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THE LAW OF CHRIST.

The Jews I became as a Jew that I might gain the Jews, to them that are under the law, as under the law that I might gain them that are under the law; to them that are without law as without law (BEING NOT WITHOUT LAW UNTO GOD, BUT UNDER THE LAW TO CHRIST) that I might gain them that are without law.”—I Cor. 9:20,21.

The law of Christ is the law of liberty. He came to set at liberty the captives, to heal the broken-hearted, to bring deliverance to the oppressed. The law under which the Jews lived was not able to do this. “Wherefore then the law? It was added because of transgressions, till the seed should come to whom the promise was made.” That which the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh. So now this law of Christ is well adapted and well able to bring deliverance from sin and its power. He who serves sin is in bondage however much he may boast of liberty. He is under condemnation of God’s holy law and can only be made free from condemnation by the act of royal grace bestowed on us freely in Christ Jesus. “Blessed is the man whose transgression is forgiven; whose sin is covered.”

The law of Christ is the law of liberty, not only that man may be freely justified from all his transgressions by the royal grace of God manifested in Jesus Christ, received by faith on the condition of “repentance toward God and faith toward our Lord Jesus Christ,” and such a faith that proves itself in a glad, willing obedience, but is also the law of liberty in service. Being under the law to Christ—enjoying this greatest liberty—he (Paul) was eminently fitted for useful service. He was ready to enter into sympathy with all in the different existing conditions as he found them. In the liberty enjoyed under the law of Christ there was deliverance from the law of sin and death and he was anxious that others should be made free.

In like manner is every Christian, not required to be subject to the law of Moses, nor the law of tradition or ceremonies, neither is he, anarchist-like, without law, which is not liberty, but he is under the law of Christ which law is quite sufficient as a regulator of life and service. Under this law he recognizes that he is called with a high calling, that he is to walk circumspectly, that he is to “show forth the graces and virtues of him who has called him from darkness to his marvelous light.” It becomes to him the rule of conduct, the regulator of engagements in religious, social, and business capacities. He finds that this law does not run parallel with and is not in agreement with the spirit of the world, yet it teaches him how to be in the world and not of the world. His citizenship is in heaven from whence he is expecting and looking for the coming of the Lord “who shall change this vile body that it may be fashioned according to his glorious body.”

Being under this law to Christ the apostle could say that he endeavored to have a conscience void of offence toward God and toward man; that although it meant to him to be as the off-surring of the world yet it was better than to have the favor and applause of the world. He was able to count all things as dung so that he might know Christ and the power of his resurrection, and we may freely say that none who becomes subject to this law and permits himself to be controlled by it, and his life and actions regulated by the same, but will find that it is the way of happiness and joy.

The world is in a constant unrest, inequity is aboundings, selfishness is still the greatest thing in the world.

“Man’s inhumanity to man
Makes countless thousands mourn.”

And never will humanity be other than it is now only in so far as the law of Christ becomes the guiding and controlling power, and this only as the individual will becomes yielded to that law and voluntarily comes under its control. It was the safe way for Paul, it is no less so for us all. His life was eminently successful in the true sense of the word, and so is every life that is subject to and regulated by this law. Therefore, may we all be where we know of the liberty wherewith Christ makes free, and also enjoy the freedom and liberty of this law of Christ realizing that it is indeed a bondage of love.
THE HOLY WOMEN AND THE STRANGE DARK SABBATH.

Sad-hearted and weary, lamenting their loss,
The brave women linger and gaze on the cross,
The mob is gone home, the disciples have fled,
And Jesus, the crucified Savior, is dead.
There are footsteps approaching, the footsteps of friends,
NICODEMUS and Joseph, the hillside ascend,
With linen and spices, provided they come,
And gently they bear Him, to Joseph's new tomb.

Still weeping, they watch them lay Jesus away,
Then haste to their homes, ere the close of the day.
Sweet spices and ointments, they buy and prepare,
Broken-hearted with grief, and crushed by despair.
The Sabbath they kept, as the Lord did command,
But never such a Sabbath, was known in that land,
For the wild storm of passion was followed by gloom.
The silence of guilt and the fear of its doom.
Strange rumors, and all kinds of stories are rife.
How the people long dead, had to many appeared,
And talked to old friends while they wondered and feared.
* All silent the Temple, no service was there,
While the Holy of Holies stood open and bare,
For the veil of the Temple was rent in twain,
From the top to the bottom, when Jesus was slain.

The friends of the Savior, remember with tears,
His love and His friendship for over three years,
How he healed their diseases, and raised up the dead.
And fed the hungry thousands, with plenty of bread.
What a disappointment, we thought it was to be,
The long promised King, to set Israel free
From the bondage of Caesar, and reign in his place,
In purity, righteousness, wisdom and grace.
Thus passed that strange Sabbath, of sadness and gloom,
When the body of Jesus reposed in the tomb,
The shades of the evening were welcomed at last,
With sighs of relief that the Sabbath was past.
We leave them dear reader, to wonder and weep,

And dream of the Savior, if haply they sleep,
The morning will drive all their sorrows away,
When they meet the Lord Jesus, and see where He lay.

* Verse six is of course only conjecture.

Richmond Hill Ont.

F. ELLIOT.

THE SECOND COMING OF CHRIST.

WE WILL approach the Woe Period by calling attention first to the four creatures mentioned in the fourth chapter of Revelation which the Revelator saw as he looked into heaven.

"The first creature was like a lion, the second was like a calf, the third creature had the face of a man, and the fourth creature was like a flying eagle." In the fifth chapter, John saw in the right hand of God a book sealed with seven seals, and when the voice of a strong angel rang out saying, "Who is worthy to open the book and to loose the seals thereof?" the apostle wept because no one was found in heaven, or on the earth, or under the earth that was worthy to open the seals of the book.

But presently there came a voice from one of the elders, occupying one of the twenty-four thrones, saying, "WEEP not: behold the Lion that is of the tribe of Juda, the Root of David, hath overcome to open the book and the seven seals thereof."

"And I saw the Lamb open one of the seals, and I heard one of the four living creatures (the Lion), saying as with a voice of thunder, "Come and see." And I saw and beheld,

A RED HORSE

and to him that sat thereon was given to take peace from the earth, and that they should slay one another: and there was given him a great sword.

The second living creature, the calf, which I think represents the Gentile Christians especially of the second and third centuries, also for several centuries after Constantine's reign, when hundreds of thousands suffered martyrdom. Red horse signifies bloodshed and carnage. The Christians had no peace, they often were obliged to live in seclusion, and were hunted down like wild beasts and their property also destroyed. Great sword means great slaughter.

And when He (the Lamb) opened the third seal, I heard the third living creature (the creature with a face of a man, Rev. 4:7) saying, "Come and see." And I saw and beheld,

A BLACK HORSE

and He that sat thereon had a balance in His hand. And I heard as it were a voice in the midst of the four living creatures (the Lion, the calf, the creature with the face of a man, and the flying eagle), saying "A measure of wheat for a penny, and three measures of barley for a penny; and the oil and the wine hurt thou not."

This third creature with the face of a man, in my conviction, identifies the reformation acknowledged by nations. Black horse represents the dark days of the reformation when many were imprisoned and martyred by the Romish church. The rider with balances in hand represents the overuling power
which administered justice—equal rights to religious convictions etc.

The voice saying, "A measure of wheat for a penny, and three measures of barley for a penny; and the oil and the wine thou shouldest not" means peace and plenty which really were the products of the acknowledged reformation at Ryswick. "And when He (the Lamb) opened the fourth seal I heard the voice of the fourth living creature (the flying eagle Rev. 4:7) saying 'Come and see.' And I saw and beheld

A PALE HORSE
and he that sat upon him, his name was Death, and Hell (or hades) followed with him. And there was given him authority over the fourth of the earth, to kill with the sword, and with famine, and with death, and with the wild beasts of the earth."

The "flying eagle" is significant of this present period which says, "Come and see" the pale horse whose rider is death while Hades is reaping the awful harvest.

Pale horse may symbolize sickness, state of degeneration, lukewarmness of all the professing Christians in general as well as intense wickedness of the world, which brings upon the nations natural and eternal Death.

The nations of the world today have in general the characteristics of the flying eagle—lofty, swift, and cruel—boasting of enlightenment by education—scientific and classic—discoveries, inventions, wealth, military and naval power, and charitable institutions. Protestantism boasting of her home and foreign missionaries, and spending annually five million dollars to save the world, while America alone is giving $1,500,000 for liquor and tobacco; $300 for the devil and $1 for God; and 149 out of every 150 of the human race are unsaved. While heathendom is increasing at the rate of 2,000,000 a year the church has failed to save that number in 100 years. Pleasure, avarice, pride, and unbelief are sapping the life out of our churches today.

Let us see the statistics of all the religious denominations of the world. Here they are: Protestants, 128,300,000; Roman Catholics, 201,000,000; Eastern Christians, 81,000,000; Mohammedans, 210,000,000; Buddhists, 340,000,000; Parsees, 1,050,000; Brahmins, 175,000,000; Congregationalists, 80,000,000; Sintoos, 14,000,000; Jews, 7,000,000. This makes a total of 1,232,300,000 that belong to religious bodies. The population of the world is 1,420,000,000. So there must be in all the world 187,700,000 persons who belong to no religious persuasion. Is not this a woeful picture of our peoples who, some say, are growing better and better. "None of the wicked shall understand; but the wise shall understand." Jesus says, "There shall be on earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear and for looking after those things that are coming upon the earth." There is almost incessant war, and conditions becoming more perplexing and serious. The Republics of South Africa have asked England for peace, but she so good as said "We will annihilate your independence" and make you dependents of our domain. Is that Christianity? War, famine, and pestilence are prominent characteristics of this period.

It has been authoritatively stated that in the United States alone there are 140,000 saloons, 100,000 drunkards die annually, 100,000 hobos, 200,000 fallen women, and crime is on a high rate of increase. There are 400,000 Bohemians in this country and four-fifths of them are infidels. They publish 42 papers of which 35 are purely infidel. They have 200 schools, all infidel. They also publish a childrens magazine which is strictly infidel. Infidelity is rampant in many of our protestant churches. Return, O Zion, to thy God before Christ shall smite thee with His Sword and appoint thy portion with the unbeliever.

And when He (the Lamb) opened the fifth seal I saw underneath the altar the souls of them that had been slain for the Word of God, and for the testimony which they held. And they cried, "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" And there were given them, to each one, a white robe. (The righteousness and purity of saints—a gift not reward); and it was said unto them, that they should rest yet a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should be fulfilled. This is a prediction of more martyrdom and we may expect it. These souls were not resurrected yet but were conscious and intelligent. Underneath the altar" means that they had not as yet realized complete redemption. Our redemption is not fully completed on us until we have participated the first resurrection in which the body's redemption shall be accomplished and can not be before, only by faith.

