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George Detwiler
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SELECTIONS
For the Master's Use
HEALTH AND HOME
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According to, presumably, reliable accounts, the bubonic plague has made its appearance on the Pacific coast. It is said that since last February nearly twenty-five hundred persons have been seized with it, all of whom have died, and nearly all of these were in San Francisco.

It seems so far the disease has attacked only Chinese and Japanese but is likely to spread among the white population if not stamped out. It seems that for selfish and corrupt motives the authorities keep the matter in the dark diagnosing plague cases as anything from blood-poisoning to sewer gas. It is recorded that the Chinese Six Companies offered a federal health officer forty thousand dollars to conceal the facts in his possession. He refused, but from the conduct of other officials the present seems to have found other takers.

If this condition of things continues to exist the disease will likely spread, until other states will have to declare a quarantine against California.

Instead of there being a decrease there seems to be an increase of volcanic action. The West Indies, Central America, and Southern Mexico have recently suffered. Volcanoes, long regarded extinct, are in active eruption, and much damage to property has been done, and it is presumed that many lives have been lost. Large ranches have been entirely ruined by being completely covered to a depth of 7 inches with the volcanic sand. A number of Missionaries from this section are located in Central America, and no doubt they are suffering hardships because of these calamities. Let prayers instant and earnest, be made for them. May they be mercifully preserved according to the will of the Lord!

According to the Editor of the Gospel Messenger the outlook for success of mission work now established in India at a number of points by the Brethren church, [German Baptists] is very promising. At a recent baptismal service there were seventy-three applicants, and at one station a native worker reports over five hundred applicants, while at another there are two hundred and twenty-eight names recorded. The outlook is that before many months there will be at least a thousand members in India. The missionary spoken of is the only one among the Bhils, and there are 150,000 people in his territory. The editor thinks it not only possible but probable that in twenty years membership in India will equal that of the home church.

According to the opinion of General Booth of the Salvation Army the chief danger, social or political, that confronts this century is a "religion without the Holy Ghost; Christianity without Christ; forgiveness without repentance; salvation without regeneration; politics without God and heaven without hell."

After the heat the dew
And the tender touch of twilight;
The unfolding of the few
Calm stars.

After the heat, the dew,
After the sun, the shade.
And beatitude of shadow;
Dim ailes for memory made.

And thought.
After the sun, the shade.
BENEATH THY SHADOW HIDING.

Beneath Thy shadow hiding,
I sing my pilgrim song;
Brief here is my abiding,
My stay cannot be long;
Thus far Thy hand has brought me,
And I am faring on
To where Thy word has taught me,
My Lord, Himself is gone.

CHORUS.

Beneath Thy shadow hiding,
I sing my pilgrim song,
My all to thee confiding,
To Whom I all belong.

I'm naught, dear Lord, without Thee
But feeble, falling clay;
Throw Thy strong arms about me,
And cheer me on my way.

Whate'er lot betide me
This thing I surely know;
Salvation's stream beside me
Shall still unfailing flow.

Thou hast my ransom paid me,
The wine press for me took;
In faith's fair robe array'd me,
Now bring me home to God.

While Thou art there preparing
For my poor soul a place,
Thus heavenward am I faring
To see Thee face to face.

—J. H. Rankin, S.T.

For the Evangelical Visitor.

NOTES ON ROMANS.

NUMEBR NINE.

A LIFE UNDER GRACE 8:1-17.

(a) POWER OF THE SPIRIT.
(b) LIBERATION FROM THE CARNAL MIND AND DEATH.

HOW unmistakably clear this scripture sets forth a higher Christian life than Rom. 7. Jesus Christ Himself has come and has broken the power of sin and death, and has given us a Gospel that is the "power of God unto salvation (a liberation from sin and the power of sin) to every one that believeth." so there is no condemnation to them that are in Christ Jesus for they walk after the Spirit and not after the carnal mind; because the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death (carnal mind). There was no power under the law to effect this, hence, "what the law could not do in that it was weak through the flesh, God sending His Son in the likeness of flesh of sin and as an offering for sin, condemned sin in the flesh." The purpose is "that the righteousness (or requirement) of the law might be fulfilled in us, who walk not after the flesh (carnal mind) but after the Spirit." "To be carnally minded is death" because "the carnal mind is enmity against God; for it is not subject to the law of God neither indeed can be. So then they that are in the flesh (carnally minded) cannot please God."

"To be spiritually minded is life and peace."
"Ye are in the Spirit if so be that the Spirit of God dwelleth in you."

There is a popular idea that the carnal mind can be trained to serve God; that culture is the only requisite to bring us into a state of perfect obedience to the will of God. But that is a sad mistake and is contrary to Scripture. I have heard of a man who had captured a young tiger which he fondled as a kitten, thinking thus to train the animal to be gentle, kind and safe, and causing him to lose his vicious tiger nature. So after he had grown to full size, one day he was licking the palm of his master's hand, his tongue being very rough finally drew blood. Instantly the tiger was enraged, gave a fierce growl, his eyes flashed with fury, and it was with great difficulty that the owner escaped the deadly jaws of the cruel beast—the tiger nature was there still. We cannot train the carnal mind to obey God. Paul says it is not subject to the law of God, neither indeed can be.

We may think and purpose to keep the carnal mind in control, but in the hour of temptation we find more than our match. The only safe way and the proper way according to Scripture is to be made free from that law of sin and death. Paul writing to the Corinthians excuses them of being carnal, and that he had been feeding them with milk and not with meat. To prove his claims against them he simply points their attention to their fruits—envying, strife and divisions.

I once read of an Egyptian idol temple built in a circular form with a special room right in the center. When a visitor would arrive the escort would always conduct him first to all the outer rooms which were kept quite clean with tessellated floors and garnished walls, and lastly the door which led to that central room was thrown open, and alas what a sight!—a huge slimy serpent which they worshipped as their god. The carnal mind is that slimy serpent.

Are you easily offended? —get rid of the carnal mind.
Are you jealous-hearted? —get rid of the carnal mind.
Are you narrow and self-willed? —get rid of the carnal mind.
Are you subject to panty spells? —get rid of the carnal mind.
Are you flattered when eulogized? —get rid of the carnal mind.
Are you discouraged when criticized? —get rid of the carnal mind.
Are you tempted to cause divisions? —get rid of the carnal mind.
Are you desiring to commit fornication or adultery? —get rid of the carnal mind.


ANSWER—BE SANCTIFIED THROUGH AND THROUGH. 2 Thess. 5:23;
Rom. 8:2.

What will do it? Let us read— "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate,"—Heb. 13:12.

"Sanctify them through thy truth: thy Word is truth."—John 17:17.

Who will do it? Let us continue to read— "To them that are sanctified by God the Father and preserved in Jesus Christ."—Jude.

"Then said he, (Jesus) Lo I come to do Thy will O God. He taketh away the first, that he may establish the second."

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Now we see by these quotations that God the Father and God the Son have a work in the sanctification and that it is even His will that the work should be done. And now we will quote a scripture showing that the Holy Spirit is also an active agent in this great work— "Elect according to the foreknowledge of God the Father through the sanctification of the Spirit etc."

—1 Peter 1:2. Does it not begin
to look as though the work should be done?

The three persons in the Trinity using the word and the blood of Jesus Christ as factors will most assuredly accomplish the work if we only are willing to meet the conditions.

What are the requirements?

We must put off the old life, and be willing to obey God in everything. We must renounce the "old man"—our depraved and corrupt nature. We must yield ourselves wholly to God—soul, spirit and body with all we are and ever shall be—abandon ourselves wholly and unreservedly to God for sacrifice or service. Then the Lord will sanctify us through and through and anoint us with the Holy Spirit.

The hope of a glorious resurrection.

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken also your mortal bodies by his Spirit that dwelleth in you." So "if ye through the Spirit do mortify the deeds (doings) of the body, ye shall live."

"In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1:13,14.

"Heirs of God, and joint heirs with Christ if so be that we suffer with him, that we may be also glorified together (with him)."

J. B. Zook.

De Moines la.

Taking things as they are in this world, no person of sense expects to accomplish anything of permanent value to humanity without paying a pretty heavy cost in struggles that he learned sooner or later contained in them immense possibilities of evil.

It may be difficult to conquer one's passions, but the wise man chooses to surmount that difficulty rather than to attempt, like the fool, the impossibility of satisfying them.

Evangelical Visitor.

outside versus inside cleansing

Reformation from evil to good is commendable for its own worth; but will never take the place of heart cleansing unto the change of the self life to the Christ life, no more than the blood of bulls and goats and the ashes of a heifer will take the place of the all sufficient cleansing efficacy of the blood of Christ. Evil propensities of the heart may be well suppressed by great effort and intellectual culture; yet suppression never destroys—'tis only the blood that will. Nature witnesses also to the unsufficiency of outside cleansing or reformation. A little pig bred and raised amid the unnatural environment of even a king's palace will upon freedom go "to her wallowing in the mire." Children may be well taught and kept from the fashions of this vain world; yet the fountain from whence issues the pride is left uncleansed. Certainly it should not be cultivated. Man can only effect the outside, the blood alone the inside. Many in this day only have a breaking away from evil habits, instead of a radical change of heart. Not a few have only a philanthropic love, instead of the love of Jesus shed abroad in the heart unremoved by the baptism of the Holy Ghost to "spring up" and out. And not a little teaching is there of the shallow hypocritical outward cleansing sort. How often are pride and other evils greatly condemned in the outward manifestation and fruit, yet the unclean fountain is so left to continue the issue of an unclean stream. Of what use is it to tell a Christian to stop the sinful tobacco habit, when the uncontrollable desires are left in the heart unremoved by the baptism of the Holy Ghost and fire. Get a man wholly sanctified, and he will not need to be told to be absent from fairs and horse races, and a keeper at home from an excursion trip.

