jesus' feet. The heifer which denotes service; she-goat which means appetite; and ram, strength. These were divided. So see our work is divided and our appetite also. We should not live on bread alone, but of every word that proceedeth out of the mouth of God. But the birds were not divided, oh no. God wants all our love, represented by the turtle dove. When we give our love to God He will fill us with divine love which far exceeds our love. Also the young pigeon which denotes our wandering thoughts. O how they do wander round and round but God wants them stayed on Him and on things high and holy.

I remain your Sister even in Christ Jesus.

AMANDA HILLER.

Masonville, Iowa.

For The Evangelical Visitor.

For The Evangelical Visitor.

SONSHIP VERSUS BOND-SERVANTRY.

No longer do I call you servants. —John 15:15. "That He might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father, (not Master). So thou art no longer a bond-servant but a son; if a son then an heir through God." —Gal. 4:5-7. “Bear what manner of love the Father hath bestowed upon us, that we should be called children of God, and such we are,—1 John 3:1. The title Rabbi, or Master was given Christ; now Abba, or Father we call, through our Elder Brother. First disciples, then friends, then Christians, and then best and last Sons of God. St. Paul says a child and bond-servant differ not, so long as the heir has not arrived unto the time, appointed of the father, to be relieved of guardians or stewards, (or ondage under the rudiments of the world).

At employment and at duty a son

Although publishers of Bibles and Testaments have raised the price of some of the grades we are offering them at the old price as before. Write for catalogue.

If you are thinking of buying a Bible, of any kind, please let us send you our catalogue.

P. T. ALEXANDER.

For The Evangelical Visitor.
A servant works for mere recompense.

A son labors lovingly in interest and reverence of the father.

A servant is faithful by choice and out of love.

A son is faithful by choice and out of love.

A servant is only interested in selfish reward,—heaven.

A son seeks the glory of God the Father, and is an heir by adoption not by seeking.

A servant merely selfishly seeks heaven.

A son adorns the Gospel of Christ by seeking and partaking of the divine nature in honor of God.

A son is a real love-servant,—prisoner,—an heir of God and joint heir of Jesus, and a partaker of Christ's suffering.

Canton, O.

J. MYERS BOSLER

For The Evangelical Visitor.

**God Gives Power.**

I am the vine, ye are the branches; he that abideth in me and I in him, the same brigheth forth much fruit; for without me ye can do nothing.—St. John 15:5.

Beloved, I find I cannot write a message if I am not in the vine. Praise God I am in the vine and I draw all my strength, wisdom, knowledge, health, wealth, and long living out of the vine. God is unchangeable. "For I am the Lord, I change not."—Mal. 3:6. God is the great Dinamo in heaven that gives all power in heaven and earth. And Jesus came and spake unto them saying, all power is given unto me in heaven and in earth."—Matt. 28:18. So we see all our life, and everything that liveth, every flower, everything that has life draws its power from the great Dinamo.

When we live in sin we draw our power from the evil one and he inspires us in all things that are bad and sinful. Now if we are connected with God, then His life flows through us and if His life flows through us then we have the source of all good.

(Jer. 32:17) "With God all things are possible."—Matt. 19:26. "Jesus said unto him if thou canst believe, all things are possible to him that believeth."—Mark 9:23. Paul was joined to the great Dinamo, and so the sting of the viper did not hurt him (Acts 28:3) and that is the reason Paul could heal the sick, he drew all his power from God. We cannot receive power by praying; we can receive power by obeying. You obey the Holy Spirit and you will receive all the power to speak or pray and you will receive all the power you want to live holy, only stay in the vine. If you abide in the vine, God will purify you and clean you so you will bear more fruit. Some say I cannot live holy because I am surrounded with so many that do not believe as I do and the influence is bad so I cannot live right, and everybody hates me and works against me and talks evil of me, and tries to discourage me and it is impossible for me to live holy. Now dear Brother, that is from the evil one, I will prove it. Where I work there are 700 electric lights, and every one is alone. They all draw their power from the dinamo, and do not depend on the lights around them, but depend alone on the dinamo wherein there is all their light. Now, if 350 lights go out the other 350 get more power and shine brighter. That is the reason Jesus said in Matt. 13:12, "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath," and in another scripture it says, if you do not use the gift that God has given you it will be taken away and given to another. That is just the way the electric lights work.

Are you in the Vine? Do you draw everything from Him? Is Christ all in all? If he is you have the fulness of the God Head at your disposal.

You may ask, how is it that the world will go under, come to an end at once and everything will be destroyed? The sun will lose its light, and the moon, and everything will lose its life and light. It can be done in a twinkling of an eye. You say how is it possible. It is this way: All the lights are connected with the dinamo and so are we and everything that lives and was made was made by God and draws its being from Him. The engineer in our store, where we have 700 lights, needs only to pull one lever and the lights all go out in the twinkling of an eye. And so it will be at that time God will pull the lever in heaven then the light and everything that lives will die, and everything will be dissolved.

O beloved, are you ready to meet that great day? It is coming. God says so in His holy Word, and He cannot lie. I just say what He says. O get ready to meet your God. If you are not in the vine you will be cut off and cast away and wither and be cast into eternal fire. You will be lost forever. O do come now and be saved! O my heart bleeds for you who are not saved. You may be saved just now if you only look up at the cross, and believe without a doubt that He bore all your sins. He has paid the price for you; only believe it, and be
whole this self-same hour. Hoping this message, will bear fruit for eternity, and by it souls may be saved is my prayer.

Your brother in Christ.

THE MESSENGER BOY.

6639 S. Halstead St., Chicago, Ill.

For the Evangelical Visitor.

"THE NEEDS OF THE CHURCH" EMPHASIZED.

I WISH to publicly say AMEN! to Bro. Jno. B. Zook's, "The Needs of the Church" in the Visitor of April 15th. He has expressed my thoughts better than I could do it. If there is any reality in the Christian religion, as the Brethren profess it, then to quote from Bro. Zook's excellent article, let me by way of reiteration say: "The best legacy we can give our children is a good Christian training, a holy example and a thorough knowledge of the Bible," and the latter, perhaps, needs special emphasis as leading to the other two.

I am not very old yet, and my position among the Brethren is not very old. But if "as one born out of due time," notwithstanding, I have obtained mercy to be faithful, and I perceive great room for improvement along the lines indicated in what I may be permitted to style the pastoral epistle of Bro. Zook though he may shrink from the ascription to the same.

Re-read the article, brethren, and entertain his suggestion, to at least "pray over this matter," I hope Conference will adopt his suggestions, and after due consideration of the same, in some form or another, write across the face of them, "ACCEP TED."

If Conference as the properly constituted authority and lawful representative of the Brotherhood will rise to the situation and appreciate the circumstances which prompt this (as I appreciate it), spiritual concern, it will cheer the hearts of dedicated sons and daughters. And thus may there be united travel to engage in the prayer expressed by our brother, viz: "May the church arise to pentecostal living and power. More united effort, less discord! More fervent and effectual prayer, less gossip! More holy living, less pretension! More genuine sanctity, less foolishness! More brotherly love, less criticism! More Christian steadfastness, less vacillation! More actual work, less play! More self-sacrifice, less greed and pride! More love to Christ, less for self! More altruism, less egoism! More faith in God, less unbelief!" Again I say AMEN. — I. J. RANSOM.

For the Evangelical Visitor.

EXPERIENCE OF THE NARROW WAY.

I WANT to try and write of the narrow path which came to my mind this morning early, before the sun had risen. About the narrow path that leads to heaven, of which our Savior said, and which he taught so plainly, how that we must enter through the strait gate and how we are to travel on the narrow path, how such unnecessary things fall away; such things that we fear creatures would so like to have, and would like to take along on this narrow path, even such things that are so plainly forbidden, things which the Lord forbade.

One of the first commands was, you shall make no image, or likeness. Christ says He did not come to destroy the law but to fulfill. He taught those things, through the Holy Ghost to deep fallen humanity, out of love, and revealed to us those smaller things which hinder us on this narrow path upon which we have started to travel. The beloved Savior also taught His disciples and followers, and gives this promise that He will send the Holy Ghost, who shall lead them into all truth. The Apostle named it anointing as that He will send the Holy Ghost to deep fallen humanity, out of love, and revealed to us those smaller things which hinder us on this narrow path upon which we have started to travel. The beloved Savior also taught His disciples and followers, and gives this promise that He will send the Holy Ghost, who shall lead them into all truth. The Apostle named it anointing as

TO THE readers of the Visitor: In the fall of the year 1898 I was in the state of Kansas and taken with a hard cold that settled on my lungs. My breathing became difficult and I was aware of the fact that something must be done, or my case would turn into something serious. I was just like I had been several years previous when I consulted a doctor and he as good as told me that my case would turn into pneumonia if it was left to take its course. One thought that the devil presented to me was, you may die now and not see your brothers and sisters and father any more; but as soon as I thought upon home I felt that the devil was gaining ground and I was losing.

I praise God today that I there decided to die and be buried in Kansas (though only being there a few months) and I was given this message, will bear fruit for eternity, and by it souls may be saved is my prayer.

Your brother in Christ.

THE MESSENGER BOY.

6639 S. Halstead St., Chicago, Ill.

For the Evangelical Visitor.
the house to the barn and I had a little cough which raised an abundance of yellow mattery substance, and that was the end of my cold. It was so far beyond my expectations that I marveled at the power of God and the simple way of healing a cold.