WHEN THE SIXTH SEAL WAS OPENED there was a great earthquake; the sun was darkened, and the whole moon became as blood; and the stars fell unto the earth, as a fig tree casting her unripe figs when shaken by a great wind. This does not mean a meteoric shower, but more. And the heaven was removed as a scroll when it is rolled up; the islands were moved out of their places; and all classes of people became enormously frightened, hiding themselves in the caves and in the rocks of the mountains saying to the mountains and rocks, "Fall on us, hide us from Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of their wrath is come; and who is able to stand?" This shows how they shall seek death and not be able to find it. These will be awful times for the wicked when these things shall come to pass. But the earth is not yet destroyed for after this (Rev. 7) John saw four angels standing at the four corners of the earth, holding the four winds of the earth etc. "And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth, and the sea, saying, 'Hurt not the earth neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads.'" There were sealed 12,000 from each
of the twelve tribes of Israel. The
Revelator is now permitted to see
countless numbers of redeemed in
glory around the throne of God
with palms in their hands. It is
my conviction that this great multi-
tude had not at the time John saw
them, been resurrected yet. White
robes and palms means salvation
and victory but not reward. When
Jesus shall come the second time
He will bring all these with Him
and their bodies shall be brought
forth immortal and glorified and then
they shall be rewarded according
to their works. Then the
“Lamb which is in the midst of
the throne shall be their Shepherd, and
shall guide them unto fountains of
waters of life: and God shall wipe
down every tear from their eyes”—
in the millennium.

And when He opened the
seventh seal, there then followed
silence in heaven about the space of
half an hour” when a repetition of
 woes were revealed to be recorded
by him whom Jesus loved most
dearly. Our next article will take
up the study of the
seven trumpets
and the
seven vials
to sound,
and the seven vials
be
poured out upon the earth. It re-
quires a high state of spirituality to
stand undeceived and unalarmed in
this tribulation period.

Earth! what a sorrow lies before thee,
None like it in the shadowy past.”

J. R. ZOOK.

Des Moines, la.

For the EVANGELICAL VISITOR.

GOD DEMANDS OBEDIENCE.

“See that ye refuse not Him that speaketh.”

The Lord our God who is the
great cause of our being and
the promulgator of our happiness
here and hereafter has always had
His particular way of communicat-
ing His will unto His children. He
never left them outside the limits of
His voice. As long as the man
whom He created, remained within
the limit of His permission and pro-
hibition, so long was he in a truly
happy condition and had intimate
relationship with his Creator. (Gen.2:
18.) Though man by disobedience
and transgression lost this intimate
relationship, yet the kind loving
Father did not cast him off forever
and no more converse with Him.
But now he has assumed another
character and relationship, that of
an enemy (Rom. 5:10) and placed
himself without the bounds of God’s
inheritance and is no more entitled to
the respect and privileges which he
formerly enjoyed. Even here the
loving Father does not wholly with-
draw Himself and leave no ray of
hope, but immediately makes a way
of escape. The Promise of one who
should bruise the serpent’s head i.e.
take his power, that the child of
God may have victory in the name
of Jesus. But not without great
conflict, “thou shalt bruise his heel.”

As we look back over the long list
of Bible characters “so great a cloud
of witnesses” (Heb. 11) to whom the
Lord communicated His will con-
cerning things to come, we do not
find one who was capable of fulfilling
the condition of the promise “it shall
bruise thy head.” That was re-
served for the LION of the tribe of
Judah, until the time was fulfilled.

God in His own good time and way
brought about His grand and glori-
ous purpose and purchased us back
again to Himself by the gift of His
own dear Son. “Behold what man-
er of love.” “The sceptre shall not
depart from Judah, nor a lawgiver
from between his feet, until Shiloh
come; and unto Him shall the gath-
ering of the people be.”—Gen. 49:
10. “Thou shalt call His name
JESUS; for He shall save His
people from their sins.” Saints on earth
and angels in Heaven are equally
interested in this wonderful scheme.

We hear the herald angels sing,
glory to the new born King.

Next we hear His forerunner John
the Baptist preaching in the wilder-
ness of Judea. “Repent ye for the
kingdom of Heaven is at hand.”

This Heaven commissioned herald
introduces a new dispensation upon
a new and living plan. A prepared
way in a straight path. To get into
that way demanded repentance and
confession of sin. Not only to feel
sorry because they were sinners,
but “confessing their (own) sins.”

The Pharisees and Scribes no
doubt like many of the present time
esteemed themselves better than
many of those who came and con-
fessed their sins and in all probability
wanted to walk right into this new
order upon their good word and
honor. But this God-inspired voice
being endowed with the spirit of
discernment knew that they were
full of corruption and deceit. Hence
the rebuke, “O generation of vipers,
who hath warned you to flee from
the wrath to come. Bring forth
therefore fruits meet for repentance.”

It is not enough that faithful Abra-
am, or some other good man was
the father of your race. You are
sinners and as such you must take
your place. Repent of, and be truly
sorry for your sins, the fruits of
which are confessing and forsaking
all your sins without any compromise.

Behold the Lamb of God, which
taketh away the sin of the world.”
Receive cleansing through His blood,
enter into life. Take hold upon God
by a true living faith being born
again, (John 3:3,) brought into the
light where we can see the beauties
of our relationship in the kingdom of
God. Then by a full consecration
and humble obedience to our Lord
and His example enter into covenant
relationship with Him, born of water
and of the Spirit (Jno. 3:5,) bap-
tised by a servant of the Lord “full
of faith and of the Holy Ghost.”

Not one that does not believe in
baptism for such an one would be a
very poor transmitter of the Holy
Ghost. The Lord works through
prepared earthen vessels, “Go
preach—to every creature” etc.—
Mark 16:15.

The Church through her Elders
and ministers must do her duty in
preaching the whole Gospel and bap-
tising believers, because it is our
Lord’s command. Matt. 28:18,19;
Mark 16:10,16. If the Church (Acts
13:1-3) separates and appoints men
“full of faith and the Holy Ghost,”
(Acts 6:3 and 11:24,) to carry forward
her work and they are willing to be
used of God for His purpose, then I
believe the Holy Ghost will bear
witness to their work and that which
they do will be confirmed by the
Word. The teaching of our Lord
and His Apostles are that all who
believe on the Lord Jesus Christ
and accept Him as their Savior
shall be baptised in His name ac-

—EVANGELICAL VISITOR.
day of much learning and confusion among Christian professors many claim salvation without obedience to the Lord's command and look upon baptism as non-essential or of very little importance in the economy of grace, but I believe that water baptism is essential, because Jesus gave us the example and said: "for thus it becometh us to fulfill all righteousness."—Matt. 3:15. It is the initiatory rite, the entrance into the kingdom of God, His visible Church. Jno. 3:5. "For the remission of sins and the gift of the Holy Ghost."—Acts 2:38 and 22:16. It precedes the baptism of the Holy Spirit. Matt. 3:16. Jno. 3:5. Acts 2:38. The baptism of the Holy Ghost is administered by the Lord, not by man. Matt. 3:11; Mark 1:8; Luke 3:16; and in connection with water baptism and the laying on of hands and prayer. Luke 3:21-22; Acts 8:15-17; and 19:5-6. Cornelius was an exception to prove to Peter and his Jewish brethren that God "also unto the Gentiles granted repentance unto life." Acts 10:44,45 and 11:17,18. It must be preceded by a living faith, true repentance and confession of sin. Matt. 3:2-8; Mark 16:16; Acts 2:37,38, which implies a real death to sin. After the old body of sin is dead it must be put off, "buried with Christ in baptism."—Rom. 6:4. "That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Baptism implies a death, burial, and resurrection. By triune action in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28:19. It must be a choice of those who are capable to receive instructions and believe in the Lord Jesus Christ. Acts 2:37, and 16:30-33; therefore cannot apply to infants for they can neither receive instruction, nor receive baptism, nor exercise faith. Sprinkling or pouring, as generally practiced, does not meet the conditions, but immersion is washing. Acts 22:16; Heb. 10:22. A burial—Rom. 6:4; Col. 2:12, for which sprinkling or pouring is a very poor substitute indeed, and altogether without the bounds of language either ancient or modern, or one direct reference in the New Testament. Let us hear the conclusion of the whole matter: "Fear God and keep His commandments: for this is the whole duty of man."—Eccle. 12:13,14. D. Y. Heise. Clarence Center, N. Y.

For the Evangelical Visitor.

The Last Days of Christ.

The greater part of Christ's ministerial life was spent in teaching His disciples and all who came to hear Him, service for the benefit of others was one of the fundamental principles of His kingdom. He did not cease from this sublime and arduous task until the hour of His death. "Having loved His own which were in the world, He loved them unto the end."—John 13:1.

The ministry of Christ was now drawing to a close. Those who had heard and seen Him, would soon see and hear Him no more in person. The last moments of our life are always attended with solemn and pathetic interest. We gather around the beds of our departing friends, and listen intently for every word which may chance to fall from their lips. Nothing else will thrill us with such deep and tender emotions as to hear of their triumphant faith in the things beyond our mortal vision.

Into the last seven days of Jesus' life was crowded the weightier part of His teaching, and the most important and impressive event of His life. He had made little impression on the aristocratic or the political power of His time, but His simple, yet profound teaching had deeply influenced the common people, so that wherever He went, He was followed by a crowd of expectant listeners.

The Jewish feast of the Passover was drawing near, and Jesus, as His custom was, was desirous of observing it in the Holy city. This feast was always kept, once a year in Jerusalem. The population of the city at that time is supposed to have numbered about fifty thousand, but during the feast there were often gathered about two or three millions of people. They would come from all the different countries, whither the Jews had been scattered, at times even from beyond the sea. Perhaps one of the chief attractions at this time was the presence of Jesus, who had already become the hope of thousands of the Jews, who were anxiously waiting for the Messiah to deliver them from the tyrannical hand of Rome.

In Bethany, about three miles from Jerusalem, lived a family consisting of two sisters and a brother, where Jesus loved to go often. In this home Jesus was always welcome, and here He also found sympathy and rest, and thither He went to be a guest during the Passover week. The festivities of the Passover began on Thursday, and it is supposed that Jesus came to Bethany on the preceding Friday.

On the arrival of Jesus at Bethany, they made a supper in honor of Him at the house of Simon the Leper. Among the guests were Lazarus and his two sisters, Mary and Martha. Mary had a box of ointment, the value of which has been estimated to have been about forty-five dollars. As the evening advanced, and while the guests were sitting around the table, Mary broke the box of ointment and poured its contents over the head and feet of Jesus, and wiped His feet with her hair. This peculiar, and apparently extravagant scene aroused the indignation of the disciples, saying, "To what purpose is this waste?" Judas, especially, was loud in His clamour, and said, "Why was not this ointment sold for three hundred pence and given to the poor?" Whether Judas was honest in his indignation, or whether it was only the outburst of his desire for gold, we know not. Jesus, however, ignores the impromptu of his conduct, but commend ed the devotion of the woman, by saying, "Why trouble ye the woman? for she hath wrought a good work upon Me."—Matt. 26:10. Some are of the opinion that this rebuke filled Judas with rage and resentment, and that from that hour the thought of betraying Jesus originated in his heart.