The inconsistency of putting away useless and fruitless trees by knocking off the sour fruit, by further pruning off the branches, and even cutting the trunk down; only to have the sprouts arise in greater profusion. Even if the sprout should be suppressed; yet our conflict is not to be with flesh and blood, (the old man—sprouts of evil) but with the prince and the power of the air, even as the Children of Israel when in the "land of Beulah." There may be a secret love of praise, a carnal satisfaction in being noticed, a courting of the unexpressed applause for a stadium pillar in some denomination. But what says the wisdom of God:—"Even now is the axe laid unto the root of the tree."—Matt. 3:10. Some time since a notice of a meeting was given. The report said the meeting was of great power, the people tore off neckties and ribbons and breast pins, shaved off mustaches, and gave up hog meat, tea and coffee. Good if they did. But nothing was said about heart salvation, inward cleansing. Jesus said, "Woe unto you Scribes and Pharisees, hypocrites, for ye cleanse the outside of the cup and platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of cup and of platter, that the outside thereof may become clean also. ** For ye are like whitened sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and all uncleanness."—Matt. 23:25-27. "Woe unto you! for ye are as the tombs which appear not, and men that walk over them know it not."—Luke 11:44. For a pretense they made long prayers, prayed on the streets to be seen, they gave alms to be honored. They were hypocrites not because of some of the good deeds; but because they had not the outward manifestation from a...springing up... prompted by a pure heart of love. Christ did not condemn the outward fully; but the lack of the inward cleansing of the heart. The axe was not laid unto the roots of the tree. The Baptist said to not a few, "ye offspring of vipers, who hath warned you to flee the wrath to come. Bring forth fruits therefore worthy of repentance."—Matt. 3:7, 8. That many of the Pharisees had irreproachable characters outwardly is not deniable. St. Paul said, "As touching the righteousness in the law, blameless."—

"The Pharisee stood and prayed...
thus with himself, God, I thank thee that I am not as the rest of men, exhorters, unjust, adulterers, even as this publican. I fast twice in the week; I give tithes of all I get."—Luke 18:11, 12. Some would have this prayer an untruth. That would spoil the intended teaching. He only boasted. (He was far ahead of some modern Christians in tithing.) Regarding their tithing Jesus further said, "But these ye ought to not have left undone,"—Luke 11:42. They were so strict outwardly that they found fault for Christ to thrust wheat in his hand on the Sabbath. They found much fault with the Savior for having healed on the Sabbath. Their hearts were full of extortion and excess in outward doings. In the "Mishnah" is revealed the multiplicity of minute precepts and distinctions and non-essentials that the life of the Israelite was much burdened with. They observed the letter of the law and their traditions, which killed. They were told that the kingdom of God cometh not by observation. Jesus told them further that they compass sea and land to make one proselyte, and when he is become so, you make him two-fold more a son of hell (Gr. Gehenna) than yourselves. An irreproachable outwardly pious life counts nothing. We are saved by grace. "Thou hypocrite, cleanse first inside of cup and platter, that the outside may so become also." Fruit and the outward life is only the result of the proper state within. If we give our bodies to be burned, and our all to feed the poor, and have not the inside cleansed, what will it profit? If love is the fountain, the stream will be pure. How vain are works apart from a love-filled heart. So long as a sow is wallowing in the fountain, the stream will be impure. As the fountain so the stream. New wine in new wine skins. No patch work to be done on the old garment. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."—Matt. 7:15. No doubt these had a nice outward life, for pretense did many good deeds, observed forms and rituals, and outward conduct. Was that imitative of God's true sheep? They had an object other than the glory of God. They so closely imitated that testimony and profession did not betray them. How could they be known? By their appearance or clothing? Jesus said by their fruit ye shall know them. The fruit of love; the hypocritical Pharisee passed over love, mercy and judgment. See Luke 11:42. These hypocrites were not necessarily wicked. Their outward doings (outside of cup and platter) did not correspond with their uncleaned inside. "Beware of the leaven of the Pharisees, which is hypocrisy."—Matt. 16:6. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of heaven."—Matt. 5:20. Exceed how? Thou who knowest the heart, cleanse Thou it. See Eph. 5:26. 

Canton, O. J. MYERS BOSLER

FOR THE EVANGELICAL VISITOR.

OUT OF THE WILDERNESS.


And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in His tabernacle sacrifices of joy, I will sing yea I will sing praises unto the Lord. Surely the Lord will deliver all those that trust in Him, for I can say with the Psalmist, "The Lord has turned again the captivity of Jacob." Last Spring my way seemed so closed and I could not understand why things had to be so, but, blessed be God in Whom I trust, He led the way. I felt I was to be turned aside in the wilderness to be tempted of the devil. So, dear readers, I went forth trusting God and through all the dark places I can truthfully say, God was with me; praise His dear Name. Sometimes my way was blocked on every side and it seemed as though a mountain was around me, but still I could look up and feel that God knew best and that Christ was guiding me. Were you ever at such a place? If you were you will say with me it was a blessed place to be, for the experience has taught me how to trust God through the shadows and gloom as well as in the light. Well do I appreciate the words of the Lord where He says that He will without fail drive out from before them the Cannanites the Hittites, the Hivites, the Perrizites, and the Girgashites, the Amorites and the Jebusites. (Joshua 3:10).

The Lord has certainly done wonderful things for me and I want to give Him all the praise. He furthermore has promised us a "promised land" where milk and honey flow. Do you know, dear readers, if we will walk as God commands, that we can be partakers of a portion of this milk and honey while here on earth?

The place which I can now call my home is a delightful spot to me because I believe God led me here. I never had any nicer place to call home for which I can certainly praise God, yet I don't want to worship the creature more than the Creator. So to this I would ask a deep interest in your prayers in my behalf that I might be kept low at the feet of Jesus, for I have been thinking of late more and more that the Lord may not only raise His finger this year but His hand also. So let us watch and be sober that we may not touch, taste, nor handle anything that God does not want us to.

"Oh, to be nothing, nothing, Only to lie at His feet, A broken and empty vessel, For the Master's use made meet. Emptied that He might fill me, As forth to His service I go, Broken that so unhindered His life through me might flow."

"Oh to be nothing, nothing, Only to lie at His feet, A broken and empty vessel, For the Master's use made meet."

"Oh to be nothing, nothing, Only as led by His hand, A messenger at His gateway, Only waiting for His command, Only an instrument ready"

"His praises to sound at His will, Willing, should He not require me, In silence to wait on Him still."

Yours looking for Jesus.

SISTER LEPPERD.
For the Evangelical Visitor.

JESUS OUR GREAT EXAMPLE.

"It came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him."—Luke 3:21,22.

HOW blessed it is to know that we have an example in Jesus which it is safe to follow! In whom is no "variableness neither shadow of turning," but is the same unchangeable God, "Yesterday, today and forever." Though He was the Son of God He humbled Himself so low that He made it possible that we can follow in His footsteps.

He is also an example for the children in this that he was subject or obedient to His parents. In many and various ways He is our example.

The above text has been very impressive on my mind in this that our blessed Master went down into the water and was baptized, Who never knew sin and never was there "guile found in His mouth," yet He said "suffer it to be so now for thus it becometh us to fulfill all righteousness." Then coming up out of the water He was praying and the Holy Ghost descended in a bodily shape like a dove upon Him. Does it not seem reasonable that His prayer was answered? or that He was praying for what He so definitely or so instantaneously received? Then we read in His Word that we should walk even as He walked. Should we not then be poor, weak mortals pray and seek for the same anointing?

Then coming up out of the water He was praying and the Holy Ghost descended in a bodily shape like a dove upon Him. Him "who knew no sin He healed."—Luke 3:21,22.

LIKE a bright star in a very black sky, the goodness of the Lord shines forth, leading men to Him for pardon and for succor. In His goodness He condescends to the lowest condition, to tell them of the awful consequences of living without God in this world. His goodness proclaims His requirements of holiness and righteousness to a lost world and pleading with the sinner to return to his God.

How vividly God's goodness is shown in His sending Jesus into this sin-cursed world, to suffer and die in man's room and stead, so that He might be just and yet the justifier of all those who seek an interest in the pardoning, sin-cleansing Blood of the Anointed of God, the Christ of Calvary.

As the Holy Spirit convinces the sinner of his sinful condition, and of his need of the seeking Savior and pleads with him to turn to God and live, what a revelation we have of God's goodness.

All those pleadings and revelations of His love and His yearnings over the souls who are hastening on to the bar of God's justice, without God or without Hope, are mercy drops from the God of Love and Justice, and this goodness of God, should lead to a turning to Him in contrition; should lead to a godly sorrow for sin, a sorrow that worketh repentance not to be repented of.

As one reads the opening chapter of the epistle to the Romans, an awful picture is held up, of the frightful consequence of being given up by God to a reprobate mind, and how thankful we ought to be that the goodness of God has not left humanity in that awful condition, but has prompted Him to send His own son, that man might truly know God, and that reconciliation should be made between God and man; how fervently we should yield ourselves up to the Holy Spirit who is seeking to lead the world back to God.

How black man's sins are when painted by a faithful artist; there are no redeeming features whatever, black as midnight is man's past and present condition. In this black void the goodness of God is manifested like a flashing meteor, this star of Hope and Purity; this shining forth of God's goodness, should make man to seek Him in humbleness of heart.

When Moses desired to see the "Glory of God" the Lord consented and declared "I will make all my goodness pass before thee." So Moses was put in the cleft of the Rock and the Hand of God covered him, "whilst His glory passed by.

As Moses got a contrast between his own goodness and the "goodness of God" how thankful he must have been that he was in the sheltering care of God, under the covering Hand of God, in the cleft Rock.

"And the Lord passed by before him and proclaimed, The Lord, a God full of compassion, slow to anger, plenteous in mercy and truth. Keeping mercy for thousands, forsaking iniquity and transgression and sin and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children's children, upon the third and upon the forth generation. What a revelation Moses got of the "glory" of God, of His "Goodness." Truly God is Love; compassionate, long-suffering, pitiful plenteous in mercy slow to anger forgiving iniquity and sin. Yes, he is truly a God of Love and yet there is still the other attribute of His "Goodness"—He also is a God of Justice, and "will by no means clear the guilty." Surely the "goodness" of God should lead to repentance; this knowledge of His never failing Love, of His inexorable Justice should make man seek His pardon and His grace. The manifestation of the "goodness of God," of His love and justice, was seen in the sin-offering that Jesus made, Who was wounded for our iniquities, bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. Him "who knew no sin He made to be sin on our behalf; that
we might become the righteousness of God in Him." Surely if His goodness has penetrated our heart, has broken up the hardness and stoniness of our nature—if it has led us to repent of our attitude toward Him, we should take heart and courage and let Him still show forth His goodness; let Him still lead us, for He will lead us to Christ for salvation and for purity.

A. McG.

BLESSINGS FOLLOW OBEDIENCE.

I AM impressed to testify through the Visiiron of a blessed experience which came to me lately. Very unexpectedly and contrary to my will it pleased God to allow me to be stricken down with a severe attack of the grip. This is one of the trials of life in which it is hard to say, "Thy will be done," yet I felt God's presence very near, and found His chosen ones very ready and willing to administer to the needs and comforts of the sick room. Being away from the parental roof and from loved ones and natural ties, I found other tender hearts and kind hands ready to supply the lack of those of a mother. Among these were especially Sister Davidson, the matron of the Home, and Sister Lydia Heisey. May God richly reward them for it.

While I was suffering in body and sleep was taken from me, my room continually had an aspect of cheerfulness, and all who came in looked pleasant. After three visits the physician pronounced the case not serious, and dismissed it with the thought of making me sit up after nearly a week has passed it is still with me and everything seems bright upon my path. I am not yet strong and well as I was before, yet I am trusting by God's grace soon to enjoy my usual health again. This affliction has proved itself one of my greatest blessings spiritually, and this Home will always remain a sacred spot to me in years to come if I am permitted to live. Sometimes a longing comes over me to return to my own home and loved ones in Dayton, Ohio, and then I am conscious that it would be a sad parting for me to leave those of this part of God's moral vineyard, whom I have learned to love and with whom I have enjoyed many happy seasons. I always feel safe in this Home when I remember the many prayers that are offered daily.

I am trusting God for the future, as I believe He has been leading me in the past. I would desire that you who may read this testimony may kindly remember me in your prayers, and I shall be similarly engaged for you all. Your sister,

EMMA CASSEL.


