
Samuel Zook
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 where-abouts. 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 retain 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.
Abilene, Kansas, February 15, 1900.
Number 4
JESUS SHALL HAVE IT ALL.

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,
No! Jesus shall have it all.

All of my life I pledge to Thee,
All of my ransomed 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 Thy 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.

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THE SECOND COMING OF CHRIST.

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
precede 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 Jeru-
salem compassed with armies, then
know that the desolation thereof is
nigh, etc." This was literally ful-
filled in A. D. 70 by Titus under
Roman authority, and all the
horrible suffering predicted by our
Savior was endured by the unbe-
lieving Jews during the siege and
overthrow. While the deadly range
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 pro-
fane history all escaped. It is said
that even Nicodemus, Christ's
nightly visitor, was one of, and es-
aped 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 pro-
tect 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 ex-
citement 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 unbeliev-
ing 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 base-
ment 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 pur-
chasing them from different Euro-
pean countries and one from Brazil.

Look at the wars of recent date.

—The civil war. Franco—German
war, the India Mutiny, China
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 destruc-
tion 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.
"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 for its redemption—it shall be changed.

"There shall be famines and pestilences."

It is well remembered when Ireland had a famine when the potato crop was a total failure, then only a few years ago Russia had a severe famine; but the greatest famine that ever struck this Earth was the famine of India in 1897, in which it is estimated 10,000,000 souls starved. It is said that from Calcutta to Delhi one hundred thousand perished daily. About eight years ago a famine visited the United States; and it is authentically reported that she—India—is now bordering on a worse one. Prophesies must be fulfilled. Pestilences have also made their appearances in fulfillment of predictions. The Black Death which originated in central Africa and spread over Asia as well as Europe in the fourteenth century reached its height in 1348. The Bubonic Plague entered Europe from the Levant in the sixth century and lingered there in scattered localities over a thousand years. It has appeared in various countries, Egypt, Turkey, Persia etc. It is thought that the Black Death of the 14th century was a modified form of this terrible disease.

Let us also remember the Yellow Fever in the Southern States some years after the Civil war.

"And many shall come in my name, saying I am Christ."

Mohammed would come under this head as well as False Prophet, because he claimed that Moses meant by when he said: "A prophet shall be your God, one 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.

"They shall deliver you up to be afflicted and killed."

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 by 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, immorality, avarece, theatres, churches sociables and fairs, opera singing in churches by ungodly persons, adulation and formation 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." Many false religious pretenders shall say, "Lord, Lord, have we not prophesied in Thy name and in Thy name cast out devils and in Thy name have done many wonderful works?" Jesus did not deny their claim but said depart from me ye workers of iniquity. I never knew you. The Jews accused Jesus of casting out devils by Beelzebub, the prince of devils. Jesus did not say that such a thing could not be done, but said a kingdom divided against itself could not stand, by this giving them to understand at that time that Satan's kingdom was not yet to be destroyed. Neither did Jesus say it should never be done. It is my opinion that in these last days when the coming of the Lord draweth nigh, Satan knowing his kingdom shall be destroyed will resort to all manner of practices to deceive the people, even to the casting out of his sub-spirits as well as other miracles. Did he not make a desperate struggle on this line in Egypt before Moses when he performed nearly all the miracles that Moses did? Those that claimed to have done these things were Satan's instrumentalties. Spiritualism and other doctrines are on a fair way to execute such work. "In the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils."

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 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
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The wealth of the world at their command.

"MANY SHALL RUN TO AND FROM, 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 out a wire. The electric car is running; steamboats going in all directions, to all lands. See how our high schools, colleges, and universities have multiplied. Knowledge shall increase.

"We have the ripest form of worldly civilization, but the ripeness borders on rottenness; 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 waxeth proud and sately, Christ His kingdom hatcheth greatly; Earth her latest proue is summing, Shout, ye saints, your Lord is coming."—Mats. 24:21.

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 living." 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 infirmity that we cannot help, saying peace, peace, when there is no peace, he is 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; ever this will seem a burden to us, and when Christ comes he will say, depart.

Let none be discouraged. No 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 sat 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 can not enter into the kingdom of Heaven.”