Saturday, being the Jewish Sabbath, is thought by some to have been spent in seclusion. The day following, Jesus started to walk to Jerusalem. On the way He was...
met by a crowd of people who, no doubt, had seen Him perform some of His wonderful miracles, and had heard many of His profound and wholesome teachings, for, when they met Jesus, their enthusiasm knew no bound. Were they indeed convinced that the expected deliverer had come? The people in their joyful exaltations broke branches from the trees, “strewed them in the way,” singing and shouting in true Oriental fashion, “Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.”

On former occasions Jesus had shrank from publicity and popular homage, but now He embraces the opportunity by sending two of His disciples for an ass, and on it rode into Jerusalem. It was a jubilant and fantastic procession. Thousands of people followed Him as He rode towards Jerusalem, calling Him their King, waving olive branches, singing and shouting, and obstructing the highway as they went along. The proceedings of such a procession could not fail to attract the attention of both the civil and ecclesiastical authorities. After entering the city, He at once proceeded to the Temple, where “He cast out all them that sold and bought in the Temple, and overthrew the table of the money-changers, and the seats of them that sold doves, and said unto them, It is written my house shall be called the house of prayer” etc., and in the evening He again returned to Bethany.

The two following days He again went to Jerusalem, and taught the people, and healing all that came to Him who had need of healing. His teaching was fascinating and sublime, but very simple. He would take a seat, and talk to the people who would gather around Him in such a charming and loving manner that the people were at one time led to exclaim “that never man spake like this man.”

It is also supposed by some that during these two days the conversation about the tribute money took place in which Jesus wondrously evaded those who were seeking to make out a case of treason against Him. The parable of the King’s supper, from which the guests that were bidden absented themselves, as well as the parables of the Ten Virgins and of the Talents are supposed to have been spoken at this time. The most vivid of all His teaching during this time was concerning the rewards of the righteous, and the penalties of the wicked, which would be a glad surprise to the righteous, and would overwhelm the wicked with everlasting confusion at the end of the world.

At this time, it is also supposed, that He denounced in bitter terms the deceit of the Pharisees, and that of the Jewish officials. Perhaps, while in such a mood, He on a former occasion declared that the holy and beautiful Temple, so dear to the hearts of the Jews, would surely be destroyed. This greatly incensed the Jews. The new commandment “That ye love one another as I have loved you” is also believed to have been uttered on one of these days. This commandment is next unto the first, and it embraces the whole human family into one Brotherhood, of which we form a part, providing we do our duty to our neighbor. The common people had great expectations, and they took an enthusiastic interest in Jesus, and often heard Him gladly, but was suffered to be and criticized by the priests and their associates. At last, however, the enthusiasm became so intense and the opposition so bitter that His enemies decided to take steps for His arrest. While they were pondering over what course to pursue, help came to them from an unexpected source.

When Judas had resolved to betray Jesus, He went His way, and communed with the chief priests and captains, how he might betray Him unto them. Up to this time Judas had been known as the treasurer, but since as the traitor. To the hour of His death no one seems to have understood Jesus, even His disciples failed to comprehend His teachings. When He spoke of a kingdom, they thought He spoke of an earthly domain. There was more or less worldly ambition in all of them. Even James and John persuaded their mother to beseech Jesus, to secure for them a choice place in His kingdom. Whether Judas really intended to be a traitor, or whether He only intended to secure unto himself the money, will never be known to us in this world. Whatever the motive, the prospect pleased the Jews, and Jesus had anticipated nothing else, for, for that hour He had come into this world.

When the time for the celebration of the Passover had arrived, Jesus instructed His disciples to go and make ready. Then in the evening, up in the upper room, with the turmoil and the excitement of the world shut out, Jesus with His disciples ate the Passover, which He had so anxiously desired to eat with them before He suffered. Many painters and poets have tried to picture this beautiful scene before the eyes and minds of the people, but all have signally failed. The furnishing of the room appears to have been scanty, and the provision plain and simple. Being seated at the table with His disciples, the threatening cloud which was fast approaching, appears to have been seen by none but Himself.

After supper was ended, He arose and did something which surprised and puzzled them all. It was customary in the Oriental countries for servants to wash the feet of guests but now, Jesus Himself, the Lord of lords, and King of kings, arose and began to perform this apparently menial service before His astonished disciples could understand what He was doing. Such conduct seems to have taken the disciples entirely by surprise, for, had they not expected that after Jesus would have established His kingdom on earth, that they, themselves, would have been ready to serve Him? At last Peter gave vent to his feelings, by saying, “Thou shalt never wash my feet,” Jesus, however demonstrated and persisted, and actually washed the feet of all His disciples. To those who believe that Jesus knew that Peter would deny, and Judas betray Him, this incident is of great importance. Some people think, the only reason that Jesus gave for this action was, that He wished His disciples to understand, that no service is too humble for one brother to render to another. We believe, however, that Jesus here actually in-
stipulated an ordinance, which He wished His followers to observe throughout their generations until the end of time. This is plainly recognizable from the words, where He says, "If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet: for I have given you an example, that ye should do as I have done to you."—John 13:14,15.

These words need no comment, neither can we add to their force, but let all of God's children in humble submission say, "we are ready to do Thy will, Oh God!"

After Jesus had finished washing His disciples' feet, and the Passover supper had been eaten, Judas went out, in order to carry out his diabolical design. When Judas had gone out, Jesus ate bread and drank of the cup with the other disciples, telling them whenever afterwards, they should eat bread and drink of the cup, they should do it in remembrance of Him. Up to this time the Jews were to eat the Passover supper in remembrance of their deliverance from Pharaoh, but now, since the old dispensation had ended, and the new had begun, they were to partake of the bread and the cup in remembrance of His suffering and death upon the cross for them.

Here is where the Savior instituted the communion, i.e. the bread and the cup should now be partaken of instead, by the children of God.

Whilst sitting at the table Jesus spake many interesting and memorable words unto them. His uppermost thought seems to have been about death. He knew what was before Him, and also what trial of faith awaited His disciples. He intimated to them that after He was gone, they would often be perplexed, as to what they should do, and what they should believe, but notwithstanding this, He consoles them by saying, that He will come again, and in the mean time He would send them the Spirit of truth which would be a source of comfort unto them, as well as unto all true believers unto the end of the world. This Spirit, He said would reveal many things unto them, which they heretofore did not understand. He went still further, and told them in loving words, that it was best for them that He should die, that it had never been intended for Him to deliver them from the Roman yoke, and to establish a kingdom on earth, and whilst He was with them, they would still misunderstand His mission but after He would be gone, and they had received the Comforter, they would then be able to understand His teachings and appreciate His mission. Thus seated around the table till far into the night, He talked to His disciples. All of a sudden His visage seemed to change.

He became quiet and a strange solemnity appeared to lay hold upon Him, as He lifted up His eyes and hands towards heaven, and began to breathe forth a prayer, that has astonished the christian world to this day.

(Concluded in next issue.)

For the EVANGELICAL VISITOR.

CHILDREN OBEY YOUR PARENTS.

THERE is a duty enjoined upon every son and daughter, not only to venerate their parents, but to obey them in the Lord. Under the Levitical law, the penalty was very severe, "He that curses his father and mother, surely shall be put to death."—Ex. 21:17.

But under the gospel dispensation it is not so rigid, but in the sight of God the crime is equally as great for God changes not, yet it is painful to witness, and hear of the abuse and disobedience of children towards their parents, and in many instances when old and feeble suffer them to want for the necessaries of life. We might here, if so disposed give a few heart-rending cases which we have witnessed during our past life. There is however an important duty also enjoined upon parents. Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:6. If this duty were carried out practically by parents as it should be we would have "paradise restored." As the twig is bent, the tree inclines. During our many years in the ministry we have made it a special rule to speak to children as well as parents in reference to their training and upon asking scores of children whether they ever heard father or mother pray, the answer was, no. Well did you ever hear them swear? blushingly some would answer, yes. Such knew nothing of a family altar. Oh! ye parents what an accountability rests on you and you must render your account by and by before the Judge of all the earth for suffering your children to grow up like the wild ass. Being under the deceitfulness of sin by nature, should you wonder if in your old age, you should be neglected by your children and even may curse you to the face. The Bible says "foolsiness is bound in the heart of the child and the rod of correction will drive it far from him."—Prov. 22:15. We are ready, however, to admit in many instances parents may use the rod imprudently, not understanding the disposition of the child fully, being led by the passion of envy instead of love. Many of us confess that in this we have been guilty, and plead for pardon. But Paul says, "I show unto you a better way." If the child has committed an offence, let the father or mother take that child aside and say John or Mary my heart is grieved as you have violated one of our rules and have sinned against God, and if you continue thus to do you will finally be lost, I do hope you will never do so again, now let us kneel down and pray, that the evil spirit may be cast out. Such a course will be remembered during life. It was the motto of the celebrated Lorenzo Dow that "the best way to kill an enemy was to love him to death." In view of the brevity of time, and the value of the soul, how lamentable it is that the great mass of the human family is eagerly saying, "What shall we eat, or what shall we drink, and where withall shall we be clothed" and by their avaricious desires, seek a fortune for their children, lose their own souls, and after they are gone to their graves in many instances their children lose their souls, in spending it, as the riches of this world were never designed to afford permanent happiness.

A friend met Mr. W. H. Vanderbilt...
in the city of New York when he was considered the richest man in all our country. Said the friend “you must be a happy man.” “I am not” replied the millionaire. “My health is shattered, and all the money I have cannot restore it. I cannot even drive one of my fine horses, it is painful for me to sit down, I receive threatening letters daily and my nerves are so unstrung that I am constantly in fear of being assassinated. I am overrun with persons who want my money. I am the most wretched man in New York.” If with all his vast fortune W. H. Vanderbilt was so miserable why is it that thousands will jeopardize life and health to become rich, for what value will they affix to it when you were unable to care for yourselves, and imitate the example of our blessed Saviour while in His agony upon the cross, in caring for His mother, who was standing by. “And seeing the disciple whom He loved (John) He saith unto her, Woman behold thy son, then saith He to the disciple behold thy mother, and from that hour that disciple took her to his own home.”—John 19:25-27. Yours for strict obedience both to God and parents that our end may be everlasting life. 

JOHN FOHL.
Chambersburg, Pa.

“What a wonderful change there would be in this world if people could be induced to do things with a view of pleasing the Lord. They would probably build different houses, buy less costly furniture and find less occasion for display on every hand. As a rule people do not consult the Lord before undertaking things intended for their own pleasure and comfort.”

“Love is like a convex mirror—it broadens what we see in it.”

For the EVANGELICAL VISITOR.

WE MUST OBEY GOD.

“If ye love Me keep My commandments.”

—John 14:15.

