
Brethren in Christ Church
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ABILENE, KANSAS, JANUARY 1, 1904.

11. Make Christ your model; copy Him not other Christians. Aim high; "God has no favorites," "all things are yours."

"All the rivers of Thy grace I claim,
Over every promise write my name."—Eph. 1:18, 19.

12. When God gives you a command, obey it at once, without asking questions. Hesitation always makes obedience harder. Don't argue with God.—Zeph. 3:2; Job 30:11,12.

13. Always take a low place, and be willing to be "nobody." Don't think you lose influence by owning yourself in the wrong. Put God first always, others next, and your self last.—Phil. 2:7,8 R. V.; 1 Cor. 1:27, 28.

14. Don't play with the world. It crucified your Lord, and is His enemy; in Him you are crucified to it.—Gal. 6:14; James 3:4 R. V.; "Toward," Genesis 13:12 led "in" Genesis 14:12.

15. Don't starve your soul. Feast on the Word of God. "Let good books" take the second place, and remember the living Word is the written Word. God always feeds hungry souls. Anchor your soul to the promises of God don't ignore His conditions or commands—for "all God's commands are accompanied with possibilities of power." (Rev. C. A. Fox)—Col. 3:10; Acts 17:11; 18:24, 28.

16. Remember, nothing can touch you but God's will for you. Rest in it. I'm lying down in the centre of the will of God”—Madame Guyau.—Matt. 11:28, 29; 1 Sam. 15:2; Psalm 40:7, 8; Romans 12:1,2.

"In everything give thanks."—Laura A. Bartor in Young Ladies' Christian League.

HELPs BY THE WAY.

1. Remember your salvation rests upon the finished work of Christ; what He has done, not you. You are linked on to Him by faith.—Isaiah 53:5, 6; Gal. 2:20.

2. God has put your sins "under the blood," leave them there. Don't look at yourself, look at Christ.—Isaiah 43:25; Psalms 103:3,12.

3. Rest upon God's facts, not your feelings. Fact 1. "All have sinned," and you are included in that "all."—Romans 3:23. Fact 2. God demands a perfect keeping of the law; you failed, but Christ took your place.—Rom. 3:22. Fact 3. God has accepted Him as your substitute, is satisfied with Him and His work, and you are free.—2 Cor. 5:21; Hebrews 7:25. "It is Christ's responsibility to keep you; it is your responsibility to trust Him to keep you." (Rev. S. A. Selwyn)—Psalms 121:5; Isaiah 27:3; Jude 24.

4. Be content to be a little child and take one step at a time.—1 Kings 3:7; Hosea 11:1.

5. Give God time to speak to you and reveal His will. He is never too late; learn to wait.—Hab. 2:12; Psalm 37:7; Isaiah 40:31; Luke 10:39; Isaiah 64:4. "He never comes too late, He knows what is best; vex not thyself in wait, until He cometh rest."—4:5.

6. Don't steal tomorrow out of God's hands! He who saves will keep. The present is yours, the past and future are God's: live today and "rest in the Lord."—Isaiah 12:2; Luke 12:29, margin.

7. Don't get discouraged because you don't know everything at once! All discouragement comes from the devil. Sit at the Master's feet, and expect God, the Holy Spirit, to teach you. Read Joshua 1.

8. Never think you have reached a terminus! Every blessing is only a stepping-stone to something better beyond. Conversion is only the door into life, growth must follow. "Much more."—Romans 5:17; Phil. 3:13.

9. You will never grow by pulling up the roots of your experience! Learn to leave yourself and your feelings alone. Walk in the light, and the Light of the world will reveal your soul needs to you. Die to your feelings and experiences: live in what God is now.—Jer 20:11, 12; John 1:7.

10. Don't waste time wondering how God is going to deliver you out of your difficulties. Believe He will do it in His own time and way. "Faith is the crucifixion of the question how?" (Martin Luther). Trust and obey.—Isaiah 1:10; 42:6; 27:3.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Ezek. 20:7.
LAUNCH OUT.

The mercy of God is an ocean divine,
A boundless and fathomless flood;
Launch out in the deep, cut away the shore,
And lose in the fulness of God.

Anon:
Launch out into the deep,
O let the shore-line go;
Launch out, launch out in the divine,
Out where the full tides flow.

But many alas! only stand on the shore,
And gaze on the ocean so wide;
They never have ventured its depths to
And gain on the oзер so wide.

But many alas! only stand on the shore,
While others just venture away from the land,
And linger so near to the shore;
That the surf and the slime that beat over the strand.

Dush over them in floods ever more.
Oh let us launch out on this ocean so broad.
Where the tides of salvation are flow.
Oh let us be lost in the mercy of God.

Till the depths of His fulness we know.
Oh let us launch out in the divine,
Out where the full tides flow.

