
George Detwiler
Whatever things were good and true and
The fragrance of each life of holy living
The sacrifice of love, the generous giving
The fault o'ercome, the rectitude unswerv­
That he perchance, though grief be unavail­
The pride with which some lofty one dis­
Let us forget our brother's fault and fail­
The hopes that, cherished long, were still

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Old Year Memories.
Let us forget the things that vexed and
tried us.
The worrying things that caused our souls to fret;
The hopes that, cherished long, were still denied us.
Let us forget.
Let us forget the little slights that pain­ed us.
The greater wrongs that rankle some­times yet;
The pride with which some lofty one dis­dained us.
Let us forget.
Let us forget our brother's fault and fail­ing.
The yielding to temptation that beset,
That he perchance, though grief be unavail­ing.
Cannot forget.
But blessings manifold, past all deserving.
Kind words and helpful deeds, a countless throng.
The fault o'ercome, the rectitude unswerv­ing.
Let us remember long.
The sacrifice of love, the generous giving
When friends were few, the hand-clasp warm and strong.
The fragrance of each life of holy living.
Let us remember long.
Whatever things were good and true and gracios,
EDITORIAL.

Our Removal to Harrisburg, Pa.

The readers of the Visitor no doubt are sufficiently interested in the paper, and its editor, to appreciate a brief account of its, and our, transference to the new location. We are continually reminded that "time flies." Events succeed each other in rapid succession. Our days are gliding swiftly by, and "age comes on us unawares."

When Conference of 1902 decided that the Evangelical Visitor shall be removed to Harrisburg, Pa., and the time set was at the close of the year, it seemed as though it were a long way ahead, but the months passed rapidly, and very quickly, it seemed, the number of issues were all told and we were face to face with the actual work of closing up ours, and the affairs of the Visitor, at Abilene, Kansas. We need hardly say that such removal entails no small amount of work and concern, but we have learned that the Lord can supply grace and strength according to our need. The paper had been published at Abilene, Kansas, for ten years or more and there appeared to be no special reason why it should not continue there, only that a majority of the delegates of Conference thought it would be for the best interest of the paper to be published in the East, consequently the matter was so decided, and it remained for the Board to carry out what Conference had ordained.

It is not our province to show or express any personal preference as between the west and east, but we feel it due to our Kansas people, and the Brethren there, to express our sincere appreciation of many favors and kindness received from them during our stay among them. Our feelings toward the Brethren in Kansas, and especially toward the Abilene membership, were such, nourished and fostered by the fellowship which we had in the gospel of the Christ, the precious faith which we all as Christians had obtained by God's abundant grace, and also, but not least, by the pleasant social and material kindnesses of which we and our family were made the recipients, that we had become most warmly attached to so many dear ones and we found it indeed hard to take the parting hand. We can now only look back in memory, but the memory remains sacred, and we feel it a pleasant duty as well as an inspiring privilege to, in fancy, go from home to home and give a moment's thought to each member of the family, to recall the name and face of each and breathe a prayer for them. May they all be indeed blessed of the Lord, and may they be kept, even by the power of God.

Our last meetings for worship were held on December 14th, morning and evening. A heavy snow had fallen during the night which prevented the attendance from being as large as it would otherwise have been. On Monday evening, December 15th, we met in regular annual business meeting of the class, and made the final farewell. Then on Tuesday morning, December 16th, the Union Pacific flyer carried us and our daughter (Sister Detwiler had gone to Canada early in November) rapidly eastward reaching Kansas City at 7:30 a.m. We were again pleased to receive favorable consideration from the Wabash people. They accorded to us and family half fare rates to Niagara Falls, Ont. From Abilene, Kansas, to St. Louis, Mo., we had as travelling companions, Bro. Reuben, and Sister Abbie Climenhaga, of Stevensville, Ont., who had spent the year in the west and were now returning homeward. From St. Louis they went to Dayton, Ohio, where they purposed to visit on their homeward way.

On our way coming east we made a flying visit to several parts of Canada and New York. From December 18th to 24th, we visited at Roseville and Berlin, Ont., among our own family relatives. Our aged mother is still glad when the children come home once more, and we feel that possibly this visit to mother may be the last. From December 24th to January 3rd, we visited with a daughter at Chippawa, Ont., at Stevensville, Sasherton, Forks Road and Pelham. Of these visits we may not speak at length, only to say that we much enjoyed once more meeting and greeting many friends and brethren of former days. There were also occasions of sorrow and sadness. Our brother Elia Wingerd died while we were in that section and we attended his funeral on January 2d, thus reminding us that death claims its victims at all seasons. May God comfort the bereaved sister! Sunday, January 4th, we spent with the church at Clarence Center, N.Y., and on the evening of January 5th, we met with the members of the Buffalo Mission in worship, and were pleased to listen to earnest and inspiring testimonies from God's little ones. May His blessing still attend that work.

Finally, on January 7th, early in the morning ourself and wife bade farewell to members of our family at Chippawa, Ont., and came through to Harrisburg, Pa., over the Lehigh Valley and Reading roads, arriving here early midnight. The Lehigh Valley people also favored us with half rates for which we thank them.

So now it behooves us to express our gratitude to God for prospering us on the way, giving us a safe journey; for blessing us with tokens of his kindness continually; for pleasant meetings and greetings with his children both old and young, and for continual physical health which he graciously granted us.

Now we are here for duty; a will, given "by God, to fulfill our mission as he may direct. With the poet we say:

"To serve the present age,
My calling to fulfill,
Oh may it all my powers engage
To do my Master's will."

With this desire and purpose in view we crave an interest in the prayers of our brethren, and also trust we have a continuation of their sympathies. May all be done for the honor of God and the promotion of his cause.

Our New Location.

Our readers and friends of the Visitor are no doubt interested to know something about our new location. The Visitor's new home is now in Old Pennsylvania, the Keystone State, Harrisburg, the capital city of the State, is nicely situated on the banks of the Susquehanna River, surrounded by an undulating country picturesque in its scenery. Its population is in the neighborhood of 80,000, and we find that we have come into a very busy place. It is an important railroad center, and near by are located important steel works whose products go far and near. Other industries of importance are numerous, and the city is making, and has in progress, public improvements of various kinds on a large scale, and whose completion will be large advantage to the city.

By the courtesy of Bro. S. R. Smith, manufacturer of the celebrated Smith Egg Noodles, and various brands of Macaroni, etc., the editor is permitted to occupy desk room in his (Bro. Smith's) office, located at 36 N. Cameron street, Harrisburg, Pa., which will be the proper address of all correspondence for the paper until further notice.

We have entered into contract with
the Central Publishing Company of Harrisburg, Pa., for a term of five years, to execute all the mechanical work connected with the issuing of the paper, and as their office is equipped with everything up-to-date, we anticipate that the make-up and appearance of the Visitor will be such as shall meet the approval of its friends. We find the officials of the company, so far as we have become acquainted with them, to be very courteous and obliging and we expect our relations with them will be none other than pleasant.

With this first issue our readers will notice somewhat of a change in form and appearance. The paper will henceforth be made up of sixteen pages instead of twenty as heretofore. But while this would seem to incur a material shrinking in size, the amount of reading matter will be about the same as formerly, and the reduction in pages is considerable of saving financially in the expense account. We hope our friends will take kindly to this change.

It will be noticed that the pages are now a little longer than in the old form; which is more convenient for the publishers. It will also be noticed that other changes are made in the appearance of the paper, all of which we trust will meet the approval of our readers. The dress is entirely new, and as the publishing firm employs a linotype machine there will be no worn out type anymore.

But (and we would emphasize this) the expenses of producing the Visitor are materially increased, and as its income during the last years has not been equal to the expenses it is evident that it is imperatively necessary that the number of subscribers be largely increased. We would therefore earnestly appeal to all the districts in the church to make a strong effort to introduce the Visitor into every home among the Brotherhood. We need at least 1,500 paying subscribers, and we think by a united effort the number could be secured. Will not the districts take up the matter at once so that there be no delay?

It was our intention to drop one issue of the paper on account of the delay occasioned by the removal, or make this issue a double number, but we have decided to send out the full number of issues. We therefore date this number January 1st, and will as quickly as possible follow this with the January 15th number and expect (D. V.) to soon catch up so as to issue the numbers on time. Our readers will exercise patience, and give us the help of their prayers.

