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Brethren in Christ Church

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The Assurance of the Believer.

Dear Brethren: As sojourners in this world whether by land or sea it is important to know what our longitude and latitude is. By the unerring compass we may be instructed of our whereabouts. So with regard to the Bible which is our infallible guide coupled with the Holy Spirit, which shall guide us into all truth. The religion of Christ is an inner work. "With the heart man believeth unto righteousness but with the mouth confession is made unto salvation." But the heart in our unregenerated state is "desperately wicked and deceitful above all things," but "by repentance toward God and faith in our Lord Jesus Christ" the balm of Gilead will be applied and the malady of sin shall be removed and we shall be made new creatures in Christ Jesus. "Old things have passed away and all things become new." But before this inestimable blessing is obtained in many cases restitution must be made of wrongs that have been committed and injury done. Zaccheus when he descended from the sycamore tree said to the Savior "if I have taken anything from any man unjustly I will restore unto him four-fold." And if the Holy Spirit has taken full possession of the heart the whole course of life will become changed. The things we once loved we will now hate and the things we once hated we will now love. David in speaking of those whose feet were taken out of the horrible pit and miry clay, says "many shall see it and fear and trust in the Lord." So that the true believer in Christ will clearly exemplify to the world that he has been "with Christ and learned of Him." So the religion of Christ is of a two-fold character, 1st, the internal which may be expressed in but three words, love, joy, and peace; 2d, we are living epistles known and read of all men and in the language of the Savior "By the fruits ye shall know them" while the church is much concerned about outward consecration it should be much more concerned about heart purity. The basis of a satisfactory and progressive Christian experience must be laid in a clear consecration accompanied by the witness of the Spirit.

There is great danger of filling our churches with an unconverted membership in these latter days of degeneracy. Various motives prompt people to join the churches nominally and where ever you find an unconverted membership an unconverted ministry will follow. St. Paul declares that "the time will come when they will not endure sound doctrine but after there own lusts shall they heap to themselves teachers, having itching ears." And sad to say there will be a supply to meet the demand, for the sake of filthy lucre.

If the church retains its purity it will be continually aspiring after a higher life. We believe that sanctification begins with the conversion and the work goes on deepening and widening as the light increases until we arrive to the state that we are crucified with Christ and we live but not ourselves, but Christ in us the hope of Glory.

We here readily concur with Bishop Key of the South Church in his address to the Conference, recently. He said that he never liked the term second blessing and he did not think Mr. Wesley intended that it should be used in the sense many use it in the present day; it is an unscriptural term and there are other terms that are scriptural and more appropriate. It was used by Mr. Wesley only in private letters and was never intended to be a rallying cry for any band or company in the church of which he was founder.

The great motto of every true believer should be continually nearer to God. So that the language of the Apostle's prayer may be clearly exemplified that we are sanctified throughout; soul and body and spirit, and be preserved blameless unto the coming of our Lord Jesus Christ. Then shall we have the full assurance that our end shall be everlasting life. Yours for a fulness in Christ,

John Fohl.
In loving consecration, Lord, 
Let me bring my heart; 
All its affection shall be Thine; 
None else shall share a part. 

CHORES. 
My all I now surrender, Lord 
Give it beyond recall! 
None else shall share a part, 
Not Jesus shall have it all. 

All of my life I pledge to Thee, 
All of my sanctified powers— 
All of my service and my love, 
All of my days and hours, 
Nothing shall be withheld; 
Nothing will I recall; 
All shall be on the altar laid: 
Jesus shall have it all. 

My hands for Thee to labor, 
My feet to walk Thine ways, 
My life to magnify Thy grace, 
My lips to speak Thy praise, 
I should have served Thee better, 
I should have loved Thee more; 
Now I will live for Thee alone, 
Henceforth and evermore. 

Here at this holy altar, 
Now while in tears I bow, 
Seal Thou the covenant I make, 
Hear and accept my vow. 

—Pentecostal Hymns.

For the Evangelical Visitor.

Number Seven.

Signs of the Times continued.

We, in a brief manner, have studied the Beast and False Prophet, but now we will turn our attention to other prophecies that preceded the Second coming of Christ which are largely fulfilled already. 

The Destruction of Jerusalem, was foretold by Daniel—Dan. 9:27; 12:11—and repeated by Christ, saying “When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh, etc”. This was literally fulfilled in A. D. 70 by Titus under Roman authority, and all the horrible suffering predicted by our Savior was endured by the unbelieving Jews during the siege and overthrow. While the deadly pangs of famine were crushing out their lives and mothers cooked their darling children to extend their own existence, plunder and ravage were added to their misery; but all Christians took the advice of Jesus and fled to the mountains without any delay, so that according to profane history all escaped. It is said that even Nicodemus, Christ’s nightly visitor, was one of, and escaped with, the Christians. It was on the Jewish Sabbath when the Romans gained an entrance into the city, on which day the Jews would not fight. Hoping that God would save them they rushed into the temple as many as possibly could, but the Roman soldiers knew no mercy—and God did not protect them because they had murdered His Son—and pursued them and so terrible was the slaughter in the temple that the stream of human blood that came rushing out of the doors washed the dead bodies from the steps of the temple.

Titus commanded his soldiers to save the temple which was so beautiful and costly, but in the excitement or before the command was generally known the temple was set on fire and consumed. The roof being covered with gold it melted and ran down into the crevices of those huge and beautiful stones which the disciples showed Jesus, which stones Jesus said should not be left one upon the other. This also was literally fulfilled when those large massive stones were dislocated to procure the precious metal. The unbelieving Jews should not only perish by the sword, but those that escaped death should be led captive into all nations. There is not, even now, a nation under the sun, to my knowledge, in which the Jew is not represented.

There shall be wars and rumors of wars.

There were many wars before Christ came to suffer and die for the sins of the world, and He says they shall continue until nations shall learn to war no more, and that shall be when Christ Himself shall set up His throne and remove all them that offend.

Many of our public schools are teaching the boys military tactics. I know of a large popular church that had large rooms in the basement for the young men to practice military tactics, and the young men became so ungentlemanly that the church was put under police guard by request of the citizens that resided near by. Never before in the history of the world were nations so well prepared for war as now and are still strengthening their armies, and navies; and war heroes are being worshipped. See what formidable war vessels have been and are being built by all the great nations. Even our own nation has recently ordered 50 more to be constructed; and just before the Spanish—American war spent $50,000,000 for war vessels purchasing them from different European countries and one from Brazil.

Look at the wars of recent date.
—The civil war. Franco—German war, the India Mutiny, Chiao and Japan, Russia with Turkey, England has almost incessant war somewhere in her colonial territory and is now fighting the Boers of South Africa, the Spanish-American war, and war with the Philippines. Besides these there were numerous revolutions in South America, Central America and Mexico. This earth is a bloody battlefield and it must be purified by fire.

The Peace conference at the Hague last year was only a lull—saying peace, peace when there is no peace, and when sudden destruction shall come upon the nations. They do not regard the decision of the Peace Conference.

“ThE Sea AND THE WAVES RoARING.”

May this not refer to the mighty battles fought on water. Such as were fought in the Spanish-American war in which Dewey destroyed a whole Spanish fleet in a few minutes at Manila. Schley and Sampson did likewise with Cervera’s fleet at Santiago de Cuba. I believe the great battles that shall be fought between great nations will be fought on the water principally. The above quotation most likely also alludes to the high tidal waves such as recently came rolling in upon Japan and destroyed a great deal of property, also great and destructive storms.
cylones which occur on sea as well as on land.

“EARTHQUAKES IN DIVERS PLACES.”

Earthquakes have been and are being reported from many places. A short time ago Calcutta, India was badly shaken. Japan also has had heavy shocks; California in ’99 was visited by quite a heavy shock. About eight years ago a shock was felt nearly across this continent which was a thing unknown to this country. The Earth is groaning visited by quite a heavy shock.

About eight years ago a shock was felt nearly across this continent which was a thing unknown to this country. The Earth is groaning visited by quite a heavy shock.

“THEY SHALL DELIVER YOU UP TO BE AFFLICTED, AND KILL YOU.”

Just look back on the history of the Church of Jesus Christ and see the millions, who for their faith in Jesus, were cruelly put to death. All the apostles died unnatural deaths except John. The first three centuries were weary and painful because of the relentless butcheries practiced by the heathen nations until Constantine, the emperor accepted the christian faith and gave them rest. But after his death the same cruelties were perpetuated. As centuries rolled on the church began to apostatize and continued until John Wycliffe the Morning Star of Reformation, struck a daring blow in favor of Protestantism and was quickly followed by other great men, such as Rogers, Fox, Zwingle and Luther. Then many dear saints were slain on the altar of their faith in the Papal power. The False Prophet also killed nearly all Christians in the Asiatic countries that would not accept the Koran.

“BECAUSE INIQUITY SHALL ABOUND THE LOVE OF MANY SHALL WAX COLD.”

What a picture of this generation! Lodgery, fashion, clubs, intemperance, avarice, theatres, church sociables and fairs, opera singing in churches by ungodly persons, adultery and fornication are rampant in our so-called christian churches and the sad result foretold is true—love has grown cold.

As it was in the days of Noah so shall it be at the Second Coming of Christ. But he that shall endure to the end the same shall be saved.”