The question of lawsuits between a brother and an unbeliever is not touched upon here, but in the sermon on the mount Jesus said (Matt. 5:40), "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." This is not the principle of self-defense in fighting for one's rights, but rather that of taking wrong and suffering ourselves to be defrauded.

In verse 5 he says, "Is the case so bad that there is not a wise man among you? no not even one who shall be able to judge between his brethren so that you have to refer your matters to the unbelievers."

In verse 6 he says, "Now therefore there is utterly a fault among you, because you have lawsuits one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be defrauded?"

We have then here three things taught most clearly, and from which there is no room left to vary. 1. That all difficulties or misunderstandings that may arise between brethren are to be judged and settled among themselves.

That in no case should brother go to law against brother before the unbelievers. 2. That it is better to suffer wrong and be defrauded than to go to law.

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In verse 7 of our chapter. In trying to defend our cause and maintain our rights, it is very easy to get over zealous and overstep the mark, so that someone else is wronged or defrauded, as was the case with the Corinthians, v. 8. Thus it is always best to take wrong and avoid being a wrong-doer.

In verse 9 and 10 we have a solemn warning against all unrighteousness. It really seems that some people suppose because they are in the church they are all right and can go right on in their unrighteousness. But no, it is a dreadful deception. The unrighteous, whether in or out of the church, shall not inherit the kingdom of God. Those who are guilty of living in the things here enumerated have no right to the promises of God, they are yet outside the fold of God, and their first need is to repent and receive the forgiveness of their sins, before they can rightly enjoy the blessings which grace bestows.

"And such were some of you," says the apostle. But a great change had taken place. "Ye are washed;"—made clean; "ye are sanctified;"—separated from the evil; "ye are justified;"—in the name of the Lord Jesus and by the Spirit of our God." Oh what grace! For, all this marvelous work of transformation is but the fruit of the pure unmerited favor of God in Christ Jesus toward us. And now being clean, we are to walk in a clean way.

From verse 12 we learn that not always because a thing is lawful is it expedient or profitable for us to use it, or at least not to use it, to the full. The lawful appetites of the body may be so freely indulged as to bring the person into bondage to them. This is wrong and sinful. Paul says, "I will not be brought under the power of any" of these appetites. And in chapter 9 he says, "I keep under my body and bring it to subjection." The individual who is under the power of any appetite or habit is not a free man. But we have been called unto liberty, and we whom Christ makes free are free indeed. "Only use not liberty for an occasion to the flesh." This is just what some of the Corinthians were doing. They turned liberty into license, and permitted many gross things in their lives, under the plea, perhaps, that they were not under the law, forgetting that by yielding to sin they were making themselves the servants of sin. Now the command of God is, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—Rom. 6:12. And
what He commands He gives grace to do.

We may wonder why it was necessary to exhort so much in reference to fornication; but when we consider the corrupt condition of society in general in those days, and especially in Corinth, and that fornication was a crowning sin, we need not be surprised at the frequent exhortations to keep themselves from it. Here in these Roman Catholic countries we find the moral condition somewhat similar, and this sin very prominent; and what is worse, the conscience of the people is not exercised to see the heinous character of the sin, so that they do not look upon it with the abhorrence with which we rightly regard it. And the conditions having been such in the time of the early church, it is easy to see how the Christians were especially exposed to this sin, and how it sometimes made its appearance among them. But the apostolic teaching is unmistakably clear and leaves no room for this nor any other sin. “For this is the will of God, even your sanctification, that ye should abstain from fornication.” “For God hath not called us unto uncleanness, but unto holiness.”—1 Thess. 4:3-7.

We have in the last part of this chapter some blessed teaching concerning the body. We should remember that in redemption’s plan the body is included, and we will not enter into the fullest enjoyment of salvation until we receive our glorified body, but of the mortal body in which we are now living, and he says, “The body is not for fornication, but for the Lord; and the Lord for the body.”

“The body for the Lord.” If the body is for the Lord then it must be holy. And so we have it in Rom. 12:1: “Present your bodies a living sacrifice, holy, acceptable unto God.” Not to be made holy, but as already holy, are we to present our bodies to God. The body of every believer is holy, and is to be kept holy—free from all uncleanness; and it is to be kept wholly for the Lord. Our bodies are the members of Christ, v. 17. How could we think then of taking that which is so vitally a part of Christ, and joining it to a harlot? v. 15 This would be horrible. It would not only be sinning against Christ but against our own body also. v. 18. “Flee fornication,” exhorts the apostle; yea, flee from the very thought of it. Let not the unclean thoughts find shelter for one moment lest they lead ultimately to the defilement of the temple of the Holy Ghost, for such is our body, and we are not our own. v. 19. We have been bought with a price—the precious blood of Christ—and the purchase includes our bodies, so that in presenting them to God, we are but giving Him that which belongs to Him by right of purchase. Therefore, because we are God’s we are to glorify Him not only in our spirits, but in our bodies also, v. 20. All the members of our bodies are to be yielded as instruments of righteousness unto God. Rom. 6:13.