A private letter from Bro. H. P. Steigerwald of the Matoppo Mission, dated November 19th, 1902, informs us that the workers there are all enjoying health, that their winter season just passed was a very busy one owing to their building operations, that the house was then ready for plastering which they expected soon to engage in, that they were then busy with the planting of their crops, and that Sister Davidson has again returned to her work at the Mission, apparently much refreshed and improved by her absence and change of climate. He reports that the attendance at Sabbath services has been increasing of late, and they are encouraged in the work. Let everybody enter into greater sympathy and more earnest prayer in behalf of the Missionaries and their important work.

There seems to be considerable activity in various places among the Brethren in efforts for the salvation of souls. Special meetings are in progress at the Newbern, Kan., M. H. Bro. J. W. Hoover and wife, of Toronto, Ont., are laboring in the Dayton district, Southern Ohio, and Bro. J. R. Zook, of Des Moines, Iowa, informs us that he expects to labor in special meetings at Canton, Ohio, in the near future, and in Wayne county, Ohio, immediately following the Canton meetings. At last accounts Bro. and Sister Zook were holding meetings at Souderton, Pa. The prayers of the church are requested in behalf of these meetings.

Our reception by the Harrisburg brethren has been most kind, and as we have no house yet we are entertained in the Messiah Home temporarily. We were at once started in gospel work in that a series of special meetings was commenced in the Home chapel on Thursday evening, January 8th. We had not expected to be hitched up quite so soon, but as the Lord helps we give what little help we can, trusting by the blessing of God good may be done, and souls saved. Pray for us.

We notice that an error crept into the columns of one of the Harrisburg papers with regard to the Evangelical Visitor in noticing its advent in this city, stating that it is the organ of the United Brethren in Christ. It is not the organ of the United Brethren in Christ but of the Brethren in Christ, generally known as River Brethren in the United States, and Tunkers in Canada. We appreciate the attention accorded us by the press and only make this statement by way of correction.

We are requested to state that the place for our General Conference, which is expected to convene in May next, has not been definitely established but will be held somewhere in eastern Pennsylvania, but the time and place will be published in the Evangelical Visitor, March 1st.

We are requested to state that the Missionaries to India report a safe and prosperous voyage over the Atlantic. There was but little seasickness among the company. No doubt they have already arrived at their destination.

The following little note sent in by a dear young brother states in a nutshell a very important truth, and one that our people would do well to consider more fully and see whether our customs have been just right. We fully agree with the young brother.

"In many of our churches there seems to be a lack of proper reverence for the house of worship. This is especially noticeable among some of our young people. Too often the parents take the front seats and the children sit where they please, which is too often among those whose society is questionable. Many of these undesirable things would be avoided if more of the brethren would follow the example of one of whom I have taken note in this city. We do not have rented pews, but he seems to have what may be called a "family seat." He, his wife, and children occupy about the same seat each Sunday. He sits at one end of the pew, his wife at the other and their children between them. We believe he has taken a practical view of the admonition "Train up a child in the way he should go." Brethren, let us take another look at this scripture and see what we can obtain from it.

Abilene, Kans. J. I. L.

Sister H. Frances Davidson wishes to correct a statement she made in her letter published in the Visitor of October 1, 1902, regarding the population of Durban and Port Elizabeth, which is only about one half or a little over of that given in the letter.

Considerable matter intended for this number must wait for the next issue. It will take some time for us to become properly adjusted to our new environments and condition.
Leaving All With Thee.

Lord, with thee we leave each thing,
All our heavy load of sorrow;
All our griefs to thee we bring,
And the dread of coming morrow.
All-believing,
Never grieving,
Them with thee, dear Master, leaving,
With a trust in thee complete,
Laying all at thy dear feet.

Yea, to thee we bring them all,
Life's sweet gifts of joy and pleasure;
(Low before thee, Lord, we fall,
Pouring out our heart's best treasure),
To thy keeping,
Not with weeping,
For thy care doth know no sleeping,
All that we have deeply prized,
With affection undisguised.

All our heavy load of pain,
To thee, Master, are we bringing;
Tell that seemed but idle, vain,
Troubles, small and yet so stinging.
Lonly, weary,
Sad and dreary,
Mourning over past days cheery,
Mem'ries over which we wept,
Nothing now from thee is kept.

Oh, forgive us for the past!
All our folly, all our sinning;
In the years whose mem'ries last,
Help us make a new beginning.
Though day waneeth,
Still God reigneth,
And thy mighty arm sustaineth,
Hopes and fears we leave for aye
With thee, and for aid we pray.

Oh, be patient. We are weak,
Human, foolish, oft mistaken;
To our hearts new courage speak,
In our souls new life awaken;
And thy mighty arm sustaineth,
Hopes and fears we leave for aye
With thee, and for aid we pray.

Kneel we lowly,
And we pray thee, pardon wholly—
We are listening for thy voice,
May it make our hearts rejoice!
—C. Louise Bell, in N. Y. Observer.

For the EVANGELICAL VISITOR.

Notes on Romans.

NUMBER TEN.

The Spirit of Sonship in Christ not
only creates in us obedience to God's
will, but also CERTITUDE and HOPE
(Rom. viii. 18-39).

OUR SUFFERINGS AND THE GLORY TO
BE REVEALED INCOMPARABLE.

The Christian's suffering however
severe, is not worthy to be compared
to the glory that shall be revealed to
usward. Such glorious anticipa-
tions are great incentives to patient
endurance, and hard work for our
Lord. What hard things are endured
for material things and possessions
which are so transient! With how
much more joy should we cross hard
places for Jesus' sake, and for
the glory that shall follow! May our
hope be burntish as we look into the
expected glory that shall be made
manifest unto us at the coming of the
Lord Jesus Christ!
bodies to life and immortality, when they shall shine as the sun, surrounded by myriads of the angelic host, free from sorrow, disappointment, sickness and death?

Looking forward with a glorious anticipation to those promises Paul is inspired to say, “We are saved by HOPE.” This expression does not conflict with “We are saved by faith;” for how could we hope unless we did believe? and how could we believe without hope—an expectation of the fulfillment of God’s promises to us? The three great cardinal graces are faith, hope, love. If we have any one of them we have the three: for they are inseparable. And if we have the three in a comprehensive sense then there is perfect obedience to the whole will of God.

**THE SPIRIT HELPING IN PRAYER**
(Rom. viii. 26).

Here Saul recognizes our ignorance and stupidity in prayer, which consists of thanksgiving, intercession, supplication (I. Tim. ii. 1), by saying that “we know not what we should pray for as we ought” and then comes with this hallowed encouragement—“but the Spirit himself maketh intercession for us to Christ and Christ to God (Rom. viii. 27).” If God does not hear and answer our prayers the fault lies with us. May we all live pure and holy lives that our prayers may prevail with God.

“Prayer is the key to unlock the door, and the bolt to shut in the night.”—John R. Sweeney.

“Prayer is the key for the bending knee.”

“To open the morn’s first hour; See the incense rise To the starry skies, Like the perfume from the flowers. "Not a soul so sad, Nor a heart so glad, When cometh the shades of night; But the daybreak song Will the joy prolong, And some darkness turn to light. "When the shadows fall, And the vesper call Is sobbing its low refrain, Tis a garland sweet, See the incense rise "Soon the year’s dark door Shall be shut no more: Life’s tears shall be wiped away, As the pearl gates swing, And the sun shineeth for aye.”

Des Moines, la.

For the EVANGELICAL VISITOR.

**Beautiful California.**

“How did you like California—how long were you there?” is the usual first query of my friends. Wherein does it differ from Kansas? How is the climate compared with that of the latter? What soil do they irrigate much, and how do they do it? How large are the cities of Los Angeles and San Francisco? What did you work at? Did you see many orange groves? To what height do the trees attain? Wherein does it differ from Kansas? How is the climate compared with that of the latter? What size farm does one generally manage? Is the soil very productive? Do they cultivate much, and how do they do it? How large are the cities of Los Angeles and San Francisco? What did you work at? Did you see many orange groves? To what height do the trees attain? When and how long is orange picking? What other kinds of fruit are raised? Is the scenery beautiful? How much rain falls in a year? Is the climate suited to ambitious, romantic young people who may be tempted, from “a burnt child who dreads the fire”—spend your own money, not another’s.