Mohammed would come under this head as well as False Prophet, because he claimed that Moses meant him when he said: “A prophet shall the Lord your God raise up unto you of your brethren like unto me; Him shall ye hear in all things whatsoever He shall say unto you.” We all understand this prophecy alludes to Christ so Mohammed virtually claimed to be Christ. Swine-farth of Rockford, Ill., is guilty of the same blasphemous claim, as well as other false pretenders of less importance.

All nations must hear the gospel of the kingdom.

“And this Gospel of the Kingdom shall be preached in all the world for a witness—testimony—unto all nations; and then shall the end come.”

How rapidly the fulfillment of this prophecy is being accomplished. So many of our young men and women are being called into foreign fields. Every nation under the sun is being looked after; and the printing press in connection with the mail system is a tremendous factor in carrying the Gospel to all the world in the people's own language. And is it not probable that even the Jews may assist to consummate the fulfillment of this prophecy when they shall return to God by accepting Christ: for when they become a state, which no doubt they will in the near future they will be the most cosmopolitan nation on earth, or ever was on the earth. They are scattered among all nations and when they are brought together they will have the knowledge of customs, laws, climate and languages of all nations as well as...
the wealth of the world at their command.

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL INCREASE."

What a vivid picture Daniel had of this period. See the multitudes visiting all parts of the world. Some seeking pleasure, many on business, and others on exploring expeditions. If we could get a bird's-eye view of the world today, we would see the countries of civilized nations thickly dotted with flying passenger coaches, and the waters bestudded with great steamboats going in all directions, to all climes. Knowledge shall increase.

The open door to the common school has become a birthright to all. See how our high schools, colleges, and universities have multiplied. Every science is made a specialty and being developed to its utmost extent. As a result of this a person may enter a room by himself, and every word he says, and every motion and gesture of his body is recorded and can be reproduced by the graphophone, and an improved photography. A message can be sent from a fast moving train to the next telegraph office without a wire. The electric car is moved, illuminated and heated by the same current of electricity. By means of a telephone persons have carried on an intelligent conversation between Chicago and New York City. The mail system has so improved that one can send a letter to almost any part of the world. Telegraph wires give the globe on which nations have direct communication. When a battle is fought in South Africa or the Philippines, in a few hours we read an account of it in our daily newspapers. The facilities for intellectual enlightenment of this age are incomparable. And we must confess that the civilization of America and Europe has been spread over the eastern countries and filled China, Japan, Australia, India, Siam, New Zealand and other islands of the sea with our progressive ideas and improvements. Many mistake these gigantic accomplishments and developments as symbols and unfoldings of the promised Millennium. "The material condition of the world may advance only to develop materialism, magnifying things seen and temporal, and obscuring the unseen and eternal. This Christian civilization has produced giants in these days, men of renown, but they often use their intellect, knowledge and fame only to break down, as with an iron flag of Tbolus, the Christian faith.

Philosophy now blooms into a refined pantheism, or a gross, blind materialism, or a subtle rationalism, or an absurd agnosticism.

Science constructs its systems of evolution and leaves out a personal God; spontaneous generation becomes the only creator, natural law the only determining power, and natural selection the only providence. Civilization itself is turned into a stronghold of unbelief; its imaginations and inventions are high towers that exalt themselves against the knowledge of God, and the thoughts of our great thinkers have not been brought into captivity to the obedience of Christ.

"We have the ripest form of worldly civilization, but the ripeness borders on rotteness; while men are boasting of the fabric, its foundations are falling into decay, and that awful anarchy which is the last result of atheism even now threatens to dissolve society itself."

"For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe."—1 Cor. 1:19,20,21.

"Nations were thou proud and stately, Christ His kingdom hasteneth greatly; Ever her latest page is summing. Shout, ye saints, your Lord is coming."

Lo! He comes, lo! Jesus comes; Lo! He comes, He comes all glorious! Jesus comes to reign victorious, Lo! He comes, yes, Jesus comes.

In connection with this article read the 3 ch. of 2 Tim. Our next subject will be the GENTILE PERIOD.

J. B. ZOOK.
ing our own plans, our lights are burning low, when the trials come it will be hard to stand. Suddenly and without warning the enemy strikes a blow. O that evil thought that lustful desire, that angry word that miserable worry. What! must I admit it? Yes it is sin. O that every one in such a condition would see himself as God sees him, confess his sin, believe that God does forgive him now, and go on his way rejoicing the lamp burning brightly. If we take the right course, how soon it is all over.

But satan may try to discourage us and come to us with, "Now where are you?" "What will people think now?" "This is all foolishness anyhow, this holy life!" Here is a crisis. If we permit, satan will make us believe that because we have sinned, it must be impossible to live without sin. But God has said we are to sin not, (1 Jno. 2:1; Rom. 6:1,2); and He will give us the grace to obey Him in all His commandments (Phil. 4:13). But since we have fallen, we can get right by means of our advocate, Jesus Christ, (Jno. 2:1). Remember Ps. 37:24.

Again, if we have committed sin, and satan can persuade us to smooth it over lightly, by calling it a mistake, weakness, or inoffensity that we cannot help, saying it is peace, when there is no peace, be content: for he knows that as long as there is one sin between us and God we have no power for good. We thus may have a sort of peace for a time, but our light will burn so feebly that people will only stumble and fall instead of being guided. Ere we know it, we shall be holding our lamp without any oil or light; even this will seem a burden to us, and when Christ comes he will say, depart.

Let none be discouraged, N. matter how feeble our lights,—though we may have many doubts and fears, or evil desires, or hatred or malice, if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, (1 Jno. 1:9), and then keep that which we have committed unto Him against that day. (2 Tim. 1:12).

Even if our lamps have gone entirely out, let us go quickly to them that sell, get our vessels filled with oil; and, with lamps trimmed and burning, go out to meet the Bridegroom when he comes.

For the Evangelical Visitor.

AS LITTLE CHILDREN.

"And Jesus called a little child unto Him, and set it in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven."—Matt. 18:23.

THE dark and seeming double method of teaching under figures and emblems, is one of the peculiar things of the Scriptures. By this method is hidden much for our thoughtful consideration. The inspired fathers of old as well as our Savior borrowed objects from the material world to describe things unseen. There is always more meant than is openly expressed. Parables and figurative sayings always commanded the respect of the people. For instance, innocent Isaac upon the altar, David driven from and restored to the throne, the lifting of the brazen serpent to heal the people, the smitten rock to furnish water, were all, with many others, typical allusions to our Savior's death.

What Jesus wishes to teach by His allusion to children, is that our Christian life must become as a child, humble, not desiring great things, wondering who is to be the greatest in the kingdom of Heaven, not to give offence, but to forgive one another, and with childlike love to prefer one another. The condition of children is one of perfect peace; they feel no condemnation, they know no envy, their faith and trust is simple, unthoughtful of future greatness, the present hour is the one in which they live. But greatest and best of all they without difference of creed or race are heirs of Heaven. There is no other conclusion, but when a child in its innocent state departs this life it dies under the promise, which was sealed by the blood that flowed from Calvary's cross. After Adam through his transgression, had introduced disorder and sin into the world, we likewise inherited sin. But for Adam's sin Christ died, so we readily see that the sin which falls to the lot of children is cancelled through the sacrifice. After we came to know good from evil for ourselves, and choose the path that leads away from our childlike and free condition, we ourselves become responsible for committed sin, and through it we fall under condemnation. A state of continual condemnation is far from the childlike condition, but "I say unto you except ye be converted and become as little children ye cannot enter into the kingdom of Heaven."

To become then as He would have us to return from our self-made condition and hide in Him, from whom the water and the blood, from that riven side which flowed, be for sin a double care, save from sin and make me pure, (Jno. 19:34). By the double care we again reach a state of innocence where there is no condemnation, where we again feel free, for whom the Son makes free is free indeed (Jno. 8:36) nor is there any condemnation to those who are in Christ Jesus, (Rom. 8:1). Is it not reasonable that Jesus would refer us to the child's condition to typify our christian life? Nothing could be more natural, and nothing to more inure the right spirit to dwell within. That Spirit which "itsself beareth witness with our spirit that we are the children of God, and if children then heirs, heirs of God, and joint-heirs with Christ, if so be that we suffer with Him that we may be also glorified together." Being again restored from our wandering out into sin, to the childhood state, we feel no condemnation, we feel free, and ready to yield to the Father in childlike simplicity, humility and trust; we live in the present hour not-over anxious for the morrow, a forgiving and loving spirit, which is the Spirit of Christ, being as innocent children we are again under the promise, and remaining as such we shall enter into the Kingdom of Heaven.

S. G. ENGLE.

THE LORD WILL BE THE HELP OF HIS PEOPLE. JOEL 3:16.


WHY not exercise the little faith we have. Our doubts arise from our unbelief. We can easily believe that the Lord is displeased with us on account of our sins. And what is sin but disobeying His commands? Have we never considered it a great sin not to believe when He commands? But our excuse is "I am so weak in myself." Who is not even the great, the inspired apostle acknowledged himself to be weak. 2 Cor. 12:9.