Total abstinence is the surest way, all other things being equal, of attaining the highest physical, mental, moral and other kind of health.—Norman Kerr.
THE LORD BLESSES THE OBEDIENT

"Whatsoever ye do, do it heartily as to the Lord and not unto men."

DEAR Readers of the Visitor: I praise God this evening for this blessed privilege of writing. It does me good to tell others what the Lord has done, and is doing, for us. When we see how the dear Lord is so wonderfully blessing us we feel it is far beyond that which we deserve. How I praise the Lord for this plan of salvation which is so full and free, and how many are not willing to accept it. My prayer is that many may be aroused to a sense of duty, and seek the Lord "whom He may yet be found." How sad it would be if some one should knock and not be heard, and a voice within saying, "I know you not," Beloved ask yourself the question! am I prepared for eternity? And if you are not convinced, now is the time. If ye hear His voice harden not your heart. If you are tired of living in sin, open the door of your heart that Jesus may enter in. There is no other way but to "trust and obey." After obedience cometh joy, peace and happiness. Oh, how I praise God for the lesson of obedience! Be encouraged dear ones. Let us labor till Jesus comes.

I was just made to think of our dear brother and sister Stover, the trials which they are passing through. You can not imagine how they are situated. They are eating their meals down in the basement and to ascend the stairs they had to go up by means of a step ladder; and oh, how happy and contented they seem. Beloved, I have also found that anything we do for Christ's sake is a pleasure no matter how hard it seems. Christ is our burden bearer. Brother Stover has been very busy helping with the work at the Mission, and also working for the dear Master. When the Mission building was torn out and it was not fit for holding meetings he held meetings at cottages and how wonderful the Lord blessed us! I know the presence of God was with us, as the power was drawing like a magnet. Oh that we all may become as steel that we may be drawn close to Him.

I was just made to think of an incident which happened to a sister; we were taking up a collection for some missionaries and a certain sister was impressed with the thought that she should empty her purse and when the box was passed a voice came to her "only to give part." Then she thought, that is satan, and how quickly she emptied it and then, how the joy shone on her face cannot be expressed. It seemed just as soon as it happened she had to tell it out. Yes, beloved, let us all be careful that satan may not try to deceive us in the like manner. If the Lord prompts you to give a helping hand towards paying off the debt of the building cheerfully obey. I know the Lord will bless you and reward your kind act and deeds. Let us cast our bread upon the water that it may return to us again. May God bless your kind and willing hearts and hands.

Remember us, as we need your prayers in our behalf, as there is much to be done in this large city where sin is surrounding us at all points.

Your Sister in the service of the Master.

KATIE SCHIEBER.
Philadelphia Mission

For the Evangelical Visitor.

OBEY CHRIST'S COMMAND.

"Go ye therefore and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost."—Matt. 28:19:20.

In the preceding verse Jesus says "All power is given unto me in heaven and on earth." He also says, "If ye love me keep my commandments."

The fact that there is so little accomplished in Christian work has much impressed itself on me of late and I have wondered why it is so. We hear people say they love Jesus, yet I fear when it comes to tell the ungodly of their folly we shrink, and fear some harm will come to us. Let it not be so, dear brother and sister, for it is written that nothing shall be able to with stand the army of the Lord. If you are born of God you belong to His army for we all are in Christ Jesus who is King of kings. Read 2 Kings 19.

It will do you good to learn how God helps His people. Again it is written, "Ye are the sons of the living God." When Simon Peter said to Jesus "Thou art the Christ the Son of the living God," Jesus answered him, "Blessed art thou, Simon Bar Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." As God revealed Himself of old so He reveals Himself unto us now through the Holy Spirit. Blessed be the Name of the Lord!

Furthermore, He promised He would send His angels before us, therefore let us put on the armor of faith and love. Faith is the mightiest weapon; by it we are able to conquer all our enemies and overcome the world. The earth is the Lord's and the fulness thereof and when we are born of God we are "heirs of God and joint-heirs with Jesus Christ." All is yours and mine for we are one in Christ, and Christ is God, and "in Him we live and move and have our being." Rest your faith on what is written for His Word shall stand though heaven and earth pass away. He says, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." Glory be to God, the kingdom of heaven is ours. Then why do we fear? Did not Jesus say we should not fear man who was always able to kill the body, but fear Him who was able to destroy both soul and body in hell? He says offences must needs come but woe to that man by whom the offence cometh. It would have been better for that man if he had never been born.

Dearly beloved, let us go and do as the Lord commanded for it is written that all the ends of the earth shall remember and turn to the Lord: and all the kindreds of the nations shall worship before the Lord. It is also written that all the ends of the earth shall see the salvation of God. See Malachi 1:11. Further it is written that repentance and remission of sins should be preached in His Name among all nations. If we then as God's children fail to do as He commanded us to do, even in laying hands on the sick for their healing how can we pray, "Thy kingdom come, Thy will
be done in earth as it is in heaven? These are some of the most important commandments and if we fail to do His will how can it be done and why pray for it when we do not do it? The Lord help us and give us wisdom and faith, is my prayer.

I believe every word of the Bible; it is food to my soul. He says, "I am the Lord that healeth thee, and again, "See now that I, even I, am he, and there is no God beside me. I kill and I make alive: I wound and I heal; neither is there any that can deliver out of my hand."

Jesus healed all manner of sickness and all manner of diseases among the people. Read Matt. 4:23, 24. He sent His disciples to preach the kingdom of God and to heal the sick (Luke 9:2; 10:9; also Psalm 107) and in James 5:14, 15, it is said, "Is any sick among you let him call for the elders and let them pray over him anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick and the Lord shall raise him up."

Now if the Lord has healed us let us tell it. He has healed me and I at times testify of it when moved to do so by the Holy Spirit. But people will not believe, they say it is Christian Science, or it has a spiritual meaning. They will not have it as the Bible says. The Lord have mercy on us and make us like a little child! I know when the Lord washed away my sins and healed my soul, and when my body was sick some time after I prayed for healing and the Lord did it. I bless His Name! I know He healed me. It was not my prayer that healed me but faith in His Word saved and healed me. O glory be to God! I cannot help but love Him and wish I could tell to all men what God has done for me. I aim to tell it as I have opportunity.

I am anxious to do what I can to win the world for Christ for it is not His will that one should be lost. I fear there may be some even in our land of Bibles who may not have heard the Word of God. Of the pity that men and women should go to hell and are not aware of the fact! Shall not we do all we can that they may be saved? There are many who have never been inside of a church or heard a man of God preach. Some work seven days in the week and when they come home they are too tired and go to sleep. The Bible is not allowed in our schools and many are too poor to send their children to the Sunday school, the children are in rags and dirty. In many cases both parents are working out, and in others one or the other of the parents is a drunkard. As soon as the children are able they are sent out to work, no matter whether the work is honest or not; they learn to steal and then are sent to the Reformatory where they come in contact with vile associations and are made worse instead of better. In this city unruly boys are often sent to Father Becker's Institution and boys have told me they are there put to work making plug tobacco and cigarettes.

There is a church paper in this city, the editor of which is the minister of a large congregation. On the pages of this paper which is to give the people the knowledge of Christ's salvation, you find an advertisement informing the readers that Mr. L.—No.—St. sells the finest beer and whiskies put up for family use, in the city of Buffalo. It also announced that the finest imported and domestic cigars can be had at reasonable prices. If you call the minister's attention to the inconsistency of it he will tell you that man is a member of the church and pays for the advertisement, and the money helps pay the minister's salary and other expenses of the church. He also pays his pew rent and occasionally makes liberal donations to the church. If he is refused space in the church paper he will leave the church. Well, it were better that he would go away. Such a business blinds the people. The saloon is the devil's church and the saloon-keeper is the devil's minister. Satan has angels and, I believe, has ministers too, and they are a busy lot!

Therefore, let us awake; let us arise and shout aloud to awake the slumbering masses, let us preach the truth to every creature. Let us pray and work and the Lord will help. It does not matter if they will not hear we have then delivered our own soul, but if we fail to do as He commanded their blood will be required off our hands. If we fail to do our duty some may have an excuse and say why did you not warn me? What if they do get mad, or will persecute you, torment you, or mock you, or speak lies, or do you bodily harm or put you in prison? The reward will be glorious. It will be only a short while till we shall be crowned with the crown of life. It is written, "The Lord is good, a strong hold in time of trouble." He knoweth them that trust in Him.

Dear Brethren, I ask you all to earnestly pray for me, that the Lord's will may be done in me, and that I may remain humble and grow in grace, and that the lost world may be brought to Christ.

In love and unity, your Brother in Christ.

John Bock.

Buffalo, N. Y.

For the Evangelical Visitor.

WHAT GOD HAS DONE FOR ME.

Dear Brethren and Sisters. I feel that God would have me write a few lines for the Visitor. First I praise Him for His goodness to me, a weak one, and that He does so wonderfully bless and keep me. I praise Him for His Word which is a lamp unto our feet, and a light unto our pathway.

I am glad that He called me when I was but young in years, and I became willing to forsake my sins and become His child.

I will give a little of my experience. I know very clearly of a time years ago, after I had received that peace with God and rest from my sins, my heart yet wanted something more. One day there came to my heart, such a hungering and thirsting after God, more real than any natural hunger I ever had, when the words came to me, "they that hunger and thirst after righteousness shall be filled." I realized it to be from God, but yet did not understand it. Sometimes after that while at the table, I began praying in secret, when all at once something was poured down on me, so as to almost frighten me, yet filled me with such joy, that some one seeing it on my

Joseph Bock.
face asked what was the matter, but fearing it might not be from God, I said nothing about it to anyone, but for about six months, I believe I enjoyed unbroken fellowship with my Savior. What blessed lessons he taught me in my ignorance! I had severe trials but the Lord fought the battles for me. It was made so plain to me that I must not worry about anything but just give everything into His hand. But as I did not understand what the Lord had done for me, the enemy soon came with doubts, telling me there was something wrong, as I did not have the same conflicts as I had before, and not knowing the difference between the warfare of the "flesh and spirit" and the fight of faith: I began to doubt and lost the victory. After that in my unbelief I did not obey the Lord, and got into darkness, which state I was in for a long time, but all the while had a real desire to be right with God.

Several years ago when the light of sanctification shone in upon us, and God's children began to take their places before Him, the way was open for me, but it was sometime before I could come in real confidence to the Lord. Yet when I took my place humbly at His feet, He revealed to me His great salvation, and oh, what love and gratitude I feel toward my God that He had not utterly cast me off. He continued to lead me on and give me more light until I could again, by His help, lay all my all upon the altar, then came again that real soul rest, which my heart had so longed for. My desire is to be true to my God and ever be pliable in His hands, to be used as He seeth best.

I did not intend making my article so lengthy and hope you will bear with me, if I tell you yet how I received the light. It was not from some one experience. When the children of Israel left Egypt, they were bound for the land of Canaan. When they crossed the Red Sea their enemies (sins) were destroyed to be seen no more forever, and when they reached the borders of Canaan, another definite step of faith would have landed them safe over. So whether it takes only a few hours or many years, we can know when we receive that rest which we read of in the 4th chapter of Hebrews.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

"Having therefore these promises, dearly beloved, let us cleanse ourselves, from all filthiness of the flesh and spirit,perfecting holiness in the fear of God."—2 Cor. 7:1.

