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George Detwiler

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**EVANGELICAL VISITOR.**

The Earth Shall Be Full Of The Knowledge Of The Lord As The Waters Cover The Sea.—Isa. 11:9.

"SOME TRUST IN CHARIOTS AND SOME IN HORSES; BUT WE WILL REMEMBER THE NAME OF THE LORD OUR GOD."—Psa. 20:7.

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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 of St. Paul's Institute and the affiliated girls' seminary, but also very deeply the population of the town. Thus, in these ancient places, consecrated 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.

See nature stand all in amazement,
To hear the last loud trumpet sound;
Arise, ye dead, and come to judgment,
Ye nations of the world around.

Loud thunder rolling through the concave,
Bright, forked lightnings part the skies;
The raging ocean, all in commotion,
Huge, massy rocks, and tow'ring mountains
Over their tumbling bases roar;
The gloomy sight attracts mine eyes.

Come hast'ning down the parted skies,
Bright shining streams from His holy presence;
See Jesus on the throne of justice,
Are coming to the judgment seat!

See the whole world, both saint and sinner,
Give up their dead both small and great;
To hear the last loud trumpet sound;
To meet Him all His saints combine.

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 imbib 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 curtailed 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 instrumentalities? Was not Apollos a mighty man in the Scriptures and yet was needed Aquila and Priscilla to "expose the 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-
cordon 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 perpetrate the painful harvest? or will we expeditiously in the name of Heaven rise 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 an 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 tutorship 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 nurseries 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.

For The Evangelical Visitor.

TESTIMONY.

BELIEVED 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-
tures and in the search came such an inspiration of the blessed Word of God. As I searched and read came the light, that I needed, the anointing or anointing of the Holy Spirit to perform His blessed will in all things. I began to seek for more 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 a Amen to His whole will whatever that might be. While prostrated there on the cold earth with no one near but the Lord of my soul, I was made to think of the above passage, 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.

Then again 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. Oh, 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?

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 garments to wear, it touched my heart, and I was made to think of the above passage. Since I have been here, something have been sent by the brethren, and if they could only see, how the hearts of the poor rejoice, when they receive things necessary to sustain life, would it not create an earnest desire to do more for the Master? Oh how many bright hopes have been blasted, and many homes made desolate, children crying for bread, all because of a drunken father; and should we not help to comfort the poor mothers and children? Homes have now been found for ten children, and two more are waiting a call. Surely that is doing a work for the Master, in taking these poor children. Oh may we all do what we can in saving the perishing that the Master can say, "Well done thou good and faithful servant, enter thou into the joy of thy Lord.

Philadelphia Mission.

The Name of Jesus.

CORA STOVER.

THE above text covers the whole of the New Testament Scriptures, and is the key whereby we may enter into every detail of the Christ life. "Neither is there salvation in any other for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12

"Thou shalt call His Name Jesus for He shall save His people from their sins."—Mat. 1:21.

"To Him give all the prophets witness that through His Name whosoever believeth in Him shall receive remission of sins."—Acts 10:43

"For there is one God and one mediator between God and man, the man Christ Jesus."—1 Tim. 2:5.

"But these are written that ye might believe that Jesus is the Christ, and that believing ye might have life through His Name."—John 5:29.

The above Scriptures make the Name of Jesus of much importance to us, and help us to understand some other passages of controverted Scripture.

Peter, in his sermon on the day of Pentecost says, "Repent and be baptized every one of you in the Name of Jesus Christ for the remission of sins." The common way of preaching this verse is, Repent and be baptized for the remission of sins; thus making baptism a substitute for the Name of Jesus Christ.

Now, we know that the commission was to baptize in the "Name of the Father, and of the Son, and of the Holy Ghost," but it is only through the Name of Jesus that we can expect remission of sins. It is very plain then that it is the Name and not baptism that Brother Peter meant here for remission of sins. He was preaching repentance and remission of sins in His Name ac-
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cording to Luke 24:47. But, were they only baptized in the Name of Jesus? No doubt they were baptized according to the commission. The Jews had not rejected the Father nor the Holy Ghost, and it only needed for them to understand that they could receive the remission of sins in His Name who had offered the needed sacrifice.

We see Peter and John going into the temple and taking the lame man by the hands saying, “in the Name of Jesus Christ of Nazareth rise up and walk.” Then again, when they were examined by the Council, say, “be it known unto you and all the people of Israel that by the Name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole.” Then again, when Philip was preaching to the Samaritans, we read, “But when they believed Philip preaching the things concerning the Kingdom of God and the Name of Jesus Christ they were baptized both men and women. Also the eunuch says in his confession, “I believe that Jesus Christ is the Son of God.”