“The Lord for the body.” And when the body is thus fully consecrated and yielded to God, what will the Lord be to it? He indwells it by His Spirit. Not only is it the house in which we live, but with us dwells the all glorious One, unseen and unfelt perhaps, but known by spiritual perception, and by the comforts which He brings. And what will the Divine Guest do for the body? Surely, He will keep it and “preserve it blameless unto the coming of our Lord Jesus Christ.”—1 Thess. 5:23.

He quickens it too, because of His indwelling. Rom. 8:11. May this not mean that He strengthens the body when it is faint? That He heals it when it is sick? Surely, these blessed results have been realized again and again by those who have learned the entire commitment of themselves in watchful faith to the Lord of the body.

Finally, God who raised up the Lord will also raise us by His own power. v. 14. This will be the grand consummation of our salvation. Then we shall be like our Lord, for we shall see Him as He is. 1 Jno. 3:2. This will be infinitely glorious and blessed.

Now in closing, let us take another glance at this intensely practical subject in reference to the body. The body belongs to God, having been purchased by Christ; and we may not therefore do with it what pleases us, but are to present it to God a holy thing, by a definite act of consecration, and by a continual yielding of every member to Him, so that He may be always and only glorified in it. Have we done this? And is this the attitude we now maintain toward God? If so, then we may fully count on the Lord being all that we need for our bodies. Not that He does this in exchange for what we have done, but rather our surrender to Him and the taking of our proper place, open the way for the inflow of the streams of His boundless grace.

Gracias, Honduras, C. A.

WALKING THROUGH SHADOWS.

“Trusting Thee ever,

There are various kinds of shadowy valleys looming up in our life’s horizon, some to be passed by, whilst others we have to enter, and having passed through, we emerge at the other end of the valley, into the bright sunlight again.

Sometimes, whilst traveling along life’s highway, we look ahead and our hearts sink as we see that our road apparently takes us through a dark, uninviting valley, over which the thunder clouds seem to hang, with pent up fury, waiting only our entrance to burst above our heads. We have been very happy so far; we have enjoyed the brightness of the road, the song of the birds, the perfume of the flowers, and the happiness of our fellow travelers has found a responsive chord in our hearts. But now, the birds may sing ever so merrily and the music is harsh to our ears, the flowers that waft their perfume to us, do so but to sicken and we shiver in the bright, warm sunshine. What has caused such a change? So far the change is not in our actual surroundings; the birds, the flowers, the sunshine are unchanged and are still hovering about our path, but it is these glimpses we get of this dark looking valley on beyond; we grow more and more anxious over the dismal prospect,
pressed have we become, that we
traveling companions; we have be-
boding!

and we would nor, have to look back
bright sunny horizon, with not a
have ceased to be cheerful, helpful
enjoying the bright, beautiful walk,
the valley, and it's we had been wise
never was planned out to run through
the valley, the road takes a sudden
ms made ns for from helpful to our
with regret'that our pre-occupation.
gone out into the bleakness of the
morrow; for the morrow shall
is ad the darker- for having met
no cheering words, did not put hope
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There are times also when the
road leads right into one of these
valleys; it may be the Valley of the
Shadow of Death, or the Valley of the
Shadow of some other great
change, and it gets very dark, and
our friends lament over us, and if it
were not for the rod and the staff
we would despair. Deeper and
der into the Valley we go, and
we are already looking for the ford-
of the River; surely we have
to the deepest part of the
Valley where the River always is,
there can be no deeper, gloomier
part of the Valley for us to reach,
but as we reason, lo the road
abruptly circles around and we
emerge again into the sunlight, very
near to where we first entered; we
have had no deeper water to ford;
the River was not reached.

King Hezekiah walked through a
very shadowy valley one day; he al-
most heard the ripples of the River,
but he did not wish to cross so he
cried to his Guide and was led back.
How many others since then have
almost bathed their feet in that same
River, and yet when they too have
cried out, have been brought back
out of the Valley into the sunshine.
Others have gone across the ford
and yet have returned; one such was
Lazarus; he could tell how cold the
waters were, how dark the Valley.
Those loved ones he parted with,
were each of them entering other
valleys, the day was getting dark to
them also, as they mourned their
brother's departure, but what an
emerging out of the valleys there
must have been after Lazarus had
obeyed our Savior's call "Come
forth:" come forth out of the dark-
ness, out of the gloom, come forth
into the sunlight. No matter at
which end of the valley the beloved of
the Lord comes out, he will hear the
welcome "come forth" of Jesus, he
will step out into the Sunshine, the
Sunlight of Jesus' presence; it is
always sunlight there.