When we speak of “Beautiful California” we have particular reference in that appellation to the mild, genial climate, beautiful scenery, vastness of the country and natural attractions—the many varieties in mountain, forest, seaside, and natural attractions. The latter being a stepping-stone pointing the wonderful opportunities the future has in store for California, which can now be better imagined than realized. But as to man himself (the one who should be the crowning glory, the noblest object of earth’s creation), his character, actions, and propensities by nature, they are as Scripture depicts them as the beauty of a fading flower—“in the morning it growtheth up and flourisheth, in the evening it is soon cut down and perisheth.” And here, as elsewhere, it...
may be said that “every prospect pleases but only man is vile.” I think this is peculiarly true of California. In all my travels from east to west, from Maine to California, from the east of Canada to the west of Mexico, where it has been my privilege to have traveled, I do not recollect encountering so much infidelity, skepticism, irreligion, vulgarity and dishonesty as obtains there. This, of course, is only one side of the picture. That there are many noble, honest, Christian men and women there as elsewhere is also true. I met many such.

But the foolish theories of the Socialist that you remove sin by the betterment of the material condition of mankind, in California at least has proven to be false by the actual facts existing there. I know of no place I have been in where nature is so lavish, so considerate, so enchanting in her gifts and bounties as in the State of which I write. In the words of the Quaker poet, Whittier, it is eminently true of Nature in the “Golden” State: “Perpetual riddles of surprise/She offers to our ears and eyes:/She will not leave our senses still;/But drag them captive at her will;/And making earth too great for Heaven,/She hides the Giver in the given.”

The productiveness and luxuriance of California has rather the tendency to uplift the unregenerate heart than otherwise, intensifying the natural desires of fallen man, so as to make it approach the condition of Sodom, where “pride, fullness of bread and idleness” were her ruin, unless Divine grace through the Church, as the preserving salt, intervenes, manifesting itself in the power of moral restraint, enlightenment and reign of law. We pray God the latter may be the case. I hope to sneak more hereafter. I had the blessed privilege we have of looking up the many millions of benighted souls in the islands of the Pacific, in China, in India and through the various lands, until it reaches the place of its first rising, where it stood still and guided the wise men of the east to offer tribute to the lowly Savior, born King of the whole earth. And unlike its first appearance, when darkness, egotism and sin in so many forms obscured its light from the seekers of a far country, there will its brightness and effulgence attract all people. And also where “they sought the young child’s life to destroy it,” killing many helpless, innocent babes in their blood-thirsty pursuit, and later in his manhood did succeed in gratifying their darkened desires in crucifying the prince of glory on a cross—even there, in Jerusalem, will they exalt and crown him King of the whole earth, as per the following prophecies: Acts iv. 11; Ps. cxviii. 22; Isa. xxviii. 16; Isa. 11th and 12th chap.; Isa. ix. 6, 7; ii. 15; Zech. 2 chap.; vi. 12, 13; ix. 9-17; xii. 5-14; 14th chap., particularly the 9th verse, etc.

I spent at least fourteen months in California out of a total of sixteen months gone from Kansas. I crossed the State from east to west four times; and from the extreme south, having crossed over the line into Mexico. I went over 700 miles north—about 500 of them on the Pacific Ocean. I was in at least four great valleys—the San Gabriel, San Joaquin (Waukeen), Santa Clara and Sacramento.

I spent five to six weeks in Arizona and about ten days in Nevada and the land of the Mormons—Utah. The trip was interesting, delightful, instructive and profitable. Yet it was by no means all sunshine. It was not a holiday affair. Some of the most bit- ter trials and hard places I had to encounter were during this period. But “out of them all the Lord delivered me.” Blessed be his glorious name! Six of the fourteen months it was my privilege to be a student at the Los Angeles Bible Institute, of which I recorded in holy Scripture, that the glorious reign of truth and righteousness, covering the earth as the waters do the sea, emanating from the peaceful and personal reign of Christ on earth, will be a literal, actual transpiration, I am hopeful of the future grandeur and splendor in every respect of California. It is the gateway of the West, where “The Golden Gate” of opportunity and possibility will lead the “Star of Empire” and star of hope—“The Bright and Morning Star”—to take its onward course to the glory of the everlasting covenant.

As I am an optimist, because, believing all the prophets have spoken; recorded in holy Scripture, that the glorious reign of truth and righteousness, covering the earth as the waters do the sea, emanating from the peaceful and personal reign of Christ on earth, will be a literal, actual transpiration, I am hopeful of the future grandeur and splendor in every respect of California. It is the gateway of the West, where “The Golden Gate” of opportunity and possibility will lead the “Star of Empire” and star of hope—“The Bright and Morning Star”—to take its onward course to the glory of the everlasting covenant.

I do not say I endorsed each and every doctrine and sentiment which by training, education, environment or weakness cling to any of these differing persuasions of Christians. But I am most heartily in accord with the sainted William Penn in that one grand truth, that “the truly, pious, earnest, devout Christian souls are everywhere of one religion; and though their diverse liversies make them to differ here, yet when death unmasks all then will they know each other as they never have before.” So much for that, and so much by way of introduction to future articles on “Beautiful California.”

Abilene, Kans.

I. J. Ransom.

(To be continued.)

For the Evangelical Visitor.

Look to Jesus.

“Behold the man” (John xix. 5)!

The above text is very short, but yet it contains a very important lesson for each and every one of us.

In the first place it is necessary for us to consider the occasion on which these words were spoken. We find that they were spoken by Pilate, who after he had scourged Jesus, brought him forth and showed him unto the people, speaking the above words.

Dear readers, I also wish to call your attention to this man Jesus. I wish that you all could behold him as a kind and loving Savior; one who is meek and lowly in heart and one who has not come to call the righteous but sinners to repentance.

Let us behold him and see what manner of man he is. When he lived on the earth the prophet Isaiah speaks of him thus: “He hath no form nor comeliness in him, they reject his comeliness in him, they reject his grace through the Church, as the pre­ verse, etc.

I spent at least fourteen months in California out of a total of sixteen months gone from Kansas. I crossed the State from east to west four times; and from the extreme south, having crossed over the line into Mexico. I went over 700 miles north—about 500 of them on the Pacific Ocean. I was in at least four great valleys—the San Gabriel, San Joaquin (Waukeen), Santa Clara and Sacramento.

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For the EVANGELICAL VISITOR.

A Message to Teachers.

“Art thou a master (teacher R. V.) in Israel and knowest not these things.” Jno. iii. 10.

These words were spoken by Jesus to Nicodemus, a man who was well versed in the Scriptures. He had come to Jesus as a seeker. He undoubtedly saw that Jesus had power that he had not, “for he taught as one having authority.”

Nicodemus as a “Teacher in Israel” occupied a very important place. A teacher is one that teaches by example as well as by precept. If he himself does not practice what he teaches to others, his teaching has no weight upon them that are being taught. Nicodemus could teach much intellectual knowledge of the Scriptures, but when Jesus began to speak to him of the new birth, heart knowledge, or experimental knowledge, he knew not. He never had had such an experience as that and he was now an old man, and “a teacher in Israel.” Salvation was only a thing by works to him.

Jesus said, “We speak that we do know.” Not merely a theory, but a knowledge of things seen. The man that has had an experience, was there when it happened and can give the particulars, and by his testimony be a help to some one else, a teacher that knows.

The sad fact of the present age is that we have too many teachers in Israel like Nicodemus that have no knowledge of the things that pertain to eternal life. They have gone through college and been educated in what the world calls wisdom, but when the come out they are no more able to teach than they were before entering college. And some too that have not gone through college, set themselves up as teachers and declare that it is impossible for a man to know whether he is saved or not, so long as he is in this life. And when one talks of God’s sanctifying grace, they begin to cry out Nicodemus-like, “How can these things be?”

God’s idea of a teacher in Israel is, “A workman that needeth not to be ashamed, rightly dividing the word of truth.” “In all things showing thyself an example of good works; in the doctrine shewing uncorruptness, gravity, sound speech that cannot be condemned.”

There are depths in the riches of both the wisdom and knowledge of God that he would have us as teachers find out, and treasure them up in our hearts. But so many are like a treasury that has but one old thing in it and that has gotten stale, it is so old. Jesus said, “the good man out of the good treasure of his heart bringeth forth things new and old.” The new things make the old taste better. God bless the reader.