Many other Scriptures were made plain to me. O, I pray God to reveal His Word to us in His own way. I enjoy the service of the Lord, and my one desire is to see the cause of God prosper, souls saved and God's children filled with the Holy Ghost. O, how we should praise Him for the many blessed promises in His Word! How sweet to trust our all in His hands, realizing His loving care!

"Your sister in Jesus.

Morrill Kan.

FOR THE EVANGELICAL VISITOR.

THE NEW BIRTH BY THE SPIRIT OF GRACE.

"Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—1 Peter 1:23.

"Forasmuch as ye know, that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Peter 1:18,19.

WHEN we are born of the Spirit of God, we are united unto the Lord, and are one Spirit (1 Cor. 4:17) hence if the Lord's Spirit cannot die, the spirit of such as are one spirit with Him cannot die. "Who soever liveth and believeth in me, shall never die."—Jno. 11:26.

Jesus said to Nicodemus, "except a man (or woman) be born from above he cannot see the kingdom of God."—Jno. 3:3.

"That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit: Marvel not that I said unto thee must be born again."—Jno. 3:6,7.

By God's Grace, we will draw an object lesson before the reader, to make this subject vivid, and comprehensive to our minds. When God formed man out of a dead lump of clay, the man (Adam) was unconscious of the fact, that God had made Him (Adam) to be a tabernacle of clay, until God breathed into his nostrils the breath of life, "and he became a living soul;" and then only was Adam conscious of the fact that he was a living creature or living soul.

"The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthly; the second man is the Lord from Heaven."—1 Cor. 15:45,46,47.

As Adam naturally was a dead lump of clay, before God breathed into his nostrils the breath of Life, so in a spiritual sense, by nature, man is dead, in trespasses and sins, and as Adam could acquire no means to assist in his formation, so in a spiritual sense, man cannot acquire any means to assist in the "New Birth." Notice, there is only one Scriptural way to come in possession of this New Life, or New Birth, and it is as plain as language can make it, and it is the Saviour's own words. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "And ye will not come to me that ye might have life."—Jno. 5:39,40.

The question was asked by Nicodemus, "How can these things be?"—Jno. 3:9.

Jesus said, "No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day."—Jno. 6:44.

As I have intimated, that man in his fallen nature is totally depraved, and has not a spark of the divine left; man is dead in trespasses and in sins. In this state, man does not inquire after God. However God in His infinite Love, and mercy, calls, and draws, and rouses him. When asked whether he had not eaten of the forbidden fruit, he began to hide away from the presence of God, and to justify himself, and to cover up his shame.

Man in his own imagination
thought he could escape the wrath of Almighty God, but it was a total failure; his sins found him out, and made him miserable.

Notice the drawing of the Father is the only acquired means to show the fallen condition of the human family, and when man is really drawn by the Father, and he sees his lost and forlorn condition, [not will be lost, but is lost, in the present tense] he will cry mightily out of the horrible pit, like the Psalmist of old. Notice this calling out of the horrible pit was created by God, in man, not by any acquired means on man's part. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in Him should not perish, but have eternal life."—Jno. 3:14,15.

The reason that it became necessary, to erect a brazen serpent, was removed by looking on the serpent in faith believing, but they had to feel the poisonous bite, or they would never have asked Moses to take away the fiery serpents. The Israelites in the type, felt the venomous bite of the "fiery serpents," and knew it meant death, and there was no other remedy, but to look in faith believing upon the serpent on the pole. As the serpent was lifted up, so must Christ be lifted up, that whosoever through the drawing of the Father became 'as conscious of the fact, that through the deceitfulness of sin, man has entailed upon him the wages of sin, which is death.

"A man can receive nothing except it be given him from above. Man must repent, but man, by nature, has no godly sorrow for sin, much less can be repent of an evangelical repentance towards God, and faith towards the Lord Jesus Christ, except God grants him repentance. This repentance toward God, and faith toward the Lord Jesus Christ is no acquired means on man's part, but is in the atonement, and is essential to salvation from sin. The declaration of Jesus is, "The wind bloweth where it listeth, and thou artest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit."—John 3:8.

One of two things must be true, "either, make the tree good and his fruit good, or else make the tree corrupt, and his fruit corrupt." "A good tree cannot bring forth bad fruit."

"Marvel not that I said unto thee, Ye must be born again."—Jno. 3:7.

J. S. L.

FOR THE MASTER'S USE.

DANGER and temptation to let the hands move at other impulses are every bit as great to those who have nothing else to do, but to render direct service and who think they are doing nothing else. Take one practical instance—our letter-writing. Have we not been tempted (and fallen before the temptation), according to our various dispositions, to let the hand that holds the pen move at the impulse to write an unkind thought of another; or to say a clever and sarcastic thing, or a slightly colored and exaggerated thing, which will make our point more telling; or let out a grumble or a suspicion; or to let the pen run away with us into flippancy and trifling words, unworthy of our high and holy calling? Have we not drifted away from the golden reminder, "Should he reason with unprofitable talk and with speeches whereby he can do no good?" Why has this been, perhaps, again and again? Is it not for want of putting our hands into our dear Master's hand and asking and trusting Him to keep them? He could have kept; He would have kept!

Whatever our work or our special temptations may be, the principle remains the same, only let us apply it for ourselves.

Perhaps one hardly needs to say that the kept hands will be very gentle hands. Quick, angry motions of the heart will sometimes force themselves into expression by the hands, though the tongue may be restrained. The very way in which we close a door or lay down a book may be a victory or a defeat, a witness to Christ's keeping or a witness that we are not truly being kept. How can we expect that God will use this member as an instrument of righteousness unto sin?

Therefore let us see to it that it is at once yielded to Him whose right it is; and let our sorrow that it should have been even for an instant desecrated to Satan's use, lead us to entreat it henceforth to our Lord to be kept by the power of God through faith for the Master's use.

For when the gentleness of Christ dwells in us, He can use the merest touch of a finger. Have we not heard of one gentle touch on a wayward shoulder being the turning-point of a life? I have known a case in which the Master made use of less than that—only the quiver of a little finger being made the means of touching a wayward heart.

What must the touch of the Master's own hand have been? One imagines it very gentle, though so full of power. Can He not communicate both the power and the gentleness? When He touched the hand of Peter's wife's mother, she arose and ministered unto them. Do you not think the hand which Jesus had just touched must have ministered very excellently? As we ask Him to touch our lips with living fire, so that they may speak effectively for Him, may we not ask Him to touch our hands that they may minister effectively and excel in all that they find to do for Him? Then our hands shall be made strong by the hands of the mighty God of Jacob. —Francis Ridley Havergal.

It is asserted by Christian workers among the poor of our large cities that one of the greatest needs is a system of industrial education and means to carry it on. Many girls grow up in the homes, or rather on the streets, come to womanhood, not knowing how to earn an honest living. As a result they are tempted to lead a dishonest and immoral life. Or should they marry, it is only to make an unhappy home, for they know practically little of how to keep a home, or how to invest the husband's earnings.—Sel.

Do not neglect daily exercises in the open air. Walk erect, expand the lungs and take in all the fresh air you can.
A FATHER'S ADVICE TO HIS SON.

The following letter from Henry Ward Beecher to his son is reminiscent of the worldly good sense of the advice given to Laertes by Polonius, but is also permeated by the lessons of Christian experience. The precepts in it are those which if followed would produce a gentleman as well as a good man.

brooklyn, n. y. oct. 18, 1870.

my dear herbert,—you are now for the first time really launched into life for yourself. you go from your father’s house and from all family connections, to make your own way in the world. it is a good time to make a new start, to cast out those faults of whose evil you have had an experience, and take on habits the want of which you have found to be so damming.

1. you must not go into debt. avoid debt as you would the devil. make it a fundamental rule: no debt—cash or nothing.

2. make few promises. religiously observe even the smallest promise. a man who means to keep his promises cannot afford to make many.

3. be scrupulously careful in all statements. accuracy and frankness, no guesswork. either nothing or the accurate truth.

4. when working for others sink yourself out of sight, seek their interest. make yourself necessary to those who employ you, by industry, fidelity, and scrupulous integrity. selfishness is fatal.

5. hold yourself responsible for a higher standard than anybody else expects of you. keep your personal standard high. never excuse yourself to yourself. never pity yourself. be a hard master to yourself but lenient to everybody else.

6. concentrate your force on your own proper business; do not turn off. be constant, steadfast, persevering.

7. the art of making one’s fortune is to spend nothing; in this country any intelligent and industrious young man may become rich if he stops all leaks and is not in a hurry. do not make haste, be patient.

8. do not speculate or gamble.

You go to a land where everybody is excited and strives to make money, suddenly, largely and without working for it. They blow soap bubbles. Steady, patient industry is both the surest and safest way. Greediness and haste are two devils and destroy thousands every year.

9. in regard to mr. b,—he is a southern gentleman: he is receiving you as a favor to me: do not let him regret it.

10. i beseech you to correct one fault—severe speech of others: never speak evil of any man, no matter what the facts may be. Hasty fault-finding and severe speech of absent people is not honorable, is apt to be unjust and cruel, makes enemies to yourself and is wicked.

11. you must remember that you go to mr. b—not to learn to manage a farm like his. one or two hundred acres, not 40,000, is to be your future homestead; but you can learn the care of cattle, sheep, the culture of wheat, the climate, country, manners and customs, and a hundred things that will be needful.

12. if by integrity, industry and well-earned success you deserve well of your fellow citizens, they may in years to come ask you to accept honors. do not seek them, do not receive them while you are young—wait: but when you are established you may make your father’s name known with honor in halls of legislation. lastly do not forget your father’s aid your mother’s god. because you will be largely deprived of your church privileges, you need all the more to keep your heart before god. but do not despise small churches and humble preachers. ‘mind not high things, but condescend to men of low estate.’

Read often the proverbs, the precepts and duties enjoined in the new testament. May your father’s god go with you and protect you.

henry ward beecher.

oranges and apples eaten, freely, diminish the craving for alcoholic drinks. a fruit diet is a great help to the hard drinker in overcoming his habit. a glass of olive oil will do much to sober up an intoxicated man.

A FATHER'S ADVICE TO HIS SON.

MEN may be too little for your great matter; God is not too great for your small one.—Sel.
THE DENs OF INFAMY AND SHAME.

The home of vice in all its hideous deformity and blasphemous iniquity is the saloon, gambling den, and bawdy house—the three great curses of the human race. They sow the seeds of poison more deadly than that of the scorpion. They are in league with hell, and from their dens of infamy ascends the smoke of torment by day and night. They blight and curse and contaminate with sin and corruption every one that is lured to their dens of infamy and shame. The suffering of heart and mind. The agony of sleepless nights of licentious debauchery. The tellect and final ruin of body and soul. The drafting of the inhuman soul. It is the skeleton dance of days of shame. The agonies of life and death. The cutting of the inhuman throat. The signing of the death certificate. The sending of the body to the grave. The sowing of the seed of death. The spreading of the seeds of sin and shame. The blighting of the land. The curse and contamination with sin and shame. The day and night. They blight and curse and contaminate with sin and shame.