"Though I walk through the Val-
ley? there is an ending to every
valley, to those who walk it; we
walk through the shadows, arrive
again in the unclouded sunshine,
and can look back at the road we
have come, with thankfulness, feel-
ing that these testing times of faith
have been profitable to us. When
the shadows were upon us, we drew
closer to our Guide, we placed our
hands more restfully in His wounded
palm, we kept close step through
the narrow way with His pierced
feet, we drew nearer to that dear side
from which flowed a Redeemer's
Blood. Thank God, the way is
never so narrow but that Jesus can
be at our side; the narrower it is,
the closer His loving presence en-
folds us. And Jesus is no silent
company; He knows all about the
beautiful beyond; He sees the sun-
light on ahead and He seeks to give
us bright visions that will soon open
up to us. Listen as He tells us that
the sunshine is on the other side of
the valley; that there is merely a
cloud between us and the light; that
the circumstances which are casting
such a shadow on our path have an
ending. His eyes have looked into
the tomorrow, and He knows that all
the things which are coming into
our lives are working for the good of
those who love Him.

Satan may bring many clouds be-
tween us and the direct rays of the
Sun, but in the shadows we learn
sweet lessons of trust, and coming
out of them, we can shout our Hal-
elujah Praise; and cry "The Lord
has led me. He has done all things
well."

These walks through the valleys,
frustrate us with some of our most
precious experiences. How the en-
emy of Jesus comes to us, the way
is never so narrow but he is there,
whispering his doubts against Him
who is our Guide, and who has
promised His trusting follower "I
will never leave thee, nor forsake
thee." How as the Lord is teaching
us to walk through some new path-
way; as the way of holiness and
faith opens up more brightly to our
view; as Jesus reveals some sweet
place of service, where the path nar-
rows; where we have to leave be-
hind us friends and fathers and
mothers, and brothers and sisters,
how quickly then does Satan
bring his clouds over the pathway
that Jesus has marked, and which
looked so bright and plain; but,
praise Him, the path is still there,
He is with us and the shadows like
birds of prey, will soon fly away.

Sickness comes upon one; human
help fails; the heart takes in the
glorious fact that Jesus is still the
Great Physician for the body as well as
the soul; the walk of faith is renewed,
we bid farewell to medical aid, and
our way looks bright and promising;
but how quickly the path gets shad-
owy, and how dark the clouds; will
our faith sink or will we look through
the darkness and see the clear shin-
ing, the end of the dark valley, and
shall we sound the burst of praise?

Sell all that thou hast, and give
to the poor and take up thy cross
and follow me" flows from God-
semane into the ears of some re-
demed soul, as he kneels at the foot
of the Blood-stained cross. The
words of Jesus, oh, how they enter
into a receptive heart, and a ready
assent bursts joyfully from the lips
that have been unlocked to sing sal-
vation praises. How the angels re-
joice, and how Jesus rejoices in their
presence, and how our Father joins,
in the joy of His Son, and of His household. And on earth how the Holy Spirit rejoices and how Jesus' people rejoice too as they see this life, planning out a narrower walk than most of the Lord's followers attempt. Yes, there is much rejoicing over a consecrated soul, but there is one who does not rejoice; see how quickly he brings the clouds over the bright horizon, how dim and obscure he makes the pathway seem, that, before he brought his dark shadows over it, was so plain, so clearly marked, so safe and which seemed to run through the beautiful green pastures and by the quiet waters,—what a change is over the scene! The pastures seem to have lost their beauty; the waters appear angry, and even our Guide seems to have left. But it is only the shadows that hide the beauty and the safety of this narrow way; that glimpse of the loveliness of the walk was not born of our imagination, but was founded on the sure promise of God. Mortal eyes could never have seen, mortal ears have heard, nor mortal heart have understood the glorious realities which lie before each believing follower of Jesus, but praise God, these glimpses are given us by His blessed Spirit which does dwell in us.

Our Guide was never away. He is indeed our Paraclete, our Constant Companion; our way becomes clearer, the mists and shadows are flying away, and look! the path is still there; there are the beautiful pastures; there are the waters of stillness, and look backward! we wonder, how we could ever have faltered, ever have doubted; with what skill has the pathway been planned; none but the All-wise-one, the All seeing-one could have so led us.

"I have nothing to do with tomorrow. My Father will make that His care. Should He fill it with trouble or sorrow He'll help me to suffer and bear.

I have nothing to do with tomorrow. Its burdens then why should I bear Its grace and its strength I can't borrow. Then why should I borrow its care."—A. MCG.

Middle Musquodoboit, N. S. Nunavut.

People look at you six days of the week to find out what you mean on Sabbath.—Sel.

For the Evangelical Visitor.

THE DANGER OF DRIFTING.