GOD helping me I will write some of my experience; how God led me out of darkness into His marvelous light. At the age of 16 I was greatly convicted of sin, and, believing I repented but I was not willing to follow the Lord. Years past and instead of getting closer to God I drifted away from “Father’s house.” I became a drunkard, spending money for that “which is not bread,” and brought much sorrow to our family. I used to lie to my wife denying that I spent it. Now only can I feel the sorrow she experienced; if I could only recall those days.

Thanks be to God that He called me again, during the last call, I had to come to the altar and I found Jesus precious to my soul. I had to make things right before I could fully feel the power of God. Being a member of a church at the time, the question came what am I to do now? It rang in my ears: “If ye love Me keep My commandments.” This meant to come out from among them as I could not keep them there. I can say to the glory of God, I was not born of man but of God, I know who has set me free. I was stripped from head to foot and no man taught me so. I believe in outward protection; it saved me from many a snare. I gave heed to the Spirit of God and as He enlightened me I obeyed and there is, where I received my blessings, I am sure that God will lead me aright. I can try the spirits that are out for I have the Spirit of God in my soul, but it leads me not as some say it does, that can dress again like the world, that water baptism is nothing; no, it leads me to the feet of Jesus. The life of Christ in us is the Spirit of God in us. I can praise My God for His wonderful keeping power. I believe His promises, they are yea and amen. I know He can take the root of evil out our hearts, take the appetite for drink and filthiness away. O how glorious that we have the fightings without and fear within (a reverential fear) and yet after we have done all it is only by the grace of God that we will be of those who shall meet Him in the air. To work till the Master comes is my purpose and to learn of Him daily. Pray for me. JACOB K. BOWERS.
Trappe, Pa.

For the EVANGELICAL VISITOR.

CHARITY.

I HAVE felt impressed for some time to send something to the VISITOR again, inquiring of the Lord as to what I should write. He gave me the following. Glory to His name. Charity is a most important word, who can fathom it. Although we may “speak with the tongues of men and of angels” yet without charity we are nothing. It is possible for us to be deceived. Many of us by examining ourselves by the 13 chaps. of 1 Corinthians may find that we lack charity. We may have given ourselves to God in our youth and now have served Him all our life time, keep all the commandments and walk in all His statutes, have the gift of prophecy, understand all mysteries and have faith sufficient to remove mountains, or give all our goods to feed the poor, or give our bodies to be burned, and it will profit us nothing without charity. How important that we examine ourselves by this chapter. As we do so many of us may see where we have not manifested the spirit of charity as we should. Are we free from envy? Do we esteem others better than ourselves? Oh that we could see ourselves as God sees us, for He sees the heart. Man looketh on the outward appearance. “The heart is deceitful above all things and desperately wicked, who can know it?”

“I the Lord search the heart, I try the reins even to give every man according to the fruit of his doings.”—Jer. 17:9,10. We may profess to love God supremely and our neighbor as ourselves etc., but if our actions show the contrary, the world will see that we have not charity. It is easy for us to love those that love us but to love our enemies with a true godly love and those that despitely use us, will be a better
test that we have passed from death unto life. We can be assured that such love comes from God alone.

Oh if there were more true love in the churches today, the condition of things would be better; sinners lose their confidence when they see so little charity among the children of God. Oh that we might have a real baptism of love so that the hearts might be filled with God's love! God is love and our bodies are to be the temple of the living God and how can He dwell there if the heart is not pure. We may deceive those around us, but God is not mocked. He says we should serve Him with a perfect heart and a willing mind, for the Lord searcheth all hearts and understandeth all imaginations. He also tries the hearts and has pleasure in uprightness, "and give unto Solomon my son a perfect heart to keep Thy commandments and Thy testimonies and Thy statutes and to do all these things, and to build the palace for which I have made provision." —1 Chron. 29:19. "Shall not God search this out for He knoweth the secrets of the heart."—Psa. 44:21.

Your Sister,

MARY BYER.

Glendale, Arizona.

EXPERIENCE.

DEAR Readers:—In obedience to God I will write part of my precious experience. It is now about eleven years since I gave my heart to God. I know the Lord fully pardoned my sins and I had peace with God. While I lived in that state I had many blessed seasons with God. I do praise God that He gave me a will to give my heart to Him at that time. I had to come to the place where I had to give up parents, brothers and sister, and be willing to be a cast away from the home circle, but I did it all for Christ. He was my friend. However I did not get to the place where I could fully trust God for everything. I was living that up and down life we read of in the 7th of Romans; things I would not that I did and so forth. But I praise the Lord that He has better things for us to enjoy. We can get to the place where we can just do the Lord's will.

When holiness was first preached to us I opposed it very strongly for I thought it was a wrong spirit, but I thank God that I got to the place where I could accept the truth. In my heart there was prejudice and such like evil tempers, but praise the Lord there is nothing in my heart now but the pure love of God. I am so glad I got to the place where I realized I must have something definite from the Lord or I could not stand. I knew some of my brethren and sisters were enjoying something that I did not have, and I commenced to seek Christ with my whole heart, going through on the death route with Him. Everything was on the altar, myself included, when I became nothing then only could the Lord do the work. He so wonderfully met me, and this morning I am living in newness of life: have been baptized with the Holy Ghost. O what joy is continually springing up in my soul! O so blessed to be in the full liberty of Christ! I can rejoice with joy unspeakable and full of glory. 1 Peter 1:8. I know I am saved and saved to the uttermost. How blessed to know that we are saved in this life, and this is a privilege all may enjoy. Glad I am to know, I am on the highway of holiness, that Christ has taken my feet out of the horrible pit and placed them on the solid rock, which is Christ Jesus.

I can't tell the wonderful joy that has been mine for the last four weeks, but He has made me abundantly satisfied, victory over self, no impatience. I can speak to my child or correct him in love now where before I did not always do that. I am ready should Jesus come today, and I am looking for Him to come soon, yet when I look at the lost of earth and think how terrible to meet Christ unprepared, I cannot but pray that many may come to Christ before it is too late. My desire is to stay very low at Jesus feet and learn of Him.

From your Sister in Christ,

LAURA HOSTETTER.

Hope, Kansas.
that the change really seems as great as if we had actually died with Jesus, gone into the heavens with Him (Eph. 2:6), and returned again to earth to live for Him, or let Him live out His life in us (1 Jno. 4:17).

8. THE HOLY GHOST COMES TO ABIDE AND UNDERTAKE.

Christ Himself, in the person of the Holy Ghost, has come in permanently to undertake for us in all matters of living and doing. The conditions about us are just the same as before; we come in contact with the same people; circumstances are as hard in the home, in the church, and in business life as before, but a radical change has taken place in us. We find God true to His Word, and the presence of the Holy Spirit in us is equal to all emergencies that arise. He produces in us the Christ life, and the law of the Spirit of life in Christ Jesus makes us free from the law of sin and death (Rom. 8:2). In the spiritual life, effect follows cause in respect to fruit bearing, as truly as it does in the natural world. The Holy Spirit has come to abide, and the fruit of the Spirit will grow and be made manifest (Gal. 5:22, 23). We do not henceforth try to love, and believe, and do good. All these come spontaneously from our lives without effort of ours. Our struggles would hinder the perfect flow of His life in us, which is like a well of water springing up—Jno. 4:14.

Our part is to believe (Jno. 7:37-39). He in us will do all the work, while we keep out of the way, looking on like spectators to behold Him undertake for us. We must remain yielded. As we found Him, so we are to walk in Him. We must keep on believing, never doubting, for by faith we entered in, and by faith the Holy Spirit came in to abide (Lu. 11:13). We must be obedient (Acts 5:32), and this means we must be so still before Him that we may hear His whisper (Eph. 4:30), and so sensitive to His touch that He may communicate to us at any moment His will—Acts 13:2.

9. UNION WITH JESUS.

Our lives become united to Jesus (Jno. 14:20) in a union more real than that entered into by two human lives on earth. He says “we are flesh of His flesh, and bone of His bone” (Eph. 5:30). Union with Him brings life; hence the Holy Spirit quickens, or brings life into every part of our being that we will take Him for. He who made our bodies and redeemed them (1 Cor. 6:19, 20), comes in Himself to bring divine healing, health, and abundant physical, as well as spiritual life, as many of God’s believing ones know by a blessed experience.

God has come in to abide; our bodies are His temple (1 Cor. 3:16-17); we are commanded to present them (Rom. 12:1); Jesus has borne our sickness (Matt. 8:17); the Holy Spirit makes effectual in our lives the redemption which Christ wrought out on the cross for us. Our spirits and souls are sanctified and satisfied; our cup runs over, and the physical receives the overflow (Psa. 23:5, Rom. 5:11, 3 Jno. 2).

The hope of the resurrection of the body, at the coming of the Lord (1 Thes. 4:16, Rom. 8:22), is based upon the redemption of Christ. The body of our humiliation is to be fashioned like unto His glorious body (Phil. 3:21) and Jesus has a body of flesh and bones (Lu. 24:39). We should now have a foretaste of our inheritance (Eph. 1:13-14). The body of Jesus was raised for us, and stands for us and is a pledge of what our bodies are to be. We should feed upon His body by faith, drawing from Him life, health and physical strength (Jno. 6:53-58). The Holy Spirit will communicate a foretaste of the resurrection life of Jesus unto us (Jno. 14:19, Jno. 16:14, 2 Cor. 5:4-5, Jas. 5:15) for spirit, mind and body, if we will pass all over into His hands, and let Him inhabit us, and use us henceforth as those who are alive from the dead (Rom. 6:13). Not until we place our body in the hands of the Lord, will we be able to trust Him only, to bear our sicknesses and infirmities away (Mat. 8:17), and appropriate, as needs arise, His life and strength for our whole being.

The mental and spiritual faculties affect the physical, and likewise the physical affects the mind and spirit. We are triune beings. Christ has redeemed not a part, but the whole, for all was affected by the fall. Let us give Him all of His redemption rights in us. Unto whom is the arm of the Lord revealed? Not to those who doubt but to those who will by faith lean upon it (Eph. 1:19, Mark 16:17). Jesus will become unto us all that we receive Him for, as based upon the Atonement, the Word, and the presence and power of the Holy Spirit within. He desires to be more real to us than our dearest and nearest friend. It is our privilege to know Him better than we do earthly friends. The central truth of the New Testament is contained in the expression, “Christ in you.” “If Christ be in you” and you abide in Him, your life will be transformed into the image of God’s Son, and in the day of the coming of the personal Christ, you will be among the first-fruits presented to Him, “not having spot, or wrinkle, or any such thing” (Eph. 5:27).

To be continued.

“A plainly attired brother and sister, riding in a fine, fashionable carriage, drawn by horses wearing silver-mounted harness, may attract the attention of the worldly-minded, but not the smiles of heaven. It is the plain things of this world that the Lord wants His people to encourage.”

“Can a man be perfect? The Bible says that Job ‘was perfect and upright.’—Job 1:1. That ought to settle it. The man who today obeys the Lord as well as did Job in his time, may be, in the eyes of the Lord, as perfect as Job was. The man who walks steadily in all of the commandments of the Lord blameless, is perfect, in the sense that it was intended that man should be perfect.”
QUESTIONS FOR MINISTERS.