The Church of God is made up of believers and they are called the family of God (Eph. 3:15.), and as such of course are "His people" being in covenant and communion with Him, 2 Tim. 1:9. It is nothing new for "the Lord to be the hope of His people," for He always was both the Founder and the Foundation of our hope. We may have a rough voyage through life, but we have nothing to fear while we keep unbelief below, "Faith" on deck, and Christ at the helm of our little bark. Isa. 12:10. The Lord will be our Harbor; and we will never have a night so dark but we may with safety run into Him and there we can securely lie till the storm is past, Prov. 16:10. Let us complain no longer of our weakness seeing "the Lord is our strength," Psa. 144:1,2. Let us not so much as name our unworthiness, for "the Lord is our righteousness." Jer. 23:6. And as for our enemies and dangers, they can never harm us; for "God is our refuge," Psa. 46:1. It is worse than useless to complain and reason with unbelief; for it matters not what we may be called to pass through or have to contend with, "the Lord will be the hope of His people." Let not the greatness of the storm intimidate us, but let us rest assured, that a soul fraught with grace and bound for Heaven can never become a wreck, John 10:28. We may and will have our fears of sinking, as is very natural for one on his first voyage, but they are all groundless for we will ultimately be brought safe into port, and put on shore on the banks of Deliverance. Take courage Brethren, hope in the Lord, and He will keep us. While we look at the roughness of the sea, let us remember who is at the helm. We are ho-award bound and will soon be at shore. Brethren pray for me.

For the Evangelical Visitor.

PURITY OF THE CHRISTIAN CHARACTER.

THE subject at hand implies first.—Purification of the understanding. For as a man thinketh in his heart so is he. There must be no willful blindness or voluntary prejudice against the truth. The eyes of the understanding must be open, and count all things but loss for the excellency of the knowledge of Jesus Christ our Lord.

Second, it implies purification of purpose. The will is the real faculty, the throne of our being; yet it is weak in that which is good, for it is touched with the blight of depravity like all other powers of our being are. Self-will often subdued in power through this medium as a force opposing the Divine Will. But in the pure heart there is only one single purpose the soul goes back upon the infinitely perfect and blessed will of God. There is a perpetual choosing for Christ. As a bride chooses only her husband for her lord, so the true Christian with singleness of heart says, "Let Thy will and not mine be done."

Third, it implies purity of imagination. Imagination is a creative power of the heart. The imagination of man's heart is evil without the assisting grace and good Spirit of God helping. Man without the Spirit of God is continually haunted with evil desires, unholy imaginations, and pictures of uncleanness and deception, just as the serpents creeping and crawling in hidden places leave the venom of their windings in all their secluded chambers. So are the imaginations of man without the good Spirit of God in the heart helping.

Fourth, it implies purity of affections. The chief affection determines the soul's atmosphere in which it lives. It is the enthronement of God within the heart that gives purity of affections. The soul of man is so supremely bent on having an altar to worship something in his heart, and when God enters upon that altar then all the evil affections of the heart will go out, and man is regenerated through the atonement of Jesus Christ.

Louisville, Ohio.

GEO. S. GRIM.

For Evangelical Visitor.

HEART LONGINGS.

OH THE excellency of a free mind which is sooner gained by humble prayer than by study.

O Lord let me not be overcome by flesh and blood, let not the world and the brief glory thereof deceive me. Let not the devil and his subtle fraud trip me up. Give me strength to resist, patience to endure, and constancy to persevere.

Give me instead of all the comforts of the world the most sweet sense of Thy Holy Spirit, and in place of carnal love, pour into my heart the love of Thy dear Name. How wise was that holy soul that said "My mind is firmly settled and grounded in Christ."

How sweet to love Jesus and just to take Him at His word, but who can forsee all things before of the evils to come. If things even foreseen do oftentimes hurt us, how can things unlooked for do otherwise than wound us grievously, but wretched that I am why did I not provide better for myself why have I so easily trusted others. But we are mortal nothing else but frail beings. We are not so wise as we ought to be nor so careful or prayerful in all things as we should be. My heart has been my instructor, and O that I might thereby increase my caution.

"How careful they ought we to live
With what religious fear
Who such a strict account must give
For our behavior here."

The Lord help me to make an entire resignation and a daily oblation of myself: give all for all, seek nothing, ask back nothing, abide purely and with a firm confidence in the Lord, so that I may possess more of His good Spirit: to be stripped of selfishness, so I may with entire
The ERRING BROTHER:

Matt. 18: 15-17; Gal. 6: 1; Jas. 5: 19, 20.

In these scriptures the key will be found that will unlock many troubles in the church, family, business and social life. Here are directions for winning back the erring one that will minimize backsliding of those at least who have anything but their feelings to slide from, and solve the problems of church discipline.

We call your attention first to the fact that the scriptures before us and the scripture teaching generally always has in mind the welfare of the sinner; be that sinner, you or I, or in other words in the first, second or third person of the pronoun. This thought is very important. Unless you want to help him let him alone and don't even talk about him.

It is by personal dealing with the sinner. “Go and tell” in love, in humility, in kindness, in the spirit of helpfulness, in taking the sinner’s place if need be (Matt. 5: 23). The place of the sinner (confessed) is a helpful one—one of humility (even if in this particular case we know nothing against ourselves (1 Cor. 4: 4 R. V.); it brings forgiveness (Isa. 65: 24); justification through Christ (Rom. 5: 1); honor and exaltation in the sight of God and man (Matt. 23: 12 and Luke 18: 9).

Note again particularly these phrases: “Thou hast gained thy brother?” “restore such an one”; “If one convert him—save a soul from death and hide a multitude of sins”. Oh get the thought of saving the brother deeply implanted in your mind. Now look again at Matt. 18:15-17. Look long and carefully at verse 15. Any other steps than those herein outlined are so manifestly out of God’s order that God cannot bless and it is the bounden duty of the pastor or moderator of each assembly (or church—the local body of believers assembled) to refuse to entertain a charge against any member until the steps here outlined are complied with. Nor do I mean to hint that there should be looseness in discipline. “Go tell him of his fault between thee and him alone.” Now suppose some brother or sister, for both sexes are always included though only the word brother is used, falls into some flagrant sin, and the matter comes by any means to your notice, your heart of love goes out at once to help that brother. How can you do it? First to the closet. Get into real fellowship with God and then go and speak to him about his fault alone. You will find that if you have gone in the Spirit the Spirit will have gone before you and prepared and softened his heart and he will confess it all and together you will pray about it asking God to give him the strength to triumph over his sin (Matt. 18: 19 and 7: 7). What a power there is promised in united prayer. Half a dozen brethren might meet him, that way and instead of that one slinking away ashamed to come to the church and into fellowship with the believers next Sunday or at the prayer meeting, he will feel that if they so love him he is among friends and he is grappled to the souls of the brethren in fellowship with chords that even sin cannot break.

But if not—then verse 16 and if still not then verse 17, and then—not hatred. See Matt. 5: 45. He is then to you as an unsaved one and you can pray for him and continue your efforts to win him to Christ as long as the Holy Spirit does not tell you that his sin is unto death. (1 John 5: 16).

“Oh but” some one says “it is such a great sin,” it is a disgrace to the church. Come now, let us get God’s look at that. He has a different way of looking at sin than we have, Gal. 6: 1. R. V., “even any trespass.” No there is not a crime that cannot at once be blotted out in God’s sight through the blood of Jesus; judgments may follow but He forgives and so should we, (Matt. 18: 21). You may study here if you will David’s sin, or Peter’s etc.

“Oh! but he sinned against me” we hear some one say, and who am I. There is not a thought about vindicating the sinned against in the text but of helping the brother. Some one said “Shall I forgive the man that murdered my father?” Why are you better than God? He forgave those who murdered His son and offered them free pardon. Study Rom. 12: 19, 21. God will take care of me but if he sinned I may be the means of restoring him. (Jas. 5: 20; Gal. 6: 1).

“One convert” change his way, this thought really deepened will make us fishermen of men, for all are our brethren. Oh Christian may we become fishermen of men, whether erring brethren, backsliders or lost men.

“You who are spiritual;” “In the spirit of meekness.” Look much to yourself—get right, study Matt. 7: 1-5. “Spiritual” all are not. If they believe, they have the Spirit unto salvation but more than that is needed for service.” “Be ye filled with the Spirit.” Ephes. 5: 18.

“In the spirit of meekness.” Much prayer will be needed as here is where the devil will trip us. If there is any of the “I am holier than thou” spirit in us we would better not go. We will need to be sure also that the brother is in sin. We cannot make every one come to our standard of thinking and living in little things in our daily life.

But, oh, do not tell some one else. How often remarks are made something like this, “I guess—is gone I saw him—” space forbids us to enlarge here. When ever we feel like speaking evil about any one we might do well to study Matt. 18: 6. If you are not spiritual pray to become so. If you have not the courage to speak to him pray to get it. There is a lot about praying for boldness in the Book. See Acts. 4 and Ephes 6: 18-19.

ETERNAL VISITOR.

Mostly culled from “Live Imitation of Christ.”

Your Sister in Christ. S. K. Osborn, Ohio.
little wise counsel and prayer he may help both you and the erring one. There cannot be to close confidence between pastor and people in the Lord and very often did the pastor know he might by a word in season help very much. If he is a man of God, and if he is not God help him to get out of office quickly, get close to him and his ministry will be more helpful to you and in the entire field of his labors.