For some time I have been much impressed with the Scripture in 2 Tim. 3rd chapter which speaks of "having a form of godliness but denying the power thereof," which it is certain is of no avail. We read in Luke 24:48, "And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high," and now while the form of godliness without power is of no avail, there are those who claim to have the power and want to put away the form altogether. But we must believe, according to God's Word, there is a form, and it seems to be a dangerous act, for us to try to tear down what we believe God has directed. What some one says, "Did God direct forms?" Yes, does He not say, "Ask and ye shall receive?" Do we not believe that our forefathers asked in sincerity to be directed by God when they were about to establish a form according to His Word? Also, where are the churches drifting to today; still a little more worldliness coming in and destroying the power. Oh may God keep us from having any part in putting to naught the forms directed in ages past. I cannot say as some do that they are only man's forms. If God has directed it, it is certainly His way, and we find His ways are ways of pleasantness and all His paths are paths of peace, but we do realize that we must keep our eyes and hearts on Jesus and not have anything between us and God, whether it be the form or whatever it be, for if we do get anything between us and God, on which we have our hearts more than God we are sure to lose the power. In Thess. 5:12, 13 we read and we beseech you brethren to know them which labour among you and are over you in the Lord and admonish you. This is another form which some teachers want to put away. They say, we are going to serve God and not care what brethren or anyone thinks or says. Did not Paul look to what his brethren thought when he said, "Wherefore if meat make my brother or sister offend I will eat no flesh while the world standeth." Oh for the true love, to love one another as Christ loved us and gave Himself for us; inasmuch as Christ pleased not Himself so ought we not to please ourselves, May the Lord help us to be willing to receive all in His Word. We read in 2 Thess. 2:11:12, "For this cause God shall send them strong delusions that they should believe a lie that they all might be damned who believed not the truth.

YOURS IN HIS NAME.

For the Evangelical Visitor.

IS CHRIST EXALTED?

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32.

"As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up."—John 3:14.

FOR some time my heart has been impressed with the thought of the exaltation of Christ by His children, and that He does not receive the honor due unto His holy name, when we realize that it is only through Christ we have access to the manifold blessing of God, to the great store-house of Grace. "May God supply all your need according to His riches in glory by Christ Jesus." "Lord, who is like unto thee, which deliverest the poor, and healest the sick, and shewest signs and wonders by thy Spirit, who art in the midst of us, and dost hearken to us?"—Ps. 77:20.

In God's Word, from Genesis to Revelation, is His glory shown forth and it is all given to us that we might have made known unto us the "ways of life," and that living faith might be our ours (see Rom. 10:17.), and that we might receive through our Lord Jesus Christ the salvation of our souls. Oh, how can we magnify the name of Christ enough? Tongue and time fail us to tell of His excellency, His love. Who can describe Him? Is this not as nearly as possible, "Christ is all, and in all?" Is He not Savior? "For God so loved the world, that He gave His only begotten Son, that whatsoever believeth in Him should not perish, but have everlasting life."—John 3:16. Is He not sanctifier? "Of him are ye in Christ Jesus, who of God is made unto us wisdom,
righteousness, sanctification, and redemption, that according as it is written, He that glorieth, let him glory in the Lord. —1 Cor. 1:30,31. Is He not Healer? "I am the Lord that healeth thee." —Heb. 11:39. "He cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses." —Matt. 8:16,17. Is He not the prophet, saying, Himself took our infirmities and bare our sicknesses? —1 Cor. 1:22. At one special time we had the privilege of attending a street meeting where one after another of the Lord's children gave in their testimony from the stump of a tree. As we felt our time was come to witness for Christ we stepped out, and as we exalted the name and service of Jesus, it seemed like the richest of oil came down over us, and oh, how our souls were filled with His glory. We cannot forget it, and also believe that if all of God's children would exalt Him, our great Blesser, more than glory in the blessings received, we would see such conviction seize the hearts of the unsaved, they would cry out as on the day of Pentecost, "Men and brethren, what shall we do?" Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Was it not the testimony of Jesus (which is the spirit of prophecy) given in the power of the Holy Ghost that brought conviction to the hearts of the people? Is it not true, that if He is lifted up He will draw all men unto Him? Oh, friends, let us exalt His name. We believe, too, that many honest souls are seeking blessings when what they need is the Blesser, and while we receive blessings, oh, let us seek to know Christ as our "All in all." Let us have Him come in to our daily life, in our conversation, be willing for His sake to be killed all the day long and accounted as sheep for the slaughter. Let us go with Him all the way, though it may lead to the uttermost parts of the earth. Oh, beloved! may we all our powers engage to do our Master's will. Let us be willing to wander about in sheep-skins and goat-skins in dens, caves and holes, and even lay down our lives for Christ's cause and His glory. Amen and Amen.

For you I stood for you; Unto Him who redeemed us. Our praises shall be; Hallelujah, 'tis done, I believe on the Son, I'm saved by the blood of the crucified One.

Yours for Christ alone. 

Pennsylvania, 
For the Evangelical Visitor.