D. W. Z.
tion.” (Acts ii. 25-28, R. V.) There is not a bit of soul-sleeping about Christ's body being laid in a sepulchre. His human soul was in hades, which does not mean grave. Jesus said to the dying thief, "To-day shalt thou be with me in paradise." There is no question about this at all. Now, paradise was in the lower parts of the earth. Christ 'had not yet ascended unto the Father.' For did not Christ after that his body was risen say to Mary, when she would have touched him, "Touch me not; for I am not yet ascended unto the Father?" He was in paradise, but not gone unto the Father in the "Third Heaven."

As to the location of Hades or Sheol, we have it in the destruction of "Korah" that they and all that appertained to them, went down alive into the pit; and the earth closed upon them. Num. xvi. 33 (see margin).

Further, we have the deceased prophet Samuel, who being called up by the Witch of Endor, at Saul's request, told Saul that "To-morrow thou and thy sons shall be with me" (I. Sam. xxix. 19). The prophet Samuel was in "Paradise" and Saul and his sons went to the burning "Tartarus." Both were in the same place, even "Hades."

The devil has had great experience, and is very subtle and shrewd—far above man; yet he has not understanding of God's infinite ways. The Bible is a sealed book to him. Hence he made the tremendous mistake of supposing that the death of Christ would be victory to him. What astonishment it must have been to him when victory was "proclaimed."

In Psalm 24, David expresses a prophetic vision of Christ leading the multitude of captives to the third heaven. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts." These hosts were atoned for until Christ shed his blood. Then they became blood-washed saints.

J. MYERS BOSLER.

Canton, Ohio.

If some plan could be devised and put into operation by which the attendance of scholars of the Sunday-school could be kept up every Sunday to what it is at the holiday festivals, the average attendance of many of our schools would be greatly increased.

Lost time is never found again. Time enough! always proves little enough.—Franklin.

For the EVANGELICAL VISITOR. A California Letter.

SAN FRANCISCO, CAL., January 3, 1903.

Believing that a short history of our trip to the coast would be interesting to many of the readers of the EVANGELICAL VISITOR I have concluded to briefly write for the same.

On the morning of December 2, 1902, I left Abilene, Kansas, in company with my wife and sisters Adda G. Engle, and Annie Koser of Lancaster county, Pa., and Sister Hettie Kready and her husband, of Dickinson county, Kans., and Bro. Harry Ratz, of Franklin county, Pa., and Bro. P. Sweigert, of Kansas, and a number of others making a company of about twenty-four. The Santa Fe Railroad Company kindly furnished a special car, a first-class chair car, which made it very pleasant. The journey was a pleasant one without accident.

At Ashfork, Ariz., myself and wife and sister Adda G. Engle, and sister Kready and husband, left the company and went 187 miles south to Glendale, arriving on the morning of December 5th. We remained with the brethren and sisters of that place until the morning of December 23d, when we left for this place, arriving on Xmas morning. The membership at Glendale, Ariz., is small. The greater number have left for different parts, mostly on account of the great drought that country has passed through for several years. This is not only true of the members of that place, but of the people in general. Fully one half of the people have left and there are a great many deserted homes. Those however, that have remained are much encouraged by the copious rains that have fallen lately, and are doing well. The membership at Glendale is composed of eight members. Bro. Samuel Haugh is their minister. Three years ago when we were there the membership numbered between thirty and forty. They have a fine church building, well finished and seated. They have their regular service every Sabbath, also Sabbath school, and prayer-meeting every Wednesday evening. Bro. Isaac Eyre is their Sunday-school superintendent and deacon.

The climate of Salt River Valley is certainly very fine in winter. The summers are unpleasantly warm but healthy. The soil is very rich and crops of all kinds flourish when they have sufficient moisture. It does a person good to see cattle in pasture nearly up to their knees and fattening without grain for market, while in the East everything is frozen. A white frost is about the extent of cold in winter. And the harder vegetables flourish in winter. This winter there is a great deal of grain put out because of the copious rainfall which they have had. Seeding lasts until February. Phoenix, the capital of Arizona, is only nine miles from Glendale with a graveled road between the two places which makes a beautiful driveway and is free—no toll to pay. The whole valley is level with a regular slope from north to southwest from foothills to river, about fifteen miles wide. It seems as if Providence provided for this country so that it can be successfully irrigated. We will yet say that the people of Glendale and the country adjacent to Glendale don't apply to Phoenix. The city seems prosperous, and has considerably improved in the last three years since we were there last.

In coming to California we passed through a great deal of desert land which is entirely void of vegetation. For hundreds of miles there was no living thing to be seen except the occasional railroad station. When we strike the coast, however, there is a wonderful change. California is a rich country along the coast, with its fine climate and very productive valleys. It makes it a desirable place. Since we are here we have been the guests of Christian Binklely, married to Mary Barr, of Lancaster, Pa., and a niece to my wife. Sister Adda G. Engle is with us. Brother Thaddeus Barr has his home here and is the only member of the church I know in San Francisco. We have visited different places of interest since we are here. Among them was the coast at what is called the Cliff House. It is a wonderful sight to those who have never seen the restless ocean with its restless waves continually dashing against the beach, but the most interesting to me was the Chinatown; a part of the city, perhaps about 30,000, all Chinese, with all their heathenish customs and worship. You don't need to go to China to see heathens. You can see them here. We were in their temple called the joss house, where they worship idols of which there are almost a numberless number of all shapes and for all purposes. The money god. The war god. The fish god and every purpose you can think of. In one corner of the temple is a large bell and a drum which they sound to wake up the gods when they pray. The place
is open to visitors and when you come they offer you sticks of incense, saying that it is their custom to pray for the welfare of their visitors.

San Francisco is claimed to have a population of 345,000, and is financially a rich city. On last Sabbath we were to the Simpson Methodist church and heard a very good sermon. The subject was a NEW HEART for a NEW YEAR. To say we were kindly received with many warm handshakes is putting it mildly. I was particularly impressed with their singing. The good old hymns with their plain tunes we learned to sing when we were young is surely an example we could profit by in many places.

Since we are here General Booth, the founder of the Salvation Army, came here. It is the second time for him to be here. There are several thousand of the Salvation Army here and they gathered in from other parts and gave him a very enthusiastic reception. On Monday evening he spoke to a congregation of thousands. He is a very common looking man of 73 years, wearing a full beard and is stooped with age. He gave a history of the Salvation Army. It is 37 years since it was started, and it now has branches in forty-nine different countries and in thirty-one different languages. It maintains 7,400 different societies, most of them self-sustaining. It has 47,000 local officers and 15,800 other officers. It prints 51 periodicals and 41 newspapers. It maintains 615 charitable institutions, 114 of which are for fallen women. I give the above to give us some idea what the Salvation Army is as a religious society. All the sisters wear a peculiar bonnet by which they are known to society. All the sisters wear a peculiar bonnet by which they are known to society. All the sisters wear a peculiar bonnet by which they are known to society.

For the EVANGELICAL VISITOR.

Sorrow.

While reading in the Scripture, Ecclesiastes vii. 3—"Sorrow is better than laughter: for by sadness the heart is made better," I began to think of the dear, sad hearts of our beloved bishop and family in their sorrow. I was present and saw the dying son the last day he lived on earth. With another sister I stood by the bedside of the dying boy and saw mother and father weeping, kneeling and praying for their dear son, the rest weeping and mourning for their dear brother, and realized those tears were burning while rolling down their cheeks to see him suffer so. I was wonderfully touched, for I have stood beside the bedside of one I so dearly loved and saw him struggling for his last breath, which so affected me that I fainted by his side. Oh, how sad! What heartaches and the burning tears! I was unconvinced then, but God has a purpose in all those sorrows, for godly sorrow worketh repentance.

Well, there was sorrow indeed in that family when we looked at the bruised body of the dear son and brother. Oh, what sorrow! I faintly remember when my oldest brother died, nearly the age of this one; when he sent a request to the Evangelical meeting, they should pray for him, and oh how he prayed himself! My mother says I was only a small girl. So this friend sent to the Silverdale meeting for prayer and prayed himself. I thought at the funeral it was better to go to the house of mourning than to the house of feasting, for that is the end of all men and the living will lay it to heart (Eccle. vii. 2).