They sow broadcast the seeds of evil. The children of these dens of iniquity. But there is weeping, wailing, and gnashing of teeth. What a roar of grief! What aourse of woe! What a chorus of lamentation! What a dirge of pain! What a funeral of mourning! What a Pestilence of woe! What a plague of sorrow! What a calamity of suffering! What a disaster of destruction! What a desolation of woe! What a destruction of life! What a massacre of souls! What a slaughter of innocence! What a destruction of virtue! What a blighting of the land! What a curse and contamination with sin and shame! They rob husbands of their manhood and honor, and trample upon the virtue of sons and daughters and send them out as vagabonds of the earth. The deadly viper coils its slimy form around them and thrusts its poisonous fangs into their vitals of life. The cries and moans and groans and convulsions among young children. They have no other cause than the sometimes unconscious, alcoholism of the nurse.

"In a school where the children were from four to six years of age, the teacher, giving a lesson on coffee, asked this question: "What do we put in coffee?" "Sugar," answered several children. "'Brandy,' said others. "'Children,' said the teacher, 'brandy ought not to be put into coffee.' "I don't put mine into the coffee," spoke up a little tot; I do like mamma and papa; I drink it alone in my cup after I have finished my coffee." Then the teacher asked, 'Are there other children here who drink their brandy in their cups?' "Five little hands were raised. And that was the usual proportion. Alcohol, in the form of brandied fruit, bonbons containing liquors, or rum soaked cake, should never be given to children.

"We may often observe in nursing children nervous troubles akin to meningitis and having no other cause than alcoholic intoxication. But they may also manifest acute alcoholism in the form of actual drunkenness.

"Alcohol acts, then, in different ways with children. If the child is congenitally tainted by the poison, venge, it may present a type of degeneracy that is in some degree due to the alcohol poisoning of its ancestors. Alcohol can also lead to troubles that are more specially attributable to its hereditary influence, such as certain obsessions, night terrors, and particularly dipsomania. Finally, alcoholism in the parent gives rise to a disposition to the same trouble in the children."—Translation made from The Literary Digest.

ALCOHOLISM IN CHILDREN.

Alcoholism from nursing is a well demonstrated clinical fact. The alcohol passes into the mother's milk, and numbers of cases of illness and convulsions among young children have no other cause than the sometimes unconscious, alcoholism of the nurse.

"A sailor once spoke as follows to a large audience of people: "My friends, I don't know how to make a speech, but I want to tell you what one glass of rum did for me. I had a small vessel on the coast. My brother was the mate and there were two sailors. I had my wife and two children on board. One night it was stormy. My brother was to keep watch that night. The sailors persuaded him to take one glass of rum to help him through the night. He was not used to liquor. It overcame him and he sank into a heavy sleep. I awoke after midnight to find my vessel a wreck. I took one of the little ones in my arms and my wife took the other. For hours we battled with the cold waves. After a long struggle the waves swept the little one from my embrace. Before long the other little one was swept from the arms of my wife and our darlings were lost from us forever. We battled with the storm and the waves. Then I looked at my wife and she was cold in death. I struggled on and made my way to the shore. Then I found that my wife, my children and all I had in the world were snatched away from me by one glass of rum."—Sol.
EVANGELICAL VISITOR.

OUR YOUTH.

NOW.

If you have a kind word, say it;
Throbbing hearts soon sink to rest;
If you owe a kindness, pay it;
Life's sun hurries to the west.

Can you do a kind deed? Do it,
From despair a soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

If some grand thing for tomorrow
You are dreaming, do it now;
From the future do not borrow:
Frost soon gathers on the brow.

Speak thy word, perform thy duty;
Night is coming deep with rest;
Stars will gleam in fadless beauty,
Grasses whisper o'er thy breast.

Days for deeds are few, my brother;
Then today fulfill thy vow:
If you mean to help another,
Do not dream it—do it now.
—Selected.

A WORD TO THE BOYS.

Water is the strongest drink. It drives mills, it is the drink of lions and horses, and Samson never drank anything else. Let young men be teetotalers, if only for economy's sake. The beer money will soon build a house. If what goes into the mash-tub went into the kneading-trough, families would be better fed and better taught. If what is spent in waste were saved against a rainy day, poor houses would never be built. The man who spends his money with the publican, and thinks the landlord's bow and how do you do, my good fellow? means true respect, is a perfect simpleton. We do not light fires for the harringtons' comfort, but to roast them. Men do not keep pot houses for laborers' good; if they do, they certainly miss their aim. Why then should men drink for the good of the house? If I spend money for the good of the house, let it be my own and not the landlord's. It is a bad well into which you must put water; and the beer house is a bad friend because it takes your all and leaves you nothing but headaches. He who calls those his friends who let him sit and drink by the hour together, is ignorant, very ignorant. Why, red lions, and tigers, and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotchy, and their pockets so bare, would leave off wondering if they had two grains of wisdom.

They might as well ask an elm tree for health and wealth. Those who go to the public house for happiness, climb a tree for fish. —C. H. Spurgeon.

HAPPIEST BOY IN THE KINGDOM.

Once there was a king who had a little boy whom he loved. He gave him a pony to ride, and a row-boat on the lake, and servants. He provided teachers who were to give him knowledge that would make him good and great.

But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have.

At length, one day, a magician came to court. He saw the boy and said to the king: "I can make your son happy, but you must pay me a great price for the secret."

"Well," said the king, "what you ask I will give."

So the price was paid. Then the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle and told him to light it, and hold it under the paper, and then see what he could read. Then he went away.

The boy did as he had been told, and the white letters turned into a beautiful blue. They formed these words: "Do a kindness to some one every day."

The prince made use of the secret, and became the happiest boy in the kingdom.
—Sel.

DO NOT BE A SECOND-CLASS MAN.

You can hardly imagine a boy saying: "I am going to be a second-class, I don't want to be first-class, and get the good jobs, the high pay. Second-class jobs are good enough for me!" Such a boy would be regarded as lacking in good sense, if not in sanity. You can get to be a second-class man, however, by not trying to be a first-class one. Thousands do that all the time, so that second-class men are a drug on the market.

Second-class things are only wanted when first-class cannot be had. You wear first-class clothes if you can pay for them, eat first-class butter, first-class meat, and first-class bread; or if you do not, you wish you could. Second-class men are no more wanted than any other second-class commodity. They are taken and used when the better article is scarce, or is too high-priced for the occasion. For work that really amounts to anything, first-class men are wanted.

Many things make second-class men. A man menced by dissipation, whose understanding is dull and duly, whose growth has been stunted, is a second-class man, if, indeed, he is not third-class. A man who, through his amusements in his hours of leisure, exhausts his strength and vitality, vitiates his blood, wears his nerves till his limbs tremble like leaves in the wind, is only half a man, and could in no sense be called first-class.

A LITTLE BOY'S FAITH.

Last winter a little boy of eight years begged a lady to allow him to clear away the snow from her steps and walk. He had neither father nor mother and was anxious to secure any job of work which he could do.

"Do you get much to do, my little boy?" said the lady.

"Sometimes I do," said the boy, "but often I get very little."

"And are you not afraid that you will not get enough to live on?"

The little fellow looked up with a puzzled expression on his face, as if uncertain of her meaning, and was troubled with a new doubt.

"Why," said he, "don't you think God will take care of a boy if he puts his trust in Him and does the best he can?"

"Brave little fellow! May he never have his faith in God shaken. God promises His care to those who trust and serve Him."—Sel.

FACE THEM.

Prof. Henry Drummond gives the following illustration of a boy's temptations: "You have heard of the old castle that was taken by a single gun. The attacking party had only one gun, and it seemed hopeless to try and take the castle; but one soldier said, 'I can show you how you can take the castle;' and he pointed the cannon to one spot and fired, and went on never moving the cannon. About nightfall there were a few grains of sand knocked off the wall. He did the same thing the next day, and the next. By and by the stones began to come away, and by steadily working his gun for one week he made a hole in that castle big enough for the army to walk through.

Now, with a single gun firing away at everybody's life, the devil is trying to get in at one opening. Temptation is the practice of the soul, and if you never have any temptation you will never have any practice. A boy who attends fifty drills in a year is a much better soldier than one that drills twice. Do not quarrel with your temptations; set your face resolutely to face them."—Sel.

'One book may make or mar a young man's life by its strain or its uplift.'
EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the Church. Published in the interest of the church of the Brethren in Christ.
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GEORGE DETWILER, Abilene, Kansas, Editor.
ELDER W. O. BARBOUR, Louisville, Ohio, Editor.
ELDER SAMUEL ZOOK, Abilene, Kansas.
Geo. Detwiler, Office Manager.
All communications and letters of business should be addressed to Geo. Detwiler.

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visitor within ten days from date of issue, write us at once.
To the Poors,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests.
Individual requests must be renewed every six months as a matter of good faith.
To Correspondents,—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post Office Money Order, Registered Letter, or Bank Draft to G. Detwiler, Abilene, Kansas. 25¢ Canadian Currency is discounted with us.

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

Abilene, Kansas, DECEMBER 1, 1902.

ADDRESSES OF MISSIONARIES.
Isaac O. Lehman, Mrs. Isaac O. Lehman, Roodeport, Transvaal, South Africa.
D. W. Zook and wife, Sripat Purunia P. O., Mrs. Amanda Zook, Bankura District, Anna Herr, Mr. and Mrs. H. H. Zook, Hidalgo, Tex.
J. G. and Mrs. Susan Cassell, Box 74, Guatemala, Central America.
Fannie L. Hoffman, Khandangan, Berar, India
Emma Hoffman, Redgeon Poona Dist., Ramabia Home, India.
Martha Hoffman, San Salvador Salvadors C.A.
Mr. and Mrs. Jesse R. Eyler, 'Malabang,' Cape Colony, South Africa.

SPECIAL NOTICE.

Conference of 1902 decided that the Evangelical Visitor be moved to Harrisburg, Pa. It was thought best to complete the volume of 1902 before its removal. One more number after this will complete the volume so that the time of removal is near at hand. We expect to be able to leave Abilene, Kan., on Dec. 15, immediately after the Dec. 15 number is mailed. Correspondents will please take note of this and send no mail to our present address later than Dec 10. After that date our address will be 36 N. CAMERON ST. HARRISBURG, Pa. and all postal money orders should be made payable at Harrisburg, Pa. We would also once more appeal to those who are in arrears to pay up. It would be a great satisfaction to have all arrearages fully paid up before we go east. The Lord has blessed with large crops this year, and we hope many will heed this call, and send what is due without delay.

THE NEW DIRECTORY.

The new Directory is well under way and the committee is anxious to have the officials of the different districts send in the number of Directories wanted, without delay. Without an estimate of the number of copies the committee is under a great disadvantage. We are able to say that the price per copy will not be more than twelve cents without the cost of mailing.

The names will be arranged alphabetically. Several districts that failed to report were copied from the old directory. As the work is very tedious let us know at once how many you want.

Address, H. K. Kreider, Campbeltown, Pa.

Considerable matter which was intended for this issue is crowded out for want of room. We are glad once more to have a fair supply of matter.