To become then as He would have us is 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 insure the right spirit to dwell within. That Spirit which "is itself breathed within us 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, 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).
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 acknowledges himself to be weak. 2 Cor. 11:29.

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"; they 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-awed bound and will soon be at shore. Brethren pray for me. — Peter Stover.

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 will often assert its 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 affection. 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 sealed 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.

GEORGE S. GRIM.
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 back sliding of those at least who have anything but their feelings to slidefrom, 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 he, 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 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 tresspass.” 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 may I be the means of restoring him. (Jas. 5:20; Gal. 6:1).

“One convert” change his way, this thought really deepened will make us fishers of men, for all are our brethren. Oh Christian may we become fishers 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. It might be well for you to have a little conference with your pastor if you find you are lacking in spirituality or courage, not to pour into his ears a tale of evil but that with a
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 have been unable to do successfully, although we have tried as hard as we ever 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 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 another great and important a problem—How are we to live a justified life? We are right with God this moment, because all of our sins have been judged, the definite transaction has been recorded in heaven (Luke 10:20), and the pardon papers placed in our hands (1 Jno. 5:13), and the assurance reported to our hearts (Rom. 8:16); but now what concerns us most, is to know whether or not God has made provisions to keep us right in His sight, so that we may as His children, walk before Him with honest hearts, being able to so live that we do not transgress His laws, nor come short of his requirements, as He makes the same known unto us. We certainly believe that Jesus came to bring us just such a salvation. This is the need of the mass of Christians today. Some are conscious of their need, for their hearts have been made hungry by the life of some one who has really entered into an abiding life in Christ, and the power of God through faith unto salvation every moment (1 Pet. 1:5).

We are in a practical world, and a Christian life that is practical is needed. Were we taken out of this present evil age and immediately taken into the presence of Jesus where all is holiness, with no satan to tempt and wicked world to allure us from God, we understand how we could then be kept living “dutifully righteously and godly” (Tit. 2:12).

The prayer of Jesus for His disciples was that they should not be taken out of the world, but be kept out of evil (Jno. 17:15,20). We will not be saved from temptations so long as we are in this world but it is our privilege to be saved in and through all temptation, so that we shall be able to say with Paul, “Now thanks be unto God, who always causeth us to triumph” (2 Cor. 2:14). There is no sin in being tempted. Jesus was tempted to sin in all points like as we are (Heb 4:15). It is foolish as well as unscriptural for any one to say that they have reached a state of perfection where they can not sin any more, and have no temptation to sin. The average experience of those who have entered into a life of entire sanctification (1 Thes. 5:23-24), is that they never knew the power of Satan to tempt to such a degree, as has come at times, after yielding wholly to God, and receiving the Holy Ghost. Satan knows the power of an holy life, and he not only blinds the eyes of many who are under conviction for it, but after we enter in, he occasionally calls to his aid all hell’s forces, to get us to yield to sin. But praise God, the gates of hell shall not prevail against it (Mat. 16:18). He is able to keep that which we commit unto Him against that day (2 Tim. 1:12). —Sel. by Sister Mary Zook.

To be continued.

“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 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 every 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 accounts with God.” “Let your garments be always white,” “for then shalt 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.
When, lo! a pure, sweet Light hath sinned
I ask the Lord to guide my path—
Sometimes my feet no resting find,
As I go on the road of life,
With earnest work the day is filled,
Draw me into Thy heart of love,
Oh, Master blessed! gracious friend,
Feed upon Him—Live upon His Life—
He's all things for me -Wisdom, Love,
I toil till spent—the flesh is weak,

Still toiling upward day by day,
In its beams the shadows fly.
Dense clouds have veiled the starry sky;
And in its beams the shadows fly.
Christ is my Rock.
Christ is my Light.
Christ is my all.

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 women as to the men. The pastor usually calls in the afternoon, and does not meet the men. It 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 conversation 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 intimately acquainted with the men as with the women, they will be found as numerous in our churches. The problem is to go, at the men. But if we try hard enough, we'll get them.—Rev. Thomas Parry, in New York Observer.

THE HOPE 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 offices 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.—B. Sherlock.

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.

A LMOST 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 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 hyenas 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 stay 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 kitchen is full warm and the bed-rooms dead cold, the mother and housekeeper 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 all the nutritious 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 Fall 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. Clibb.
EVANGELICAL VISITOR.