One or two years later while in Arizona I was healed instantly of cramp in the stomach which was very severe. Now I can heartily recommend Jesus as best of all physicians, for the body as well as the soul, and you need not take the bitter drugs, neither will He experiment on your body. He is my Justifier, Sanctifier, Healer, and Coming King.

D. L. GISH.

Chambersburg, Pa.

For the Evangelical Visitor.

THE TWO PLANTERS AND THEIR WORK.

"Every plant which my Heavenly Father has not planted shall be rooted up."—Matt. 15:13.

FROM the manger to the ascension of our Lord and Savior His life was sought after. All efforts imaginable were put forth to find some accusation against Him. In this place the Jews accosted Him because the disciples washed not their hands when they ate bread. But He answered them in the language preceding the text, that that which entereth into the mouth defileth not a man but that which cometh out, this defileth a man; but to eat with unwashed hands defileth not a man. This saying offended the Pharisees, and instead of telling the one who offended them, they applied the rule often practiced in modern times, they took the disciples as their means to tell Him. But the Lord told them very distinctly in the words of our text, "Every plant which my Heavenly Father has not planted shall be rooted up," by which we understand that the Savior desires that all evil be eradicated.

He says, "Every plant which my Heavenly Father has not planted," indicating that there are at least two planters, and that these plants grew. One of the planters is named, the other not. Let us seek to know who the other is. In the creation we find that God created man in His own image, so that he was pure, noble and holy, and that which became manifest in his life originated from plants planted by the Heavenly Father. We read also of a man that sowed good seed in his field and an enemy came and sowed tares. So in this case, though all was well and love ruled, behold one cometh along in the form of a serpent and through his subtlety plants into the heart of man and woman that which is different to the plants of the Heavenly Father as the wheat is from the tares. These plants grow and are a barrier in the way of many Christians in this present age. The plants, or some of the Satanic plants are recorded in this chapter, namely, evil thoughts, murders, adulteries, fornications, etc., to which we might add pride, anger, wrath, etc., which the Savior said shall be rooted up. We often hear a testimony like this, "I can tell of a time that I realized the forgiveness of sins and I thought that all evil had vanished, but I realize that those evils to which I was addicted in my unconverted state again become manifest and I have so much trouble to keep this anger or wrath down. If I could only keep this evil down." Dear reader, if this is your experience, let me tell you a more excellent way. Have Jesus Christ, Who is abundantly able to fulfill His promises, root out of your life, out of your heart, every plant that the Heavenly Father has not planted, and your trouble to "keep it down" is at an end.

It is true that you have received forgiveness for your actual committed sins but you have not been cleansed from sin. The reason you thought all evil had gone was because of the fact that those evils were taken captive under the blessing of knowing your sins to be forgiven, and as the blessing withdrew it again became manifest. Go with me to the forest. Here is a tree in healthy condition; let us cut it down with our sharp ax. It falls; it is off; it will soon wither and die, yet the stump is still there, in a few weeks or months we return to the forest and behold around the stump of the tree that we have cut off some time ago we see a number of shoots growing of the same nature as the tree which we had felled some time ago. The reason is quite easily understood, because of the fact that the stump has not been rooted up the shoots again grew. So with the heart of man: as long as the heart is not clean from every root of evil, sin will be manifest or as some authority says, "As long as the egg of sin remains the devil will hatch." Let us therefore go to Him to whom David prayed; "Create in me a clean heart, 0 God, and renew a right spirit within me." Amen.

E. E. KAUFFMAN.

Mount Joy, Lancaster County, Pa.

For the Evangelical Visitor.

BLESSED ARE THE PEACEMAKERS.

"To the counsellors of peace is joy."—Prov. 12:20.

NOTHING can be more contrary to the gospel or peace than strife and contention, which not only bring confusion but every other evil work. Prov. 17:14.

"The beginning of strife is as when one letteth out water, therefore leave off contention, before it be meddled with." Those who have become reconciled to God will use every lawful means to be at peace with men. Rom. 12:18.—"If it be possible as much as lieth in you, live peaceable with all men," If we have lost peace it is our duty to seek after and pursue it till we obtain it. Heb. 12:14—"Follow peace with all men and holiness without which no man shall see the Lord." Every real Christian is a subject of the Prince of Peace. Isa. 9:6—"For unto us a child is born, unto us a son is given, and the government shall be upon His shoulders, his name shall be called wonderful, the mighty God, the everlasting father the prince of peace." He is therefore for peace, he loves, pursues, and strives for it. He would fain live peaceable with all men, and pick a quarrel with no man. Prov. 120:7.—"I am for peace, but when I speak, they are for war." He is more desirous to obtain peace than wealth, hence it is that he has an abundance of peace. Psal. 37:11—"But the meek shall inherit the
EVANGELICAL VISITOR.

earth and shall delight themselves in the abundance of peace."

To the counsellors of peace who study and deliberate in making peace, who devise ways and means, how to bring about and restore peace, who direct, advise and admonish others to be at peace, and who labor for peace as a faithful and able counsellor does for his client, to all such counsellors the Lord has promised a handsome fee, which is joy. The counsellors of peace may differ upon some points, from that of the law, insomuch as it is the business of those who strive for peace, to make up breaches, heal wounds, sew up rents, mend gaps, dress old hurts, alay tumults, quell riots and caesuses without being hired. But admitting they have the most work, they have the best fee, and it is the most certain, for the counsellor of law, often loses his fee. But to the counsellor of peace is joy; they get their fee while doing their work, and enjoy the full benefit of it, after their work is done, in the enjoyment of that peaceful blessedness which none but peace makers know. 1 Peter 3:10—"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips from speaking guile."

It is the happiness of all faithful disciples of Jesus, that although they cannot always make peace they can always find it, and although they cannot find it on earth they may obtain it from heaven. John 16:23—"These things I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation but be of good cheer, I have overcome the world."

How great is the joy of all peacemakers! It is a peculiar joy enjoyed only by those who are at peace with the Prince of Peace. They desire that others should partake of the same joy, and hence they delight in being counsellors of peace. Follow after peace, Brethren, and Sisters.

Pray for us in Philadelphia for we are surrounded with sin and wickedness.

From your brother laboring until He come. PETER STOVER.

Our Premium Bible is good value. It gives all the changes made by the Revisers, in foot notes.

For the Evangelical Visitor.
ON PRESENTING OUR BODIES.

"That ye present your bodies a living sacrifice."

This exhortation was sent by St. Paul to the church at Rome. Paul, no doubt, knew the condition in which the brethren at Rome were, concerning the Jews and Gentiles. History tells us that there was continually a tendency to jealousy and dissension between the Jewish and Gentile converts because the Jewish converts thought the Gentile converts should come under the various obligations of the Mosaic law as well as seek salvation in Jesus Christ. This the Gentile convert refused to do and considered it as narrowness of mind in the Jewish convert. Consequently Paul comes out with the words above quoted in order to draw the minds of Jews and Gentiles to the central principle of holiness. Such is the case many times in these our days. Brethren spend time and energy in arguing, one faction denouncing and the other upholding endless genealogies and unlearned questions, and the essential, the vital, the reasonable service is entirely lost sight of.

Now, Paul says, "present your bodies a living sacrifice." This means that we are continually to be engaged in our Father's business. James tells us very plainly that pure religion is to visit the fatherless and widows in their affliction, etc. Paul says we shall not forsake the assembling of ourselves together as the manner of some is. A sure sign of backsliding is when converts absent themselves from public worship. Again, Paul says, yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. The child of God can even shed a heavenly influence by his apparel. When I lived in sin I decorated my body to satisfy the lust of the eye. When I became a new creature in Christ Jesus, my body became the temple of the Holy Spirit and that prompted me to separate from the world, and thank God, not only in dress but also in conversation, in habits, etc. In his letter to Timothy, Paul says, "Finally exercise profirith little." Now there is a wide difference between bodily exercise and presenting our bodies. There are some who exercise their bodies in ways which are of no profit whatever, and probably have never presented their bodies unto God, not even far enough to be cleansed of tobacco, lusts, passions, etc. Beloved, if we find any such fruits, if it is even amongst the brotherhood, it tells at once that the body is not holy and acceptable as Paul admonished. Let us remember that life is the time to serve the Lord, in order that we may be ready and waiting when Christ will appear in the clouds of heaven.

Yours in Christian love,
HENRY E. KREIDER,
Campbelltown, Pa.

GENTLEMEN, I advise you to clean yourselves and quit. You will smell better and that will be a relief to the noses of your intimate friends. It is a nasty, disgusting, ruinous habit. Some one will say, "I can't give it up, I have tried and can't do it." If you are so ensnared that you can't break your chains, I will help you a little. Stop at once. Don't use any tomorrow. The first day is not very hard, but the second day is pretty tough. Along in the evening of the second day your memory is a little doubtful. You can't say exactly whether it was one brother or three brothers that came over. Things are a little mixed. Be patient. The third morning brings the tug. Now go and take an old fashioned sweat. Place an alcohol lamp under your chair, three or four blackets round your shoulders, let the other ends rest on the floor, and sweat until your skin is fairly parboiled. You will be just as comfortable for one day as you could wish. There will be no dryness of the mouth, no nervousness. You are perfectly comfortable for one day. The next day you will be in trouble again. Take another sweat; take even a third or a fourth one. Sweating does not hurt people, sometimes it does them good. Take three or four thorough sweats and you will go off under easy sail and have no further trouble from your enemy.—Sel. from Safeguard.
TITHING.