It was our privilege to attend the love feast held at Rosebank M. H. on November 15 and 16. For various reasons the attendance was not as large as at the other feasts in the county, but that seemed not to detract from the enjoyment of those who engaged in the service. The Christain's joy is not dependant on large meetings; it has its source in the heart. The ordinances were observed with solemnity, and those participating were made to realize something of the meaning of the broken body and shed blood of our Redeemer.

"Come let us anew our journey pursue;
Roll round with the year and never stand still
Till the Master appear; His adorable will
Let us gladly fulfill, and our talents improve
By the patience of hope and the labor of love."

The Province of Ontario, the Editor's home, is again going through the throses of a prohibition campaign. Twice already has the Province overwhelmingly pronounced against the licensed liquor traffic, but such are the ways of the politicians that the question has once more been brought back to the people and if a sufficient majority will pronounce against the traffic, the provincial government promises to give the province a prohibitory law to the full extent as is in its power. On December 4, the voting will take place, and, while we keep ourselves free from politics, yet when it comes to decide for or against (and we think their is no neutral ground) the licensing of a traffic so destructive, there seems but one way of doing ones duty. The church in its conference decision recognizes the question as a moral one, and leaves the matter to the conscience of the individual members only stipulating that no member shall vote on the side of liquor. We have been long enough in Kansas to be convinced that it is better that the business be outlawed just as stealing and other crimes are outlawed. It must hide its head, and those who are transgressors feel that they are guilty. Where the sentiment of the community favors the business there joints are tolerated but any community that wants to be free can be so. We hope Ontario will overwhelmingly decide that it will not any longer legalize the traffic. It is said by "railway conductors and others who are in a position to know what is going on, and who may be trusted to give interested testimony," that during the past two years there has been a manifest increase of drunkenness among boys and young men in Ontario. It is the licensed saloon that is drawing these promising lads into the awful vortex of intemperance."

The days are evil and many are the indications that we are in the "perilous times" foretold by sacred writers, yet we are glad to note some redeeming features; one which has especially come to our notice is in favor of the city of Toronto, Ont. Of course that city has enjoyed a good reputation as a rule although of late years she has gone in the way of other cities in the matter of Sunday electric cars, etc. The redeeming fea-
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In order to avoid unnecessary delay and trouble for the missionaries, all those who send money to any of them should send by Foreign Post Office Order. When bank drafts on the United States banks are sent they have to be returned as they cannot get them cashed in Africa. While this is the case with sending money to Africa, we learn that bank drafts on New York can be sent to India missionaries all right.

The troubles which some people have so much to complain about are often simply the result of their own sins.—Sel.

Write for our Bible Catalogue.

PHILADELPHIA MISSION.

Reporter ........................................ $1482.75
L. H. Rheems, Pa. ................................ 1.00
A. J. Heise, Hanlin, Kans ................................... 10.00
Andrew Stoner, Martinsburg, Pa. .................. 2.00
Fannie Stoner ........................................... 1.00
Bessie Miller, Spring Hope, Pa. .................. 1.00
Emma .................................................. 2.25
H. S. Herr, New Lisbon, Ind. ....................... 5.00
A Sister, Martinsburg, Pa. ......................... 1.00
A Sister, Upton, Pa. .................................. 1.00
Ashland and Richland District, O. ........... 16.30
Total ........................................... $1521.00

God is and will still farther His cause.
The amount needed to finish is still about $300.

PETE STOVER
AMOS LEHMAN, S. G. EEBLE, TREAS.

CHICAGO MISSION.

Report for month ending Oct. 15, 1902.

Receipts.

Balance on hand ................................ $7.75
Offering box ....................................... 1.22
Bro. J. Forney, Abilene, Kans .................. 10.00
Brethren of Shannon, Dist. Ill .................. 8.72
C. M. Hershey, Florin, Pa. ...................... 4.00
In His Name ......................................... 6.75
Bro. J. Eshelman, Kans ......................... 2.00
Hall rent .......................................... 4.00
Sister Nelson, Chilgo ......................... 1.00
Sister Anna Kayhill, Ohio ..................... 1.00
Tithes payer, Abilene, Kans ..................... 7.11
Total ........................................... $17.15

EXPENSES.

Groceries and general expenses ............... $9.18
Coal .......................................... 6.75
Express, and gas for lights .................... 2.45
Rent .......................................... 30.00
Total ........................................... $48.38

Due Mission ...................................... $3.00

Total ........................................... $51.38

Besides the above we have received from Bro. Henry Tramp, Polo, Ill, one barrel apples and potatoes, Bro. S. Solenberger, Polo, apples, dried fruit, and corn. Bro. W. Crider, Sister Shirk, and others of Shannon, Ill, potatoes and apples. Father Guany, and daughter, Dysart, Iowa, cabbage, beets, turnips, dried fruit, etc., also a box of clothing.

We pray the Lord may richly bless all the dear saints who have so liberally contributed to the work, and are so faithfully helping us to bear the burdens.

May you feel that by sending of the bounties God has given you, and by your prayers, you in your quiet homes are helping to gather in precious souls. The operation of the body of Christ, of which we are, is marvelous. Who can fathom it?

We earnestly desire your prayers for the workers and those who come under our administrations.

SARAH BEIT AND WORKERS
5956 Peoria St., Englewood, III.

MESSIAH RESCUE HOME.

Report for October and November.

Donation Box ....................................... $17.29
A. B. Mueser, Tres.

CHURCH NEWS.

PHILADELPHIA MISSION.

Balance on hand ................................ $47.22

EXPENSES.

For Poor ........................................ $9.25

Jesus saith we have the poor with us always and we can do them good if we will.

PETE STOVER

REPORT OF BUILDING COMMITTEE OF PHILADELPHIA MISSION.

PHILADELPHIA MISSION LETTER.

Belo" in the Lord: I feel to keep you informed of the progress of our Mission building, knowing that many are anxious to know how things are, and are concerned about us. Mother Stover is not very well, having taken a severe cold and neuralgia very bad. She has been at my home this week as everything at her home is torn up. She was not able to stay at home, but can sleep at home.

We pray the Lord may richly bless all
again now, but they continue to take their meals out, as the only place they have to cook is in the cellar and it is too damp for them, so the Lord provides for them in other ways.

While the Lord abundantly provides for us in every way; we have many trials to bear and many lessons to learn, but we praise His Name for it. They have the building under roof now and are in a fair way of getting the work done. I heard papa say that the building would soon be done, but were yet lacking in needed funds to defray all expenses, and he said he was going to beg until he had enough, for the Word tells us that we shall, "Owe no man anything." Pay all your debts.

We are still trusting and praying, and hope the Brethren and Sisters will respond to the leadership of the Holy Spirit and help to pay your debt. It is yours too, you must remember. We all have a share in it. I know the dear saints are praying for us; I can feel it. God does so wonderfully bless us if we put our trust in Him!

We were out to prayer meeting tonight at the home of a Brother and Sister and it is now very late—nearly midnight. Last night we had prayer meeting at our home and the night before we had a cottage meeting, so I feel somewhat weary tonight. I trust, with these few lines, you will know it is another call for help. All donations should be sent to Bro. Peter Stover who will gladly and thankfully receive whatever is sent in His Name.

Your Sister, MAMIE MORRISON.

ON OUR MISSION.

DEAR Editor and all who read the columns of the VISITOR:—We come to you with greetings in His dear Name and pray the Lord by the Holy Ghost to comfort all of your hearts and lead you and us all in the way of life ETERNALLY. Amen. Since we last communicated with you we have been very busy in the Lord's work, as we traveled from place to place assisting the outgoing band of missionaries as much as we could by serving as leaders through various parts of the country to which some of them were entire strangers. We hope no one will fault us for being interested in the missionary work, even in India, firstly, because we know our blessed Lord and Master is interested in that work, and secondly, because some of our dear ones have laid down their life for that work and others are ready if need be to lay down their lives for the salvation of the lost of India.

We don't want to occupy much space in the columns of the VISITOR, by giving a detailed report of our travels and of the work along the way, but, to the honor and glory of God, we do want to say, we found many dear children of God who are sufficiently interested in the work represented to make some sacrifice, and lend a helping hand to those who are called to labor in dark India. We also found many open doors to hold special Missionary meetings which have proved a blessing to many of God's children and also a blessing to the workers, in many cases in a very substantial way, for which our hearts are inclined to say, PRAISE THE LORD.

At present writing my son and myself are in Hartford, Conn. Tonight we hold a Missionary Meeting in the Congregational Church on Main Street, under the auspices of the Young Peoples' Christian Societies of the city. We came to these parts by the urgent request of Phillip Bacon, a dear man who is much interested in the orphan work in India as being done by the many missionaries who have taken hold of that line of work. While we are on this trip the rest of the outgoing band and Mother Zook remain in Pennsylvania, and it is expected, D. V., we shall meet them all in Philadelphia, on Nov. 28.

December 3, is the day when the great ship sails from N. Y. bearing away our loved ones whom we shall possibly never see again in this life, but because they are helping to carry out the great Commandment of Jesus, "Go ye into all the world etc.", we gladly give them and pray they may honorably fill their God-appointed places, and while they go down to the front to bear the heavy burdens, we with others will, by the help of God, hold on to the ropes at this end. By and by in the day of the coming of the Lord we hope to rejoice with them when they come bringing their sheaves with them.

One thing we are impressed to say right here, that is, that D. W. Zook and wife did not use missionary funds which were given for the work in India for their home coming. All the money for their home coming was sent them by friends who believed they needed a change. We are sorry this statement was not made long ago because we find that in the minds of some this not being understood, it has been a hindrance to the work. We have stated the facts in the case just as they are, concerning this matter. We do it out of a sense of duty and allegiance to the parties concerned.

After the missionaries have sailed, we expect, Lord willing, to return to Philadelphia, and assist the dear workers in the Mission there in a special effort in saving souls and glorifying God. We have a number of calls in different localities in Pa., and other states, and expect by the help of the Lord, as before, to give all our time and talents to be used for God and His cause. We crave an interest in the prayers of all of God's little ones, that we may be true to God and true to souls and do such work as will stand the test when every man's work shall be tried. We have but one Gospel to preach to all people and that is a full Gospel, Christ our Savior, Sanctifier, Healer and Coming King. We aim to exalt His Name among the people.

Yours till He comes.

NOAH AND MARY ZOOK.

Harrisburg, Pa. (not Messiah Home.)

For THE EVANGELICAL VISITOR.

MEETINGS AT GORMLEY, ONT.

THE Brethren of Markham, District held a series of meetings at Gormley, Ont., conducted by Bro. J. B. Zook, of Des Moines, Iowa. The Brother came filled with the Spirit and love, and preached the Word in all its purity and power. Many were made to feel their need of a Savior, and found Him very precious to their souls. Others are still seeking Jesus.

O what a refreshing time to us all! How it stirred us up to more earnestness! When our dear Brother preached to us about the second coming of Christ, it was no wonder that sinners were made to feel the need of Jesus. There were about 50 in all that made a start to serve Jesus, of whom 24 were baptized and we expect more to follow.