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 sip of his father's wine.

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 a glass of the foaming beer.

The following under the above heading, which we commend to our readers:

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 woe upon the earth than war, pestilence and famine combined. It blots 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 poorhouse. 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 heaven's wrath will strike it, then woe to the man who is in any way connected with it. The man who selects the provisions of the dispensary law.

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.—Quaker.

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. 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.
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 blooming toward the west—
But the sinking 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 drearly;
"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 o'er the sea?
They have never heard of Jesus, nor the story
How He died to make them free.
They know grief and hunger but no pleasure,
They sink in dumb despair not knowing
How 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 touching the chins of her two boys she kissed her fingers and gave them over into my hands and asked me to be good to them which I promised to do.
They were happy children.

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 touching the chins of her two boys she kissed her fingers and gave them over into my hands and asked me to be good to them which I promised to do.
It seemed as if the poor woman's heart would break, but still she knew it was for the better.
The children bowed down and with tears in their eyes, touched her feet, then kissed their hands, and after I had given her a little rice to cook she went away.
Oh, how sad the sight!

Some who were standing by as listeners could not keep from shedding tears.

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.

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
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 gone, leaving the plains bestrewn with the bleaching 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 pice (2 cents) and women 4 pice (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 camps afford temporary relief and enable the famine-stricken laborers to stay the hand of death for at least a season, they are the scenes of nameless immoralities which inevitably result from the herding together of thousands of people to whom shame is a stranger, virtue a wanting grace, but lewdness and sensuality a chief characteristic of their religion. These places are also haunted by men of most devilish propensities in quest of attractive women, whether maidens, wives or widows, whom they decoy into a life of abject depravity and sensual slavery.

The Brahmins in charge of relief for the infirm and children unable to work, are well able to provide for their wants, and not only keep them from disease, but care for them. They are not only kind in their words, but in their actions, as they perform their work with great skill and thoroughness, supplying them with all they need for comfort and health.

At the rate of wages already stated, and having a certain amount of work to perform daily, it will readily be understood that those who thus work and live on inferior food, most of necessity deteriorate physically as a natural consequence. The strain is becoming more and more acute as the days go by. Herds of bony, bellowing cattle roam the parched plains in search of food. One cannot see how they have even thus long subsisted, seeing that a green blade of grass is not to be found save the remotest pool, and sluggish streamlet. The grass formerly green is now burnt and husky, and even very little of that remains. It remains that these great herds must sooner or latter become food for the scavenger birds and the howling jackals.

But by far the saddest spectacle is that which concerns humanity. Half-chad, emaciated women and children huddle the baked cracked sod in search of grass seed, in large supplies of which they pitfer from the industrious ants, or winnow from the heaps of dirt they gather. They also rob the ant hills of eggs, and are sometimes known to eat the ants themselves. Little children, scarcely old enough to walk now, may be seen picking the buds and leaves from weeds by the wayside. Old and decrepit men and women going moaning about, plaintively pleading for food. But so strong is the caste prejudice that most of them would rather starve to death than receive cooked food at the hands of those of lower caste, or from Christian charity.

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 Calcutta, where to feed, clothe, 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 minutes 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 wilt 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 be found wanting for any cause. See Psa. 11:1-3; 112:9; Prov. 14:21:21:13; Matt. 25; 24:46; 2 Cor. 9:9-14; Jas. 2:17,3:1-2. 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, comfortable beds, 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 impressed 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 Stover) 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 lot at the 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 take up such as we are needed and the next day mother and myself and some others of the sisters administer such things as the Lord shows us to give.

I 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 labouring for my Master,

MAMIE MONSON.

Philadelphia, Pa., 3436 N. 2nd St.
FOREIGN MISSION FUND.