But this is not the only sad case. Oh how many are in the world! Oh how should such occasions warn and turn them quickly unto God! Then let trolley upset, or the world, if you are safe for eternity; for some way we all must shortly go to eternity. Oh dear, unconverted reader, quickly come to Jesus before you are forever banished from his presence. Read Isaiah lv if you want an invitation. Let us all pray for one another; especially for our bishop and family, so it may work for their salvation. Remember me as the weakest in the brotherhood.

Yours in his name,

AMANDA SNYDER.

For the EVANGELICAL VISITOR.

Experience.

Dear readers, I will now try to tell you a little of my experience, if the Lord will. The Lord first called me when I was about five years old. I was out on the lawn, and looking up I saw a beautiful white dove hovering over me, and I was so filled with a longing to be a Christian like my sweet and gentle mother that I went and told her what I had seen, also that I wanted to be a Christian and dress like she did. She said, alright, I will see. But mother thought perhaps it was only a childish idea, and as there were no other children that she knew of who were converted so young she was going to drop it, when a voice said to her, if you will not give your child to my service, I will take her to myself. Then she said, Lord, I will do it, only let her stay with me; I cannot spare her. So I was given to the Lord's service. Tears come to my eyes as my thoughts go back to that solemn time. How happy I was when my mother dressed me in my little plain suit for the first time! My Savior was so near, and for two years I had that sweet peace in all its fullness. I was then about seven years old, when at family worship the evening before baptismal service, which was held at my parents' home, I had a vision of our elder and one of the candidates going into the water, and a voice said that I should also be baptized. I answered, Lord, I will. Then I received such a blessing that I was filled to overflowing with praise to God. After prayer I went out to the well for a drink and looking up to the starry skies I had a glimpse of the Holy City, its walls of precious stones, its streets of pure gold, and the saints robed in shining white garments. All was so calm and peaceful, so pure and holy that I cannot describe it. One came closer to me than the rest and looked at me so lovingly that I thought it must be the Savior, but in a moment it had all vanished away. I went back into the house and told what I had seen.

After I left the room my parents spoke to some of the elders who were there and I overheard some one say that perhaps I was too young and did not understand it. At first I felt very sad, then I thought perhaps I am too young and would better wait awhile. When mother asked me about it I told
her I was afraid I was too young, but she said, if you feel you ought to go don’t stay back. But my answer was, “I am too young.”

How sorry I have been since that I did not obey. I lost the peace I had and while I did not want to go back, yet I was afraid I was too young to go ahead. I was in that state for four years till I was eleven years old, when I dreamed one night that I was out and looking South I saw dark clouds coming up and soon it grew so dark that I could not see anything, when suddenly a very bright star broke through the clouds and sent its beams down to my feet and I awoke. I told mother my dream and she said, “I believe that is the way God lets the light shine in our hearts when he wants us to do anything,” and I thought it is baptism. I had stopped there, and promised the Lord I would obey. But I did not receive that peace till I rose to tell how the Lord led me at the baptismal services, when I again received that peace and joy of which the half has never yet been told.

**Your Sister in Christ,**

**TENA REICHARD LANDIS.**


For the Evangelical Visitor.

**Testimony.**

Dear readers of the Visitor, I wish you a merry Christmas and a happy New Year in the Lord. I have been impressed some time ago to write for the Visitor. As I have not the privilege of attending prayer-meeting as some of the brethren and sisters have, I was made to think of John the Revelator, when on the Isle of Patmos. He was deprived of meeting with his brethren, but the Spirit was with him on the Lord’s Day and he heard a voice behind him telling him to write the things he saw and heard, and he obeyed; and as I heard that voice say to me write I will also obey.

I praise God for his goodness to me, for he has promised never to leave me or forsake me, though I feel at times very unworthy of his notice, but he says we are worth more than many sparrows. His love is very great towards this sinful world. How dark would this world be without Jesus! It often makes me feel sad when I go to the house of the Lord and see that so many are absent who profess to love the Lord. Does it not show they are like Peter, following the Lord afar off, or they have grown lukewarm, instead of being filled with the Spirit. I am so glad we have the Lord to go to with all our trouble and cares. I must say the Lord is very good to me. We must not trust ourselves, but look to Jesus, who loves us so much. Let us pray much for each other. I am one who is trying to be faithful.

Your Sister,

**F. H.**

**Blessed are the Peacemakers.**

Dear Brethren and Sisters, Greeting in Jesus’ Name:

Blessed are the peacemakers, for they shall be called the children of God.

I have felt impressed to write to you and let you know how we are getting along with our meetings. We have had quite a refreshing time since our revival has commenced. Believers have felt the need of a deeper work, and sinners are coming home to God. God’s word says, “Blessed are the peacemakers.” I have felt to write these lines, that we may be at peace with each other. Are you a peacemaker, dear one, whoever you may be? Ask yourself the question. The Apostle says, “He that hateth his brother is a murderer,” and also, “Brethren, speak not evil one of another, but love one another, as God has commanded.”

Brother and Sister Zook are here with us. He is giving us the word, just as it is in Christ Jesus, sharp as a two-edged sword, and we find that it is piercing hearts, for which we rejoice and glory in the God of our salvation.

Brethren, I want to tell you how we are conducting our meetings, for I want to be a peacemaker everywhere, and be a child of his. As you all know, we sometimes hear false reports. I wish to give it just as it is. The last of November Brother Zook came here with the missionaries for India. We had services all day Sunday, Brother Noah preaching. No doubt some one will say, I suppose David Zook preached also, but that will be a false report, although we would not have been afraid to hear him, but as conference had formed a decision, we were obedient. He told us about his experience in India, and through their travels, which we enjoyed very much. He has conducted himself alright in our midst, and have no evil thing to say about him. He has told us what a love he has for the brethren, although he was asked to withdraw. Although their outward appearance does not correspond with the rules of our Church, yet I would uphold the Brethren’s doctrine. I do not wish to judge or condemn anyone, for Jesus says, “Judge not that ye be not judged; neither do I condemn you, for Jesus came not to condemn the world, but to save it. I felt to write this especially, to keep peace and unity, for I know and you know, that false reports are continually going out. Some one perhaps will say that we are not obeying the rules of the brethren, and have an extra bench set out, (what some people call a mourners’ bench). If you hear that don’t believe it, for it is not true, but we give the brethren the privilege to come forward and kneel with us, and we pray with them, or else ‘we’ go to them. Paul says, “I have become all things to all men, that I may gain some;” so by God’s help, we will do all that is in our power to win precious souls to him.

So dear ones, be careful, and do not say anything against God’s work, for if God be for us, who can be against us? and if it is not God’s work, it will go to nothing.

But we realize that the power of God is in our midst. I feel impressed to warn all those who read these lines not to speak evil, or shut any door, against those who are laboring for souls, although we may not all think and see alike. Perhaps if our doors would have been closed these precious souls would not have been saved, and who would have been responsible? I believe that Brother and Sister Zook have the burden of souls at heart, so instead of speaking evil about them let us pray for them, for with what measure we meet it shall be measured to us again. Surely, our prayers at this place are being answered. Five have made a start for the kingdom, for which we want to give God all the honor and glory. One dear sister has been serving God in the light she has had, but has now experienced the fullness and wants to go all the way with Jesus. Her request is to follow Jesus into the rolling stream on Christmas day, and be buried with him in baptism.

Brethren, I have written these lines so that we may be at peace with each other, as I dearly love all the brethren and sisters, and would not want to offend anyone. But let us stand for the truth as it is in Jesus. Wishing you all God’s richest blessings, and remember us in your prayers; also the poor at this place.

Sincerely, Your Brother,

**PETER STOVER.**

Philadelphia, Pa., 3423 N. Second Street.

**Blessed are the pure in heart.**
Gone Home.

Gone home! Gone home! she lingers here—Lizzie B. Anderson in the Church Advocate.

We stand without in tears forlorn, and the heavenly mansions now she doth inhabit, which Christ made ready ere she went above.

Gone home! Gone home! the door through which she vanished closed with a jar, and left us here alone; we stand without in tears forlorn, and banished.

Longing to follow where our dear loved one has gone.

Gone home! Gone home! oh, shall we ever meet her?

See her again, and know her as our heavenly teacher, and bow beside us before his great white throne.

Gone home! Gone home! oh, human-hearted Savior.

Give us a balm to soothe our heavy woe; and if thou wilt in tender, pitying favor, hear: 'If I had not deceived my dear father or mother.'