May God ever lead Bro. Zook and keep him very low at His feet and I am sure God will abundantly bless him. Anyone wishing a good revivalist would do well to try and get this Brother. O that we had more such Holy Ghost preachers that were out and out for God. I am sure there are others if they would lay all upon the altar there would be many sinners saved. Let us be true and obey Jesus, and sometime we shall meet to part no more.

A SISTER.

Victoria Square, Ont.

Anoint mine eyes,
O holy Dove!
That I may prize
This Book of love,
Unstop mine ear,
Made deaf by sin,
That I may hear
Thy voice within.

Break my hard heart,
Jesus, my Lord,
In the utmost part
Hide Thy sweet Word.

McCheyne.
MISSIONARY.

MATOPPO MISSION.

BULAWAYO, SO. AFRICA, OCT. 5, 1902.

"Bless the Lord, O my soul; and all that is within me, bless his holy name."

"Bless the Lord, O my soul; and forget not all his benefits:
Who forgiveth all thine iniquities, who healeth all thy diseases."

TO THE dear ones in the home-land I come with greeting in the precious Name of Jesus.

As I meditate upon God's loving kindness to me since in this dark land, and how wondrously He has restored me to health and strength after a long and serious illness, from which I did not expect to recover, my heart truly goes up to Him in real thankfulness, as the preserver of my life, and my daily prayer is that He may derive much glory from the same. Today our faith is stronger for the losses we have sustained by death, and for the trials we have had to bear in order to prove Him to be a very present help in time of need.

Of late we have considerable rain and heavy storms, which not only prevented the brethren from working at the new house, but caused much extra labor, having damaged some of the partition walls, otherwise they would be ready to begin roofing. The rain also washed off considerable mud from all our huts and school house, but we praise God for so moving the hearts of the dear brethren and sisters in the home land, that a good comfortable house is about completed to shelter us, and our prayers often ascend to God in their behalf. We know He will abundantly reward them for the same. The rains are expected about the 1st of November and we trust by that time the building will be about completed.

Previous to the above mentioned storm the heat was very depressive, to the extent that we all felt the effects of the same, but at present we are having beautiful weather. We are all enjoying the blessing of health now for which we praise God. Since writing the above, one of the boys whom Eid. Engle baptized was called away suddenly. (The following is an account of his funeral given by Brother Doner.)

Again soliciting your earnest prayers in our behalf also the work in the Matoppos. I am yours in Christ.

EMMA LONG DONER.

AN ACCOUNT OF KALENKE'S FUNERAL.

Early in the morning of October 6, the sad news of Kalenke's death was brought to us, and he being one of our beloved native Brothers we desired at once to pay him a last respect. On our arrival at the kraal we were told that the people were waiting for us to direct the funeral. We went first to the place prepared for the remains of diseased and found a crevice in a low kopjie, probably not over three feet deep and less than one foot in width at the bottom. The man who officiated asked us whether the place was satisfactory. We thought not and desired to look for another place which we believe we found, and had the young men dig a more proper looking grave. Then all proceeded to the hut where lay the body which was wrapped in the blankets and other clothes belonging thereto, the knees being placed to the breast and the arms folded between and was bound with bark from trees. The officer assisted by two other men then laid it on his shoulder and a quick procession was made to the grave where the body was bound and head made bare.

The mother then proceeded with a leaf from a plant resembling the Cactus pouding it into particles she then added a handful of earth and put it into a dish of water and with the mixture washed his face. The body was then laid on its side ready for burial, and Bro. Steigerwald called for attention. Then Bro. Steigerwald, several of our boys and I sang a hymn in Zulu and had prayer. After which the natives proceeded with the burial, placing stone on all sides, and placing over top of the body to protect it from the animals. When all was done we had them all seated on the ground and the writer read from 1 Cor. 15, and gave appropriate warning and invitation to come to Jesus. We then sang a hymn and prayed.

The preceding day Kolenke became sick, suffering in the head, and died the following night.

It was a sad funeral to us all as, we had learned to know him as a disciple of Jesus, and though he became a believer for a time, I believe his heart was turned to the Lord before he died.

As natives have no register of the ages, we cannot give his exact age but would judge it to be about sixteen years.

We rejoice however that he was lighted from dark superstition and that he accepted Christ as his Savior.

For the EVANGELICAL VISITOR.

OUR WARFARE IN AFRICA.

T O THE Readers of the VISITOR we come with greetings in Jesus' Name. May God's blessing rest upon all His faithful Ones by leading you on to explore the land which lies ahead and the Key Note to this blessed victory is found in Isa. 29:3,4. O how sweet it is to just sink down in the Will of God. Let self and selfish interests be crucified so that Jesus can have His way with you, for we live for-self we live in vain, but if we live for Christ we shall live again. Glory be to God. Our heart-cry continually is—"O to be nothing, nothing only to lie at His feet. A broken and empty vessel for the Master's use made meet." The natural man is always seeking honor or position, but the soul that is yielded to God seeks the humblest place, and desires nothing outside of the will of God. How many who read these lines will take their Bible and get on their knees looking up to God and pray like David did in Psalm 139: 23, 24: If you do this in earnest your path will no longer be dark or uncertain, but Heavenly sunlight will come streaming in; and the joy of the Lord will be your strength. Hallelujah.

Since you last heard from us the Lord
has been giving us blessed victory, and we are conscious of the fact that every victory is won through prevailing prayer. This is the secret: as Bishop Taylor once said the only way to live successfully in Africa was on his knees, and we believe that many of the saints who have the burden of lost souls at heart are uniting their prayers with us in this work and God is answering: Glory to His Name.

A few instances when God’s power was more than ordinarily manifested might interest you, and I love to tell it only to glorify Jesus, as He said to one who was healed, “Go home to thy friends and tell what great things the Lord hath done for thee.” A few weeks ago in our Saturday evening meeting conviction was deep and when the invitation was given, six men knelt at the altar all broken up, and while each one of these men got help yet one was more remarkable. He confessed his sins and prayed earnestly; then reached in his pockets and handed us his pipe, then without asking he begu- bor to clean out his pockets of dirt, tobacco crumbs and all the contents, and we could see that a wonderful change had taken place, peace had come: his face shone with light and victory. When he arose the first thing he said was, that since Jesus had made him a new man he wanted a new name. So we prayed and felt led to call him John. His name is John Ngana, a new man with a new name, Hallelujah. He is a bright young man and is learning rapidly to read and write. He has consecrated himself to God and is sanctified, and promises to be a useful man in the Lord’s vineyard.

Another instance was Friday evening a short time ago. A message was given and God was evidently present, for when asked to come forward and seek the Lord fully fifteen fell on their faces crying to God. Last week a young man who has had the testimony for a good while that he was saved took suddenly ill and died before we knew of his sickness. This man’s face always bore a peculiar shine and while each one of these men got help yet one was more remarkable. He confessed his sins and prayed earnestly; then reached in his pockets and handed us his pipe, then without asking he begu- bor to clean out his pockets of dirt, tobacco crumbs and all the contents, and we could see that a wonderful change had taken place, peace had come: his face shone with light and victory. When he arose the first thing he said was, that since Jesus had made him a new man he wanted a new name. So we prayed and felt led to call him John. His name is John Ngana, a new man with a new name, Hallelujah. He is a bright young man and is learning rapidly to read and write. He has consecrated himself to God and is sanctified, and promises to be a useful man in the Lord’s vineyard.

The native population here is much greater than in many parts of Africa and Mission work is recruiting so many who are called home one trophy of His redeeming love here in dark Africa. The following evening the Lord used this special providence as a warning to our men of the necessity of preparing to meet God when again conviction was deep. One man hurried to the altar praying and crying to God and all over the housewifely duties could be heard and several times three and four were praying at once and God heard, for victory came to a number of hearts. O it was wonderful; glory be to God! On Saturday evening again the Lord gave us a Pentecost. Our interpreter was absent so we could not speak much, but God answered prayer, while seven knelt at the altar earnestly seeking the pearl of great price.

Monday morning I went to see a man whom I knew to be sick and found him very low, suffering intense pain and high fever. I went home and got Malinda and Bro. Hirst to accompany me and we anointed and prayed for him according to James 5:14,15, and Jesus answered by giving us the witness of His healing power, and yesterday morning I took him some breakfast and found him sitting up looking bright and happy. He said all pain and fever were gone; all glory to Jesus and the Lamb for ever, Who is just the same today willing to save and heal?

Thus the Lord is working; how we praise God for the privilege of living here for Jesus’ sake, pouring out our lives for lost souls! Of course the battles are hard and the conflicts many, but “the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds”—so we take courage and press on. Beloved pray as God leads and hold us up at a throne of grace, and He will answer. Glory to His Name.

Your Bro. and Sister in the harvest field seeking the lost.

MISSION WORK IN NATAL.

SINCE my last message to the readers of the Visitor, I have been visiting Mission stations and studying the work done by Missionaries in the British colony of Natal. The first Missionaries to settle in Natal were some sent out by the American Board over seventy years ago.

The native population here is much greater than in many parts of Africa and Mission work is recruiting so many that many of wide awake earnest converts, a girl’s school under the efficient management of Miss Allan. It was a real uplift of soul to meet with the people of this place and hear the fervent prayers and testimonies of our black brethren. Bro. Brodhead seems to be fully alive to the needs of the work, and thoroughly qualified as a soldier under the Great Captain.

The rest of the stations visited thus far are those of the American Board. These as I have before stated are the oldest stations in the colony. They are said, at present to have about three thousand members at the various churches. It has been quite a privilege to meet with the people and to hear something of their experience in the Mission field. Of course some of the oldest Missionaries have passed over, but, some of their children still remain in the work to tell the story. Although they have many stations I have visited only the four principal ones.

The first of these was Umzumbi where there is a large girl’s school, with an enrollment of ninety-five pupils, and several large station schools all under the supervision of an able and consecrated Christian lady, Mrs. Malcolm. She has two good assistants and five native brethren. The church at this place is in charge of a native pastor who seemed greatly interested in our work at Buli­wayo. At Adam’s Mission station there is a large boy’s school of over eighty pupils and a Bible training school of nearly twenty students. At this place we were pleased to meet with a number of Missionaries among whom were Mr. and Mrs. Wilcox who have been long in the work and who have been greatly used of God for the advancement of His kingdom. There is also a large native church in charge of Mr. Bridgman the son of an early Missionary. He has a very large congregation of natives, is in truth a master of the native tongue and a consecrated worker.

The Inanda Mission, where I am at present writing, is about sixty years old and although the first Missionaries, Mr. and Mrs. Lindley, have past away, a daughter of theirs, Miss Lindley still remains at this station and aids in the work and is an inspiration to all whom she comes in contact with. Thirty-four years ago Mrs. Edwards, of Troy, Ohio came to this Mission and started a school for girls. Of her it has been aptly said that
she is a "model missionary" and a blessing to all. She is now over seventy years old and still materially aids in the work especially in the oversight of the large farm which the girls work. Mr. Pixly who has been in the work over forty-five years also lives at this station.