Oh brother, sister, may we get the thought of helping, gaining the brother, of restoring the man or woman, boy or girl, of saving a soul, of hiding a multitude of sins deeply into our hearts that God may be glorified in us. * * * *

Phillipsburg, Pa.

IF CHRIST BE IN YOU.

1. THE SUPREME NEED.

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."—Romans 8:10.

The need of believers today is to know the reality of the precious truth of Christ's indwelling by the personal Holy Spirit, which is the very centre of all New Testament truth, life and service.

The eighth chapter of Romans is God's photograph of a believer in whom He can delight. It sets forth the life which now may be practically lived out by every one of God's children, who will see their need, meet the conditions clearly set forth in the Word, by confessing the failure of the self life, yielding wholly, unconditionally and irrevocably unto God; taking the blood of Christ to cleanse moment by moment from all sin, and receive the Holy Spirit in His fullness and personality, to henceforth do for us, in us and with us (Phil. 2:13), what we have been unable to do successfully, although we have tried as hard as ever we could.

The first chapter of this book [Rom] the key word of which is righteousness, gives us a true picture of our ruin by nature, or what we are apart from God and His salvation. "Because that when they knew God they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

The second chapter tells of God's judgment upon man. He is "inexcusable;" as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law. The law cannot make us righteous. It is our school-master to bring us to Christ (Gal. 3:24). It is God's mirror to reveal sin and to send us to the fountain for cleansing. The law condemns us and makes manifest our utter failure to get back to God on the do principle, and live a righteous life by doing the best we can and asking God to supplement our efforts.

In the third chapter, we see the extent of sin. The whole human race is tainted with the deadly disease. "There is none righteous, no not one." Sin separates from God: separation from God is spiritual death therefore, all are dead in sin. There is a better chapter for us on beyond—Praise God.

The fourth chapter reveals the way to God. "To him that worketh not but believeth on Him who justifieth the ungodly, His faith is counted for righteousness." Therefore righteousness comes from God through Jesus Christ, by faith without works, and comes to all, without distinction, who will turn to God and believe. "Blessed are they whose iniquities are forgiven, whose sins are covered." "Blessed is the man to whom the Lord will not impute sin."

In the fifth chapter we have set forth the results of justifying faith. Our faith takes hold of God's gracious provisions in the former chapter, and Jesus has become our sin-bearer. Our guilt has passed from us over upon the Lamb of God, who paid the penalty for us, in His death upon the Cross. God let His only Son die for us, that we through Him might not perish, but have everlasting life.

Salvation has now come to the guilty, lost sinner. We have been declared righteous by the highest court in the universe. When God justifies us, who can condemn us? It is a supernatural work, for it means a heavenly birth (Jno. 3:7), a new creation (2 Cor. 5:17). All past sins have been removed from us as far as the east is from the west (Psa. 103:12), and they are never again to be brought up against us (Jno. 5:24). Praise God. Should not all that is within us praise His holy name? and may our praise never cease for the grace of God that has brought salvation unto us.

Having been declared righteous by faith, we have peace toward God. We were aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, and were by nature the children of wrath, even as others. But Christ hath abolished in His flesh the enmity, and He has become our peace (Eph. 2:14). The war began when our first parents sinned, by not believing what God had said unto them, thus wrecking the whole human race in the darkness of sin. The warfare, however, is ended for those who believe. The peace which Christ has worked out for us on the cross, is declared unto all those who will accept His finished work. We did not, nor can we, work out this peace. We surrender to God fully and accept the terms of peace, namely, (1) repentance toward God, and (2) faith in Jesus Christ His Son, as a personal and present Savior from sin, and (3) obedience to all of His requirements, as made known to us through His Word.

"We also have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." There is opened up to the believer in Christ, an exhaustless reservoir of grace for every need. Let us then come boldly to this throne of grace (Heb. 4:14-16), for God is able to make all grace abound toward us (2 Cor. 9:8). My grace is sufficient for thee (2 Cor. 12:9). And let us not suppose that we shall ever make the Lord weary by our heavy drafts so continually drawn upon Him.

We may think we have exhausted all the supply that we are entitled to, and the devil will say so too, but it is not so, for in addition to all God has thus far done and said, we hear Him say, yet again,
“But He giveth more grace,” “God resisteth the proud, but giveth grace unto the humble” (Jas. 4:6).

2 THE GREAT PROBLEM—HOW MAY I LIVE A JUSTIFIED LIFE?

The supreme question with us used to be about the disposition of a sinful life, and how we should appear before the righteous Judge with sins unforgiven.

We are now confronted by as great and important a problem—

How are we to live a justified life? We are not inclined in these days to regard confession in its true light.

We look upon it as a stern unwellcome duty, and seldom, if at all, consider it the privilege which it really is. The result is, we shrink from availing ourselves of it, and allow sins to accumulate on our conscience, till their shadows grow into a thick cloud, completely hiding the Father's face. That this should be so arises, we think, partly from the fact that we are apt to attach too large a meaning to the word itself. Confession means simply, to acknowledge, to admit, to disclose; nothing more; whereas many seem to regard it as also implying deep sorrow for sin and self-abasement before God; in other words, a certain condition of soul which must be arrived at, and for which they require a certain amount of time. The consequence is, that instead of taking each sin at once, as soon as they are aware of it, and transferring it from themselves to the great Sin-Bearer, they wait with its heavy load upon them, for a more convenient season, afraid and unable, meanwhile, to look up into their Father's face; without His pardon and without His smile.

O child of such a Father, resolve to “keep short accounts” with Him! Let the moment when His Spirit within you tells you of a fault or sin, be the moment for saying, “I will arise and go to my Father, and say unto Him, I have sinned.” That very sin has been already judged by Him, when laid by Him upon Christ, but He wants you to judge it and lay it upon Christ yourself. And the moment you do this, “as far as the east is from the west,” so far doth He remove that transgression from you, and pronounce you clean.

Yes; “keep short account with God.” “Let your garments be always white,” “for then shall thou lift up thy face without spot;” and shalt “have confidence, and not be ashamed before Him.” — Parish Visitor.

It seems not to be safe to make our feelings a standard of right. Every man that plunges into an error proclaims himself happy. The Scriptures tell us that charity “ rejoiceth not in iniquity, but rejoiceth in the truth.” The Bible is the standard; he who believes the truth of the Bible realizes the benefit, but there is no response to an error. Some men are so perverted that they feel good and rejoice when they cheat a man out of that which is justly due him. We must be regulated and completely rectified before right feelings will come to us.—Exchange.

“KEEP SHORT ACCOUNTS WITH GOD.”

IF THERE is the smallest sin upon the conscience, there can be no true peace. Every sin has its shadow, and the least shadow is sufficient to come between the soul and God. The Father's smile is not the privilege merely, but the right of each child in the Divine household, and nothing but the consciousness of sin—sin unpardoned—can interfere with this privilege. How important then, is it that the conscience should be kept free from the shadows which arise from sin unconfessed and therefore unforgiven.

We are not inclined in these days to regard confession in its true light. We look upon it as a stern unwelcome duty, and seldom, if at all, consider it the privilege which it really is. The result is, we shrink from availing ourselves of it, and allow sins to accumulate on our conscience, till their shadows grow into a thick cloud, completely hiding the Father's face. That this should be so arises, we think, partly from the
MINISTER'S PAGE.

ALL IN CHRIST.

As I go on the road of life,
Still toiling upward day by day,
I need a rest on which to lean,
To help my steps upon the way:
Christ is my Staff.

Sometimes my feet no resting find,
Beneath, the ground seems "stinking sand;"
I ask the Lord to guide my path—
I seek and find safe place to stand—
Christ is my Rock.

Night has come down, I lose my way,
Dense clouds have veiled the starry sky;
When, lo! a pure, sweet Light hath sinned
In its beams the shadows fly.
Christ is my Light.

I seek and find safe place to stand—
To help my steps upon the way.
Christ is my Staff.

With earnest work the day is filled,
I toil till spent—the flesh is weak,
I hunger for the Bread of Life—
I thirst for Christ, my Rock.

He's all things for me—Wisdom, Love,
So much is needed in earth's strife,
But I am Christian, I live on Him—
Christ is that Bread.

It's Him I hunger for, the Bread of Life,
Oh, Master blessed! gracious friend,
Hearts are full for the man who feeds
Upon Him—Live upon His Life—
Christ is my Life.

I hunger for the Bread of Life—
Oh, Master blessed! gracious friend,
Hearts are full for the man who feeds
Upon Him—Live upon His Life—
Christ is my All.

JOSEPH HODGE, in Herald and Presbyter.

HOW TO GET MEN INTO THE CHURCH.

A FEW days ago, a man asked me, why our church received so large a percentage of men into its communion. I replied:

"We try to pay as much attention to the men as we do to the women and we get them." This is the whole secret. We reap what we sow. As a rule there is from three to five times as much attention paid to the men as to the women. The pastor usually calls in the afternoon, and does not meet the men. He needs determination and indefatigable labor to secure the same personal intercourse with the men as is usually secured with women. Evening calls must be made. And if we are after the boys, we must catch them as they are about to rise from the dinner table, or they are lost to us. A visit of ten or fifteen minutes is long enough to detain a young man or a boy at that hour. But if the pastor makes that call on him especially, he appreciates it, in my opinion, much more than a girl.