Tithing is a practice observed in various religious contexts, including Judaism and Christianity, where a tenth of one's income or produce is given to God or a designated religious entity. The practice is rooted in biblical texts, such as Deuteronomy 14:22-29, which mandates tithing as a way to acknowledge God's provision and to ensure that the community is sustained by those who have been blessed.

When backslidden Israel came back to God and made a covenant with Him, they were promised to pay their tithes as God had before commanded them. We find an example of this in Nehemiah 10:37-38. It is so today that when God's people get out in their experience and become fully consecrated to God they give at least a tenth.

Some may think paying the tenth means giving a certain amount of money, but it extends far beyond that. Tithing includes giving back God what is rightfully His, as He has blessed us with abilities, talents, time, and resources.

For the Evangelical Visitor.

REMARKABLE ANSWER TO PRAYER.

REV. A. T. Pierson writes to "The Life of Faith." One of the most remarkable of modern answers to prayer has been published by the Rev. D. R. Breed, himself a witness of the fact, with regard to the visitation of locusts in the State of Minnesota in the years 1873 to 1877. The area seeded with their eggs was more than two-thirds of the State embracing about 50,000 square miles; and the farmers were threatened with starvation. Governor Pillsbury, Governor of the State, officially appointed April 26th as an occasion of fasting and prayer. The proclamation provoked much adverse criticism. Infidels, and even many of the nominal Christians, ridiculed an appeal to God saying, the locusts were there to stay, and represented that resort to prayer in such circumstances was an evidence of credulity and superstition. But the day of prayer was kept, notwithstanding the protests of the "Liberal League." Nevertheless, after the day of prayer the locusts disappeared, and the skeptics triumphantly sneered. But a very remarkable change occurred within twelve hours. A large number of locusts were destroyed by a terrific frost; and the insects which were hatched and survived the storm disappeared mysteriously. Tie left the state without depositing their eggs in a single square foot of territory. The question whether they went has never been satisfactorily answered, but the fact is that they disappeared entirely, and the state at large garnered the largest harvest in its history or about 40,000,000 of bushels. The locusts that remained seemed to be diseased, a parasite fastened upon them, which destroyed their power to injure the wheat and the power to propagate the species. Infidels have been slow to refer to the "Day of Prayer," of which they made at the time such unbounded ridicule. -Selected from Faithful Witness.

For the Evangelical Visitor.
Therefore, though death be terrible, yet a longer life may be dangerous.

Blessed is the man who continually anticipates the hour of his death and keeps himself in preparation for its approach!

If thou hast ever seen another die, let not the impression of that mos interesting sight be effaced from thy heart; but remember, that through the same vale of darkness thou also must pass. When it is morning, think that thou mayest not live till evening; and in the evening presume not to promise thyself another morning. Be therefore, always ready; and so live that death may not confound thee at its summons.

Oh foolish man! why dost thou still flatter thyself with the expectation of a long life, when thou canst not be sure of a single day? How many unhappy souls, deluded by this hope, are in some unexpected moment separated from the body! How often dost thou hear, that one is slain, another is drowned, another has broken his neck, another has dropped down dead in the exercise of some favorite diversion. Thousands are daily perishing by fire, by sword, by plague, or by robbers! Thus is death common to every age; and man daily perishing by fire, by sword, by plague, or by robbers! Thus is death.

How wise and happy is the man who continually endeavors to be as holy in the day of life, as he wishes to be found in the hour of death! A contempl of the world, an ardent desire of improvement in holiness, cheerful obedience, self denial, and the patient enduring of affliction for the sake of Christ, will contribute to raise a pleasing confidence of dying well.

While the mind is invigorated by health of body, thou wilt be able to do much towards thy purification; but when it is oppressed and debilitated by sickness, I know not what thou canst do. Few spirits are made better by the pain and languor of sickness.

Let not the example of thy friends and relations, nor any confidence in the superiority of their wisdom, influence thee to defer the care of thy salvation to a future time; for all men, even thy friends and relations will forget thee much sooner than thou supposest. It is better to provide “oil for thy lamp” now, before it is wanted, than to depend upon receiving it from others “when the bridegroom cometh,” for if thou art not careful of thyself now, who can be careful of thee hereafter, when time and opportunity are for ever lost? This instant, now, is exceedingly precious. Now is the “accepted time, now is the day of salvation.” How deplorable is it, not to improve this invaluable moment, in which we may lay hold on eternal life! A time will come, when thou shalt wish for one day, may one hour, to repent in; and who can tell whether thou wilt be able to obtain it?

Awake then, and behold from what inconceivable danger thou mayest now be delivered; from what horrible fear thou mayest now be rescued, only by “passing the time of thy sojourning in holy fear,” and in continual expectation of thy removal by death. Endeavor now to live in such a manner, that in that awful moment thou mayest rejoice rather than fear. Learn now to die to the world, that thou mayst then begin to live with Christ. Learn now to despise created things, that being delivered from every encumbrance, thou mayst then freely rise to Him. Now subdue thy earthly and corruptible body by penitence and self denial, that then thou mayst enjoy the glorious hope of exchanging it for a spiritual and immortal body, in the resurrection of the just.

Who will remember thee after death, and whose prayer can then avail thee? Now, therefore, O thou that readest! turn to God, and do whatever His Holy Spirit enables thee to perform; for thou knowest not the hour in which death will seize thee, nor canst thou conceive the consequences of its seizing thee unprepared. Now, while the time of gathering riches is in much mercy continued, lay up for thyself the substantial and unperishing treasures of heaven. Think of nothing so much as the business of thy redemption, and the improvement of thy state before God. Now “make to thyself friends” of the regenerate and glorified sons of God, that when thy present life “shall fail, they may receive thee into everlasting habitation.”

Live in this world as a stranger and pilgrim; and, knowing that thou hast “here no continuing city,” keep thy heart disengaged from earthly passions and pursuits, and lifted up to heaven in the patient “hope of a city that is to come, whose builder and maker is God.” Thinlet thy daily prayers, thy sighs and tears, be directed; that after death thy spirit may be wafted to the Lord, and united to Him for ever. Amen.—Sel. by J. H. Keefer from Imitation of Christ, by T. A. Kempis.

A PROMISE TO MOTHER.

While drinking whiskey was the fashion all about him, Abraham Lincoln never forgot his dead mother’s request to close his lips against intoxicants. Once, when he was a member of Congress, a friend criticised him for his seeming rudeness in declining to taste the rare wines provided by their host urging as a reason for the reproof, “There is certainly no danger of a man of your years and habits becoming addicted to its use.”

“I meant no disrespect, John,” answered Mr. Lincoln, “but I promised my precious mother only a few days before she died that I would never use anything intoxicating as a beverage, and I consider that promise as binding today as it was the day I gave it.”

“There is a great difference between a child surrounded by a rough class of drinkers, and a man in a home of refinement,” insisted the friend.

“But a promise is a promise forever, John, and when made to a mother it is doubly binding,” replied Mr. Lincoln.—Youth’s Temperance Banner.
MISSIONARY literature is declared by some to be dull and commonplace; but if a novelist were to sketch the history of a slave boy, who was bartered first for a horse and returned as an unfair exchange, and on two subsequent occasions was bartered for rum and tobacco; whose spirit was then so broken that he tried to commit suicide; who was afterwards sold to Portuguese traders, rescued by an English vessel, converted to Christianity, educated, and ultimately ordained, and was consecrated a bishop; such a tale as that could not fail to be acceptable to the readers of a sensational literature.

If he drew still more largely on his fancy, and declared that the parents from whom the slave had been wrenched in his childhood, he met again after a separation of twenty-five years; that his heathen relatives received from him their first knowledge of Christian truth, and that his mother died under the roof of her son's Episcopal residence, it would be said, perhaps, that fancy had exceeded the limits of probability. And yet this is a simple story in barest outline of the Bishop of the Niger country.

Adjai, a Yoruban lad, was seized by a Mohammedan gang in 1821; he went through the vississitude detailed above, until he found himself on board H. M. S. "Myrmidon," free, and petted by officers and crew; he was baptized in 1825 "Samuel Crowther," the name of a well-known London clergyman. Educated in the Church Missionary Society's Institution at Fourah Bay, he was ordained in 1843, and accompanied Mr. Townsend to Abbeokuta.

There, in the country whence he had been dragged into slavery, he found his mother and sisters, and was the means of bringing them into the church. Yet, fourteen years later, in 1867, he founded the Mission in the Niger country. Here, in ancient times, the Missionary Bishop has confronted heathen monarchs and told them of their error. The bishop (for Mr. Crowther was consecrated Bishop of the Niger in 1864) has more than once been seized, and his life imperiled. The slave trade, cannibalism, polygamy, the ignorance of heathen, the fanaticism of Mohammedans, these are the obstacles against which he has had to contend.

In 1867 a substantial church was built at a place called "Omtsha," at the same time the daughter of an influential chief resolved to be baptized in spite of the remonstrances of her friends. These two events raised the jealousy of the heathen to fever heat; the Christians were fined, and with the fine a female slave was purchased and dragged two miles to the river side, and there sacrificed to the gods to atone for the sins which had tolerated Christianity in the land. When the passions of the people were thus roused, Bishop Crowther demanded an audience of the king. He showed how much better a subject he was himself as a Christian than he would have been had he remained a heathen.