We remember reading in a Sunday School quarterly that there are three persons in the godhead, but only one Name, thus, God the Father, God the Son, and God the Holy Ghost. This, to justify only one act in the form of baptism, thus not recognizing the Name of Jesus Christ as the mediator between God and man. Like the Pharisees that crucified Jesus, they must fulfill the Scripture, for we read “they shall call His Name Emmanuel, which being interpreted, is God with us.” Please note the difference; “thee shall call His Name Jesus.”

They shall call His Name God. They no doubt have reference to those who do not recognize His identity as Jesus Christ. They are anti-Christ.

P. T. ALEXANDER.

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.

For The 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 you 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 HILLEK.

Masonville, Iowa.

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. “Behold 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...
HEN I was a child I spake as a child, I understood as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face. 
—1 Cor. 11:12.

He then refers to the future of which we know but little, for even He, Who was the light of the world, saw that Abraham lived, and the many mansions prepared for the righteous, and the promise of paradise to the thief on the cross, and the awful retribution awaiting the unpardoned sinner, this lifted no veil hiding that future. So that in our present state we are only infants in point of knowledge compared with what we shall be hereafter. But even now matters are as in a maze, seen only in a dim, faint, and obscure manner, life seemingly is a perplexing course so that unless we put away childish things we can never attain unto that manhood, which is essential through that right course of life.

—J. MYERS BOSLER

Canton, O.

For the Evangelical Visitor.

THE COURSE OF LIFE.

WHEN I was a child I spake as a child, I understood as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face.

—1 Cor. 11:12.

He then refers to the future of which we know but little, for even He, Who was the light of the world, saw that Abraham lived, and the many mansions prepared for the righteous, and the promise of paradise to the thief on the cross, and the awful retribution awaiting the unpardoned sinner, this lifted no veil hiding that future. So that in our present state we are only infants in point of knowledge compared with what we shall be hereafter. But even now matters are as in a maze, seen only in a dim, faint, and obscure manner, life seemingly is a perplexing course so that unless we put away childish things we can never attain unto that manhood, which is essential through that right course of life.

GEO. S. GRIM.
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.

6039 S. Halstead St., Chicago, Ill.

For the Evangelical Visitor.

"THE NEEDS OF THE CHURCH" EMPHASIZED.

I \WISH to publicly say AMEN! to Bro. Jno. R. 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.

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 please the hearts of dedicated sons and daughters. And thus may there be united travail 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 egotism! More faith in God, less unbelief!"

Again I say AMEN. — L. 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 plain, 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 is taught us in the beginning, so then I understand we must be careful, as there are so many spirits gone out and will tell us other than as it was at the beginning when we were on the narrow path.

His Spirit also gives us the witness that we are His children and this gives joy and peace and love, and then we cannot help but tell others how we feel; but the love and joy can't be expressed, and then this Spirit will tell us what to do, and also leave undone. When such a spirit comes and tells me I can do this or that which is against God's Word and it has been made plain to me through the Holy Ghost how I am to travel on this narrow path, if I take hold of such things that were forbidden when I went through the strait gate and got on the narrow way, I am brought under condemnation. Then there will spirits come and they will mix truth and lies together and will try to go with God's people, and the world, and by so doing lose sight of the simple way and then can enjoy in dress and taking their likeness, and in music which things belong to the world, and are plainly after the flesh. If we are true born children of God we can easily discern it. O, my dear Brethren, let us think on these things and keep down to the lowly and not take hold so much of things that the aristocratic churches do, and avoid such ungodly things that lead to perdition. Amen.

Florin, Pa. — J. WEAVER.

For the Evangelical Visitor.

HEALING.

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 also was willing that I should never see my relatives any more. Before I retired that night I told Jesus all about my affliction, and gave myself into His hands for life or death, and when morning came I arose and went out of the house upon the walk that led from
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, where 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 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 author 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.

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 give all for peace with all men, and pick a quarrel with no man. Ps. 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. Ps. 37:11. "But the meek shall inherit the
For the Evangelical Visitor.

ON PRESENTING OUR BODIES.

"That ye present your bodies a living sacrifice."—Romans 12:1

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 the Gentiles. History tells us that there was continual a tendency to jealousy and suspicion 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 profiteth 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.

CLEAN UP AND QUIT.

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 do and you con be enslaved you can't do it. If you are so enslaved 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 blankets 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.