For the Evangelical Visitor.

The First Step.

The First Step.

BY HELENA H. THOMAS.

In conversation recently with one who for many years has faithfully visited the class from which most of us shrink, convicts in jail and prisons, I said: 'Tell me what you think is the first step to ruin in the majority of such cases.' 'That is a question very easily answered,' replied this devoted Christian woman. 'The first step to ruin, nine times out of ten, is taken when a boy or girl for the first time deceives father or mother. I have questioned hundreds of young men as to the cause of their downfall, and this is the testimony of nearly all. To be sure, they often say it was drink or the first glass, but if I go back of that to the starting point I rarely fail to hear: 'If I had not deceived my mother I would not have come to this.'

'Recently in our own city,' continued she, 'I saw a young man sentenced for a long term of years—his crime was forgery—who interested me at first glance; for in spite of the dreadful prison garb, which so disfigures all who wear it, I knew that he was well-born, and not fitted by nature or training for such a place and associations.'

'You know I have privileges that few visitors have, and so, after a time, I found an opportunity to converse with the young man who had pulled upon my heart-strings to an unusual degree. After I had gained his confidence it was an easy matter to learn the reason of his downfall. Indeed he seemed glad to open his heart to me for, said he, 'you remind me more of my mother than any one I ever saw.' When he mentioned his mother I noticed that he winked back the tears, showing that his heart was not wholly hardened. This emboldened me to say that I should have thought his love of home and mother would have saved him from misdoing, and then I asked, 'Do you mind telling me what caused your downfall?' 'Oh, no,' was the tremulous reply. 'I am glad to tell you, for my sad story may save other boys from taking the first step to ruin. For I sowed the seed of what I now reap, the first time I wilfully deceived my mother. She was a widow, and I her only son. No boy at sixteen ever had brighter prospects; and there was never a better mother than mine. But I broke her heart by my misdeeds and now I am motherless!'

'He looked so penitent, so wretched, as he said this that I begged him to spare himself the telling of any more. But suppressing his emotion, he continued: 'Yes, I am motherless, and well-nigh friendless, doomed to ruin, nine times out of ten, is taken by the memory of my lost mother, and so I yielded again and again. Playing truant led to deceiving my mother wilfully for the first time. To be sure, she did not suspect me of wrongdoing; and took it for granted that I had, as usual, attended school. But I remember as if it were yesterday how, sitting opposite my sweet-faced mother that moonlight, I felt like a culprit and weakly vowed I never would again deceive her by word or deed. But the first misstep taken in which I was not detected, made the second easier; and so I yielded again and again. Playing truant led to other deceptions. The boys who at first influenced me to deceive my mother taught me other things. At first we only played cards for fun in the grove back of the school-house, but little by little we began to play for money, and then I went the down grade at a flying pace. My eighteenth year found me a jaded insted of graduating from school with high honors, as I once had hidden fair, to do, and then—.'

"Here," said my tender-hearted friend with tears streaming down her face, "the poor man buried his face in his hands and sobbed like a child. After a time he became more calm and managed to continue: "It is not for myself that I weep, but when I think over—as I do hourly—what my sin brought my noble mother to, it breaks my heart. When first arrested I was for several months lodged in jail in my own town. Did mother desert me? Never! She visited me as often as the rules would allow, and brought me delicacies, reading matter, and so on. But I knew it was killing her to see her son in such a place, and I begged her not to come. At last, 'he continued with a great effort to control himself, 'I looked in vain for her coming and was told that she was gone. The hands that had cared for me to the last were folded across the breast. She would never more know sorrow, and I knew—yes, I knew—I had killed her!"' Turning to me almost fiercely, he went on, 'Oh, madam, by the memory of my lost manhood, by the memory of my sainted mother, warn boys against the foolish notion that it is smart to deceive their parents! Tell them of my sad fate, and that their only safety is in avoiding the first step—that of deceiving father or mother.'

'I have endeavored to send his story to others,' my friend said. And then she begged me to put it upon paper for a still further mission. So here, dear reader, it is, and, God grant that it may touch some heart.—Selected by C. Lehman, Bloomington, Ont.

Crime in Minnesota.

When sentencing a person convicted of selling liquor without a license, Judge Quinn, of the Seventeenth Judicial District (Faribault, Martin and Jackson counties) recently said that ninety-seven per cent. of crime was due, directly or indirectly, to drink. The statement being challenged in private, the investigator was referred to the court records, and it was found that of the persons sentenced by Judge Quinn during the five years of his service as judge of this district, there is but a single exception to the rule stated by him. Every case can be attributed to the use of intoxicating liquors, with the exception alone of Otto Frankfur, a young boy, who was charged with burning a school-house to avoid going to school, but even in this case the boy's father was an habitual drinker of liquor.—Fairmont (Minn.) News.
EVANGELICAL VISITOR.
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the Brethren in Christ.
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ness should be written on one side of the paper only.
We are glad to state that Brother Max Mahler has united with us in church fellowship. He has been with us in the work at this place more or less for several years and we have always found him a spiritual, earnest and active young Christian man of a high type, and we know he will be a greater help to the work here now than ever before.
Sister Carrie Gnagy, of Dysert, la., made us a very pleasant visit over Sunday, December 28th.
Pray for us, dear readers, that God's cause may prosper more and more at this place, and that the deficit may be erased.
Yours most truly,
J. R. AND ANNA ZOOK.

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 subscrip­
tion should be written on one side of the paper only.
We are glad to state that Brother Max Mahler has united with us in church fellowship. He has been with us in the work at this place more or less for several years and we have always found him a spiritual, earnest and active young Christian man of a high type, and we know he will be a greater help to the work here now than ever before.

REPORT OF BUILDING COMMITTEE.
Philadelphia Mission.

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Report for December, 1902.

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Don Moines Mission.

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God will work out his own pleasure. We still need about $175. We are looking forward for great things. A revival meeting is now in progress, prodigals are repenting and sinners are seeking; brethren and sisters are reaching out for deeper things. By the time this is read we will have passed another Christmas day. God willing we expect to have baptismal service. A dear sister expects to celebrate the day when Jesus' birth by being buried in his baptism.

Your Brethren,

PETER STOVER,
AMOS LEHMAN,
S. G. ENGEL, Treas.

Buffalo Mission.

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<td>Brother Daniel Climenhang, Stevensville, Ont., $1.00</td>
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<td>Sister Eliza Sider, Buffalo, N. Y. (board), $5.00</td>
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<td>Brother Melvin Sider, Buffalo, N. Y. (board), $6.00</td>
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<td>Brother Henry Kreider, Campbells­town, Pa., $1.00</td>
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<td>In Jesus' Name, Penwick, Ont., $1.00</td>
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<td>Sister Whitmer (widow), Eliza­ben­thtwn, Pa., $1.00</td>
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<td>In Jesus' Name, Mulgrave, Ont., $5.00</td>
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<td>Sister Ada Sider, Stevensville, Ont., $1.00</td>
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<td>Brother A. J. Heine, Hanlin, Kans., $5.00</td>
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<td>Brother D. L. Gish, Buffalo, N. Y. (board), $2.00</td>
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We are glad to state that Brother Max Mahler has united with us in church fellowship. He has been with us in the work at this place more or less for several years and we have always found him a spiritual, earnest and active young Christian man of a high type, and we know he will be a greater help to the work here now than ever before.

A Christmas turkey by E. K. Failod, city.
Two tons of coal, 12.20
Ten gallons of coal oil, 1.10
Two doors locks, 47

Many grateful thanks for these manifestations of Christian love and helpfulness.

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Sister Carrie Gnagy, of Dysert, la., made us a very pleasant visit over Sunday, December 28th.
Pray for us, dear readers, that God's cause may prosper more and more at this place, and that the deficit may be erased.
Yours most truly,
J. R. AND ANNA ZOOK.

Address of Missionaries.

H. Frances Davidon; Isaac O. Lehman, Mrs. Isaac O. Lehman, Rootedport, Transvaal, South Africa; Bro. and Sister H. P. Steigerwald, Levi Doner, Emma C. Long, Matoppo Mission, Transvaal, South Africa; Sister Carrie Gnagy, Dysert, la., an excellent fresh veal.

Max Mahler, city, a new wash machine.

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ADRESSES OF MISSIONARIES.