The king at first relented so far as to order all Christians out of the land, guaranteeing to them a safe exit; afterwards he canceled this edict, and toleration was established. —Selected.

Outsiders saw that Jesus was a mysterious person, a holy person, a compassionate person, a wonder-working person; but who He might be they could not make out. But to the disciples Jesus was known, and His personality was distinct. They knew enough to say for certain, "Thou art the Christ, the Son of the living God." I will not enlarge upon this but come to close grips with you. Do you believe in Jesus by an inward discernment of Him? Is He to you, clearly and distinctly, the Son of man and the Son of God? Is He to you, definitely, your Saviour? Whom God hath set forth to be the propitiation for your sins? Is He your atonement, substitute, and sacrifice? Beware of a misty religion! Beware of that which is without form, for it is sure to be void! Beware of that which is undefined and undefinable, because there is nothing solid in it! Beware of the religion which cries with the poet laureate, "Behold, we know not anything!" This may suit brutes, but will never satisfy men. Let the things visible go. They should go, for they are only a day-dream; but I pray you, as Rutherford says, "tighten your grip's upon eternal things. Realize the Christ, and hold Him fast. Make sure work with Him. Know what you do know concerning Jesus. Have no second-hand information, no hypothesis, no inference; but say, "Thou art the Christ, the Son of the living God.” —Spurgeon.

"Take up the cross and follow me." You have not the making of your own cross, although unbelief is a master carpenter at cross-making; neither are you permitted to choose your own cross, although self-will would fain be lord and master. Your cross is prepared and appointed for you by divine love, and you are cheerfully to accept it, you are to take up the cross as your chosen badge and burden, and not to stand caviling at it. The cross is not made of feathers or lined with velvet; it is heavy and galling to disobedient shoulders. But it is not an iron cross, though your fears have painted it in iron colors. It is a wooden cross and a man can carry it, for the Man of Sorrows tried the load. Take up your cross and by the power of the Spirit of God you will soon be in love with it, that, like Moses, you would not exchange the reproach of Christ for the treasures of Egypt. Remember that Jesus carried it; remember that it will soon be followed by the crown, and the thought of the coming weight of glory will greatly lighten the present heaviness of trouble. The Lord help you to bow your spirit in submission to the divine will that you may go forth to the day's cross with the holy and submissive spirit which becomes a follower of the Crucified. —Spurgeon.

Paul has been dead many centuries, but his works are following him wherever his words are read. The humblest believer who lives and sets in motion one gentle word or one helpful impulse has started works which shall follow him until the end of time. Our life does not die out of this world when we leave it. —J. K. Miller.
WHAT HATH GOD WROUGHT.

When thy life seems full of failure And no hope is here to cheer, When the awful gloom and sadness Round thee grows more dark and drear; Lift the soul in deep submission, To the Father's throne above. He will bestow thee, for His mercy Is as boundless as His love.

All thy failure He'll look over; All thy sins He will forgive; If thou wilt but humbly trust Him: He will tell thee, "Look and live." He will banish all thy sadness, He will scatter all thy gloom, He will tell thee, "Look and live." Make thy barren life to bloom.

Higher things will fill thy vision, Nobler thoughts inspire thy mind, Than the things which earth delights in And the joy it seeks to find. These will have but small attraction, They will all have passed away, When we take a view of heaven, And of Everlasting Day.

Vision of the coming glory, Of the joys of Paradise, Of the sheaves that we shall gather For the service of the skies, Will illuminate their pathway, Make our hopes more bright appear; "Let us then be up and doing, For His coming draweth near." —Christian Observer.

GOOD SECURITY.

MISTER, do you lend money here?

asked an earnest voice at the office door.

The lawyer turned away from his desk, confronted a clear-eyed, poorly-dressed lad of 12 years, and studied him keenly for a minute.

"Sometimes we do—on good security,"
he said.

The little fellow explained that he had a chance "to buy out a boy that's crying papers." He had half the money required, but he needed to borrow the other fifteen cents.

"What security can you offer?" asked the lawyer.

The boy's brown hand sought his pocket and drew out a paper, carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquor and tobacco.

As respectfully as if it had been the deed to a farm the lawyer examined it, accepted it, and handed over the required sum.

A friend who had watched the transaction with silent amusement laughed as the young borrower departed.

"You think I knew nothing about him," smiled the lawyer. "I know that he came manfully, in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know that he has been under good influences, or he would not have signed that pledge; and that he does not hold it lightly or he would not have cared for it so carefully. I agree with him that the one who keeps himself from such things has a character to offer as a security." —Christian Observer.

THE TRUE CHRISTIAN GIRL.

The greatest charm of a woman is to be womanly. And of course the true christian girl possesses this charm, but how did she obtain it? For answer let us turn to Isaiah 28:26, and changing the misleading pronoun for the feminine, read: "For her God doth instruct her to discretion, and teach her." Our true christian girl honors her Bible, and many are the principles rooted and strengthened in her devotion; many the people who through her influence are brought nearer to their Trust Friend. Her friendships are formed for the purpose of improvement and used as a proof of divine love and compassion. She holds the honor and trust of all; parents, brothers, sisters, friends go to her for counsel and are directed towards the throne of grace. When sorrow and tribulation darken her way she implores aid from the pure, bright, realms of immortality, from Jesus the meek and lowly of heart, but the tender guide of youth; by Him she is helped to a trust in God that will sustain her for the whole life; though she cannot know the way, she is content to know her guide. Whatever the past may have been, whatever the future promises or falls to promise, she does today's duties today, patiently employing all her best gifts.

Thus God helps her by making her able to help others; strengthens her by teaching her how to use strength for Him, makes her capable of understanding the power of God and His everlasting love to those who serve Him with all that they have, and His mercy to those who are seeking to be pure and strong. Nothing can induce her to sacrifice her purity and strength of purpose. To her, life is not the evanescence of a transitory fate, but one of the fine arts; nor pervaded by restlessness which attempts to satisfy itself with worldly wealth and worldly wisdom, but through her own good deeds and pleasure in the good that others give and receive, she finds her longings satisfied and a little fountain of love, hope and patience springing up in her heart and refreshing her soul with the crystal waters; the increase of her wealth in the realms of eternal existence far outweighs all the glittering treasures of earth. She is in full possession of the Art of Devotion, and her quiet works are drifted about like snow while she remains unknown. True to the trust given by her Creator, she knows herself and knows her opportunities. "She rejoices with those who rejoice and weeps with those who weep." The outcome of the cultivation of all these virtues is a settled and sanctified character, best of all blessings with which to serve God and humanity. To render God the most acceptable service has been the aim of her life.

"In the steadfast strength of truth In womanhood sealing, sealing well the vow And promise of thy youth."

Go on, for thou hast chosen well, On in the strength of God! Long as one human heart shall swell, And wait a reward." —Sel.

THE OLD-FASHIONED GIRL.

SHE was a little girl until she was fifteen years old, and then she helped her mother in her household duties. She had her hours to play, and enjoyed herself to the fullest extent. She never said to her mother, "I don't want to," for obedience was to her a cherished virtue. She arose in the morning when called, and we do not suppose she had her hair done up in curling papers and crimping pins, or banged over her forehead. She did not grow into a young lady and talk about her beauty before she was in her teens, and she did not read dime novels, nor was she fancying a hero in every boy she met. The old-fashioned girl was modest in her demeanor, and she never talked slang or used bywords. She did not laugh at old people nor make fun of cripples. She had respect for her elders, and was not above listening to counsel from those older than herself. She did not know as much as her mother, nor did she think that her judgment was as good as that of her grandmother. She did not go to parties by the time she was ten years old and stay till after midnight, dancing with chance young men who happened to be present. She went to bed in season, and doubtless she said her prayers and slept the sleep of innocence, rose up in the morning happy and capable of giving happiness. And now, if there is an old-fashioned girl in the world today, may heaven bless and keep her and raise up others like her.—Bishop Osgood.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the Brethren in Christ.
Subscription, $1.00 per year; 3ixmonths, 50c.

194

the Brethren in Christ.

EVANGELICAL VISITOR.

istered Letter, or Bank Draft, to G. Detwiler

issue.

office at Abilene, Kansas.

be sent iu at least ten days before date of

Write all business 'otters on sep­

arate sheets.

of others or upon their individual requests.

address.

name will receive no recognition.

changed, be sure to give both old and new

and we will send the number called for.

GEORGE DETWILER, Abilene, Kans., Editor.

All communications and letters of business

should be addressed to Geo. Detwiler.

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To Subscribers:—Our terms are cash in

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To the Poor,—who are unable to pay, we

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Entered as second-class matter at the Post

office at Abilene, Kansas.

Abilene, Kansas, MAY 15, 1902.

ADVERTISEMENTS OF MISSIONARIES.

H. Frances Davidson, Isao O. Lehman, Mrs.

Isao O. Lehman, Bro. and Sister H. F.


Matoppo Mission Bulawayo, South Africa.

Miss Barbara Hershey, Innanda Mission Sta­

tion, Dust's Road, Natal, South Africa.

D. W. Zook and wife, Sripat Pursuia P. O.

Mrs. Amanda Zook, Bankurdi District,

Anna Herr, Bengal, India.

Mr. and Mrs. B. H. Zook, Havana, Tex.

Mr. and Mrs. C. C. Roberts, Hidalgo, Tex.

J. G. and Mrs. Susan Cassel, Box 74,

Guatemala, Central America.

Fannie L Hoffman, Khamgaon, Beor, India.