Some time ago, a man representing the Young Men's Christian Association was speaking in our pulpit. When he was through, I said to him:

"I don't want you to talk heresy in my pulpit."

"Why, what have I done?"

"You said that men are not so religiously inclined as women, and that boys were more inapproachable than girls, and that it required twice as much labor to convert a man or boy as it did to convert a woman or a girl. I grant you that women have more sentiment than men, but sentiment is not religion. The conversion in both cases is by the Holy Spirit, and with Him there are no degrees as to difficulties. I hardly think that sexes count among spirits. Give men the same attention that you do women and you will have from the men the same fruitful results."

"I will show you what I mean. Last year, I made about twelve hundred calls during the hours of the day. I met few except women and girls. Among the sick there were a few men. Besides, I made very many calls in the evenings in an endeavor to get acquainted with the men. But often I had to call at the same house three or four times before I could meet the one I went to see. In the whole year I had religious conversations with men, not to exceed fifty. Yet that little had its gracious results. The accessions from the men will make a good average. In two instances the men were considerable in the majority. Among the aged they have been mostly men, the oldest being eighty-two years of age, the next seventy-six. It is personal work that tells."

"We have heard so much about unbelief among the men, about the men leaving the Church, about men becoming indifferent to Christ, and about their drifting into absolute indifference, that I wish to give my testimony to the contrary. If we can by any possible way be as intimately acquainted with the men as with the women, they will be found as numerous in our churches. The problem is to get at the men. But if we try hard enough, we'll get them.—Rev. Thomas Parry, in New York Observer.

THE HOLY SPIRIT THE FOUNDATION OF THE GOSPEL.

THE prominent epochal facts in the Gospel history are the following:

1. The incarnation of Christ, which, according to Matthew, was by the Holy Ghost.

2. The divine appointment of the man Christ to His public ministry of teaching and miracle working, which was by the Holy Ghost, descending upon Him at the Jordan. From Luke we learn that He was led into the wilderness to be tempted, by the Spirit, and that He professed both to preach and to cast out devils by the Spirit of God.

3. The offering up of Himself to God as a sin sacrifice for the world was, according to the author of the Epistle to the Hebrews, "through the eternal; pi. it."—Heb. 9:14.

4. The promises given by Christ to His apostles, according to Luke, was "through the Holy Ghost."—Acts 1:2.

5. The final founding of His Church was by the pouring out of the same Spirit in fulfillment of His own definite promises to that effect. No official act of His was performed alone, the third person of the trinity is always present in plenary power as is the visible Man, Jesus, the Son. And the last great act in the program of the redeeming process is the pouring out in unrestricted abundance of that same Spirit.—P. Sherbeck.

The law of all life is growth through self-sacrifice. In the realm of spirit the way to acquire is to give away. The way to accumulate is to spend. He that would save his life let him lose it.

"It is impossible to have a noble and right spirit while engaged in mean and cruel transactions. Those who practice cruelty are themselves the greatest sufferers."
HEALTH AND HOME.

TROUBLEsome CHILDREN.

Almost all parents who are blessed with a variety as well as mere numbers of children, have one or more that is, by its peculiar organization, well calculated to try their patience and awaken their solicitude. Sometimes the troublesome child quarrels, but as the domestic editor of the Tribune says, “Children of force, vitality, sensitiveness, individuality, will quarrel more or less in spite of everything.” Grown people possessing these qualities do so. The aggressive man was an aggressive boy; the enterprising energetic man was an enterprising, restless boy, often a very uncomfortable boy to get along with. Selfishness, properly regulated, is a very necessary part of the successful individual. Sensitiveness and impatience are by no means inconsistent with a fine and noble character. There is not a mother, alive to the interest of her children and her own responsibilities that can help exclaiming “Who is sufficient for these things!” but when we have done our best the wisest thing we can do is to leave events with God, and not cripple our energies nor waste our time in the contemplation of our own inefficiency and weight of responsibility resting on us. When we have done all we can to form right habits in our children and correct their faults they leave us, and the world takes them in hand. The impatient man finds that he must control his temper and repress his hasty words or he loses by it; the careless man finds that to succeed he must be careful, the arrogant man is taught by snubs to temper his arrogance with civility, the dishonest man finds that “honesty is the best policy,” though he may not reduce the maxim to practice in his own life. When we have implanted an earnest desire in the hearts of our children to grow every day more and more true, when we have kindled within them the fires of earnest and unquenchable aspiration toward whatever dignifies and exalts human character, when we have given them an habitual impulse upward and forward, we have done well by them. The leaven once hidden in their measures of meal will work till the whole lump is leavened. It takes God Himself, not to speak irreverently, ages to make such a world as this, ages more to bring the human race to its present state of improvement. He bears with criminals and human hypens and waits for the good to triumph over the evil. Cannot we wait for our children to mature into a ripened manhood and womanhood?—Golden Rule.

POISONING BY REASON OF CHILLING.

By this is meant that upset, local or general, of the eliminative function of the skin, by prolonged chilling, or prolonged heating and sudden chilling, from which many of our colds and most of our rheumatism arise. The skin-function paralyzed for a time. Why? For a time poisons that should be leaving and cause suffering. We don’t know why the kidney, or something else, will not take up the work stopped in the skin, on a sudden call. A child was once covered with gold leaf, to figure in a certain Catholic ceremonial, and died of arrested function, i.e., of the retained poison. We most of us risk really serious amounts of this poison, from time to time. In farmhouses where the kitchens are full warm and the bed-rooms dead cold, the mother and house-keeper is often a victim to Winter rheumatism in her shoulders and arms. The change from heat over the stove, wash-tub, ironing-board, to a cotton night-gown and cold sheets and “comforters,” is the sufficient cause—especially when in the night the cold increases, and there is some exposure of the shoulders in turning over. A hearth fire is always desirable in a Winter bedroom, and aids both comfort and ventilation. But all sufferers from Winter rheumatism should secure comforts at night irrespective of precedents. Blankets in place of sheets, a heavy shawl about shoulders, flannel underwear in place of cotton night-dresses, a woolen jersey—whatever at hand that secures full warmth, is imperatively needed, and is proper.—Dr. C. W. Lyman, in New Voice.

ECONOMY IN FOOD.

Our last Postscript showed that beef contains 70 per cent. of water, 10 per cent nitrogen, 17.7 per cent hydro carbonate (fats and oils) and 2.3 per cent salts. Now the best beef steak is sold at 35 cents a pound. But taking the average cost of beef without bone, at 20 cents a pound, and it takes over 3 pounds of beef to furnish one pound of solid food obtained from beef is over 60 cents. Lentils, not the cheapest of Vegetarian food in the American market, cost 10 cents a pound, but as they contain only 11 per cent of water, 12 cents is a liberal allowance for one pound of solid food obtained from lentils. Take 12 cents from 60 cents and there is a saving in favor of Vegetarian fare of 48 cents on each pound of solid nourishment. We instance lentils because they furnish more than double the amount of the nitrogenous element than beef and furnish the carbohydrates as well, of which beef is entirely destitute. Any of the pulses would be equally and most of them more economical than lentils. For instance peanuts contain only 7 per cent of water and 93 per cent of solid nourishment, and a pound of peanuts can usually be bought without shells from 7 to 10 cents retail.

It is true many choice fruits are expensive but there is usually an opportunity during the fruit season for the economist to purchase home-grown fruit and choice vegetables, such as tomatoes, peas, etc., at a very low figure, and by canning or other inexpensive methods, preserve them for use until fresh fruit and vegetables are again in season. And even those who cannot do this, the low price of canned goods enable all to obtain an abundant supply at moderate cost of all fruits and vegetables required for a family in great and even luxurious variety throughout the year.—H. S. Clubb.
TEMPERANCE.

"Temperance is the moderate use of all things helpful, and total abstinence from all things harmful."

ONLY.

Free from all cares in his boyish play,
A face as the sunlight, cheering and gay.
The pride of a mother whose arms entwine—
Only a sip of his father's wine,
A growing knowledge with manhood's strength,
A mind far-reaching in wisdom's length.
A smile for the merry, for the grieving a tear—
Only a glass of the foaming beer.
Shining in circles of mirth and song,
A love of the right and a hatred of wrong
A friend to be gained whose friendship is gain—
Only a toast in the bright champagne.
In the manly face a line of care,
Some silver threads in the dark brown hair,
A cloud on the brow, in the eye, alas!
Only an occasional social glass.
A figure bent in the noon of life,
A growing knowledge with manhood's strength,
A mind far-reaching in wisdom's length.
A figure bent in the noon of life,
A growing knowledge with manhood's strength,
A mind far-reaching in wisdom's length.

THE SALOON MUST GO.

WE CLIP from "Way of Faith" the following under the above heading, which we commend to our readers:

Viewed from any standpoint, there is no reasonable excuse for the existence of the saloon anywhere or under any circumstances. It has never brought an iota of permanent good to any man, woman or child, heathen or Christian, white or colored. It has brought more woes upon the earth than war, pestilence and famine combined. It blasts the brightest hopes, dries up the fountain of purest affection, and breathes its withering curse upon numberless happy homes. It selects its victims from the highest as well as from the lowest in society, and strikes down with equal power the occupant of the pulpit and the poor-house. Oh, the inexpressible agonies that have been wrung from human hearts by the use of strong drink!