H. Frances Davidon; Isaac O. Lehman, Mrs. Isaac O. Lehman, Rootedport, Transvaal, South Africa; Bro. and Sister H. P. Steigerwald, Levi Doner, Emma C. Long, Matoppo Mission, Transvaal, South Africa; Sister Carrie Gnagy, Dysert, la., a box containing two new bed comforters, butter, dried fruit.

Max Mahler, city, a new wash machine.
Martin Ragar, city, a treat of some excellent fresh veal.
A Christmas turkey by E. K. Failod, city.
John 4) has written that which he said was his greatest joy.

"I have no greater joy than to hear that my children walk in truth."

Dear readers of the EVANGELICAL VISITOR: Will you continue to pray for us and our work at this place? It is now six months since we came here to do what is truth and if there is one desire above the other it is this. III. John 5: "Beloved thou dost faithfully whatsoever thou dost to the brethren and to strangers.

May this year prove a blessing to the church and may many precious souls be brought into the kingdom of God. Blessed be His name forevermore. Jesus said that souls be born into the kingdom of God, "Blessed be the name of the Lord."

If ever there was a time to plant, it is now, for we are told: "He that soweth bountifully shall also reap bountifully.

For the EVANGELICAL VISITOR.

On Our Mission.

To all who read these lines we come with the salutation of I. Peter i. 1-9. Read it.

Since our last communication the Lord has been very good to us. "Blessed be the name of the Lord." Our last was written in Hartford, Conn. While there and in Springfield, Mass., we found a few here and there who are interested in giving the gospel to a world lost in idolatry, but alas for the masses of professed Christianity, generally, are not very much interested, notwithstanding the great command, "Go ye into all the world and preach the gospel unto every creature."

The missionary meetings, though well published, were most of them small. The last one, held in a Congregational church in Holyoke, Mass., was well attended and the people were interested to hear of the rescue work in dark India, and to which they responded with a free-will offering. In other places offerings were given for the work without any solicitation.

The most liberal of all was given by a dear Christian woman whose name, for modesty's sake, we withhold, but to her credit and the glory of God we mention as missionary meetings, they gave them a liberal free-will offering without any hint or solicitation on the part of the outgoing band.

Again we say, Praise the Lord.

December 1st was a very busy day in Philadelphia, buying some goods and the final packing of the steamer trunks. On December 2d, the outgoing band, in company with Brother J. N. Martin and Sister Fannie Martin, Sister J. H. Myers, of Buffalo, and ourselves, ten in number, left Philadelphia at 1 p.m. for New York and put up for the night at the Christian Alliance Hotel.

On the 3d we all went to the wharf, expecting the ship to sail at 2 p.m., but were told she would not sail until the 6th. This was quite a disappointment to us all, and especially to Father Martin who, with his daughter Fannie, had gone with us to New York, hoping to see them sail. On account of other arrangements they and Sister Myers could not stay to see them off. Sister Myers was used of the Lord to help the missionaries on their way in a substantial way by purchasing a thousand-mile ticket on the Philadelphia and Reading Railroad, upon which she was permitted to carry all the missionaries after they left Lancaster city. By this act of kindness she carried eight besides herself from Philadelphia to New York.
which was quite a saving of the Lord's money. The ship company paid the board for the missionaries while they waited in New York.

Finally on December 6th, we again went to the pier and we, with the outgoing ones, were admitted to the ship to see their quarters, which we found to be very nice and comfortable, for which we again felt to say, "Praise the Lord." When we saw the contrast between second class and steerage passengers we were truly glad that the brethren, D. W. Zook and Josiah Martin, did not go third class, which they had intended to do in order to save a little of the Lord's money. The spirit of self-denial which the dear ones manifested was indeed commendable, yet we are glad that the dear Lord put it into the hearts of some of his dear children to provide the means to pay the difference between second and third class passage, so the dear brethren could go second class and could be with the sisters, though they had separate rooms, yet they could sit together to study, read and pray, which would be a great blessing to them.

About 2 p.m. we were informed that we must leave the ship, so we gathered in the sisters' cabin and commended them to the Lord and the word of his grace and took our final leave of them with the joy of the Lord in our hearts, and though we were parting perhaps never to see their faces again on this earth, yet there was no thought of sorrow or sadness in our parting, because they were fulfilling the great command, "Go ye." And since God gave the best gift heaven had, we gladly give back to him those dear ones he had given to us whom we endeavored by his grace to raise for him that he might use them to gather in the harvest and in many cases the men spend their earnings for drink, while wife and children are suffering for the necessities of life.

Brother Stover is a busy man looking after things in general and visiting and caring for the poor, and we believe, is worthy of support without having to earn his living by labor outside of working for the mission. When we came Sister Stover was quite unwell, so she was confined to her room, but is now able to take her place again. During her sickness Sister Zook, with others, took charge of the work in the kitchen. Thus we find different ways in which we can be helpers in the work of the Lord. We would ask the prayers of all for the success of the work in this mission.

Yours, laboring for souls,
NOAH AND MARY ZOOK.
Phila., Pa., Dec. 19, 1902.

For the EVANGELICAL VISITOR.
Report of Meetings Held at Sippo, Ohio.

On the 11th of November we commenced a series of meetings and they were continued until the close of the month. Brother J. R. Zook, of Des Moines, Iowa, conducted the meetings. We are glad we can report victory. As some of the brotherhood know the few brethren at this place have been laboring under great disadvantage for about six years. This being brought about by the advent of the deceptive teachings as set forth by the author of Millennial Dawn, some of which are: Restitution or second chance for salvation; Annihilation of the wicked, etc. It made its appearance as an angel of light and many were deceived. As a consequence it caused a chill and a gloom to hang over our neighborhood all these years and to human minds it seemed almost useless to make efforts to save souls. However, our dear brother came filled with the Spirit of God, accompanied with holy boldness and we think declared unto us the whole counsel of God. As a result seventeen made a start for heaven, some of which were real bright conversions. The meetings were well attended and increased in interest to the last. Our dear brother, John Carver, of Buffalo, N.Y., also made a sacrifice of time and money and came to assist us in the work. He is a Spirit-filled pilgrim and he was an inspiration to us all. We trust God will bless him for the sacrifice he made. We crave an interest in your prayers on our behalf that we may ever be true to our God.

Your brother in Christ,
W. J. Myers.
Sippo, Ohio, Dec. 8, 1902.

MISSIONARY.

For the EVANGELICAL VISITOR.

At Johannesburg.

Dear Readers of the Visitor:

My last letter to you was written at a mission station in Natal, named Inanda, a place where many of God's dear children have found a welcome and a refreshing season for soul and body. It was with genuine regret that I bade farewell to these and to all the saints in Natal who had so hospitably entertained me during my visit in that part of the country. May the Father abundantly shower his blessings upon them in their labors of love.

On October 13th I left Durban for Johannesburg, a distance of over five hundred miles. Some of the readers of the Visitor are familiar with the mission work at this place, through the letters of our dear Sister Swanson (nee Hershey) and others. She, with Brother Swanson, met me at the station and took me to their pleasant home, situated within easy reach of the mines in which they carry on mission work.
The work at this place is exceedingly interesting and there certainly remains much to be done ere the Lord comes. The mines extend along a distance of sixty miles and many thousands of natives are employed. As these come from all parts of South Africa, and even farther north, the opportunities of the missionary are very great. I spent some time with Brother and Sister J. O. Lehman at Roodeport and had a blessed season of fellowship with them. It has also been my privilege to meet with Brother and Sister Worcester, Brother and Sister J. O. Lehman, Brother Baker, who with a number of others, has the general oversight of the mission work. Elder Weavers, of Tabor, Iowa, is with us here also and has refreshed us greatly with his soul-stirring sermons. It has truly been good to be here. This is a work of God and worthy the support of all God's children. Now as the time, November 6th, has come for me to return to Metoppo Mission. I am very anxious to do so. My rest and visit has been profitable beyond my expectations. The Lord has verified his promise to go before and prepare the way. Praise his name! While it has been very interesting to study the mission work in other and older fields, compared with which the Matoppo Hills is but a drop in a bucket, yet I thank God that he has placed me there and that he permits me to return. Our work is in its infancy, our equipments feeble, our number small; but the Lord has a work to be done in Rhodesia and beyond, and it is a real joy to know that he can use even the weak things of the world if they are only surrendered to him. Pray much for us, beloved, and for all the Father's ambassadors in this and other lands, that we may one and all be hid away and Christ be lifted up, so that he may draw all men unto himself.