We find that formerly the tithes of everything belonged to God. "And all the tithes of the land, or of the fruit of the tree is the Lord's, it is holy unto the Lord." —Lev. 27:30. They were commanded to give as they were able and according to God's blessing. Duet. 16:17. It is accepted "according to that a man hath and not according to that he hath not."

When backslidden Israel came back to God and made a covenant with Him they in this promised to pay their tithes as God had before commanded them. We find an example of this in Neh. 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.

God wants us to give, not grudgingly, but gladly rejoicing in it. In Deut. 12:18 when God was instructing His people concerning the tenth of all said, "And thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto." It has been the experience of many that when they gladly gave what belonged to God they were blessed in their souls and also with an abundance in temporal things.

Some may think paying the tenth was simply for those under the Mosaic law and that it has nothing to do with us, but we find in Gen. 14:20 that Abram paid tithes before the law was given. We read, "And he gave him tithes of all." This was not to the Levites as it was long before their priesthood was established, but it was given to Melchisedec who we find in Heb. 5 was a type of Christ. If tithes were paid to one who was simply the type of Christ is it not plain that we should pay the same to Him who is our real High Priest?

We who are workers in His vineyard and are giving our whole time to the Lord may think, as we are giving all it is not necessary to give part of our means to the Lord. The Levites who gave all their time to the Lord's work and received tithes from Israel, was expected and commanded to give a portion of what they received to the Lord. "Thus speak unto the Levites and say unto them, when ye take of the children of Israel the tithes which I have given you from them for your inheritance then ye shall offer up an heave offering unto the Lord, even a tenth part of the tithes." They gave tithes of the tithes. True this was under the old law but Jesus said when pronouncing woe upon the Pharisees for putting too much stress on tithing and passing over judgment and God's love, said, "These things ought ye to have done and not to have left the other undone." Thus we would learn that Christ intended for us to not let tithing undone. "Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that shall not be room enough to receive it."—Mal. 3:10.

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 the locusts were destroyed by a terrific frost; and the insects which were hatched and survived the storm disappeared mysteriously. They 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 this 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.

The Meditation of Death.

The end of the present life will speedily come: consider, therefore, in what degree of preparation thou standest for that which will succeed. Today man is, and to­ morrow he is not seen; and when he is once removed from the sight of others, he soon passeth from their remembrance. O the hardness and insensibility of the human heart that thinks only on present concerns, and disregards the prospects of futurity!

In every thought, and every action, thou shouldst govern and possess thy spirit as if thou wast to die today; and were thy conscience pure, thou wouldst not fear dissolution, however near.

It is better to avoid sin than to shun death. If thou art not prepared for that awful event today, how wilt thou be prepared tomorrow? Tomorrow is uncertain; and how knowest thou that tomorrow will be thine?

What availeth it to live long, when the improvement of life is so inconsiderable? Length of days, instead of making us better, often increases the weight of sin. Would to God that we could live well only for one day! Many reckon years from the time of their conversion; but the account of their attainments
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 most 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 by falling from a precipice 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 suddenly passeth away as a Vision of the night.

Thou too mayest die suddenly and unexpectedly, “for in such an hour as ye think not, the Son of man cometh.” And when that last hour is come to thee, thou wilt begin to think differently of thy past life, and be expressively grieved for thy remissness and inconsideration.

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 contempt 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.” Thither let 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 whisky 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, 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 parent 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 visisitude 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 Fowrah 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, as 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 "Outshai;" 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 surety, 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, "Rejoice, we know not any- thing!" 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, "tightly your grips" 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 cowering 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 load 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. R. Miller.
WHEN THE LAWYER TOOK UP THE PLEDGE.

Mr. Bumstead, the lawyer, had accepted a motion picture of a young man who was seeking legal advice. The young man was seeking advice on a farm deed that he had purchased.

The lawyer, Mr. Bumstead, had examined the deed and had accepted it, but had not yet asked for the required fifteen cents.

"Tell me about the farm," asked the lawyer.

"It is a small plot of land, but it is well suited for grazing," replied the young man.

"And how did you come to purchase it?"

"I heard about it from a neighbor. He said it was a good deal for what it was worth."
EVANGELICAL VISITOR.


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To take effect at the May meeting of the Board of Directors.

Abilene, Kansas, MAY 15, 1902.

ADVERTISEMENTS.


Miss Barbara Hershey, Indiana Mission Station, Duff's Road, Natal, South Africa.

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301 Burton, Mich. 7.00

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304 Souderton, Pa. 2.00

305 E. Petersburg, Pa. 6.00

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 received that Sister Alma Myers, who went from the Tabor Home to the Premanandia Orphanage, India, last summer accompanying Bro. and Sis. Jarvis on their return trip to India, was drowned. This is an additional blow for the workers there. May God comfort them.