In all the schools the chief aim is to give the pupils the Gospel and seek to lead them to Christ; and in addition to the study of the Word in their own language, they receive a good common school education in English. Outside of school hours they are trained to work. All engage in farming, gardening, and fruit-raising and a certain amount of housework, cleanliness also being insisted upon. The boys are also taught some trade, generally carpentering, and at Inanda there is a large well equipped laundry where washing is done for the city of Durban, also poultry raising is extensively carried on. As I stated above, however, all these things are secondary to the one great object of leading the pupils to Christ and many have been brought to Christ and are living in their home as civilized people do, a light to all around them.

It is true that these schools and missionary centers require a great deal of money to support them. They all have large and well equipped schoolrooms and dormitories, and, although the majority of the pupils pay a small fee and all do some work, yet the income from these sources is not sufficient to cover the expense of the school and board of the pupils; but then we believe that the great object of mission work is attained to a large extent, and many are sent out from the Mission to teach their people the way of life. What is a little money when compared with immortal souls? And how can people better make use of some of the money God has given them than by seeking to uplift a fallen race? Some people imagine that Missionaries, especially those at these older stations, have plenty of leisure. That is surely a mistaken idea. I never saw busier people. Every one seems to have all he can possibly do if he is to hold on the ground he has already gained and still push on the work into new fields. So rest assured that your hard earned gold will be put to good use.

The Mission work is criticized also because some do not receive the Gospel, and some who did accept and gave promise of better things have returned to a life of sin. But shall we expect more of the natives than we do of their white neighbors? Shall we deprecate the work because some or even many have fallen by the way? Remember these people have for centuries sat in gross darkness and can we expect them to emerge in a generation or two? Europeans and American missionaries have had the light for centuries and what are they today? How many are walking in that light? God has been slow to anger and plenteous in mercy towards the civilized races and now He wants everyone of us to do all in our power to give the Gospel to those who have been in darkness so long. He wants all to have at least one offer of salvation. Not all will accept, but there are those here and there amid the darkness who are reaching out after the light. He wants consecrated workers in the field everywhere and He asks those who stay by the stuff to see that the Missionaries are not hampered in their work for lack of means. Above all He desires that our prayers be continually on the altar for the extension of His kingdom and the glory of His Name. Dare any of us neglect duty? Dare we stand before Him in that day if we have been disobedient?

II. FRANCES DAVIDSON.

Inanda, Duff's Road, Natal.

For the Evangelical Visitor.

RETURNING TO INDIA.

DEAR Readers of the Visitor: We come with greetings in Jesus' precious Name. Amen.

It is some time since we last wrote. But we have been so very busy going from place to place and holding meetings that we have not had the time to keep up our regular correspondence with you.

The time for our departure is near at hand; we are booked to sail from New York Dec. 3, on the German Steamer, "Phoenicia." She goes direct to Naples, then to Italy. We do not stop at, or go by the one great object of leading the pupils to Christ and many have been brought to Christ and are living in their home as civilized people do, a light to all around them.

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The time for our departure is near at hand; we are booked to sail from New York Dec. 3, on the German Steamer, "Phoenicia." She goes direct to Naples, Italy. We do not stop at, or go by the way of England as missionaries usually do. We are due to arrive at Bombay, India, Jan. 4.

We thank God that we have had this privilege of visiting our own native land, and coming in contact with our friends and relatives and those who are interested in the work the Lord has given us to do in dark India. Although we met some discouraging conditions somewhat discouraging, yet we are not discouraged, and go back with a new inspiration and a heavier burden for the lost in whom we are much interested and for whom we expect to lay down our lives that they may be brought to a saving knowledge of Christ, who died for them as well as us. Oh, the lost and perishing millions of India, how my heart goes out for them even as I write to you dear ones, who are really interested! If you ever prayed for us, will you pray now as we return to that darkened land that God may use us in the turning of many many swarthy sons, from worshipping and serving idols to serving the true and living God. Don't forget us in your prayers for by prayer you can help us much. Amen. Eph. 6:18, 19.

Our stay in this land of a few months has been of great benefit to us both bodily and spiritually. Those who saw us when we first arrived and would see us now could not say anything else than we have been well recuperated for which we cannot praise God enough. It is marvelous too the way that God has kept us from taking colds and sickness of any kind. We have had some colds, but the Lord quickly delivered so that we have not been hindered in the least in our work. Secondly, the benefits spiritually have been much appreciated. To be at the meetings that we have been privileged, under God, to attend has been a great blessing to our souls. We have reason to believe that God made us a blessing to other souls; this we say in all humility and thank God for the privilege.

Many wonder as to how we have fared. We have been most gloriously provided for. Our funds and our fare has all been paid across the sea. Bro. Josiah Martin and myself are going steerage as far as Naples. The rest of our band go second class all the way there. The Lord has also provided us with some good things of the land to take back with us, as fruit, both dried and canned, cereals, and some honey of the best grade, apple butter, and jams. Praise the Lord. We have been much more appreciated all that our friends saw fit to do for us. Our hearts were much touched when some out of their poverty gave such abundance. They did it too such delight and joy that it was a pleasure to receive it. God bless you all. We thank God we have no man's silver or gold, and one so much as a cent and never have, since we started out on this line of trusting, over eighty years ago.

Fare well, and the God of Heaven watch between us while we are absent from one of the other.

Yours with face toward India's shores.

Nov. 21, 1902.

D. W. ZOOK.

MARRIED.

BAXTER-LANTFELME—Married, on Oct. 28, 1902, at Clay Center, Kans., Warwick Baxter of Clay County, Kans., and Sister Laenida Lantelme of Dickinson County, Kans., were united in marriage by Elias M. Smith.

BALL-WOODARD—Married, on Oct. 29, 1902, at the residence of the officiating minister, D. V. Heise, Clarence Center, N. Y. John G. Ball to Sister May Martha, Woodard, all of Buffalo, N. Y.

(Because of several mistakes in the above notices in last issue they are now corrected and repeated.)—ed.
**OUR DEAD.**

**SMITH.—** Died, near Shippenburg, Pa., on November 3, 1902, John Smith, aged 80 years, 4 months and 5 days. Funeral services were conducted by Elder M. Oberhofer and Samuel Hoover. Interment in Shippenburg cemetery.

**ENGLE.—** Bollo Eugene, son of B. M. and Catherine Engle, died Nov. 9, 1902, at Neodesha, Kansas, after an illness of 14 days, aged 26 years, 5 months and 7 days. Deceased was born near Dayton, O., spent his mature years in and about Neodesha and was the sole support of his widowed mother. The funeral was conducted from the home of the Rev. Bro. Fraser, pastor of the M. E. church of which the deceased has been a faithful member.

**ARNOLD.—** Died, near Lebanon, Pa., Oct. 16, 1902, Bertha May, daughter of Mr. and Mrs. George Arnold, aged 17 years, 4 months and 7 days. Her sufferings were such as pen cannot describe. Her clothing caught fire and she was horribly burnt. She survived long enough to make peace with God and plied with parents and friends to accept Christ and died with the glory of God in her soul. The funeral services were held Wednesday, Oct. 29, and interment at Kimmerling's Valley Chapel cemetery.

**KEELY.—** Died, at 232 West Ontario Street, Philadelphia, Pa., John L., only son of Bro. and Sister Joseph Bassler, of Abilene, Kansas, and wife of Bro. Elmer C. Ziegler, was born April 10, 1878, near Woodbury, Pa., and died at her parent's home, as given above, Nov. 15, 1902, aged 29 years, 6 months and 5 days. She came to Kansas with her parents in the spring of 1885 and was married to Bro. Ziegler in January 1894. There remain to mourn their loss a sorrowing husband, three children, (the one only ten months old, whom she gave to the charge of her Sister Fanny), her aged parents, three brothers—Daniel F., and Emanuel D., located at Woodbury, Pa., and Malachi Z., located in Washington, D. C., and two sisters—Mary Ann residing at Spokane, Wash., and Sister Fanny residing with her parents. Sister Ziegler was converted when but a girl and was a faithful member of the Church until her death. During recent years she was exceptionally bright in her Christian experience resulting from a deeper consecration, and though of a quiet reserved disposition, her ringing testimonies, evidently given under the inspiration of the Holy Spirit, were means of encouragement to many. Her sickness was consumption lasting about ten months, and at times her sufferings were great, but through it all she magnified the grace of God as manifested in Jesus Christ. Funeral services, conducted by Elder Samuel Zoob assisted by Bro. Geo. Detwiler and Bro. M. I Hoffman, were held at the Abilene M. E. Nov. 17th, and was largely attended. She was buried in the Abilene cemetery.

**ENGLE.—** Myrtle Marie, daughter of Bro. William P. and Sister Minerva Engle, was born February 7, 1902, and departed this life September 12, 1902, aged 7 months and 5 days. Funeral services were held at the Highland M. E., near West Milton, Ohio. The occasion was improved by Bro. Levi Herr to an attentive audience of whom were many friends who deeply sympathized with the bereaved parents, whose hearts have been made and through this bereavement yet their spirits strengthened and the desire for the "more enduring substance" in the better country encouraged.

**HEER.—** David Heer, the youngest son of Bro. Jacob and Sister Elizabeth Heer was born May 24, 1891, and died April 25, 1902, aged 10 years, 11 months and 1 day. The deceased was afflicted more or less from infancy. Some years ago his mother took him to Dickinson County, Kans (at the time when Mr. Irwin was preaching at the Bethel Church) to have him healed by prayer. The boy was strong in faith that he would be healed. He never used his crutch afterward. He hopped about on one leg until he could walk with a cane; afterward he was able to walk very well without his cane. He was patient in his suffering and died in the hope of a blessed immortal life. We never saw a funeral where there was so much sympathy manifested by the audience. Service was conducted by Bro. J. M. Sheetz.

**HORST.—** Anna N. Horst, (nee Rohrer,) was born in East Hempfield Tp., Lancaster county, Pa., Sept. 20, 1817. Mother Horst moved with her parents to Stark County, Ohio, in 1828. She was married to John M. Horst in 1838—where she died of her death in eight years ago. To this union were born three sons, two of whom, Martin and Isaac survive her. She leaves 17 grandchildren and 16 great grandchildren. She lived in Stark county, Ohio, 75 years. She was converted in 1840 and a few years later was baptized and received into the church. She died Nov. 11, 1902, aged 85 years, 1 month and 21 days. She was buried on Nov. 13, in Valley Chapel cemetery. The funeral was attended by many relatives, friends and neighbors. She was a mother in Israel. The funeral services were conducted by Rev. Daniel Paulus and W. O. Baker. Text 2 Cor. 5:1, of her own selection.

**MYERS.—** John B. Myers was born Sept. 2, 1821, died Oct. 7, 1902, aged 81 years, 1 month and 6 days. He was married to Elizabeth Lindemuth July 18, 1845, in Lancaster county, Pa. and moved to Stark county, Ohio, with his family. In the year 1857, when he resided until his death. To this union were born six children, one son and five daughters, of whom one daughter preceded him to the spirit world. There are 31 grandchildren and 25 great grandchildren. Deceased became a member of the church in Stark County, Ohio and served the church as a deacon many years. He led a pious life and laid down his armor full of years and beloved by many friends. He was buried at Valley Chapel Cemetery on Oct. 9. A large congregation of relatives, friends and neighbors gathered to show their last respects to the deceased. The funeral services were conducted by Elders John H. Smith and W. O. Baker.