ACCORDING to the value that is placed on a thing so other things rise and fall in value. That you have in possession from some dear friend is very valuable for some reason. Perhaps because you are supported by it or because it is a means to call to your remembrance some precious words that were spoken by that friend. In proportion as you prize this gift so other things rise or fall in value. If you count it the most precious thing in your possession just so long you will count all other things but loss to retain this gift. If some other gift is presented to you that is more precious, so long as you keep the one you will lose sight of the value of the latter, and not until you count the former but loss will you be able to gain or think more of the latter. Just so it is in a spiritual sense. In proportion as we prize the things of this world so Christ manifests Himself to us. Christ cannot rule supremely in our hearts until we place no value on the things of this world but count them all loss. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." —1 John 2:15. The above scripture shows that Paul found out the wondrous secret of getting and retaining this definite experience of sanctification or full salvation. Paul did not count anything dear to himself; not even his life. (Acts 20:24; Before Paul got sanctified everything else landed on the dung heap.

Today there are many people who
That soul though all hell should endeavor to shake,
I'll never, no never, no never forsake.

O hallelujah to God for victory
in my soul, because He gives me
every longing desire of my heart, yes,
The finest of the wheat, and honey
from the rock.

Beloved, you feel your need,
don't rest until you are made complete
in Him. Bless His Name.

PETER STECKLEY.

For the Evangelical Visitor.

THE SOUL THAT ON JESUS HAS LEANED FOR REST.

Beloved in the Lord, I feel
moved by the Holy Ghost to
teach you that which is now.

We ask the disciples economy, saying, "Gather
up the fragments that remain that
are not lost," and had He ap­
proved of swine flesh as being bene­

EVANGELICAL VISITOR.

BEULAH LAND.

Beloved in the Lord, I feel
moved by the Holy Ghost to
give in my testimony. I have been
thinking much lately about the
blessed condition of the soul after
entering Beulah Land or Canaan.

Bunyan speaks of it and the prophet
Isaiah says, "Thy land shall be
called Beulah for the Lord delight­eth in thee."

Well Beloved, I am glad I am in
the land and that I enjoy the fruit
of Canaan, bless His Name. It is
so much better than the wilderness.

But, you see, some would not enter
the land and that I enjoy the fruit
of Canaan, because of unbelief.

We need a standard for the people.
Christ wants a glorious Church without
spot or wrinkle.

Dear Brethren and Sisters let us
not fear the giants because,
"The soul that on Jesus has leaned for rest,
I will not I will not desert to its foes;"
saturate it with whiskey.

number among any other nation on earth, and have fewer criminals in our jails and penitentiaries in proportion to their population.

We hear of the execution of K. Jew. We are sorry to see the Jews less intemperate, less immoral, and am not obedient or have not loved and served Him, and do what He tells us. Get established, get sanctified for this is the will of God even your sanctification.

Let us remember that only converted or sins forgiven will not do if we stick there. God helps us out in the deep. Jesus commanded His disciples to launch out into the deep. Let us not be afraid of the deep things of God by standing still too long at one place instead of going on to perfection. We may go to hell with the plain clothes on; I love plainness and could not think of having any thing else for it is only what becomes a Christian. He don't want anything else for we shall be meek and lowly in heart. Can there be a humble heart and a proud look? I say no, never. So there is no salvation in the covering nor feet washing nor in baptism nor the holy kiss nor plainness, but the blessing lies in obedience to God's Word which teaches all these truths and many more. His Word says, if we lack in one we are guilty of all. Let us think. Would being lost be in heaven a thousand years as one day? One day is as a thousand years. I believe in heaven a thousand years is as one day. It may be regarded as unpardonable to mention Devil or Hell but it is in the Bible and it don't say any where that we shall sugar-coat them. May God help preachers of the Gospel not to be too polite to warn the flock, they are leading, to flee the wrath to come, to escape hell, for who can escape if we neglect so great salvation. Who would go to that awful place of torment where the worm never dies and the fire is never quenched.

The rich man, when he lifted up his eyes in hell, ne-thinks if he would have had the privilege to preach, he would not have been too polite to talk about hell. But dear reader, while riches may not take you there, or a lie may not for you may not be rich neither tell a lie as the angel which was cast out heaven, but you Oh moral man can go to hell if you do not accept Christ in all His fulness. It may be pride, vain glory, and many things that may lead you there. So let us who are saved get pure as God wants us pure; get established as he wants us established; get sanctified as He wants us sanctified; get made whole as He wants us whole, for not only the out-side sinner may be lost but the doubting believer may be lost.

May God add His blessing.

We'll work till Jesus comes.

AMANDA SNYDER.

Great sins frighten where little sins entangle. It is easier to escape the huntsman's arrow than the crafty lure. And where are they set? Riches and poverty, sickness and strength, prosperity and adversity, friendship and loneliness, the work and the want of it—each has its snare, wherein not only are the unwary caught, but the wise and watchful sometimes fall a prey. Little things, mere threads, hardly worth guarding against—yet they are strong enough to hold us and may be the beginning of our destruction. —Mark Guy Pearse.
For the Evangelical Visitor.