Elmina Hoffman,

Kedgeon Poonai Dist., Kambima Home, India.

Martha Hoffman, Sathalay More, Salvador, C.A.

Mr. and Mrs. James R. Eyser, "The Hig­

lands," Cape Town, South Africa.

BENEVOLENT FUND.

Blackwell, Okla. ................................... $9 00

Talmage, Kan. ..................................... 1 00

INDIA ORPHAN FUND.

B. B. Naponee, Neb. ........................................... $ 2.50

M. H. Caledon, Mich. ........................................ 2 00

C. N., Talmage, Kan. ...................................... 20.00

M. E. W., Cobert, Kan. ...................................... 0 00

Sister C., Abilene, Kan. ..................................... 2 50

Gormley, Ont. ............................................. 10 00

J. R., Fordwich, Ont. ....................................... 2 00

H. S., Burton, Mich. ........................................ 8 00

A Friend, Abilene, Kan. ..................................... 5 50

P. D. E. Petersburg, Pa. ................................... 1 00

FOREIGN MISSION FUND.

293 Morrill, Kan .............................................. $1 00

304 Louisville, Ohio .......................................... 10 00

295 Clarence Center, N. Y. .................................... 5 00

296 Navaree, Kan ............................................. 5 00

297 Abilene, Kan ............................................. 2 50

298 West Milton, Ohio ......................................... 7 00

299 Gormley, Ont. ............................................. 10 00

300 Fordwich, Ont. ............................................ 2 00

301 Burton, Mich. ............................................. 7 00

302 Hope, Kan ................................................ 5 00

303 Caldwell, Kan. ............................................ 4 00

304 Bounder, Pa .............................................. 2 00

305 E. Petersburg, Pa .......................................... 1 00

The address of Bro. Abraham M. Hess, Bro. Noah Z. Hess, and Sister Emma Herr is changed from New Danville, Pa., to Lancaster, Pa., R. R. No. 7. Friends writing to the above will please take notice of the change.

Just before going to press word is re­
ceived that Sister Alma Myers, who went from the Tabor Home to the Premanu­
dia Orphanage, India, last summer accom­
panying Bro. and Sr. Jarvis on their return trip to India, was drowned. This is an additional blow for the workers there. May God comfort them.

It is not often that we have a surplus of contributed articles on hand, a condition which at present exists, to some extent. We are making use of our matter as quickly as we can. Those who are disappointed in not seeing their article as early as they would wish will please have patience. We are not at all sorry to have a large assortment to select from.

Many, no doubt, are anxious to hear of Elder Zook's condition. At the time of our last issue he had become suddenly worse, but we are glad that we can give a more encouraging report, and unless new complications arise we may confidently hope that he will be restored to health and further usefulness. God grant that we be not disappointed in this. Let us earnestly pray as we believe he has had much to bear and heavy burdens to carry in recent years and it is not strange that his health should fail. But we are hopeful that he will recover, though he may not be able to attend conference.

This part of Kansas, as well as other parts, has been suffering from prolonged drought this spring, but at last the clouds have given out the rain, and refreshing showers have fallen over a large area. While the wheat possibly has suffered much, yet a considerable portion may yet produce a fair crop. The prospect for spring crops has greatly improved. Thankfulness and praise is due to the kind Heavenly Father for sending the blessed rain, and we can only pray and wish that showers of spiritual blessings may fall on us, and that the convening of Conference next week may witness such an outpouring of blessing as shall overflow and bring to life even those who are dead in trespasses and sin.

Before another issue of the Visitor will appear, General Conference for 1902 will have passed into history. We are expecting a large and representativ gathering from the different districts, east, west, north and south. No doubt the meeting will be an important one. We noticed that someone suggested to the German Baptist Brethren, whose annual meeting convenes at Harrisburg, Pa., the same week as ours, that the Monday preceding the meeting be observed as a day of fasting and prayer, and we have thought it might be a good preparation for the Brethren to also be exercised in the same way. When people humble themselves before God He always has and always will notice and regard such humiliation, and who would there be who would undertake to say that heart humiliation would not be in place? We are impressed that if this exercise were sufficiently engaged in, Conference would, instead of spending much time in negative legislation, be able to launch out more into planning and ar­ranging for successful aggressive work in spreading the good news of the Kingdom of God. It is good to be conservative and uphold the principles which are ac­cording to sound doctrine, but there is also need of being progressive, in that which may be for the furtherance of the truth, however much it may be contrary to our pre-conceived notions. Conference is for the purpose of counselling how best to carry on the work of the church. May then the spirit of true counsel prevail, and may all that is done be permeated with the charity which "suffereth long and is kind," "that envieth not," that "vaunteth not itself," that "is not puff ed up," that "doth not behave itself
unseemly; that "seeketh not her own" that "is not easily provoked," that "thinketh no evil;" that "rejoiceth not in iniquity, but rejoiceth in the truth;" that "beareth all things, believeth all things, hopeth all things, endureth all things." We trust the Brethren from the different districts will come in such a spirit, and surely God will own and bless.

A great and serious disaster has befallen the Premananda Orphanage in India. On the 3rd inst., Bro. J. K. Forney, of this city, received a cablegram from Sister Amanda Zook, dated, Calcutta, India, May 3, with the words: "STORM, HOUSES DESTROYED." This of course means additional burdens and hardships for Sisters Zook and Herr and the congregation, since they, with a male helper, are alone at the Mission since Bro. and Sister D. W. Zook left for the United States. Under these circumstances the Sisters are specially in need of the sympathy and prayers of all God's children. As nothing was mentioned in the dispatch, it is assumed that no lives were lost at that place, although from other accounts we learn that there was considerable loss of life at other places. Material help is of course needed, as shelter must be at once provided for the inmates of the home, and it is of importance that the help go out as quickly as possible. Bro. Forney sent out a first donation, gathered here on Sunday on Monday the 5th inst. We trust the appeal will reach many hearts and that sufficient means to provide necessary shelter will be forwarded speedily. "He gives twice who gives quickly." Let there be no hesitation as to what is our duty. Some one needs our help; what if it were our own: would we hesitate? The heat is upon them now, and in a few weeks the monsoon is due to break. We hope many will pity and help quickly. Send money by Draft on New York made payable to Amanda W. Zook or Anna M. Herr.

Bro. J. R. Zook's series of articles on "The Needs of the Church," close with the one in this issue. He certainly touches upon important themes, and Conference cannot afford to ignore these questions, if the Church is to go forward in aggressive work. That there should be a unity of teaching throughout the Brotherhood goes without saying. Everybody admits the truth of Christ's saying: "A house divided against itself cannot stand," and that the Church has suffered greatly, through confusing teaching, during the recent years is a palpable fact. If Conference can agree as to what, according to the Scripture, is sound doctrine, and what is real Bible experience of salvation, and will conform its tenets to the standard of the Bible, it is then safe, and will be in place, to establish such a Bible School and Missionary Training Home as Bro. Zook so eloquently pleads for in this issue. No doubt the establishment of such an institution some years ago, would have saved to the Church a number whose hearts the Lord had touched, and who, through influences brought to bear upon them, and a commendable zeal if rightly directed, have been switched off and lost to the Church. Let Conference approach the question and consider it from the standpoint of imperative present day requirements, and move out carefully, and we believe some of the difficulties now existing will be removed, and the work of the Lord will go forward.

"When the Bishop laid his hands upon my head," said George Whitefield, "if my vile heart doth not deceive me, I offered up my whole spirit, soul and body to the service of God's sanctuary. I call heaven and earth to witness that I gave myself up to be a martyr for Him, and that in his wonderful success in bringing the witness of the Holy Ghost which God has accorded to them that obey Him, He not only gives to them that obey Him? When He has hanged on the cross for me, I have thrown myself blindfolded, and I trust without reserve, into His Almighty hands." A recent writer in Record of Christian Work says of Whitefield in connection with this, "Surely the tenor of his after life shows the genuineness of this surrender and its acceptance of the Father through Jesus Christ His Son. The cold and studied religion of many is inclined to pity the excessive emotions of such an act or doubt its necessity or value; but, if the testimony of a diligent reader of biographies is of any worth, all the Christian men and women of Whitefield's type I have ever known have reached just such a crisis at some time or other, and passed through just such an experience." While Whitefield possessed very wonderful personal qualities, yet it is considered that in his wonderful success in bringing pungent conviction to multitudes of sinners, these qualities were only "secondarily and instrumental as compared with the witness of the Holy Ghost which God gives to them that obey Him? When he was refused admission to many of the London churches on account of his "fanaticism," he planted his pulpit in the open air where, instead of preaching to a few hundred people, his congregations reached the tens of thousands sometimes, as they rocked to hear the Word of God. As to the wonderful demonstrations of God's power attending his labors it seems to have been the result of outpourings of the Holy Ghost effected by preceding prayer, as was the case of the early disciples mentioned in Acts. Sometimes whole nights were spent in prayer with his associates in an "upper room" in Fetterlane, London, where they were filled as with new wine. "Many a time," says he, "we were so overwhelmed with a sense of the Divine presence as to cry out, "Will God, indeed dwell with men upon the earth?" "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.""

WHAT THE DOCTOR DID WITH HIS FLOWERS.

IT IS good to think that one of life's great st. luxuries lies within the reach of the poorest, the luxury of love. He is a benefactor of his species who makes two grass blades grow where only one grew before. Yes, true; but he is a greater benefactor who brings a little bit of love within the world and makes a garden of wilderness.