Yours in Christ,
ISAAC O. LEHMAN.

BIBLE STUDY.

The Prayer-Life.

In the last issue we touched upon the subject of the "Prayer-Life;" more as to the effect of the same on our lives than with its duty or privilege to engage there in. We stated that prayer was an essential element in the Christian character—prayer as a life. That it gave strength to holy living, transformed us more and more into the image of our Master was more potent than preaching or teaching in bringing people to God and keeping them in fellow­ship with him. Also, that the "ministry of intercession" gave us a right to be recognized as "colleagues with God in" his scheme of redemption for the world, and being an inspired moving of God's Spirit it had such, gave us the blessed privilege and opportunity of partnership with him. And that such praying could always be sure of an answer—being fervent it was effectual and availing.

In contradistinction to this "ideal true prayer" we mentioned the fact that there were other kinds of prayer, which were "formal and tedious" lifeless prayers, springing from mere human desire and the self-love of God himself because of his condescension to our weakness, and to teach us the folly of depending upon our own sustaining instead of submitting to his sweet will and wis­dom. That, though seemingly providen­tial, it were better we had not obtained our requests. Or, again, that prayers in the self-life may have answered, though seemingly otherwise at the time. We also pointed out some of the reasons why we did not always receive even as desired, or at the time desired, were because obstacles in some form or another, though perhaps unconsciously, may be in the way of our receiving answers. Moreover, we endeavored to show that prayer may be either vocal or silent, and that both are recognized in the Scriptures. We now deal more specifically with the subject—in some of its phases at least—bringing it to our subject in chronological order, for the sake of discovering and disclosing any progress of doctrine which they may indicate.

As by ascending "on the rungs of a ladder," he said, it is necessary to take each step as we come to it, lest our progress be interpreted—in other words, we can do no skipping. He has them distinct in groups. But I have subdivided the first group—making eleven instead of ten. I will not attempt to make the Scriptures verbatim as Dr. Pierson has done. I simply give the references, and those desiring to pursue the subject may do so at their leisure.

In my own words I will endeavor briefly to give the eleven outlines in their order, and the Scripture references following each outline:

1. As to the time of prayer—any time and place when thou prayest. Matt. vi. 5.
2. As to the place of prayer—"Enter into thy closet." In secret is the first place to begin prayer. Matt. vi. 6.
3. As to purpose in prayer—have an object, have a motive, he direct, be sincere, "Use not vain repetitions." Matt. vi. 7.
4. As to the manner of prayer—devotional, earnestness, recognition as to whom we address, "After this manner, pray ye, our Father who art in heaven." Matt. vi. 9—13.
5. As to agreement in prayer—"Whether two or three be gathered in my name, there am I in the midst of them." Luke xxii. 20—23; Mark xi. 21; Mark xi. 23; Matt. xvii. 20; last case. Mark xii. 29, 30.
6. As to believing prayer—"Have faith in God." Mark xi. 22; 28; Matthew xvi. 20; Luke xvii. 19; Matt. vi. 22; 24; Mark xii. 25; Matt. v. 44.
7. As to continuity, helpfulness, and expectation in prayer—"Men ought always to pray and not to faint." Luke xviii. 1—8.
8. As to our prayers being feeble—recognizing God as our Heavenly Father and ourselves individually as sons. Therefore, confidence accepting the "how much more shall your Heavenly Father give good gifts unto them that ask him." Luke xvi. 9–14.
9. As to humility in prayer—the submi­sive spirit, "be that humbleth himself shall be exalted." Luke x. 21–22; Luke xi. 5–8; Matt. vii. 7.
10. As to our prayers being sinful—recognizing God or our Heavenly Father and ourselves individually as sons. Therefore, confidence accepting the "how much more shall your Heavenly Father give good gifts unto them that ask him." Luke xvi. 9–14.
11. As to unity in prayer—the unity of the prayer, "be that humbleth himself shall be exalted." Luke x. 21–22; Luke xi. 5–8; Matt. vii. 7.

Jan. 1, 1903.

For the Evangelical Visitor.
Transvaal Letter.
ROODEPORT, TRANSVAAL,
SOUTH AFRICA,
Nov. 9, 1902.

Dear Readers of the Visitor:

"The blessing of the Lord it maketh rich and he addeth no sorrow with it." We praise the dear Lord for the many blessings he has bestowed upon us all along the line. The words of the Psalmist are the expression of our heart—"Oh magnify the Lord with * * *" and I will bless the Lord at all times; his praise shall be continually in my mouth." This writing finds us kept by his mighty power looking for Jesus' speedy return and put an end to the devil's work and release his watching bride. Glory!

We are glad that Jesus has the same power to save here in Africa as elsewhere. His blood still cleanses from all sin and the faces of the heathen tell us of this, Clean hearts produce shining faces. The Lord is getting his chosen ones ready for his coming among these poor heathens; not a few are availing themselves of the opportunity to attend the coronation of Jesus, who soon shall be crowned Lord of All. Our hearts are encouraged in this work among the heathen as we see them finding God. Pray that many of these thousands about us may be brought to Jesus.

We had the pleasure of having with us our dear Sister Davidson, whose visit we very much enjoyed, not having seen her for a year. She looked much better than when we saw her last. Since she was here the boys who come here to the mission pray for the work at Bulawayo, and one who has been baptized, who comes from north of Bulawayo, and who expects to return home soon, promised Sister Davidson to visit at her place when he goes home. May the dear Lord bless all that may read this, so that in all things he may have the pre-eminence.

Yours seeking the lost of earth,
H. FRANCES DAVIDSON.

Jan. 1, 1903.

For the Evangelical Visitor.
Transvaal Letter.
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SOUTH AFRICA,
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Yours seeking the lost of earth,
ISAAC O. LEHMAN.
MARRIAGES

NICKS—SHERK.—Married, on December 17, 1902, near Donegal, by A. B. Bears, Mrs. James R. Nicks to Sister Margaret S. Sherk, of Donegal, Berks county, Pa.

HALDEMAN—ESHELMAN.—Married, on January 1, 1903, near Donegal, by A. B. Bears, Miss Louise Haldeman, daughter of Brother Samuel Haldeman, to Sister Mary E. Eshelmman, youngest daughter of Brother Samuel Eshelmman.

WEAVER—PLUM.—Married, by Rev. Keefer at his residence in Hagerstown, Maryland, December 12, 1902, Mr. Jacob A. Weaver, of Greensccrete, Pa., to Miss Lothia I. Plum, daughter of Mr. A. A. Plum, of Clearfield, Maryland.

FRETT—SAFEEH.—Married, on December 23, 1902, at Donegal, by A. B. Bears, Mr. John F. Saffeeh, of the home Brethren, to Miss Elizabeth Beatrice, of Donegal, Berks county, Pa., formerly of Lycoming county, Pa.

DAMUDUE—BARNHART.—Married, December 25, 1902, at the residence of the bride's parents, Stevensville city, by A. B. Bears, Mr. Samuel E. Damudue, of Thornhill township, to Miss Mary T. Barnhart, youngest daughter of Brother Benjamin and Sister Priscilla Barnhart, of the same place, formerly of Lycoming county, Pa.

REICHARD—YODER.—Married, at the residence of the bride's parents, near Canton, December 8, 1902, by A. R. Childs officiating, Brother Norman Reichard, of St. Louis, Mo., to Miss M. R. Yoder, of Canton, Ohio. The presence of the Lord was manifest in the prayer and song service after supper.

OBITUARIES

MUSHER.—Rhoda H. Musher, infant daughter, 3 weeks of age, born December 17, 1902, and died December 19, 1902, at the home of the bride's brother, Mrs. Susan Landis, Ableman, Kansas, eldest daughter of Brother Benjamin and Sister Levi O. Musher, of near Mt. Joy, Pa., died December 19, 1902. Funeral services were held at the home of Isaac Musher, near Donegal, by Elder Jacob Martin and the home Brethren, with burial in adjoining cemetery.

FLAED—Died, near Bainbridge, Lawrence county, Pa., November 11, 1902, by A. B. Bears, the infant daughter of Brother Israel and Sister Jacob Flaed, aged 18 months and 1 days. Funeral services conducted by the Brethren.