Watchman What of the Night

The deeds done in one night often destroy a whole life. The night ill spent brings a remorse of conscience all day. Often more evil is committed in one night than in all the days through the week. Under cover of darkness, in the night, is the criminal's harvest time. This is especially true in the towns and cities more so than in the country. The street lamps like watchmen with torches shining bright, stretch away in long lines on either side of the streets where the gay and fast have their enticing scenes of attraction; the saloons and the billiard halls are run in full blast; and the strains of music often send forth their enchanting sound in these haunts and houses of attraction, where the mills of destruction are grinding out health, honor, virtue and happiness of the rising generation.

The city with its gas light is not the same as it is with God's sunlight. The perilous places and pitfalls in the night are a hundredfold darker and more destructive than in daylight. Night in the city is a dark problem to solve; where many a young person just blooming into manhood and womanhood sinks down into this whirlpool never to rise any more on this side of eternity.

Policeman pacing thy best, what of the night? What are the young men of the city doing through the night? Where do they spend their evenings? Who are their associates? Where are they going in and where are they coming out? Will the night life of those gay young men and women too in the city recommend itself before the sunshine of broad daylight? Watchman make a record of the deeds done by such just for one week, then publish the same to the public? What might you think would be the result? Would such not seek out and hide their faces with disgust and shame? Some would not go back to their place of business in the morning. Some would not go to their own homes. Some would leave the city entirely. As a consequence result there would be shame, contempt, and confusion wherever and with whomsoever they would meet. Again we appeal unto you, Watchman and say what of the night?

G. M. Grim.

The Faithful Mother's Reward

As the pride, folly and selfishness of the fashionable rich women increase and multiply with their dollars, the charm, beauty and glory of motherhood wither and die, and the gorgeous palaces become charnel houses of dead womanhood, with ghastly skeletons in every closet, abodes of a wretchedness to which the humble homes of the virtuous poor, thank God, are entirely strangers. Fashionable society in its utter shamelessness makes merchandise of the holiest things of God's ordered home, defiling the white altar of marriage, trampling the sweet orange blossoms in the mire with its wanton dancing feet, and substituting "beasts and creeping things" for the holy pledges of which Jesus says: "Of such is the kingdom of heaven.

Verily the poor fools of the giddy Vanity Fair crowd "have their reward" in that unspeakable, intolerable desolation which at the last burns out every green thing in the desecrated garden of their hearts. Let no one envy them. Pity them, for the bitterest grinding poverty is infinitely better than their lot. Of such as these the stern old Apostle James says: "Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your heart in the day of slaughter." Poor souls! What a price to pay for a little season of self-indulgence, vanity, pride, and folly.

Over against these, those who are ministers of the Gospel; my grown up daughter a Christian woman, have plenty of time now to sit down and rest, plenty of time...
to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever He has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—myself.

A SCOTTISH HOME MEMORY.

The humble Scottish home of the eloquent Rev. John McNeill was also such a nursery of the Heavenly graces and virtues, with a mother such as only God can make and keep. Often has the writer heard this strong, stalwart man speak with tenderest pathos of the patient, cross-bearing mother, to whom he owes so much. On one occasion he said:

"My sweetest memory is to remember lying awake at night on my bed in my little room hearing the voice of my dear mother, who for twenty-five years had never a night without pain, and never a night with two hours unbroken sleep, and through all that quarter of a century this light shone, till it brought in the everlasting day. My earliest and tenderest memory is lying awake and hearing her, not singing but trying to forget her pains by reading in the silence of the night, with all the house, as she thought, sleeping around her, though I was awake. And I can hear her in her woman's voice—and all memories hover over it for the sweetest voice that can fall on man's ear is that of his mother—Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me! Sweet mother!"

ONE OF GOD'S MOTHERS.

The Methodist grandmother of Dr. Horace Bushnell was one of those devoted ones whose loving ministry the Lord used and crowned far beyond her thought. In the biography of Dr. Bushnell there is a passage concerning this godly ancestor of his, written by himself.

"Going to live in a newly settled part of Vermont, near the end of the last century, she became at once interested in establishing Sunday worship, and meetings were held in her own house. "She put it on her husband to offer prayer; and she selected a young man about twenty years of age, to read the sermon. She had no thought of his being a Christian, and he had as little of being such himself. She only knew him as a jovial, hearty youth, with enough of the constitutional fervor in him, as she thought, to make a good reader, and that determined her choice. He read well, and continually better, as he had more experience, till finally her prayers began to find large expectation in him.

"Advancing in this manner, she by and by selected a sermon in which she hoped he might preach to himself. He read with a fervor and unction that showed he was fulfilling her hope. When the little assembly broke up, she accosted him, asking him to remain a few minutes after they were gone. Then she said to him, having him by himself, 'Do you know, my dear young friend, that you have God's call upon you to be a Methodist preacher?' 'No,' he answered promptly. I am not even a Christian. How can I be called to be a preacher?' 'No matter for that,' she replied; 'you are called both to be a Christian and a preacher; and one for the sake of the other, even as Paul was! I think I say this by direction. And now let me request of you, on your way home, to go aside from the path into some quiet place in the woods where you will not be interrupted, and there let this matter be settled before God, and He will help you.'