WHEN Saul was anointed king over Israel, the Lord commanded him to destroy the wicked nation of the Amalekites and all that pertained to them.

He started out all right, but did he perform the commandments of the Lord? Did he not spare Agag, king of the Amalekites, and the best of the sheep and oxen alive?

"Then came the word of the Lord unto Samuel, the prophet, saying—Saul is turned back from following me, and hath not performed my commandments, and it grieved Samuel, and he cried unto the Lord all night; he rose early in the morning and went out to meet Saul."

I imagine Saul looked very dignified in his cloak of deceit when he met Samuel and said, "Blessed be thou of the Lord; I have performed the commandments, and it grieved me."

"What meaneth then this bleeding of the sheep in mine ears?—Because thou hast rejected the word of the Lord, he hath rejected thee."

Now God has just as certainly anointed his ministers, and commissioned them to Preach the Word against all sin, and commanded them to "Cry aloud and spare not" any of the great host of sin. Now I want to ask, Have you performed the commandment of the Lord? Have not some of you spared King Agag, alias, adultery, uncleanness, lasciviousness, all secret sins that are gnawing the vitals of the human family? Have you not, through your criminal neglect to cry aloud and spare not, permitted this King Agag, this king of sins, to enter church and home sanctuaries and make desolation that tongue and pen fail in every attempt to picture? I ask, Haven't you feared the people, as did King Saul, and spared this king of sins? Do you answer deceitfully as did King Saul, and say, "I have performed the commandment of the Lord?" "What meaneth then this bleeding of the sheep?" What meaneth the wail of agony coming up from so many in lunatic asylums, whose reason has been dethroned in some way by this king of sins? What meaneth the cry of grief coming up from the heart-broken wives all over the land, where this king of sins has entered the home sanctuaries—entered the husband's hearts, and hardened them against those he once loved?

"Aye, it is the sin that gets the heart "past feeling" any sympathy for those who are dependent upon them; those whom they took oath before God and man, to stand by in prosperity, and in adversity, until death parted them."

"Watchman on the walls of Zion, are you where you can use the sword of the Spirit, which is the Word of God, and hew this Agag in pieces, and not cut yourself? Are you?"

"HERE TO DO BUSINESS."

AS I walked down a certain street in New York City my attention was called to a large sign, overhanging the sidewalk, which read—"Here to Do Business."

I passed on; but later in the evening I returned the same way, and the sign still shone forth its message, "Here to do Business." This time the changeable colored electric lights, which gleamed through the letters, made the sign all the more noticeable.

My curiosity was aroused; I turned to investigate. A large plate glass window, with its colored electric shades, sent forth its glow across the street. I pushed aside the mahogany screen doors and entered. I found myself in a New York fashionable saloon.

As I walked down the aisle I walked over silver and gold dollars inlaid in the floor. As I neared the further end, I found small rooms curtained off, and furnished in the best mahogany; chairs, tables and lounges, all of the very best workmanship. For wainscoting they had beveled plate glass mirrors. On the walls were, what some might term beautiful oil paintings, to me they were filthy, lewd, disgusting.

I went farther and still farther. The rooms continued, lit up on 60-smegre wax candles—the beta light of heaven being completely shut out. I heard the song of the harlot, and in disgust I turned from the scene to pass out. But as I did so, I could but stop and notice the long bar, made of solid mahogany, inlaid with silver and gold coins, and choice pearls.

Behind the bar was a large plate glass mirror. I noticed a flaw in one end of it, and inquired of the bartender the cause. I was informed that some young men, having imbibed too freely, began quarreling. One drew a revolver to shoot the bartender, and, missing him, had hit the glass. The owner of the saloon, standing near by, heard my question, and in a rage further answered: "Yes! I would to God it had hit the man rather than have broken that glass."

Upon further inquiry, I learned that the interior of the saloon had cost a little over $100,000. With a pitying eye, and a sorrowful heart, I turned from the scene to pass on, and to encounter again that over-hanging sign—"Here to Do Business."

As I passed down the street, that sign went ever before me, those words still rang in my ears—"Here to Do Business."

Yes; what kind of business? A business that will debauch manhood, that will ruin womanhood, that will ensnare the young man, that will rob virtue from the young woman, and leave them all outcast from society, to walk our streets in despair, lie in the gutters in drunkenness; damned for this life and without hope for the life which is to come! I went on my knees and asked my God, "How long, O Lord, how long shall sin and Satan rule this benighted land of ours."—Harry Greensmith, in National Advocate.

Ex-President Harrison is credited with having said recently, "I thank God every Sunday for a preacher that preaches Christ crucified, and does not say foolish things." Here is a most valuable hint for young preachers. Saying foolish things in the pulpit has destroyed the force of many a sermon—Ex.
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be ascorner-stones, polished after the similitude of a palace."—Psalm 144:12.

WHEN I HAVE TIME.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair—
When I have time!

When I have time, kind words and loving smiles
I'll give to those whose pathway runs through tears,
Who see no joy in all the coming years;
In many ways their weary lives I'll cheer—
When I have time.

When I have time, the friend I love so well
Shall know no more those weary toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise—
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent;
May never know that you so kindly meant
To fill her life with sweet content—
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear—
They may not need you in the coming year—
Now is the time.

PRE-NATAL POISONING.

TRANSMITTED tendencies to wickedness, imbecility, licentiousness and every crime are the awful heritage bequeathed by fathers and mothers to their families. When they give loose reins to appetite, or revel in excess and debauchery, or indulge in any degree those base appetites they spawn upon society the vicious classes, from which are recruited the criminals, harlots, paupers and the idiotic and insane. Dire indeed are the effects which this pre-natal poisoning has wrought in this nation. This explains the startling death rates in infancy. These relentless tyrants, nicotine, and rum, daily slay more infants than did Herod the king. This striking infantile mortality is the great national reproach and shame. Our children are born with the iron clutch of disease upon their vitals; with blood tainted, bones honey-combed, nerves shattered, brains collapsed and arteries inflamed. They are an easy prey to death, and half the generation is mowed down in the first year of existence, while many of the remainder are left half alive, with bodies so debilitated and vitality so depleted that they have little power to resist disease and soon sink into premature decay. There slumber in the veins of vast multitudes of our youth, the latent fires of lust and appetite inherited: they slumber, seething in the blood, cruel and fierce, ready to flame up at the first indulgence. What easy victims are such to the assaults of temptation. This innate craving for narcotics and rum! how often have we known it to break all control and send the sons of church members and Christian ministers, reeling to early graves and a drunkard's hell!

These ghastly defects of mind and body in children, whose existence their parents have blighted by alcoholic excesses, are becoming glaringly obvious and frightfully numerous. There is induced an alarming prevalence of this inherited proneness to drunkenness and crime. This question of the marriage of rum, tobacco and opium drunkards is one that must soon enter legislation. This is one of the most gigantic evils of the age. God is "visiting the iniquity of the fathers upon the children." These impecable rum, opium and tobacco fiends are fast converting the world into a lazaret-house. These murderous vices that are polluting the bodies and spirits of the unborn, are a monstrous ghastly crime, that cries to Heaven for vengeance upon this people, and invokes upon us the vengeance of Almighty God.—A Pastor in the Vanguard.

THICKER SHOES.

WOMEN have made a great ado (ψ) in the matter of being properly shod for walking. We can remember when paper soles and silk stockings were quite as often seen on a winter pavement as anything more sensible. Now they wear a thicker sole. As a consequence, red cheeks have taken the place of blue noses; and though the family physician may have a fee or two less, we know of nobody else who can grumble. Ah! we forgot—the shoe-maker. He tells us, since ladies took to thick soles, she sells only one pair of boots where he used to sell two. So that, as a matter of economy, it seems the ladies have reason to congratulate themselves on this blessed reform."

A lady was watching a potter at his work, whose one foot was kept with "never-slacking speed, turning his swift wheel around," while the other rested patiently on the ground. When the lady said to him in a sympathizing tone, "How tired your foot must be," the man raised his eyes and said, "No, ma'am; it isn't the foot that works that's tired; it's the foot that stands! That's it." If you want to keep your strength, use it. If you want to get tired do nothing. As a matter of fact, we all know that the last man to go for a helping hand for any new undertaking is the man who has plenty of time on his hands. It is the man and woman who are doing most, who are always willing to do a little more. The people who are tired of life are not those who work, but those who are too proud or too lazy to do so. Many of the rich are morbidly restless, while those who have to earn their daily bread are comparatively contented and happy. The Bible says that "The sleep of a laboring man is sweet, whether he eat little or much."—Eccl. 5:12: and the busy worker has health and blessing which the listless idle never knows.

Woolen underwear, hygienically speaking, is not so good for all around purposes as cotton or linen, the latter, if meshed, being preferable. If one perspires readily when wearing woolen underwear, as it holds the moisture, thus keeping the surface of the body damp.—March Ladies' Home Journal.
OUR YOUTH.

CHARACTER IS MORE THAN REPUTATION.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

AN EVENING TALK.

A Leaf from My Journal.

THE following conversation took place some time ago when the boy Matshuba was gradually coming out of heathen darkness. It is only one of the many conversations which teacher and pupils have enjoyed together. It will give the young people of a christian land some idea of what a heathen boy who has come to Christ has to look back upon.

The workers had just been having a blessed evening prayer meeting in a little hut erected for the native boys, and all felt in a wonderful manner the presence of the Holy Spirit. Matshuba felt it too, and he had not yet reached the place where he could understand its full import. After the service was over, and all had retired to their huts, a timid rap was heard at the door of the teacher's hut. At the invitation to enter, Matshuba, a dark-skinned boy of fourteen years, entered; and, seating himself on the hearth-stone, looked up into the face of his teacher as if to say he would like to have a talk, but scarcely knew where to begin.

He had been herding the donkeys and sometimes through carelessness some were lost, which occasioned him a great deal of trouble. After a little encouragement, a very earnest upturned face began (in Zulu of course.)

"When I asked the Lord to help me then the donkeys were lost!"

"Then," said the teacher, "Satan told you that there was no use in praying did he?"

"No," said Matshuba, "he cannot help us he just wants our property."

"What did the people do when your father died?"

"They came together," said he, "and brought beer, tobacco, amabonha—and such things as father liked, then they buried my father, the friends following to the place of burial; after which they had a feast and dance."

"What did you think about the soul?" asked the teacher, "Did it die or remain in the body?"

"We did not think it died," answered the boy, "Sometimes we thought it remained in the body, but generally people think it goes into the body of a snake and when that is killed it goes into something else. When father was sick a snake came into our hut, and he said, 'That looks like one of my children, it is so pretty. It is your brother Matshuba.'"

Several of his children had died.

"That is the reason then the people are afraid to kill snakes" said the listener.

"Yes," came the answer, "they never kill a snake that goes into a hut, for they either think it has the soul of one of their friends, or has come after the soul of one. They worship it and try to appease it. My mother wanted me to worship snakes, lizards, and all such things."