Some time ago, in a hospital of which I was chaplain, a young girl was dying. Hers had been a hard life, a bitter struggle against want and the great temptation that want means to a young girl in London. As she lay on her death-bed one memory survived. There was one wish that she longed to gratify. It was in the spring-time, when the end was close at hand, that she confided it to one of the Sisters.

"I do wish I could see Dr. ," She gave his name. "I should like to tell him something."

"Does he live in London?" asked the Sister. "If he does I will find him, and I am sure he will come and see you."

"I don't know where he lives, Sister, and I haven't seen him for years. He was living in Canterbury then."

Here was a hopeless task, surely. However, the Sister promised to find him, if it were possible. Then she asked, "Do you mind telling me why you want to see him so much?"

The girl told her story: "Perhaps it won't seem much to you, but it meant more to me than all I can tell. I was a very little girl of six. We were very poor, my mother and I, and the doctor came to see her. I stood at the bedside dreadfully frightened that the doctor was going to hurt mother, and ready to weep anything to keep him from her. He caught sight of me, and I expect he saw all that I was thinking, for I must have shown it plainly enough. At any rate he came over and laid his hand upon me, and spoke as if he loved me."

"Don't be frightened, little one," said he, "I shall try to make your mother better."

"He had in his button-hole a flower"
and he took it out with a smile, and gave it to me. That flower was the only bit of love I ever had from anybody except my mother. And when I was left an orphan, and all through my life to this day, the memory of that flower has lived with me. Many and many a time I should have given right in, and sunk right down, but for the thought of that little bit of love. I should like to tell him what he did for me, and to thank him."

Within a very short time the Sister happened to be passing along—I think it was Harley street—at any rate it was in that neighborhood where doctors most congregate—when she saw on a door-plate the name the girl had mentioned. She called, and found that this doctor had previously lived in Canterbury; but he had no recollection of the incident. Of course, he was greatly touched and interested by the story. There could be no doubt that he was the man to whom the girl referred, and he at once arranged to call and see her.

He went and took with him a little bunch of lilies of the valley, and heard from her own lips of what that flower of long ago had done for her—how it brought into her life a strength and hope that never died. The lilies of the valley were by her side as she passed away, her faith in God made infinitely easier by that faith in man which had been created by the touch of kindness and the gift of a flower.

Count up the things that men pursue with feverish haste and frenzied eagerness—gain, position, honor, fame. How do they sink into littleness beside the joy of bringing a little bit of sunshine by word or look or deed into the world, making some music for the soul, some memory for all the days.—Sel.

It would be hard work to run a mill by water if we had first to pump the water up to do it. And yet there are some persons whose Christian life might well be represented by such a mill. Without energy within they are trying to put forth effort without; they are making vows and resolutions, and hunting heaven and earth for motives to move them and restrain them, but their efforts are vain. But if above where the mill stands there is a vast reservoir from which water comes rushing down, when the torrent strikes the machinery everything is in motion at once; and if God's blessing comes upon us from above, then labor is easy and service is sweet.—Sel.

Believe not each accusing tongue, As most weak people do, But still believe that story wrong Which ought not to be true. —Sheridan.

THE GOSPEL OF DEEDS.

There is often more religion In our simple-hearted deeds, Than we find by careful study In our complicated creeds.

For our acts may hold the spirit Of the Nazarene of old, And all Bible truths are plainer When by human actions told.

All life needs a fuller Gospel Than the preacher can proclaim; Such as Christian hearts can utter By their service in His name.

Deeds that shine by His reflection Deep into another's need; Bear upon their face a gospel Which the world will always read.

If our hearts gave truer utterance Of the truths they claim to know, Life would be a benediction, Scattering Heaven's peace below.

—Selected by Alice Hamilton.

DISTILLERY-STRIUK JACOB.

SOMEWHERE about 1785 or 1790 Jacob was born in a Massachusetts country town; and there he lived and passed through the remarkable experience that I am about to write, and there he died. There are living yet a few people who remember him.

He belonged to a respectable family and inherited considerable property, marrying early a worthy young woman who had also money in her own right. They began life in their own pleasant home living comfortably and happily. They were both industrious, he being by trade a brick-layer, and his services much in demand.

Somewhere about 1810 or 1812 he was engaged to make some repairs or to put in new chimneys in a distillery in the neighborhood, and went with reluctance as he was an abstainer and doubted the advisability of so much liquor making or drinking as was then the custom.

While there he was urged into tasting of the liquor, was overcome by its influence, and from that time on for years he never sober. He lived an idle, wandering life, going from one distillery to another, and from one tavern to another, for in those days before there were railroads, accommodations for man and beast could be found in every hamlet and cross-roads all about the country side, and at all these little public house's liquor was sold, and wherever it was sold, "Distillery-struck Jacob," was a familiar visitor.

The change in him was complete. He squandered his money, and spent his time in drinking, smoking and swearing, choosing for his associates the lowest and most vulgar within the radius of a dozen miles or more. He nearly lost his mind, his limbs were partly paralyzed, and no one would have been surprised at any time to hear that his ruined, useless life had come to an end in some hovel or by the wayside.

His wife never ceased to pray for him, and he seemed to realize the fact, although he would not listen to a word of expostulation from her or from anyone.

In his worst moods he treated her with some consideration and was proud of her, often speaking of her as a good, pious woman, and of their one daughter and two sons as smart children.

One sultry night in August, 1824, he came home from one of his drunken tramps and went to bed and to sleep, which was always a mercy, as often he raved like an insane man for the whole night, not articulating words, but barking like the evening dog or demon. On this occasion he arose in the morning a new man. He bathed, combed his hair and beard, and willingly dressed himself in clean clothing. To the surprise of the family he sat down to the breakfast table with them, and after the meal was over instead of lighting his pipe he found the Bible that he had not opened for years, and sat down under a tree in the yard and read it all the morning, and the day passed without his seeking his low companions or trying to obtain liquor or tobacco.

He made no reference to the change that had come over him, but for several months spent most of his time in reading the Bible and in meditation. His regular habits began to affect him physically so that he was indeed a new man bodily, mentally and spiritually. After a half year or more he began to talk quietly upon religious topics, and with his pocket Bible made his old rounds, telling his old companions and every one whom he knew of a Savior's love.

No one had confidence in him, his old companions jeered at him, his friends called him luny, Christians refused to accept him to their membership, but he was not discouraged. "It is not strange" he would say. "They do not realize that I am saved by the love of Christ. He did not complain of unkind treatment, and I will not do so. I know Him; I love Him; and I will follow Him, for I have seen Him."

Then, very humbly, he told how on that August night the Savior had appeared to him, pure, lovely and loving. He did not speak, but the poor sinner saw himself as he was, and the sight of the Savior's face assured him that there
was hope. Having seen His face he desired nothing else. The love of Jesus filled his life from that moment to the day of his death, thirty-five years later. As time passed many trials and sorrows came to him, but they did not affect his faith. He read his Bible almost constantly, wearing out several copies. At length he became blind, and then he had the solace of recalling the Words of Life he had read over and over. He outlived all his family, he became poor but never despondent, sorrowful or complaining. People came from a distance to see the old man and to hear his wonderful story, and his great faith strengthened the faith of many so that they were also helped to see Jesus.—Christian Safeguard.

CHURCH NEWS.

LOVE FEASTS.

PENNSYLVANIA.

Grater's Ford .................. May 31, June 1.
Silverdale .................. June 7, 8.
Fegua .................. June 7, 8.
At Bro. Henry Darstreich's on the farm of Elder Jacob Kreider, R.R. station Lebanon June 11, 12.
Fairland R. R. St., Cleona ..... June 11, 12.
KANSAS.

Bell Springs .................. May 24, 25.
Bethel .................. June 31, June 1.
Clay County .................. June 7, 8.
ONTARIO.

Markham, York Co. ............... May 31, June 1.
Black Creek, Welland Co. ........ June 7, 8.
Wainflete .................. 14, 15.
Howick, Haron Co. ............ 14, 15.
Waterloo, Waterloo Co. ........ 21, 22.
Nottawa, Simcoe ............... 21, 22.
OHIO.

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

MICHIGAN.

Greenwood .................. June 14, 15.

DE S MOINES MISSION.

Donations since last report.

B. S. Herr, New Lisbon, Ind. ....... $10 00
Noah Zook, itinerant .............. 1 00
Dr. M. Bunnell .................. 25.

Report for present Conference year, from May 5, 1901 to May 5, 1902.

Coal for home, church and mission...... $155 00
Street car and other conveyance ...... 50 00
Repairs of church and mission ......... 15 00
Sidewalk at Gospel Temple ......... 3 35
Food, water, light etc. ............ 256 08

Total ................................ $379 43

Donations received during the year.... 111 55

Sal. due Mission May 5, 1902 ........ 265 88
Back dues of last conference year ..... 59 20

It may be necessary to explain why our street car fare is so high. We reside about a mile and three-fourths from the Mission where our principal work is done, and in going to and from the Mission after night we generally ride; and on other occasions when the weather is inclement, or distance long, or when haste is required.

I should have stated in my last report, but overlooked it, that Evangelist Andrew Good, of Ohio, passed through here on his way home from a western evangelistic tour and preached several interesting sermons for us.

Your co-laborers in the field.

J. K. AND ANNA ZOOK.

BUFFALO MISSION.

Report ending May 1, 1902.