It is no longer news 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 letter 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 earnest prayer ascend in his behalf. 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 representative 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." This "envious not, that "envieth not itself," that "is not puffed 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 Premanda 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, 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, 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, "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. Who was 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 "second- ary 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 beckoned 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 effects of 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 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 a 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 cry out 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—she thought 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.

She went and took with him a little bunch of lilies of the valley, and heard from her own lips of what that flower meant to her. It brought into her life a strength and hope that never died. The lilies of the valley were by her side as she passed to her eternal home, her faith in God made infinitely stronger than it had been before by that faith in man which had been restored to her.

Count up the things that men pursue with feverish haste and frenzied eagerness—gain, position, honor, fame. How much easier by that faith in man which had been restored to her, her faith in God made infinitely stronger than it had been before by that faith in man which had been created by the touch of kindness and the gift of a flower.

I would be hard work to run a mill by water if we had first to pump the water up to 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.
### CHURCH NEWS.

#### LOVE FEASTS.

<table>
<thead>
<tr>
<th>Location</th>
<th>Date</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pennsylvania</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grater's Ford</td>
<td>May 31, June 1</td>
<td></td>
</tr>
<tr>
<td>Silverdale</td>
<td>June 7, 8</td>
<td></td>
</tr>
<tr>
<td>Pequa</td>
<td>June 7, 8</td>
<td></td>
</tr>
<tr>
<td>At Bro. Henry Darstich's on the farm of Elder Jacob Kreider, R.R. station Lebanon</td>
<td>June 11, 12</td>
<td></td>
</tr>
<tr>
<td>Fairland R. R. Sta., Cleona</td>
<td>June 11, 12</td>
<td></td>
</tr>
<tr>
<td>Bell Springs</td>
<td>May 24, 25</td>
<td></td>
</tr>
<tr>
<td>Bethel</td>
<td>May 31, June 1</td>
<td></td>
</tr>
<tr>
<td>Clay County</td>
<td>June 7, 8</td>
<td></td>
</tr>
<tr>
<td>Markham, York Co.</td>
<td>May 31, June 1</td>
<td></td>
</tr>
<tr>
<td>Black Creek, Welland, Co.</td>
<td>June 7, 8</td>
<td></td>
</tr>
<tr>
<td>Wainfleet</td>
<td>&quot; 14, 15</td>
<td></td>
</tr>
<tr>
<td>Howick, Haron Co.</td>
<td>&quot; 14, 15</td>
<td></td>
</tr>
<tr>
<td>Waterloo, Waterloo Co.</td>
<td>&quot; 21, 22</td>
<td></td>
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<tr>
<td>Nottawa, Simcoe</td>
<td>&quot; 21, 22</td>
<td></td>
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<tr>
<td>Ontario</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ashland and Richland</td>
<td>June 14, 15</td>
<td></td>
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<tr>
<td>Greenwood</td>
<td>June 14, 15</td>
<td></td>
</tr>
<tr>
<td>MICHIGAN.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Des Moines Mission</td>
<td>June 14, 15</td>
<td></td>
</tr>
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</table>

#### DONATIONS.

<table>
<thead>
<tr>
<th>Donor</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>B. S. Herr, New Lisbon, Ind.</td>
<td>$10 00</td>
</tr>
<tr>
<td>Noah Zook, itinerant</td>
<td>1 00</td>
</tr>
<tr>
<td>Dr. M. Bannell</td>
<td>25</td>
</tr>
<tr>
<td>Report for present Conference year, from May 5, 1901 to May 5, 1902.</td>
<td>1 00</td>
</tr>
<tr>
<td>Coal for house, church and mission</td>
<td>$55 00</td>
</tr>
<tr>
<td>Street car and other conveyance</td>
<td>60 00</td>
</tr>
<tr>
<td>Repairs of church and mission</td>
<td>15 00</td>
</tr>
<tr>
<td>Sidewalk at Gospel Temple</td>
<td>3 35</td>
</tr>
<tr>
<td>Food, water, light etc.</td>
<td>256 08</td>
</tr>
<tr>
<td>Total</td>
<td>$379 48</td>
</tr>
<tr>
<td>Donations received during the year</td>
<td>111 55</td>
</tr>
<tr>
<td>Bal. due Mission May 5, 1902</td>
<td>$265 88</td>
</tr>
<tr>
<td>Back dues of last conference year</td>
<td>$59 20</td>
</tr>
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</table>