"Did the people worship anything else?" inquired the teacher.

"Yes," said Matshuba, "before the white man came there was a place east of our village where the people worshipped 'umlimo' their god. They carried presents to him and asked his advice and protection in war. They also said he sent rain."

The god spoken of was said to have his abode among the rocks and a certain man acted as priest and answered the people when they came to inquire.

The boy had still something on his mind which he wished to unburden.

"Before you came," he said, "the people drank so much beer, then they would become drunk and light and act so ugly. I drank it too and liked it. I also used snuff sometimes, and once I smoked when the queen gave me some tobacco. I stole and told lies and did very dirty and filthy deeds, but I do not do them any more, they are wrong," and the look on his face plainly showed how much he loathed the old life of sin before he knew anything of Jesus.

"God hates sin," said the teacher, "and all such things; they destroy both soul and body. Beer makes one crave for more and weakens the power to overcome evil."

"Yes, the stomach calls for more all the time. Some white men do wrong things too," continued he.

"Some white people disobey God too," said she, "they are just like the black ones, some want to follow our Lord and some do not."

"What are some of the other things we should not do?" earnestly inquired Matshuba. "Is it nice to use those oxhones?"—a very filthy practice among the natives.

"No, it is not, that is worse than smoking."

"What is in those bottles the police use?" He again inquired.

"That is like beer and even stronger and intoxicates also," was the reply.

"Sins are alike the world over, and if you do not know whether it is right to do a certain thing, just inquire of Jesus and think what He would do were He here on earth, then follow His example."

"Before you came I had just heard the name of Jesus," concluded the boy, "and I wanted so much to know something about Him. I wanted my mother to move near Bulawayo where Umfundisi Helm lives so that I might learn more about Jesus. Now God has sent you, and I am so glad you have come. Umfundisi Engle ought to have come sooner because my father was so anxious for a missionary before he died."

The workers have had the joy of seeing this one with nine others of the pupils make a complete surrender to Christ, and the school-room often rings with their fervent prayers for themselves and their friends, and for the missionaries and their loved ones in a far country. Some of these young converts would be models even in a christian land. This boy Matshuba often surprises his teacher by his accurate knowledge of the Scriptures and his intelligent questions.

Pray for them one and all, for they have some trying seasons, and need much grace to overcome.

A laborer in the vineyard.

H. FRANCIS DAVIDSON.

Bulawayo, South Africa, Jan. 16, 1900.
ELEDER SAMUEL ZOOK, Abilene, Kans., Editor.
Eld. W. O. BAKER, Louisville, Ohio, George DETWILER, Abilene, Kansas.
Geo. DETWILER, Office Manager.

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5. Communications and testimonials of business should be addressed to Geo. Detwiler.

PUBLISHERS' NOTICE.

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

ADDITIONS OF MISSIONARIES.

Miss Barbara Hershey, Inanda Mission Station, Duff's Road, Natal, South Africa.
D. W. Zook and wife, 10 Creek, Lane.
Miss Hettie L. Fernbach, Laranche, Morocco, N. W. Africa, care of Mr. Rocksellar.
J. G. and Mrs. Susan Casset, Gracias de Gracias, via (New Orleans) Honduras, C. A.
Misses Fannie L. and Elmina Hoffman, Khamgaon, Berar, India.

FOREIGN MISSION FUND.

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INDIA FAMINE FUND.

Previously reported: $265 57
Michigan collection through Wm. V. 19 66
J. L. Yale, Mich. 5 00
North End, Okla. 1 00
In His Name, Newton, Pa. 5 00
D. G., New Hamberg, Ont. 3 00
A. J. M. Upton, Pa. 25 00
Mrs. W. T. Weeping Water, Neb. 1 00
G. D. 4 00
In His Name, Hope Bank. 2 00
Bethesda, Ont. 50 00
H. W. Taimänge, Kan. 5 00
In His Name, Hillboro, Kan. 7 00

There are still a number of our subscribers who are in arrears one, two, and some three years. To such we would appeal once more. Can you not pay up before Conference? We would like the Brethren in Conference without any arreavages on our list. If any do not want to do so, let us hear from all who may come under this appeal even if not able to pay up at once.

Eld. John Smith's address is changed from North Lawrence, Stark Co. Ohio to Canton, Stark Co. Ohio.

Will the Brother who wrote us from Pennsylvania ordering a copy of "Ought Christians to keep the Sabbath," write us again giving name and address.

We are informed that Bro. and Sister J. W. Hoover who have been instrumental in building up the Mission at 25 Hawley st. Buffalo, N. Y. and under whose management it has been so far, have handed in their resignation to take effect immediately after Conference. We are sorry that the necessity of taking this step has arisen, and we hope that whoever succeeds them may be the right persons so that the work may continue to prosper. With this the management submits an appeal to consecrated workers whom the Lord has called out and separated for such work. The work needs a Brother and Sister who can devote their time to the work, who are free from family cares, who are fully in accord with the doctrines of the church, and will work in harmony with the Mission Board and Trustees. It is needful that the brother be in the ministry. The management invites correspondence from such as feel called to that kind of work. Communications should be addressed to either J. W. Hoover, 25 Hawley st. Buffalo, N. Y. or D. V. Heise, Clarence Center, N. Y.

The "dying utterances" of Mr. Moody are going the round of the Religious Press. Much value is attached to, and much comfort extracted from, some pious expressions which may be spoken by those who are at the point of death. Mr. Moody's was a life devoted to the service of God, and we might naturally expect that his last words would be what they were, but it would give greater weight to the words if we knew that he was not under the influence of morphine at the time. The testimony, of such as have been under the influence of that drug is, that it creates just such a feeling and condition of ecstasy as would lead to that kind of expressions, and we fear that many of the dying utterances and testimonies are deceptive. The employment of this drug is so prevalent that comparatively few cases of death occur where the mind is unclouded and normal, and for this reason it is unwise to attach much significance to value of utterances made under such conditions. The person who is saved through the mercy of God by the washing of regeneration, and the renewing of the Holy Ghost" and serves God "in holiness and righteousness" all his days, being obedient to God, may meet death with the assurance that it hath lost its sting, whether there be visions of glory and ecstasy of delight or not. On the other hand, no exhilaration of feeling produced by the effect of adrug, whether stimulant or narcotic, under which so-called dying testimonies are given, is of any value in determining the spiritual condition of the person.

The article under the caption "Fashionable Society" is an editorial found in a recent number of the Christian Conservator. It may be regarded as of strong statement of the case, but we think none too strong. There seems to be no lack of knowledge of the truth on these lines, but many of these expressions remind us of the "finger boards" with which we were familiar in the East; they point the way but do not go there themselves. Elijah and John Baptist would hardly have suited to associate with their modern representative or "Messenger of the Covenant" in his luxurious parlors, soft raiment and stylish equipage. The Bishops of the Mission Church are calling a halt. They claim that the present condition of that body is such as to cause the greatest concern. They say, "Methodism was born
In an experience that they have slipped this way and that many of the members have not the experience of salvation. Whether this appeal will be heeded remains to be seen, but it is hardly likely that the votaries of fashion will cease to pursue their follies. Many years ago to be a Methodist meant to be peculiar in apparel. Dr. Eggleston in "The Circuit Rider" faithfully describes this in the account of the conversion of Patty Lurusden, and feels himself under obligation to make an apologetic explanation. If reports are true then even some of the Bishops as well as many in the ministry are bound up with the insipid secretism. To proclaim a fast and to engage in professedly penitential prayer needs to be supplemented by actually turning away from the evil, putting away the false gods, severing every unholy alliance. Then only may we expect a renewal of grace and power in the churches. D.

The reports from the "India Famine Field" are increasingly gloomy, and although large amounts are freely contributed, there is no danger of a surplus. On the other hand there is need of continuing to send in the contributions without stint because the suffering will continue until another harvest comes. We give a few extracts from reports that come to us: "Water is failing, and what the coming months will bring forth is terrible to contemplate. God's hand is still stretched forth; it will be until the Government and people see it and repent."

"The number of persons on Famine Relief in India continues at a total of about three and three-quarter millions. The distress in the Central Provinces has been temporarily relieved by slight rains but the improvement cannot be permanent. The Punjab has added another 15,000 to relief works. Rajputana reports many deaths from starvation."

"The widespread destruction of cattle both for work and milk is a very serious feature of this famine and in some parts it is officially estimated that not more than ten percent of the cattle will be saved. With such a loss of working cattle it is the more imperative that the people be not simply kept alive but kept able for hard work."

EVANGELICAL VISITOR.

FASHIONABLE SOCIETY.

One of the mammoth curses of the country is fashionable society. The plainness and modesty required by the gospel is the highest and noblest ornament of a woman or a man. The custom of fraternity in objectionable clubs, masquerade parties, euchre parties and night entertainments, with the gaudy dress, hired suits, and dancing are withering curses that demoralize their participants. Week before last, Bishop Thomas Bowman, of the Evangelical Association, a most exemplary bishop, of noble parts, high and holy spiritual tastes, whom we love to chronicle among our loved acquaintances, in addressing the East Pennsylvania Conference, at Reading, Pennsylvania, uttered the following wholesome sentiment, which we find in a daily paper:

"I consider the so-called fashionable society the most dangerous foe that the Church of Christ has to combat. The leaders of the '90 are all polite, yet they are hand in hand, leagued with the vilest corruption." Bishop Bowman has written the following vigorous article, justifying and elaborating his remarkable declaration: "I have no apology to offer for my remarks in reference to so-called fashionable society. The facts in evidence are too abundant. The frequent divorces in high life for immorality, the admission into college of many of a noted society, the riders of the Prince of Wales in order to advertise an indecent theatrical performance and in order to admit a divorced woman into London society, furnish facts abundant to prove the trend of things. Even the New York police suppressed a private theatrical performance which had been launched by the 'cream of society,' because of its obscenity. Having crossed the Atlantic ten times and the Pacific twice on first-class steamers patronized by society I was compelled to see and hear what no respectable paper would print if the facts were furnished. About the theatre I know little, of my personal knowledge. When a boy of eighteen I visited a theater in company of a friend. I know it took years to efface the foul impressions the play left on my mind. The principal patrons of 'Sapho' are included in fashionable society. Some one has said that there are other evils. Of course there are, and great evils at that. However, those who patronize the dive and the saloon do not pose as Christians on Sunday. This is the great curse in the whole matter—that fashionable society proves by its conduct that it loves pleasure more than God and would 'dine for a week of reveling in all manner of wickedness by going to church on Sunday.' My Bible teaches that God will not accept such worship, with all its fineness and elegance. My Bible demands, first and foremost, a separation from sin, not only during Lenten season, but every day and hour of the year. Let iniquity and unrighteousness cease in the upper circles of society and it will be a much easier matter to suppress the saloon and the dive. Banish intoxicants from the table and the society of the fashionable world and the drinking places would be compelled to close their doors for want of customers. Fashionable society I re-assert, is one of the greatest foes of Christianity—not on account of its politeness, but on account of its corruption. The euchre parties, which are so extensively indulged in by society, are, in a large degree, responsible for the maintenance of the varied forms of gambling that are so prevalent in this country, and that are dragging down to ruin thousands of our young men and women. It is an appalling as well as an
alarming fact that each year the votaries of the card table are increasing. This is made so by society, which, for the sake of charity, organizes euchre parties, where young men and women learn frequently the fascination of gambling and do not realize their error until it is too late. It is a crowning shame that many churches accept money from such sources also, and that often under the shadow of the sacred desk the cards are dealt by fair hands. If society would abolish the use of the wine cup the misery and vice due to drunkenness would be reduced to a minimum. As long as the leaders of society have their sideboards stocked with wines and champagnes it cannot escape moral blame and responsibility.” The fact that churches, and church members countenance, and partake of these things is the reason, and the sufficient cause of their wheels slowing up, checking and choking their church machinery and bringing them to a standstill, and even to a backward movement. It is alarming beyond description, the tocsin should be sounded, for this state of things points to the neutralization, and if tolerated, to the destruction of the church. So serious have conditions become in the Methodist Episcopal Church that their Board of Bishops have appointed a week of prayer and fasting, beginning with Sunday, March 25, 1900, to inquire for the old paths, dig out the old wells which the worldly Philistines have filled up and come back to the landmarks, for living water. Their bishops find that many in their church are not saved, have not “the seal of the covenant” the Holy Spirit. We wish them well in this effort to divest this great body of active people from the world, we hope they will get disbursed and move forward on the lines of salvation as their fathers did in an early day when Methodism was a symbol of power. Our own church needs to heed the warning and keep out of the whirlpool. Separation from the spirit of the world all along the line is needed, and the cry should be sounded. The filling of men full of the Holy Ghost, to give them spiritual mindedness, and right tastes. Then the complete consecration of spirit, soul and body to God for work and labor in the field, is most urgently needed.—Christian Conservator.

LOVE-FEASTS.

Pennsylvania.

At the Philadelphia Mission, May 5 & 6.
Ohio.
Ashland and Richland, June 9 & 10.
Valley Chapel, June 2 & 3.

CHURCH NEWS.

CHICAGO MISSION.

Report for month ending February 16th 1900 is as follows:

DONATIONS.

Balance on hand .......................... $ 37
In His Name ................................ 1 00
Emma Martin, Kan ........................... 50
Bro. Sweigart ................................ 1 00
Sam'l Bert .................................. 2 00
Susan Bert .................................. 2 50
In His Name ................................ 2 50
Aaron Engle, Peabody, Kan ................ 2 60
Rent for Mission room ....................... 4 00
In His Name ................................ 4 00
Sarah Bert, Kan .............................. 1 60
Josie Bert ................................. 1 00
Fannie and Eliza Bert, Kan .............. 2 00
Bro. Eisenhower ............................. 5 00
Christ Hoover, Chicago ..................... 2 00

Total ...................................... $27 37

Expenses.

Groceries ................................... $ 7 17
Coal ........................................ 7 00
Rent .......................................... 12 00

Total ...................................... $26 17
Balance on hand ........................... $1 20

B L. BRUBAKER AND WORKERS.
6001 Peoria St, Englewood.

FROM GLORY TO GLORY.

The light of the word shines brighter and brighter.
As wider and wider God opens my eyes;
My trials and burdens seem lighter and lighter,
And fairer and fairer the Heavenly prize.
The wealth of this world seems poorer and poorer,
As farther and farther it fades from my sight;
The prize of my calling seems surer and surer,
As straighter and straighter I walk in the light.

My waiting on Jesus is dearer and dearer,
As longer and longer I lie on his breast;
Without Him I’m nothing seems clearer and clearer,
And more and more sweetly in Jesus I rest.
My joy in my Saviour is growing and growing,
And stronger and stronger I trust in His word;
My peace like a river is flowing and flowing
And harder and harder I lean on the Lord.
My praise and thanksgiving is swelling and swelling
As broader and broader the Promises prove;
The wonderful story I’m telling and telling;
And more and more sweetly I rest in his love.

MISSIONARY.

MATOPPO MISSION.

BULAWAYO, S. AFRICA, JAN. 8, 1899.

Psalms 18: 25-33.

NOT having written any definite report for some time, I fear that some of the home friends may think all is not well with us, but how can it be otherwise if the Lord is our Rock. We own Him as our refuge because He has so graciously kept us, and is keeping us daily, even while bloody warfare is going on in the land we are at perfect peace, and our work is undisturbed thus far, and we hope it may so continue. Some months ago it was feared that we might be disturbed by a native uprising but all seems quiet at present, and so far as the political condition of the country is concerned we seemingly have nothing to fear, since the field of actual hostilities for the present seems to be permanently fixed south of us. Although such is the case we realize the inconvenience caused by disturbed mail communications.

So far as the comforts of life are concerned we have no reason to complain, and no doubt are faring better than many of our Bulawayo friends, since produce is getting very high. Those who have no income certainly must soon experience trying times, since a great amount of food stuffs was constantly shipped in by rail.

You may well imagine that when flour is from $7 to $8 per hundred, and cornmeal from $3 to $4 per hundred; potatoes from $8 to $12 per bushel, eggs $1.50 and over per dozen, butter nearly the same per pound, tomatoes from $5 to $6 per bushel that circumstances to some must be somewhat pressing. We have however been blessedly favored with a small surplus from our garden, and from the poultry yard, and now, apparently almost providentially, we have all the milk we need and even a small surplus of butter, so that the Mission family is supplied with quite a few necessaries, and having a small overplus makes our surroundings much more favored than they would be had the Lord not provided the Mission farm, and the needed health and judgment to develop the same to at least a limited extent in this very short period of time.

We have stated the foregoing so definitely to set your minds at ease should any have had any undue anxiety concerning us. Our trust has been in the Lord from the time that we first accepted our call to Africa, and the Lord gave us some very definite promises, but He has vouch safed them far beyond our
The school is not so well attended at the present time for various reasons. More especially on account of the children being needed to watch the gardens, a matter which has been definitely referred to in former reports during the past year. Krall visiting is however becoming more and more prominent and no doubt a very good influence is exerted by the present time. The school is not so well attended, and with the frequent rains the kraal visiting is more or less hindered. We are however not without something to do. As you may well imagine, on a Mission Station there is much to do in various ways, especially when it is to be an industrial one. We have been blessed with considerable products of various kinds, so that, compared with the opening year, our comforts have been enhanced, and no doubt as the Lord will bless our labors, both spiritual, and temporal, we shall fare reasonably well and the time will not doubt come when the proceeds of the Mission farm will exceed the expenses of the Mission.

We aim to arrange so that quite a number of the natives can be employed and cared for on the farm, especially do we wish to give a helping hand to the converts. Many others have however been, and are being employed at short intervals, both men, women, and children. Such are usually paid with salt and in certain instances with clothing or dry goods of some sort. So far as the war and its bearings are concerned we have been undisturbed up to this time, only prices, and mail have been effected. Whatever its issues may be, we hope the work here may not be seriously hindered.

P. S. Feb. 2. Brother and Sister Cress are still sick, and if we fail to meet the dear workers over Christmas at Matoppo Mission and had a very profitable and delightful season together, while we have been here nearly a month preparing us a home in this wilderness, and the Lord will bless our labors, both spiritual, and temporal, we shall fare reasonably well and the time will not doubt come when the proceeds of the Mission farm will exceed the expenses of the Mission.

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FAMINE ORPHANS.

In a recent letter, we stated our purpose of visiting the famine-stricken districts, with the object of gathering fifty or more helpless, starving children. This has been accomplished to a certain extent, but limited to a degree, which we will further state.

We made the assertion in our "Appeal," that we could accommodate as many as one hundred children on these premises by erecting cheap shanties on the compound. We had been assured by the man from whom we rented, that there would be no objection to our doing this, but when the time to build came, we were strictly forbidden to do anything of the sort, by the owner of the property. This left us in rather straitened circumstances as to accommodation, and we accordingly brought twenty-six children instead of fifty. By fitting up some small buildings, already standing, we are enabled to properly house so many, but no more. There is now some trouble between the landlord and the man from whom we leased our apartments, on account of the latter not having paid the rent for several months, he having originally leased the whole premises and then sublet it to others and to us. The likelihood is, that he will be dispossessed, and as we have been paying our rent promptly, we will be given first chance to rent the whole property. In this case, we will have accommodations for about seventy-five children, or perhaps more; and in that event, we will make another trip to the famine districts, for more.

Of course, there is a "D. V." at the bottom of all our plans, and in all, we seek to know only the will of the Lord. Already, we are given to see manifest fruits, though so soon, among the children we have rescued. To be sure, as is always the case in such work, there are some objectionable features, and many tests of faith, especially with regard to the health of the children. It may readily be imagined what must of necessity be the effect upon a child's system throughout, of subsisting for months upon roots, grass, and the few seeds and grains that may be picked up by the roadside, and these eaten uncooked, for the most part. Such a course would soon undermine the strongest constitution, and lead to a state of disease. As a result, their systems are almost wholly deranged, and digestion ruined. To successfully feed up a lot of children in such shape, is no small task, and requires more than human wisdom. To take a child reduced by starvation to nothing but a mere walking skeleton with swollen stomach and bowels paralyzed, and put it upon good food, is sure to be fruitful of many diseases such as dysentery, piles, itch, and other severe ailments.

Our children have been afflicted with all of these, but we sought only to the Lord for their healing. Glory to God, we have not been disappointed. Though just a few weeks loose from the clutches of heathendom, they have already learned much of trusting the Lord for the healing of their diseases. For instance a few days ago, the largest of the girls broke out suddenly with some violent species of itch, being in much agony from it. We knelt down and presented the matter before the Lord, and received the witness that the divine touch was administered. We bade the girl go to bed and trust Jesus for the healing. She said she believed, and went away with a new light in her face.

The next morning, when we examined her arms, we found that joy that the disease was scarcely traceable, and before night came again, she was perfectly whole. No doubt many would have hurried her off to the hospital, for treatment. Some may think it is foolishness to believe that God will heal a heathen girl, seeing that she is almost wholly ignorant of Christian theology. We reply that in such cases, the answer is not dependent upon the faith exercised by the subject, but upon that of these who pray for her.

In any case, God honors faith reposed in Him, as has been evidenced to our encouragement since we have the children on hand. On the whole, our short experience has been such that we are very desirous of rescuing many more.

If we rent the whole compound here, it will cost not less, probably, than forty dollars a month for rent alone. This means $480 per year. This will seem much too some, no doubt, and we feel too, slow to pay out so much of the Lord's money in that way: so you join your prayers with ours for means to buy this property, which could be done with several years' rent. There are many reasons why this is a choice place: there is scarcely a less healthful locality in all Calcutta; there is ample room to accommodate at least seventy-five children; once it is the Lord's, we may erect any buildings that may be necessary; it is in the midst of a vast population of many thousands of unevangelized heathen who may be reached within a few minutes' walk.