DONATIONS.

D. V. Heise, Clarence Center, .......... $1 00
Howard Berry ............... 1 00
Aaron Ebersole ............. 1 00
Collection of Buffalo Brethren ........ 6 50
A Brother in the Lord, Ind. ..... 10 00
Bro. and Sister Mater, Qatario, .... 2 00
Sisters C. and H. Baker, Nottawa, Ont.

(For moving expenses) ........... 9 00
Bro. Jacob S. Breasby, pasture

sion and $2 for moving) .......... 5 00
Bro. Andrew Holler, Ont. ........ 1 00
Sister Susan Doner .......... 1 00
Balance from last report ......... 5 00

Total ............................ $36 55

EXPENSES.

Coal, fuel, oil and provision ....... $4 05
Amount left for use in Mission ..... 5 00
Cost of furniture (secretary, sideboard, table, clock, two bed, dishes etc.) 16 50
Expense of moving to our present home 15 00

Total ................................ $43 55

Due Mission $7, which we donate to the Mission leaving it balanced up.

We feel to give our thanks to all the dear brethren and sisters and all those who have so liberally donated and assisted in the work of the Buffalo Mission. May God bless you all is our prayer. According to promise I now give a full report of the work done at the Mission since wife and I had charge of the work. I would first say, I believe God was with us and may He have all the glory. Our work at the Mission has not been all sunshine, still we had many a happy time in seeing souls saved. Some have proved faithful and some have not. But through it all, the Lord led us and today we can rejoice in the God of our salvation. I did not go through these five years without mistakes. It was four years last November that wife and I undertook the work on Hawley Street and began to build,— first building and repairing the house to live in. All winter until spring, our work was to repair and fix the house and occasionally had a prayer meeting. In the spring of the year we began work on the house of worship, which was dedicated May 15. After that the remainder of the house upstairs was finished. Since then our meetings were held every Sunday at 4 P. M. and 7:30 P. M.; prayer meeting Thursday evening, at 7:30 and cottage prayer meeting on Tuesdays.

During the time we were in the Mission fifteen joined us in church fellowship. We found that some need considerable encouragement as the tempter is very busy trying to deceive. Our Sunday School is quite encouraging and it seems hard to bid farewell to the dear little ones. However it seems we both need a rest, or where we can be a little quiet for a while and as the work will be given over to Bro. and Sister Myers of Pa., I do hope and pray that, as they undertake the work all the dear Brethren and Sisters will pray for them and stand by them in the work; hold up their arms. I know what the work is, and I pray God to bless Bro. and Sister Myers in the work.

At present we are located in Toronto, Ont. On the 22nd of April I left Buffalo: we shipped our household goods on April 18th, and we left Buffalo on the 22nd. We expect to build a house here this summer, as a home for ourselves, and, if God will permit, do more general work for the Lord, or as the way may open. After all we still have our heart in the Buffalo Mission and will work for it and see that it will be provided for, and pray for the dear pilgrims there whom we learned to love. God bless them all.

Yours for the kingdom.

J. W. AND HARRIET HOOVER,
No. 51 Edwin St., Toronto, Ontario.

ON OUR MISSION.

Dear Readers of the Visitor, greeting in Jesus' name. "Now the God of peace who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever, Amen."

Our last report dates back to April the 2nd when we were still in the vicinity of Franklin Corners, Whiteside county, III. On Thursday evening April 3, we held a cottage prayer meeting at the home of our dear Bro. D. B. Martin and family. The house was well filled and it was a time of blessing we believe, to all pres-
Tuesday eve the 8th we took train at Morrison for Gowrie, Iowa, where we were met by our dear Bro. G. A. Kauffman, and conveyed to their home about 12 miles north-west. We spent the day very pleasantly with these dear young people who are isolated from church fellowship. The Lord has done marvelous things for them and our prayer for them is that they may be kept blameless even unto the coming of our Lord. In the evening we preached in the Methodist Church in Gowrie. We are glad it is possible that we may not be blameless in the sight and minds of men. The Lord is our Judge, He knoweth our hearts.

The following day we visited with a family of relatives at Lake City, and trust our visit with them may have been honored of God for their good. We are glad to be used of the Lord in a small way in giving encouragement to such as are in need of help, such as they do not get from many who profess to be called as shepherds of the flock. Taking leave of them we took train for Grand Junction where we spent 24 hours very pleasantly and we trust profitably with Bro. J. H. Snoke and family.

On the 11th we again took train for Dallas Center, where we filled three appointments in the Brethren's M. H. in Dallas, and one appointment at a school house about six miles from town. These meetings were interesting and we had pressing invitations to prolong our stay and continue but owing to previous arrangements we could not stay longer. Accordingly we were conveyed by Bro. H. H. Garwick to Des Moines, Ia., on the 14th, where we were made welcome by our City Mission workers and joined on with them in labor at the Mission on 2nd and Grand avenue. We are glad to note that we found quite an improvement in the spiritual condition in the Mission as compared with four years ago when we were last in the Mission.

This is, no doubt, a result of unceasing labor on the part of those in charge of the work. We feel justified in making an appeal to all who love the Lord and His cause to hold up these self-sacrificing City Mission workers, and if the Lord lays it on your heart to do more for them than to pray, will you just do what He bids you. These, as other city mission workers, are not having an easy time, as some suppose. They are worthy of your prayers and support, and in the day of settlement the Lord will reward you for what you have done. There is much more work in this city that ought to be done, but until the Lord sends more workers much will have to remain undone.

One thing we see the need of in this city is a comfortable house as parsonage to be built on the lot adjoining the Gospel Temple, which was built and donated by Eld. Charles Good. The lot for this building has also been provided by Elder Good. The rooms in the rear of Gospel Temple, now occupied by Bro. J. R. Zook and family, were never intended for a dwelling and are by no means convenient for that purpose. We have not been solicited to write on this subject but do it from a sense of duty and we hope the coming of a new man may take the matter into consideration, and in some way provide for these dear people a more comfortable home, of which we believe they are worthy. A few more years more living in these apartments will ruin the Sister's health for life. We trust a prayerful consideration of this matter may result in something such as may be needed.

Leaving the city on the morning of the 23rd we went to Adair where we were met by Dr. A. Zook and conveyed to his home. In the afternoon, Bro. J. S Zook conveyed us to their home about 12 miles from Adair where we had a pleasant visit conversing about holy things. On the morning of the 25th we too train for Tabor, Iowa, where we arrived in the evening. Here, as on former occasions, we were made welcome and over Lord's day the 25th were given the privilege to preach the Word.

Leaving Tabor on the morning of the 29th we arrived at Falls City, Neb., at 1:47 P. M., and were met by the Brethren A. J. and John Heise of Brown county, Kan., and conveyed to the home of John Heise where we spent the night and had a good conversation on the line of heavenly and holy things.

On the evening of April 30, we began a series of meetings in the Brethren's M. H. with a good attendance considering the busy time. A blessed spirit of unity and love ruled the meetings, and we are hopeful of good results. If, in the providence of God, we may be permitted to continue in labor. Arriving at Falls City we were apprised of the illness of our brother Eld. Samuel Zook. We hope the Lord will answer united prayers for restoration to years of usefulness in the family of God and the household of faith, where it would seem his labors and counsel would still be needed. We are reminded by these things that we are all in rank of file marching to the grave and our spirits go to be with Jesus there to wait the coming of the Lord when the dead in Christ shall be raised incorruptible and the living ready ones shall be changed in a moment. This is the blessed hope of the followers of Jesus and while we don't understand the mystery, bless the Lord, we believe it. May we all be found ready to stand blameless before Him at His coming.

You servants,

NOAH AND MARY ZOOK.

Address Harrisburg, Pa., or Abilene, Kan.

MISSIONARY.

ON OUR WAY.

S. S. "DORIC," APRIL 12, 1902.

DEAR READERS of the VISITOR:

"Having therefore obtained the help that is from God," we are thus far on our way. Our last to you was written from Singapore, if I remember correctly. We are now nearing Honolulu. I will give a few jottings of our journey that may interest those that are looking for news of us soon. We arrived in Hong-Kong March 7. I went ashore immediately and booked for Yokohama on the Pacific mail steamer, "Hongkong Maru." Wife and baby did not go ashore. The next morning we transferred to our boat and sailed out at noon of the same day. It was a large beautiful boat and the European steerage, the class we traveled from this point, on her was quite comfortable. From Hong Kong we had beautiful sea. A part of the time it was as smooth as glass. A few days more brought us to Shanghai. From Hong Kong, as we went north, we felt the cold very much having just left the hot behind us. At Singapore it was very hot.

At Shanghai we stopped about a day and a half. The boat being very large, did not go up to the city but stopped out on the Yangste river about 14 miles from the city. Wife stayed on board and I went up and spent a day in the city. I met there some precious missionaries of the Alliance and also of the China Inland mission. On board our steamer, after we were a day out at sea, we found that Dr. Cliver, of the Alliance mission in south China, was on board with us in the first class apartment. This meeting we believe to be of the Lord as we had wanted to see him when at Hong Kong but could not go to the mission on account of the shortness of time. A couple years ago he was in Calcutta and tried to meet us and for some reason
failed. This meeting with him on our steamer was indeed quite a pleasant surprise. I accompanied him to the city and was introduced to the missionaries by him; then we were taken round over the city by a dear young man of the Alliance mission, Dr. Wong. He showed us over the native part of the city. We saw the tea houses and large opium dens connected with them. There were many men under the influence of this drug, dreaming away their time and life. Women also of bad character lurked about their place, trying to get men into their ways of wickedness. Another sight we saw of interest was the story of the Surgeon at the military hospital. He is a man of bad character, and tries to persuade some of the soldiers to go with him to a certain place. He uses this means of persuasion to get the people to come and hear him. Then he would offer to them some patent medicine or something else that he wanted to palm off on the bystanders. The most interesting thought to us was the need of the Gospel among these people. Our hearts ached as we went about amongst the great crowds and saw the darkness and superstition of the people. One had no idea of their condition until he gets amongst them and sees their idolatry. The field of China is very great; and is waiting for workers. Where are the willing ones that are ready to answer, "Here am I, send me?"