The "infernal stuff" somehow smirches every one who has anything to do with it, even those who may not habitually drink it. We are sorry to learn that several young women are employed by the Board of Control, in the liquor warehouse in Columbia, to put up liquor in small packages in compliance with the provisions of the dispensary law.

The only consistent attitude of a Christian toward the liquor traffic is that of intense, uncompromising and constant hostility. He cannot afford to compromise in the slightest degree. The whole business is so utterly wicked, devilish, and ruinous that no man who loves his fellows, and has any regard for his future peace, can afford to have anything to do with it. There will come a day when the thunderbolts of heaven's wrath will strike it, then woe to the man who is in any way connected with it. The man who holds in his hand the sacred right of the franchise, and who gives his vote to the legislator who favors the liquor traffic, whether run by the State or the individual, will be pronounced equally guilty with the man who sells and the man who drinks. There will be little discrimination between the one who sells and the one who gives him license to sell.

The Saloon Must Go. Its influence is too debasing and destructive to be permitted to exist in any civilized community. The motherhood of America says it must go. The Church of the living Christ says it must go. The voice of countless ruined homes says it must go. The man of ruined myriads more on the road to ruin, says it must go.

THE SALOON MUST GO.

"In character building, which is our great business in this world, no small part of the work is done by our treatment of the animals committed to our care.

A MAN who lately came from America told the writer that on board the steamer one of the passengers went up to another in the smoking-room and asked him to have a drink with him. The man thus invited continued reading a newspaper and made no reply. The other man again asked him to drink with him. No answer again.

A third invitation was then given in these words: "Sir, I have asked you in as friendly a way as possible to drink with me, and each time you went on with your reading, and had not the civility to answer me. Now I ask you for the third time if you will drink wine, whiskey, or anything else with me?"

The man then put aside his paper and answered very quietly, "Do you see that glass? Well, if I were to take even a quarter of it, I could not leave off until I had drunk all the liquor on board. This is why I would not drink with you."

All present admired the man's self-control, and learned a striking lesson on the danger of putting temptation in a brother's way.—Quiver.

NO USE FOR A HUSBAND.

YOUNG men in the process of forming their habits of life might ponder with profit the reasons given by a certain young lady for declining to marry. She said, "I have considerable money of my own, I have a parrot that swears, a monkey that swears, and a stove that smokes, so you see I am not in need of a husband very badly."—Free Methodist.

The saloon becomes bright by making the home dark. Science tells us that when you light your fire of wood or coal, and the ruddy flame springs up and fills the room with its glow, you are simply bask ing in the imprisoned sunlight of long ago. So when the saloon throws its light across the highway, a blaze of splendor, you simply see concentrated into one dazzling focus the light it has stolen from scores of darkened homes.—Way of Faith.
HOW THE CHILDREN IN INDIA GO TO SLEEP.

Do ye hear the children weeping; O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers,
But that cannot stop their tears.
The lambs are bleating in the meadows;
The birds are chirping in the nest;
The fawns are playing with the shadows;
The flowers are blowing toward the west—
But the sacred children, O my brothers, They are weeping bitterly!
Dying; but not in arms of Christian mothers,
In India o'er the sea.

They look up with their pale and sunken faces,
And their looks are sad to see,
For the pain of want and hunger presses
Down the cheeks of infancy.
"Bare old earth," they say, is very dreary;
"Our young feet," they say, are very weak.
Few crusts would be plenty, yet we're hungry—
And our grave rest is not far to seek!

Shall we let those children die far away,
Can you hear their cry over the sea?
They have never heard of Jesus, nor the story
How He died to make them free.

We'll divide with these children, O my brothers,
And we'll help them ere they die.
We hear the children weeping, we fathers, mothers,
And we'll hush their moaning cry,
We hear the children weeping, we sisters, brothers
And we'll help them ere they die.
From our overflowing meadows,
From the land that's richly blest
From our full and God blessed furrows
Of north and south and east and west
We'll divide with these children, O my brothers,
Stop their weeping bitterly,
By sending rich store of dimes and dollars;
From this country of the free.
—Adapted from "The cry of the children" by Mrs E. B. Browning. Union Gospel News.

GATHERING CHILDREN FOR JESUS.

The first child which came under our care, after we came to this place, was a bright boy, about twelve years of age, named Gulahm. The condition of his body told his want of support and kindness. We were glad to take him and in many ways he showed usefulness in being gentle and obedient. We were told he was parentless, but a few weeks afterward a woman came in search of her boy. She spoke to us through an interpreter, as near as I can remember, the following words: "My husband died some time ago and then I took another one. I had gone out and left my children with him, and he beat Gulahm who ran away. I have been searching for him for fifteen days. I have come from a village thirty miles away and now I have found him. If he does not come with me I shall die."

We had no right to say, "no" when the mother asked for her child, so we said, he might go if he wished. But he knew the small, inferior quantity of food and cruel treatment he would receive and with tears in his eyes said, "no, I will not go."

The poor mother's heart was broken, and she kept pleading for him to come with her until he became persuaded. He gave back the clothing we had given to him and while doing so, I told him he could come back again if his parents did not treat him well. With his head down, and his body almost naked he started out with his mother, while my heart sank and I went away to ask God to give us back the boy to train for His work. I felt the Lord had heard the prayer, still did not know how soon He would grant the petition, but a few hours latter the mother returned with the boy and his little brother, saying: "Keep them if you want to. I have had nothing to eat, myself, for two days and I cannot provide for them."

She wept and lingered for a last look
And then the children's chins in her hands
And wept for her and for us.

Do ye hear the children weeping; O my brothers,
And we'll hush their moaning cry,
We hear the children weeping, we sisters, brothers
And we'll help them ere they die.
From our overflowing meadows,
From the land that's richly blest
From our full and God blessed furrows
Of north and south and east and west
We'll divide with these children, O my brothers,
Stop their weeping bitterly,
By sending rich store of dimes and dollars;
From this country of the free.
—Adapted from "The cry of the children" by Mrs E. B. Browning. Union Gospel News.

FROM THE FAMINE FIELD.

That "the Lord hath called for a famine" in India, is plainly to be seen by anyone who will study the history of ancient nations, especially that of Israel. When they wandered from God and disregarded His precepts, judgment was precipitated upon them in order to turn their minds and hearts back to God. God's tactics were to correct them by means of chastisements of plague, war, famine and such like. We notice in many cases the desired end was accomplished, though only brief reformations marked the chequered career of the Hebrew nation.

That God should use the same or like means for a similar end, in these days does not seem to us irrational to conclude.

When we open our eyes upon the idolatry, sodomy and other religiously fostered sins of this people, together with many other nameless and numberless evils directly or indirectly identified as the fruits of the worship of devils (See 1 Cor. 10:20), it really cannot be wondered that the anger, and yet the mercy, of God should thus be manifested. But let no one think that the judgment is upon this nation alone, either as to cause or effect, for that nation who holds sway over this, and is responsible for much of the wretchedness and woes here found is being judged also.

The revenues that England has received from the opium trade are fast being counteracted by the mammoth expenses entailed by the relief work she has of necessity opened up in the endeavor she is making to succor her subjects in this land. Questionable indeed is the...
EVANGELICAL VISITOR.

policy of a country that goes to war for the acquisition of new territory when she is unable to successfully cope with the needs of her present subjects.

But the purpose of this writing is mainly to state some facts that our eyes see as a daily occurrence about us. That a famine wide in extent and disastrous in its nature is upon India, cannot be denied. The famine of 96-7 has scarcely left, leaving the plains bestrewn with the bleeding bones of its victims, till another and a more terrible follows in its wake. They who were able to tide themselves over the former, are brought face to face with a greater and with far less resources. Then there were vast stores of grain in the country, but now nearly all is imported from Bengal or foreign countries. Unprincipled and avaricious grain merchants have taken advantage of the dire necessity and have raised the prices to double, and many places triple, their usual status. This places food entirely out of the reach of the poorer class, who, if they are so fortunate as to find work, are only paid such phenomenally and oppressively low wages, men receiving five pies (2 cents) and women 4 pies (2 cents) daily, that they are unable to purchase sufficient food, and what they do get is of an inferior quality. Imagine a man working hard all day on a few handfuls of rice.

The government has opened up relief works, employing many thousands of people at breaking stone, building roads, digging immense tanks, etc. While these works, employing many thousands of people to whom the infirm and children unable to work, physically, intellectually and emotionally, are coining in daily.

We have come to this place for the purpose of gathering famine waifs. We intend, D. V., getting fifty or more and then taking them with us to Calculcuta, there to feed, educate and train them, physically, intellectually and spiritually. We already have twenty-four, and they are coming in daily.

We made a short journey by train on Saturday last (Dec. 23) and in a few minute's time had on hand eleven children to bring back with us. We purpose going again in the near future. We feel sure that anyone blessed with a love for humanity could not help falling in love with the children we have, especially the smaller ones, one of whom is too young to walk.

It has been one of the greatest blessings of our lives to minister to Him who said: "Whosoever shall receive one such little child in My name receiveth Me."

To be sure, it entails great labor and self-sacrifice on our part, but this is so sweetened by love that we choose hardship and tests of faith, far rather than ease or pleasing ourselves.