Previously reported. $42 50  
J. L. G. Enterprise, Kan. 1 00  
In His Name, East Pittsburg, Pa. 5 00  
R. F. Laporte City, Ind. 2 00  
A. and E. M. Epton, Pa. 1 00  
G. K. Coonland, Mich. 2 00  
M. G. San Diego, Cal. 1 00  
H. B. Hope, Kan. 5 00  
S. R. Norfolk, Ohio 1 00  
J. B. E. Allen Pa. 15 00  
J. A. S. Napoleon, Ind. 25 00  
W. B. Dayton, Ohio 10 25  
D. R. L. Riverside, Ohio 18 07  
A S. 1 00

Total. $188 27

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 191. 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 we substitute an article by Eld. Fohl of Chambersburg, Pa. for the usual contribution by the Editor who is yet bedside engaged in gospel work at Glendale, Az. 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 Cayton, Ont. writes under date of Feb. 26, 1900, 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 KENNEKER FAITH HOME will take place on Sunday morning, Feb. 19, 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. 26 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 en route for the coast. This movement is commendable and we are glad of its success.

Bro. S. H. Zook who is now at Hidalgo, Texas, writes under date of Feb. 3. I feel to give a testimony for my Lord. He is very good to me: Saves, Sanctifies and Heals me. daily gives me strength and courage, and makes the Christian mild and gentle. Studying a strange language is a difficult work, but I look forward with longing desire to give the gospel to this people.
VOYAGE TO 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 God never fails His own, 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.”—Psa. 73:21.

I reached New York November 13th. Bro. Havens from Talor, 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. Worthington from Iowa, Sister Sherman from St. Louis, Bro. Hiram Egle 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 praises, 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 steerage I was much surprised. I felt at once that the Lord did not want me to go steerage, or third class, but gave me to understand by His providence 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 Bethunill Green Mission, where we arrived at once. Here we were very kindly received and were very much at home.

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 Egle 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.
needs. She said that they were never in want. So we were made to rejoice again once more to meet with those who, we believe, know the Lord.

When we arrived at this place Mrs. Shearer found a cablegram awaiting her, saying, that she shall wait in London for a friend that was coming to join her in her work. This was another test for her. She was delayed a couple of weeks longer, and I it seemed would have to make the rest of my journey with strangers. I again claimed His promise that He would go before me. I came on board of the vessel and went to my cabin, where I found three Missionaries from America on their way to India. Two were going to Bombay and one to Calcutta. I again praised God. We sailed from London Dec. 1st. After almost a week's sailing we reached Gibraltar. The voyage was very pleasant from Gibraltar to Marseilles. Seamen's Best Mission for twelve years. 

Our next stopping place was Port Sulit, where we were delayed 21 hours. Here much to our joy we met Mr. Locke, a Missionary, who has had charge of the Seamen's Best Mission for twelve years. He invited me to the Mission where we had a refreshing time in reading the Word, and in prayer. He 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 were 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. 23rd. 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 offenses contrary to the doctrine which ye have learned; and avoid them.—Rom. 16:17.

CHURCH NEWS.

PHILADELPHIA MISSION.


Donations and balance on hand........ $90.74
Philadelphia .................................. 16.00
Dunecoon, Pa.................................. 2.50
Philadelphia .................................. 4.53
Florin Pa...................................... 2.00
Silverdale, Pa.................................. 1.00
Philadelphia .................................. 2.00
Donegall, Kan.................................. 5.00
Plain, Ohio..................................... 2.00

Total........................................ $128.52
Balance on hand............................... $66.25

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 seed go forth as bright- ness, and the salvation thereof as a lamb 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. 62:3.

SINCE our last communication we have seen the falling penitential tear, 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. Wherefore 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 “Presbyterian Faith Orphanage” at Calcutta for a term of five to ten years at $25 per annum for each child.

We are also glad to say that in other places in the States individuals 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 he should go and when he is old it will not depart from it.

We held three meetings in the Menonite m. b. at Sherksston 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 con-secrated 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 forevemore.

Yours seeking the lost at home and abroad.

SOLOMON 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 closed every seventh day.

We also trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God. We trust many good resolutions were formed to live for God.

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

On Friday evening Jan. 12 a series of meetings was commenced at Aloona 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 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 Gospel line with power, it was, we believe, gladly received so that Aloona was interested in the meeting. The people desired the meetings to be continued, but duty demanded to close on Monday evening the 22nd. Twelve sermons were preached at this place which will not soon be forgotten. The parting song "God be with you" was sung after which Bro. Trump bid farewell at the door as the congregation passed out which was with tears and many good wishes as God speed till we meet again if not on earth in Heaven.