From here we went for Japan, arriving at our first port a couple days later. All the way to Yokohama we had the best of weather. When we arrived at our destination, Yokohama, we found our dear friends waiting for our arrival. We had wired from our first port in Japan before we left Yokohama to their home. It seemed like getting near home to get back to this our first field of labor. A meeting had been appointed for us and when we went to the mission we found there most of the people we had formerly been acquainted with. We were surprised at the hearty welcome that was given us. A couple days later we went with Bro. and Sister Smelser to their station at Choshi, about a hundred miles up country. Our stay in Japan has been a pleasant one, and very enjoyable to us after a month on the sea. Spent a few days in Tokyo.

Before we left Yokohama we settled it that the Lord wanted us to take this steamer to San Francisco. We did not have enough to take us the rest of the way but we had the faith that if this was the Lord's steamer for us that He would supply the needed means in due time. When we arrived at Choshi we found there a letter awaiting us with Yen 74 in it. But we at least needed still 100 for journey alone. This money did not come till only a couple days before we needed it. But it was just in time so the Lord did not permit us to come into reproach and we sailed on the steamer that the Lord directed. Also another offering came from America directed to us so that we had $20 over the amount needed. Up to this date we have had no storms only a swift breeze to carry us along so that we will arrive in all probability two days before scheduled time, as the officers say. We have held meetings on board amongst the steerage passengers. We have been some sick. But we look forward with pleasure to the time when we shall be done with the ship, at least for a while. In many ways the Lord is very gracious to us for which we cannot praise Him enough. He is answering the many prayers that are ascending for us.

Praise the Lord. I should not forget to state that Sister Mary Smelser is accompanying us. Pardon me if my letter is tiresome to you.

LATER:—April 20 We are now in sight of America's shores. A couple hours more and we are in San Francisco. We have had a most delightful voyage from Honolulu. At Honolulu we went ashore and had a pleasant time with the missionaries there.

As to our plans from this on we are not able to say what they will be.

Yours in Jesus name.

D. W. ZOOK.

For the Evangelical Visitor.

GOD IS WORKING.

SOMETIMES as we look at the present condition of things, how that the wicked are waxing worse and worse, the ungodly more and more ungodly, and how the professed church settling down more and more in that awful condition described by God as the lukewarm state, we are almost tempted to say, "Where is God that He does not vindicate His own? Is He not more powerful than the devil?" We are almost forced to say, by times, that the devil has the upper hand. We look when we look at things in the right light and from the right standpoint, we find that secretly and unconsciously God works in mysterious ways His wonders to perform, though the devil may come with his fiery darts and say that your god is slack and must be sleeping. But to this we hear the words in Psalm 121. In answer that the God Who keeps Israel never slumbers nor sleeps.

Our God Whom we serve is not sleeping nor has He gone off on a journey, but He is working. His work may not be so conspicuous as the devil's at present, but as sure as there is a God in heaven, just so sure He is working somewhere steadily and surely on this globe. While the devil boasts of the rapid strides he is making in captivating souls and the success he is making in populating hell, God is, in many nooks and corners, and in the by-ways and hedges, gathering up precious "diamonds in the rough," washing them white in the precious blood of the Lamb, who will by the mighty power of the Holy Spirit, ere long, make a tremendous onslaught on the devil's ranks.

Such a work of God is going on right here in Africa. We are glad to report, we were permitted to have the happy privilege of staying at the Matoppos Mission and help along with the work there for not less than eight months. God has been with us while here, and given us a little insight of the great need of truly consecrated and clearly sanctified workers, filled with the Holy Spirit, sent forth with a message from God to these dark and sin-stained souls. Nothing but the experiences of such workers is able to cope with the power of darkness of this people. While at the Mission God taught us many invaluable lessons. Our fancies of a Missionary life when God calls us in the home-land falls far short of what it really is. We may have some vague idea of the trials, the temptations, the hardships, and the besetments of all manner of peculiar circumstances, but not until we come out on the field and go through the actual experience ourselves do we know the first thing about the life of a real consecrated worker. In this short time God increased the Missionary inspiration in our souls to a great degree. He increased our love for this people and we love them dearly.

God is working among the people in the Matoppos. Faithful work has been done at that Mission since it started and God has, we trust, rescued a number of precious diamonds in the rough. Oh, how blessed it is to hear these dark souls sing the songs of Zion and pour their hearts out to God in earnest prayer. It makes our heart leap for the conflict as we witness their zeal for God. There is one service, held on Sabbath Jan. 19, 1902 that stands out above all the others. In that service God was manifestly present and came down in conquering power and showered those present with a richness of them. As Sister Davidson pressed the truth home to their hearts that Christianity did not only consist in consenting to Christ, but it is to live as a Christian in their homes through they be called to pass, like Paul, through severe persecutions, God spoke to
their souls. When the altar call was made
they responded at once; as one after
another prayed God met them with a
real tidal wave of conviction and some
cried to God saying, 'Inkosi, kulula,
mina, 'O God deliver me,' others said,
Inkosi siza mina, "Lord help me." This
meeting was a special inspiration to our
souls and showed the possibilities of
reaching this people under the right
type of teaching, being backed up by the
power of the Holy Spirit.

What is needed among this people is
the simple Gospel and plain teaching of
Jesus in a straight forward way. We
had the blessed privilege of meeting our
dear Eld. Steigerwald and wife who came
here to fill up the vacancy caused by the
death of Eld. Jesse Engle. We trust
under God they shall be able to fill the
place and be spared for a long life of
usefulness to bear golden fruit from these
ripened fields to their Master.

We left Bulawayo the fifth day of
February, we believe at God's command,
for this place. We believe that God
definitely led us to come here at this
time. How soon Johannesburg will be
open to enter we cannot tell, but all we
want to know is whether or not we are
in the order of God. Knowing this we
can rest assured that He will answer our
prayers and bring us out more than
conquerors. Yours in His service.
J. O. AN|SM.*C. LEHMAN.
The Highland Gardens, Capetown S. A.

THE GOOD LITTLE GIRL.
(Composed on the death of a little girl,
eight years of age, in the State of New
Jersey.)

If you'll attend, my friends awhile
I'll tell the story of a child:
She was almost eight years of age,
When, lo! she left this darksome stage.
One day when she was at the place
Where Christians meet to seek God's face,
The Lord was pleased to let her see
That sin would lead to misery.

When she began to weep and cry
And sought for mercy from on high;
But when her wicked father came,
He forced her home, to his great shame,
But she continued praying still,
Which did her friends with anger fill;
Her father and her mother too,
United, strove her to undo.

They swore, and whipped their lovely child,
And thus tormented her awhile,
But Jesus heard her groans and cries,
And sent salvation from the skies,
She praised her loving Savior's Name,
Which did her parents' wrath inflame:
They strove to lead their child astray,
And lead her soul in misery.

But, Oh! her trials, who can tell!
Her sorrows to a flood did swell,
At length she prayed that God would come
And take her suffering spirit home.
And 'twas not long before the Lord
Gave her in heaven a great reward,
And while upon her dying bed,
She called her friends, and thus she said:
"O, father—mother—fare-you-well;
I'll go home with God to dwell,
With crowns of life in His right hand.
I soon shall cease to pray for you,
O, do forsake your sinful way;
And bear Thy suffering daughter home.
I love my dear Savior's Friends and King.
"Yonder I see my Savior stand,
With crowns of life in His right hand,
O, that I could this moment rise
And shout above the flaming skies.
She cried: "Oh Jesus, Jesus, come
And bear Thy suffering daughter home;
And join the raptured hosts on high.
O, do forsake your sinful way;
"Come, oh Jesus, Jesus, let me go
From this dark vale of sin and woe.
O, how I long to join the train
That's sailing on bright Salem's plain.
At length she slept in Jesus' arms,
Her soul enraptured in His charms,
And angels now surround my bed,
She called her friends, and thus she said:
"Oh mother, shall I see you stand
To waft me home when I am dead,"
She said: "Oh, mother, shall I see you stand
Sweet angels now surround my bed,
With the accursed at God's left hand?
With the accursed at God's left hand?
Sweet angels now surround my bed,
You now can wound my soul no more;
For a while, she talked and prayed
Her sister then she bade adieu;
And while upon her dying bed,
She said: "Oh, mother, shall I see you stand
And bear Thy suffering daughter home;
I'll tell the story of a child:
When she began to weep and cry
And sought for mercy from on high;
For a while, she talked and prayed
Then clasped her hands, and thus she said:
"Oh, mother, shall I see you stand
And join the raptured hosts on high.
"Come, oh, Jesus—let me go
And join the raptured hosts on high.
"Oh, father—mother—fare-you-well;
And thus tormented her awhile,
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