We trust all who read these lines will say from their hearts, "Lord, what will Thou have me to do?" How many will then obey remains to be demonstrated.

In closing, we desire to ask prayer that we may fulfill for God, and not to be found wanting for any cause. Say Ps. 41:1-3; 112:9; Prov. 14:21; 21:13; Matt. 25:34-46; 2 Cor. 9:9-14; Jas. 2:15, 3:1-2.

Yours for service,

J. EBER ZOOK.

Raj-Nandgaon, India, Dec. 26, '99

For the EVANGELICAL VISITOR.

WORK AMONG THE POOR.

DEAR READERS: I have never written for the VISITOR, but no doubt there are many who would like to know about us and what kind of work we are doing here at the Mission, so I venture to write a little about it.

Our work is indeed wonderful. It is impossible for me to speak of it as it really is. You who have good homes a comfortable bed, and all the necessities of life, cannot realize the awful condition of some of the homes we visit. My work is to go among the poor and sick and I find a plenty to do being not pressed just now as apparently much sickness prevails.

Among them there is one poor old grandmother of whom I must tell you. I have learned to love her much. She is 77 years of age and needs much care. We have been attending to her two and three times daily for four weeks. When Papa (that is Brother Stone) and I and another Sister went to visit her one evening we found her without sufficient covering to keep her warm. We could well believe her when she complained of being so cold and entreated us for more covering. Procuring some more covering we proceeded to arrange the bed for her. I proceeded to shake up the mattress in order to make it more comfortable for her when to my utter amazement I found she was lying on some old floor matting covered with some dirty ticking. You cannot imagine how I felt when I looked on that dear old mother, to think that such was her end of her life. The mother of 15 children and at the age of 77 no child to comfort her, none to step forward and say, mother I will take care of you, you have done so much for me. I have no doubt she is the child of a King. She belongs to Jesus, and prays every day for the Lord to hasten her time.

Now dearly beloved Brethren and Sisters, this is not by any means all we have to do. We have many little hands to look after. O the dear little children are precious to me.

Papa and myself go to visit in the evening, as he works in the daytime, and we hunt up such as are needy and the next day mother and myself and some others of the sisters administer both things as the Lord shows us to give. We would like to write you more about our Sister's work, and expect to do so in the near future. Now this is only a short letter to the dear sisters and for all the young people who may read it, learning thereby to be kind to the aged. May God bless us all, that we may not think that father and mother have outlived their usefulness.

Your sister labou ring for my Master,

MAMIE MOMSON.

Philadelphia, Pa., 3436 N. 2nd St.
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.

Subscription, $1.00 per year; six months, 50c.

Sample Copies Free.

To Foreign Countries, $1.25 a Year.

Elder Samuel Zook, Abilene, Kansas, Editor.

Geo. Detwiler, Office Manager.

Publishers' Notice.

To Subscribers:—Our terms are cash in advance.

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

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

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

To correspondence:—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

We are requested to announce that the agitation about keeping the Sabbath is becoming more acute, and in spite of the efforts of the advocates of the Seventh day the suffering is becoming more acute. An association has been formed at this place (Abilene, Kan.) to gather and forward a number of carloads of corn. Bro. J. H. Forney is the president of the association. Success is attending the efforts and as free transportation has been secured to New York, several carloads will soon be on route for the coast. This movement is commendable and we are glad of its success.

We find that in giving credits for subscriptions paid up to 1901 it takes a larger number of figure 1 type than we have on hand so we decided to credit all such with 91 instead of 91. Credits reading Jan. 91 or July 91 signify that the subscription is paid up to Jan. 1901 or July 1901 etc. Our friends will please make a note of this.

In the present issue on page one we substitute an article by Eld. Fohli of Chambersburg, Pa. for the usual communication by the Editor who is yet busyly engaged in gospel work at Glendale, Ariz. He and companion expect to return to their Kansas home on the 15th inst.

We must again caution our subscribers against sending currency in common letters, although it mostly reaches us safely. Yet instances occur when loss is sustained. A brother from Canton, O. writes us about money he sent on Dec. 26, 99, which failed to reach us. Postal Orders, Bank Drafts or Express Orders are safe and at our risk.

Please remember these facts.

We are requested to announce that the dedication of the institution formed by the Christian Workers of Lancaster City, Pa. called the EBENEZER FAITH HOME, will take place on Sunday morning Feb. 18, and services will continue through the week over the following Sunday. All are invited and welcome. Remember the place, 826 Manor St. Take the Millersville Trolley to the door.

Private correspondence dated Dec. 8,1900 coming from the Matoppo Mission, South Africa, brings the intelligence that all are in usual health and quietness prevails among the natives. For eggs they received 5 shillings and 10 pence per dozen; for 1/ bush. Tomatoes $3-12-6d, and for a peck of potatoes 9 shillings. It appears that Bro. and Sister Cress have moved to their new station. We expect to have further reports in the near future.

The reports from famine stricken India are becoming increasingly sad, and in spite of the efforts of relief the suffering is becoming more acute. An association has been formed at this place (Abilene, Kan.) to gather and forward a number of carloads of corn. Bro. J. H. Forney is the president of the association. Success is attending the efforts and as free transportation has been secured to New York, several carloads will soon be on route for the coast. This movement is commendable and we are glad of its success.

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We have received a number of articles which we would like to publish, but on account of much work we have not been able to prepare them for insertion, as they must needs be re-written. Some we know, worked hard in the effort and we are sorry that we cannot use the results of their labor as they come to us. In writing over the articles we try to catch the meaning of the writer and present it as near as we can put it into words, and where we cannot catch on to the meaning we must give it up. We hope you will bear with us in this matter. In writing we should distinctly know what we want to say, and then say it plainly, and in sentences of such shape and length as will conveniently express the idea, then close the sentence with a period and begin the next with a capital letter. When the article is all run together as though it were all one sentence it is extremely difficult to get it into good shape. We speak this in all kindness being well aware that many of our readers have not had educational privileges, and we would in no wise discourage, but encourage them to perseverance. If at first you don't succeed try, try again.

In answering the question: What book of the Bible would you recommend to a young convert just beginning Bible Study? C. I. Schofield says: "First Thessalonians. That Epistle was written by Paul to young converts, and peradventure for the last time, once and for all, he came back to the doctrines of the Lord Jesus' (2 Cor. 4:10). The definite act of yeilding is the beginning of a selfhood, inner self, including spirit and soul unto God, * * * and your members as instruments of righteousness unto God." This yeildedness is (1) an act (Rom. 12:1, etc.), and (2) a state—"yet not I" (Gal. 2:20); "always hearing in the body the putting to death of the Lord Jesus' (2 Cor. 10:10). The definite act of yeilding is the beginning of a state of yeildedness. If this state of yeildedness is departed from by a lapse into self-will the remedy is not 're-consecration' (of which Scripture knows nothing) but confession." Amid all the confusing elements which exist today in regard to the experience of salvation, regeneration, sanctification, consecration, baptism of the Holy, Ghost etc., it is well for the individual to stay close by the Word, its general teaching, as well as its more minute teaching, and keep the mind clear on the essential principles of the gospel and not be too ready to listen to and accept in every kind of new teaching however large its claims may be.

VOYAGE TO INDIA.

KHAMBONG, BERAR INDIA.

TO THE readers of the Visitor:—I will give a little about my journey but will not enter into the details of all the sights noticed along the way. But first of all I wish to testify to the goodness of the Lord. I again have proved Him and learned that He never fails Himself, and that He is faithful in all things. "For the Lord God is a Sun and a Shield—the Lord will give grace and glory and no good thing will He withhold from them that walk uprightly."—Psal. 74:11.

I reached New York November 13th. Bro. Havens from Tabor, Iowa, and two other workers that joined him in St. Louis met me in the Berachah Home, where we made arrangements to sail together. We were glad to have with us Bro. Worcester from Tabor, Iowa, "sister" Sherman from St. Louis, Bro. Hiram Engle and sister Lizzie Hoffman from Lancaster, Pa. Wednesday morning November 15th was our last day in America, and peradventure for the last time, once more, sang songs of praise, falling upon our knees we poured out our hearts to Him, who hath called us with a high calling to go forth to labor for Him among the heathen. I had intended to join Bro. Havens and party and sail with them, but when I learned that they intended to go steereage I was much surprised. I felt at once that the Lord did not want me to go steereage, or third class, for various reasons which I will speak of later on. We were separated. I laid the matter before the Lord, asking Him whether I was to travel alone. I felt perfectly safe and had the assurance that the Lord had gone before and prepared the way.

Before I left New York I met Miss Shearer from Sacramento Cal.; who was on her way to India to take Mrs. Liches' place in Bombay who died recently. This is the third time she has been called to take her place. She is not connected with any Church Society but is connected with the Peniel work. I at once recognized God's promise and knew that we would be a blessing to each other while crossing the Atlantic.