DANIEL M. DICK.

P. S. For the benefit of those who wish to search the scriptures I give the Texts used by Bro. Trump while here.

St. John 1st.—General exhortation to the church.

Isa. 9:6.—The greatest gift to the world.

Isa. 40:4. Every valley shall be filled.

Matt. 7:2.—Many will say in that day.

Matt. 6:3.—To end of Lord's Prayer.

1st Peter. 1:8; 1 Sam. 17:46. David and Goliah.

Jonah 1.—Jonah said the face to flee from God.

Gen. 4:8.—Am I my Brother's keeper?

Rom. 12:1-2.—A full consecration.


Rev. 22:8.—I know thy works.

Matt. 7:22.—Not one that sayeth Lord.

Luke 35.—Every valley shall be filled.

Prov. 28:13.—He that covereth his sin shall not prosper.

Matt. 6.—Lord's prayer, Jno. 21:36.

Act. 1.—In upper room.

St. Jno. 14:3.—I am the way.

2 Peter 1:3-8; Mathew 7:22.


EBEZEBER FAITH HOME.

1 Samuel 7:12.

DEAR Reader: We want to tell you what God has helped us to do in the recent past. We told you before how we were burdened for the establishment of a "home for old people's home," and in a mysterious way the Lord has led us to $25 Manor, St. Lancaster, Pa., a home consisting of between four and five acres of land, on which is a large house. This house contains 12 rooms some of which are large enough to divide into two, hot and cold water, the city water as well as a well and boiler, all the necessary for the aged and needy ones, an institution to be called EBEZEBER FAITH HOME. Then Samuel took a stone and set it between Mizpeh and Shen, and called it by the name of Ebezer, saying, hitherto hath the Lord helped us. 1 Samuel 7:12.

We pray the Lord that we may prove Him, and when we do so He will bless us. Now as we were praying over this matter it came that on December 11 we bought this home for $8,750 paid the attorney's fees and the balance in full. We know very well that we cannot do it ourselves but the Lord makes no mistakes and we believe if we get to the place where we can hear His voice, and then are willing to obey and do His bidding, can and will use us to glorify Himself in us.

The help that has come to us since the New Year began is quite encouraging and if it continues as it has commenced there will be no lack in paying for the home, and repairing and enlarging as seems necessary. Quite a number have asked to come into the home. Sometimes we are asked what we need to buy such a high-priced property which we will never be able to pay. We know very well that we cannot do it ourselves but the Lord makes no mistakes and we believe if we get to the place where we can hear His voice, and then are willing to obey and do His bidding, can and will use us to glorify Himself in us.

The help that has come to us since the New Year began is quite encouraging and if it continues as it has commenced there will be no lack in paying for the home, and repairing and enlarging as seems necessary. Quite a number have asked to come into the home. Sometimes we are asked what we need the most. We answer, most of all we need wisdom and discretion, love and patience. Money is also needed, and anything that the Lord may impress anyone to donate to the Home. Consecrated workers are at a need to carry on the work. To such we would say come and see how we are situated, knowing if you come prayerfully you will be blessing in the home.

We were to have possession of the place on Jan. 15, but we came in on the 11th expecting to have the Home dedicated on Jan. 21st, but seeing we cannot we have prayer meeting every Wednesday evening commencing on Jan. 17, and will have a general dedication in Feb. If the Lord will, of which notice will be given later. I add yet the following precious Hymn:

Who'll come and work for the Lord today
Who'll feed the hungry and clothe the poor,
Who'll find the lost that are gone astray.

CHORUS.

I'll lend a hand in the work of the Lord;
I've heard the call, and ready I stand;
Gladsly to seek and to rescue the lost,
I'll lend a hand, lend a hand.

I'll lend a hand in the work of the Lord;
Ready for service or sacrifice,
I'll join the ranks of the faithful few.
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
and much good done for fallen humanity.

For by working stone over stone to imitate "grinding
flour." It seems to me that there was
age. There was a stone-quarry close
I was a small boy about ten years of
end of the world was nigh at hand.

So many stories of the "Stars Falling" would
any material change in them. At this
time there were revivals conducted in
our parent's houses, both day and night.

DO YOU KNOW?