We feel that an explanation concerning the rate of child-support, is imperative, as there have been a confusion of statements. It may be that where the property is in the ownership of the missionaries, and consequently no rent to be paid, that $15.00 would cover the cost per child: such an instance may be cited in the case of Panditi Ramabai. But there are other places where the property is owned by the missionaries, that a rate of $20.00 per year has proved insufficient.

The reason $25.00 fell short during the last year, was because we had so few children, and the rent per month for those few, if divided among a company of thirty or more, would have been far less per child. The same is true with regard to other necessities, such as fuel, light, etc. It takes little more fuel to cook rice for fifty than for five. A lamp will light a room, no matter how many individuals are in the place. It costs just as much for a teacher for five children as for fifty. Thus it will be understood how an increase of the number of individuals, lessens the rate of expense per child. In other respects, such as food, clothing, etc., the rate is scarcely affected by an increase of number.

Another thing some do not understand, is why the rate here should not be much lower than in those districts affected by the famine. This is also easy of explanation. The price of rice, which is the staple food, is very little lower here than in Raj-Nandgaon. We speak from experience, having had occasion to buy much in both places. The fact is, one rupee last year, was because we had so few children, and the rent per month for those few, if divided among a company of thirty or more, would have been far less per child. The same is true with regard to other necessities, such as fuel, light, etc. It takes little more fuel to cook rice for fifty than for five. A lamp will light a room, no matter how many individuals are in the place. It costs just as much for a teacher for five children as for fifty. Thus it will be understood how an increase of the number of individuals, lessens the rate of expense per child. In other respects, such as food, clothing, etc., the rate is scarcely affected by an increase of number.

In our own experience, last year, the rate of $25.00 fell far short of actual expenditure, and yet we were as economical as we could conscientiously and consistently be.

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Since 12 pilas is equivalent to 15 seers, it will be readily seen that buying by retail is cheaper in the famine district where we were, than buying by wholesale here in Calcutta. This is strange, no doubt, to those who are not acquainted with the circumstances. In the famine districts, the prices are controlled by the government, largely, while here, the merchants who have pooled, fix prices to suit themselves, taking for excuse the famine in other
parts. This is according to the best information we have thus far been able to gather. Another consideration is that rents here are very much higher in proportion, than in most other places. There are many, many advantages about being in so large a center of population as this, but there are also some things, almost entirely of a monetary consideration, that are to a disadvantage.

Chicken-pox has broken out among the children, and we are compelled to put those afflicted into the hospital. Though the disease is by no means serious, it is contagious, and in the event of a contagious disease being manifested, those affected must be placed in the hospital. To refuse to do this, is to render ourselves liable to arrest and fine, and we consider it no breach of faith to thus "be subject to the higher powers."

The ages of our children range from nine months to thirteen years. The oldest is a boy whom we are teaching to bear his father's work (such as cook, wait at the table, wash dishes, etc.) The youngest is a little boy whom his mother gave to us the day before we left Raj-Nandgaon. He is a great care, but we are looking forward to the day when he shall have grown to be a man for God. When we consider the immortal worth of these children, and contemplate the blessing they will some day be to their poor country, all the sacrifices and labor connected with their rescue, sink into insignificance. This does not mean that we do not appreciate the generous responses of those whose hearts are ever warm toward the sin-cursed and the suffering, and whose bounties back up their prayers, but we do value your help, and good-will, unspeakably, and it melts our hearts to think that we should be thus entrusted with that which has cost the givers sacrifice and many hours of unwearied toil.

Yours with a desire to be found faithful,"

J. K. FORNEY.

10 Creek Lane, Calcutta, Jan. 30 1900.

A CONFLICTION.

DEAR Readers of the Visitor:—You will no doubt have noticed in the Jan. 1 number of this paper that Bro. J. K. Forney says that a child may be supported at $10 to $15 per year. You no doubt have read the statement that we have made that a child can be supported for $25 per year. Bro. Forney's statement conflicts with that that we made. I have visited a number of orphanages and have failed to find one yet that is able to do this at so low a rate. I know of two large orphanages that put the rate at $20 per year but they find that they have made too low an estimate to meet all the expenses of the child—food, clothing and education. The orphanage must be a very large one that is able to support one at such a cheap rate. Every one that has yet made it an experiment say that $25 come to the nearest of covering all the expenses. Where Bro. Forney gets his authority for making this statement I do not know. I say what I do with no fault to find with what Bro. Forney says but simply to clear before the minds the two statements. If Bro. Forney has authority for saying what he does I would be glad if he would state it for I know of no one that is supporting children at such a low rate. Our expenses for the children this year ran away ahead of $25 per child but that was because we had so few children. We have now more children and it will cost less per child and still run considerably above the rate that we have set as the standard, especially since the prices are affected by the famine.

Yours for the children of India,

J. K. FORNEY.

The Watchman at the Tomb.

"Uriel, thou art honest, during this night of gloom
Watch the sepulchre closely, lest some one ride the tomb;
Watch, lest this man's disciples steal his body away,
Falsely proclaiming His Godship, and that He has risen today."

"Trust me," Uriel answered. "I closed not an eye last night;
Faithfully, with my comrades, I watch till the dawn of light."

Happily they then left Him, secure of his power and deeds,
Hater of Roman and Christian, bred in the Jewish creeds.

Guarding the sepulchre holy throughout that awesome night
Faintly along the horizon he saw the dawning light;
Mockingly then he halted before the seal and stone,
"Morning is here O Master; come forth and solace thine own."

"Hasten O Son of Mary 'tis Thy resurrection day;
Shatter death's icy fetters and roll the stone away!
Surely the Christ doth loiter; appear, for I long to see
Prophe't, Messiah and Teacher, revealed to the world in Thee.

Laughing in scornful derision, he turned from the tomb away;
Lo! a splendor resplendent, bright as the fullness of day;
Dazzled, startled, bewildered, he stared at the flaming skies;
Prophe't, Messiah and Teacher gazed in his wondering eyes:

Gazed with a love immortal, reproofful, tender and true;
Gazed with those eyes all seeing, that read men through and through;
Prose on his face fell the keeper, perceiving the truth divine;
Blinded yet feeling the glory that flooded his being like wine.

Harshly the priests contemned him, "A falsehood base ye tell? Came His disciples and stole Him; confess, for ye know it well."
Uriel answered slowly, "I tell you by Aaron's rod, He, whom ye cruelly murdered, I know is the Son of God!"

"Neither slept I nor wandered; what I have seen I know;
That was the God of Heaven come down unto men below,
Crucified by your orders, reviled in your every breath,
Christ this morning has risen, and love hath conquered death."

—An Easter Legend by Mabel Cornice Jones.

The Ladies Home Journal.
FATER UNSER.


Also auch ein Kind Gottes so lange es um seine tagliche Nahrung aus dem lebendigen Wort Welches in Sie gepflanzt ist und Welches kann Ihre Seelen selig machen, (Jacob 1:20); dann dies ist der Seelen rechte Speise das sie den Willen thut ihres. Faters im Himmel. UND VERGIEB UNS UNSERE SCHULDEN.


A GIGANTIC UNDERTAKING.

Not in the present century has anything of greater importance or magnitude been undertaken than the visitation of every house of a great city in one day. This has recently been done in Philadelphia. The work was planned and superintended by Mr. Hugh Cork and it required two months of his time to make the preliminary arrangements. On the day of visitation, which was Washington's birthday, nearly 10,000 visitors started out, two by two taking a census of the city in the interest of Sunday-school work. Every Church in the city was interested. The Church preferences of the people was determined and those who did not attend any Church regularly were invited to attend the Church of their own choice. The visitation of a million and a quarter of people by voluntary service in one day is an undertaking of gigantic proportions.

Systematic, interdenominational house visitation is one of the agencies of the International Sunday-School Convention, to which our own state organization is affiliated. This is the agency that gives us our Uniform Lesson System and nearly all of the improvements in Sunday-school work and management which have come into prominence in the last forty years.

OUR DEAD.

ENGLE—Died, very suddenly, near Mount Joy, Pa. March 13, 1900, Jacob H. Engle, aged 49 years, 8 months and 29 days. Deceased was a son of the late Rev. Henry Engle, and was highly respected in the community in which he lived. He leaves a sorrowing wife, 8 children, 3 brothers, and a sister with a large circle of relatives and friends to mourn their loss. Funeral services were held at Cross Roads M. H. conducted by Bro. A. Z. Hess and Bishop Jacob N. Brubaker. Text 1 Pet.1:24, 25. Interment in adjoining cemetery.

CLEMENTS—Sister Elizabeth Clements retired of the late Samuel Clements of Puslinch, Ontario, was born February 16, 1834, and died at the home of B. Newby, on February 28, 1900, aged 76 years and 9 days. Sister Clements was a faithful member of the Brethren in Christ church more than forty-five years. Funeral services were conducted by Eld. John Wildfong and Rev. Fretz (Menonite). Text Revelation 14:13. Interment at the Union Cemetery Puslinch, Ont.

KLIPEP—Sister Catherine Klipper, died February 18, 1900 near Nottawa, Ont. at the home of her son-in-law Bro. Frederick Lebeck, aged 92 years 5 months and 20 days. Funeral services were held at the sixth-line M. H. conducted by Samuel Baker and Peter Steckley of Markham District: The Brethren being in Nottawa at the time. Text, John, 11:25. The sister and her husband were of the first settlers in these parts. Her husband preceded her to the grave a number of years. Deceased Sister was a member of the church for a long time, and of late often expressed her desire to be at rest, which she believed, would be her gain.

SHELLY—Died, March 3, 1900, near Mastersonville, Pa. Sister Elizabeth Shelly, daughter of the late Elders, aged 69 years, 9 months, and 25 days. Sister Shelly was converted and united with the Brethren in Christ many years ago, and always led an exemplary christian life. She was one of the old landmarks clinging to the simplicity which is in Christ Jesus. Thus one by one of our aged fathers and mothers are called to their reward. She leaves 2 sons, 4 daughters, and a large number of relatives and friends to mourn their loss, which we believe was her eternal gain. Services were held at Mastersonville M. H. conducted by Bro. Jacob Brubaker and the Home Brethren. Interment in cemetery adjoining.

REICHARD—Died, near Fordwich, Ont., on March 10, 1900, Bro. Joseph E. Reichard son of Bro. John and Sister Mary Reichard aged 26 years 9 months and 27 days. Deceased was a sufferer from that dread disease, consumption, which followed an attack of pleurisy four years ago last fall, and to which he succumbed on the above mentioned date. Deceased was happily converted over a year ago, and was baptized on the 9th of June last, and as he was also a sufferer from spinal disease which almost left him helpless at times, the act of baptism was undertaken in the fear of God being led into the water by two persons and went through the ordinance of baptism wonderfully returning home, none the worse in body but happier in spirit. And upon his own conviction he was anointed with oil in the name of the Lord on the 7th of November last, which act the Lord wonderfully honored. On October 31st last he composed his poem "Jesus lead me" (see VISITOB 140).