#### EXPENSES.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coal, fuel, oil and provision</td>
<td>$4 05</td>
</tr>
<tr>
<td>Amount left for use in Mission</td>
<td>5 00</td>
</tr>
<tr>
<td>Cost of furniture (secretary, sideboard, table, clock, two beds, dishes etc.)</td>
<td>16 50</td>
</tr>
<tr>
<td>Expense of moving to our present home</td>
<td>15 00</td>
</tr>
<tr>
<td>Total</td>
<td>$43 55</td>
</tr>
<tr>
<td>Due Mission $7, which we donate to the Mission leaving it balanced up</td>
<td>$43 55</td>
</tr>
</tbody>
</table>

#### REPORT ENDING MAY 1, 1902.

**BUFFALO MISSION.**

<table>
<thead>
<tr>
<th>Donations</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>D. V. Heise, Clarence Center</td>
<td>$1 00</td>
</tr>
<tr>
<td>Howard Berry</td>
<td>1 00</td>
</tr>
<tr>
<td>Aaron Ebersole</td>
<td>1 00</td>
</tr>
<tr>
<td>Collection of Buffalo Brethren</td>
<td>6 50</td>
</tr>
<tr>
<td>A Brother in the Lord, Ind.</td>
<td>10 00</td>
</tr>
<tr>
<td>Bro. and Sister Mater, Ontario</td>
<td>2 00</td>
</tr>
<tr>
<td>Sisters C. and H. Baker, Nottawa, Ont.</td>
<td>5 00</td>
</tr>
<tr>
<td>(For moving expenses)</td>
<td>3 00</td>
</tr>
<tr>
<td>Bro. Jacob's, Brantley, Pa., for transportation and $2 for moving</td>
<td>5 00</td>
</tr>
<tr>
<td>Bro. Andrew Holler, Ont.</td>
<td>1 00</td>
</tr>
<tr>
<td>Sister Susan Doner</td>
<td>1 00</td>
</tr>
<tr>
<td>Balance from last report</td>
<td>5 00</td>
</tr>
<tr>
<td>Total</td>
<td>$36 56</td>
</tr>
</tbody>
</table>

#### 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 you 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, Ill. 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-
...there seemed to be nothing but love and unity. Praise God for the tie that binds our hearts in Christian love, and makes us one in how who is our living head. Over Lord's day April 6, 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 be kept by the power of God through faith to stand blameless before Him at His coming though 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 to 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 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. Smoke and family.

On the 11th we again took train for Dallas, and on appointment 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 u 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 unfailing and 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 it 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 years more living in these apartments may 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 28th 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.

Yours servants,

NOAH AND MARY ZOOK.

Address Harrisburg, Pa., or Abilene, Kan.

MISSIONARY.

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 us soon. We arrived in Hong-Kong March 7. I went ashore immediately and booked for Yokohoma on the Pacific mail steamer, "Hongkong Mara." 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 heat 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 we saw men under the influence of this drug, dreaming away their time and life. Women also of bad character lurked about the place, trying to induce men into their ways of wickedness. Another sight we saw of interest was the story of the Alliance mission, Dr. Wong. He showed us over the city by a dear young man of the mission. The story being told, we saw the tea houses and large opium dens connected with them. There we saw men under the influence of this drug, dreaming away their time and life. Women also of bad character lurked about the place, trying to induce men into their ways of wickedness. Another sight we saw of interest was the story of the Alliance mission, Dr. Wong. He showed us over the city by a dear young man of the mission.

As we went on our way to Yokohama we 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 both the great crowds and saw the darkness and superstition of the people. One has 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 the day that we expected to arrive. 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, and 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.

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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 that the devil is working and there is no rest for the wicked. 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 Matoppo 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.

Gcd is working among the people in the Matoppes. 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 m akes 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 conveting power and showed those present just what was required 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 though 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, *Inakosa, kulula, mina,* “Oh God deliver me,” others said, *Inakosa 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 kind 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 straightforward 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 we can rest assured that He will answer our prayers and bring us out more than a little bit in the order of God. Knowing this we want to know is whether or not we are open to enter we cannot tell, but all we can say is that our hearts and souls and showed the possibilities of reaching this people under the right kind of teaching, being backed up by the power of the Holy Spirit.

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 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. AND M. C. LEHMAN.
The Highland Gardens, Capetown S. A

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**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 a while
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.

She was almost eight years of age,
When, lo! she left this darksome stage.

When she began to weep and cry
And sought for mercy from on high;

She was almost eight years of age,
When, lo! she left this darksome stage.

She was almost eight years of age,
When, lo! she left this darksome stage.

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