Do you know, that not a single
one of the many large
Bible and Tract Societies was founded
before 1804 because until then there
was not much use of supplying reading
matter for the masses?

Do you know, that the Bible and
Tract Societies of all denominations
have put on the whole armor of
God, that the wise Virgin who shall enter in with the
Bridegroom will have oil in their vessels and have the spirit of truth
in their hearts and lives as well as

Do you know, that whether or not you
have put on the whole armor of God
that you may be able to withstand

Do you know, that to be able to stand against the wiles of the devil
in these evil days you need the
whole armor of God,—the helmet as
well as a substantial shield of faith
and the sword of the Spirit which is

Do you know, that your faith
should not stand in the wisdom of men
but in the power of God? Jer. 17:5.

Do you know that the Spirit and
the bride say, Come, and let him
that heareth say come, and let him
that is athirst come, and whosoever
will let him take the water of life freely? Rev. 22:17.

Why will you not come and enjoy the
blessings? It will cost you no
money nor pleasure; there is more
real pleasure in the church of Christ
than in the world. Salvation is free
for all who will accept it. Come to
Jesus and be saved. May God bless
us all. A. K. D. in Herald of
Truth.
BECHTEL.—Sister Sarah Grubb Bechtel was born in Huntingdon county, Pa., March 19, 1815. Died Jan. 28, 1900, aged 84 years 10 months and 9 days. She was united in marriage in 1834 with Emmanuel Bechtel who preceded her to the Spirit world 37 years ago. To this union were born 7 children, 18 grandchildren, and one great great grandchild remain to mourn her departure. Funeral services conducted by Eld. J. A. Stump. Text Matt. 24:48.

KILIAN—Jessie Erwin Kilian was born January 29, 1850. Died February 23, 1899. Aged 26 days. Services conducted by Eld. J. A. Bearss, Mr. Josiah Winger, of Bertie, to Miss Manira V. Furry of Wainfleet.

WOLGEMUTH.—Died near Milton Grove, Lancaster county, Pa., Feb. 5, 1900. Barbara wife of Henry P. Wolgemuth aged 55 years 4 months and 28 days. Deceased was confined to her bed for seven weeks suffering from a complication of diseases but was thought to be on the way to recovery, when suddenly and unexpectedly she passed to her reward. Sister Wolgemuth was converted and united with the brotherhood probably 25 years ago and was a faithful and consistent member. She leaves a sorrowing husband, four brothers and daughters, an aged father, four brothers and three sisters as well as a large circle of friends to mourn their loss which we believe is her eternal gain. The brother has the sympathy of the whole community in his bereavement. Services held at Mount Pleasant M. H. conducted by Elders Henry Hoffer, Daniel Wolgemuth and Jacob Brubaker. Text Phil. 1:21,22,23. Interment in adjoining cemetery.

BETTER.—Died near Milford Grove, Jan. 21, 1900, of pleurisy. Sister Anna, wife of Bro. Daniel Wolgemuth and daughter of Iowa, was there 14 years, then to Illinois where she was baptized and joined the German Baptist (Dunkard) West Branch Church, Ogle county, where she spent 9 years. All this time Bro. and Sister Sider heard nothing of her. Sister Sider being interested for her sister in the flesh, they made diligent inquiries through parties moving west. At last finding her whereabouts, they sent money for her return. She came back with broken health, and ever since made her home for 21 years with Bro. and Sister Sider where she was kindly cared for, Sister Sider preceding her one year to the beyond. Soon after her death they sent money for her return. She came back with broken health, and ever since made her home for 21 years with Bro. and Sister Sider where she was kindly cared for, Sister Sider preceding her one year to the beyond. Soon after her return from Ill. and having brought a recommendation of membership of good standing, Sister Nancy joined the Brethren or Tunkers in Canada, and lived a consistent christian life until death. Her remains were laid away in the Brethren's Church yard in the afternoon of the 25th. Obituaries improved by A. B. Evans of Eads. A large concourse of friends. Bro. Sider selecting the appropriate hymn. No. 430 "Sister thou wast mild and lovely." (Gospel Messenger please copy.)

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 million, and more than half of them are on American soil. Between thirteen and fourteen million are in the United States and Canada, which is about one-sixth of the entire population. This has been appropriately styled "Our 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.