We had rough sailing most of the time while crossing the Atlantic so we could not have any public services or do much personal work. All we could do was to exercise faith and pray for our bodies. Sometimes we felt scarcely able to do that. But the Lord used to whisper some blessed promises to us. These words were so precious to me "I will bless the Lord at all times His praise shall continually be in my mouth." This was the hardest test I had on my journey but I again proved the Lord, and He never fails. We arrived in Liverpool November 25th. There were many on board anxiously waiting to land so as to meet their friends, but knowing that there would be no faces that we would recognize we hesitated to land. But to my surprise while looking after my luggage, a gentleman stepped up to me and introduced himself as Mr. Mills. I at once recognized him through his kindness to our African Missionaries viz. Elder Jesse Engle and workers. He recognized me by my uniform as belonging to the same class. No one knows how I appreciated his kindness and hospitality. Only those who have been in a foreign country can appreciate what it is to have some one who is competent and one whom you can trust to arrange everything. Long may his life be spared to render like service to God's little ones that go forth in the Master's service.

After spending an hour in Liverpool we started by rail for London. This was a journey of six hours. We enjoyed the ride very much. The wintry breeze was delightful and the vegetation and scenery was most beautiful. We arrived in London at 8 P. M. the same day. There was no one to meet us so we inquired for the Bethnall Green Mission, where we arrived at once. Here we were very kindly received and were very loth to leave on account of the blessed fellowship we had in the Spirit. Spending one week in London gave me the privilege of visiting Miss McPherson's work. She is three score years and ten, and is still doing a wonderful work for the Lord. She seems to put forth every effort to prosper the cause. Her work is mostly among the poor which are found by the multitudes in London. She has from four to six hundred girls in the infant class. Two hundred and forty young men, one hundred women and ninety widows in this Mission. They hear the Gospel every day. She also has a large work in Canada. A school or mission with 600 children. She was betrothed to a Presbyterian minister in early life. But God called him home to Himself shortly before they were to be united in matrimony, and shortly after his death this work was laid upon her heart. She depends alone upon the Lord for her
We sailed from London Dec. 1st. After almost a week's sailing we reached Gibraltar. The voyage was very pleasant from Gibraltar to Marseilles. Our next stopping place was Port Said, where we were delayed 24 hours. Here much to our joy we met Mr. Locke, who invited us to take tea which we did. After having had curry and rice set before us for almost three weeks, we appreciated a plain tea very much. Our voyage was pleasant on the Red Sea, with the exception of a few days the heat was very pressing, and the flies and mosquitoes numerous. Our next stopping place was Aden. Here we were transferred by a tender from the S.S. Rome to the Peninsular. The Arabian sea was the most delightful part of our voyage: the sea was like glass, and the breeze delightful. We arrived in Bombay Dec. 33rd. This place was of great interest to me, for this reason, I expected to meet my sister who was anxiously waiting for my arrival, many were the praises of my heart to God for my safe arrival, and that my feet were placed on India's shore where my heart's prayers were directed for some time, now my voice is mingled with them. Will you pray that I may have a real burning love for souls,

Yours in His dear name,

ELMINA HOFFMAN.

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.—Rom. 16:17.

CHURCH NEWS.

PHILADELPHIA MISSION.


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PETER STOVER.

Philadelphia, Pa. 3423 North 2nd St.

ON OUR MISSION.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteous house thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see Thy righteousness, and all kings thy glory. And thou shalt be called a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.—Isa. 63:1-3.

Since our last communication we have been visiting penitential tears, and have heard the song and testimony of praise by those who were delivered from the power of darkness and were translated into the glorious liberty of the children of God.

We believe the Lord is surely getting the bride ready for His soon coming when He will descend from Heaven with a shout, and the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Therefore comfort one another with these words.—1 Thess. 4:16-18

Dear readers, this above all else important event may occur at any time and it is the blessed hope of the Gospel referred to by Paul in Titus 2:13,14.

We spent a little over two weeks very pleasantly with the Brethren of the Black Creek Church. We held two meetings daily nearly all the time, with good attendance and interest. About half a dozen made a start for a new life and we hope that they will get founded on the rock where they will be able to stand against the wiles of the devil. Others were led to a full consecration of themselves to God to be used to His honor and glory.

The dear people also took quite an active interest in the Missionary work, especially with reference to the rescuing of famine children by our Missionaries located at Calcutta, India. At present writing we have good reason to believe that the church near Stevensville will support six or more famine children in the "Premananda Faith Orphanage" at Calcutta for a term of from five to ten years at $85 per annum for each child.

We are also glad to say that in other places in the States and provinces and Sunday Schools are taking hold of this work of supporting famine children. It might not be out of place to say here that these famine children that are being rescued from death by starvation are not only to be tided over the famine, but that our Missionaries expect, if the Lord delays His coming, to raise them to man and womanhood and train them in the way of salvation and light according to God's Word, which says train a child in the way it should go and when it is old it will not depart from it.

We held three meetings in the Menominee M. B. at Sherkston to a crowded house, and we trust the seed sown will have found good ground and bring forth fruit unto eternal life. On Jan. 25 we came to the Wainfleet church where we at time of writing are holding two meetings daily. While the attendance has not been so large the interest is good. We find some dear souls here who have consecrated their lives fully to God who are showing forth the spirit of Jesus in their lives. Others are hungering for the life more abundant. The afternoon prayer-meetings are of special interest, the searchlight of God's truth is going deep revealing the hidden things of dishonesty, confessions are being made, and deliverance is at hand when captive souls will be rejoicing in the liberty of the sons of God.

The meetings are growing in numbers and in interest, and we trust that good will result to the honor and glory of God to whom be praise forevermore.

Yours seeking the lost at home and abroad.

SOAR AND MARY ZOOK.

For the Evangelical Visitor.

PROTRACTED EFFORT.

AT THE Union church, two miles west of Garrett, Ind. In the evening of Jan. 2, 1900, a series of meetings was commenced conducted by Elder Isaac Trump of Polo, Ill.

The Brother came filled with the
Spirit and power of God. He preached
eleven sermons at said place, and the
Word of the Lord was spoken with power
and in demonstration of the spirit of
Christ, so that the saint and the unsaved
received a portion. The church was
much built up and revived, and we
trust, and other good resolutions were
formed to live for God. We also trust
the seed sown found a lodging place in
the hearts of the unsaved that will
bear fruit in after days to the glory of
God.

The meeting closed on the evening
of the 11th of January.

On Friday evening, Jan. 12 a series
of meetings was commenced at Altona, Ind.,
in the Protestant Methodist Church.
also conducted by Bro. Trump. The people
in this place became very much interested
in the meeting. The attendance was
so good so that the house was
filled with very attentive hearers, the
best of order prevailed and the people
seemed to be hungry and thirsty to hear
the Word of life. And while Bro.
Trump spoke the Word on the straight
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lieve, glad
O let us work while the days go by,
Striving to lighten the world's despair.
Winning the hearts that are filled with sin,
Leaving the joy of salvation there.

We sincerely ask all who know the value of prayer to pray for this work
so that God may be honored and glorified
and much good done for fallen humanity.
nothing done for fallen humanity.

Leaving the joy of salvation there.
and much good done for fallen humanity.
so that God may be honored and glorified
and much good done for fallen humanity.
THE LARGEST ARMY.

It is not generally known, perhaps, that the largest army in the world, that marshals under one banner, is that of the Sunday-School. In round numbers it exceeds the enormous enrollment of twenty-five millions, and more than half of them are on American soil. Between thirteen and fourteen millions are in the United States and Canada, which is about one-sixth of the entire population.

This has been appropriately styled "The Standing Army." Over twenty millions of them are studying the uniform system of International Lessons. Surely the inspiration of numbers is not lacking here.

This great system of Bible study is but one of the beneficent features of the work of the International Sunday School Convention, which covers the United States and Canada. Mr. Marion Lawrence, of Toledo, Ohio, is the General Secretary, and may be addressed for any information desired.

AN APPEAL.

In simple justice to the English authors who have made "The Expositor's Bible," and to their chosen publishers we urge that their rights in this country be respected, especially by all clergymen.

This we do in view of the fact that an unauthorized reprint of this work has been undertaken by an American reprinter a reprint which as we are informed, is not being made under the editorial superintendence of the Editor-in-Chief, any of the authors, nor with any arrangement made by the promoters of the reprint to make any payment for the author's right.

Surely with the dawn of the twentieth century, the right of literary property, should be held at least by clergymen to be as sacred as that to other property, and (in the realms of conscience) a moral wrong should be avoided as zealously as a legal wrong. (Signed)

Theo. L. Cayder, D. D., Brooklyn, N. Y.
Augustus H. Strong, D. D., Rochester, N. Y.
Bishop John H. Vincent, Topeka, Kansas.
Jan. 20, 1900.

The Proprietors of the TOPEKA (KAN.) CAPITAL purpose to give to the Rev. Chas. M. Sheldon of that city, author of the now famous book "In His Steps" or "What would Jesus do?" the entire management in all its arrangements of that paper for one week commencing on March 13th giving him an opportunity to prove to the world that it is possible to conduct a daily paper on the principles of the teachings and practices of Jesus Christ. This effort will be watched with much interest by the people and we doubt not will exert an influence that will be far reaching, whether successful or otherwise in that in which it undertakes. We believe Mr. Sheldon himself has borne testimony to the fact that the "Montreal Witness" published by J. R. Dougall & Son, of Montreal, Que., answers most nearly to his conception of an ideal Newspaper conducted on principles of truth, righteousness and temperance, of any paper published. It now his chance to prove to the people the practicability of his ideal as described in his book. The price for the "Sheldon Edition" for one week numbers, is fixed at twenty-five cents.