"The result was that he reached home with the double call upon him both of a disciple and a minister of God. And thus began the public story of the great Bishop Hedding, one of the most talented and grandly executive men of the Methodist Episcopal Church—led into his work and office, we may say, by the personal influence and prayers of his woman-bishop guide."

A MOTHER WHO RAISED GOVERNORS.

We must yet add to the above facts and incidents the following, from the pen of our departed friend, Rev. H. L. Hastings, whose own surviviving wife is one of those blessed model mothers whom God delights to honor. The article was written three years ago and appears in the last issue of The Christian as follows:

"What do you expect to do when you get to America? asked a fellow passenger of a woman who was crossing the Atlantic, about a century and a half ago.

"Do? why, raise governors for them," said the woman.

"She was as good as her word, for she became the mother of Gen. John Sullivan, the Governor of Massachusetts. She was one of many women who have given of their greatness to their children and children's children, often through toils and tears and labors and conflicts. The sacrifices which mothers have made to educate the great men of our land will never be known in this world, but their reward is sure in the glory of the world to come.

A MOTHER OF PRINCES OF GOD.

"Years ago a family of four—a father; a mother, and two sons—lived in a small house, situated in the roughest locality of the rocky town of Ashford, Connecticut. The family was very poor. A few acres of stony land, a dozen sheep and a cow supported them. The sheep clothed them, and the cow gave milk, and did the work of a horse in ploughing and harrowing. Corn bread, milk and bean porridge was their fare. The father being laid aside by ill health, the burden of supporting the family rested on the mother. She did her work in the house and helped the boys to do theirs on the farm. Once, in the dead of the winter, one of the boys required a new suit of clothes. There was neither money nor wool on hand. The mother sheared the half-grown fleece from the sheep, and in one week the suit was on the boy. The shorn sheep was protected from the cold by a garment made of braided straw. The family lived four miles from the meeting house. Yet every Sabbath the mother and her two sons walked to church.

"One of these sons became pastor to the Congregational Church in..."
DIG DEEP INTO GOD'S WORD.

ON THE surface of the Bible you will find the letter that killeth, and associated with it the physical strata. This deals with the narratives, incidents, records, customs, places, and people. One may know all these things and be able to repeat from memory much Scripture, even knowing the Bible by heart as some say, and yet be ignorant of God in the might of His salvation.

Underneath and associated with this is the intellectual study of the Bible. This leads one into mental pursuits and pleasures, with literary and ethical subjects, together with maxims and examples for this life and may no doubt give delight to many. Yet this may prevent one having fellowship with God in the Spirit.

The Spirit of God guides into all truth, leading one directly to Christ as Lord and Savior, as well as teacher and leader.

This last strata leads one to find gold and that which is sweeter than honey and the honey comb. Get this Spiritual insight and understanding of Jesus, our Lord, who is the Way the Truth and the Life.

Through your study of God's Word, do not let the physical and psychical so attract and occupy you that you cannot see this under vein in which God is ever real to you. It makes His will plain concerning every duty and relation in life. Keep on digging deep in study, ever comparing spiritual things with scriptural. Then you will know the mind of the Lord, and will never walk in darkness but will have the Light of Life.—Selected by Emma Minter.

All growth in the spiritual life is connected with the clearer insight what Jesus is to us. The more we realize that Christ must be all to us and in us, the more we shall learn to live in the real life of faith which dying to self, live wholly in Christ. The Christian life is no longer the vain struggle to live right, but the resting in Christ finding strength in Him as our life, to fight the fight and gain the victory.—Andrew Murray.

For the Evangelical Visitor.

THE JUDGMENT DAY.

NO. 1.

The judgment day is drawing nigh,
Perhaps is very near! (Matt. 25:32.)
When all the nations of the earth,
Before the Judge appear.

Chorus.
The Judgment day is rolling round
Make ready to go home.

The Judge will there sit on His throne,
In majesty divine, (Matt. 25:31.)
The saints of God will then come forth,
With heavenly robes they'll shine.

Oh! that will be a joyful day,
When all the saints will meet;
Parents, children, friends, and loved ones,
Each other there will greet.

But Oh! there will be weeping too,
In that great Judgment day;
When sinners will be driven out,
Far, far from God away.

But Oh! how sad when friends must part,
And part to meet no more;
They'll bid each other a last farewell,
Before they leave this shore.

The parents will go home to God,
With him forever dwell;
The children will be driven down,
Into the gloom of hell.

Wives and husbands, that there must part,
Will part to meet no more;
A last farewell each other give,
And part forever more.

The husbands to the right will go, Matt. 25:11
The wives turned to the left;
They'll mourn and weep as they do part,
The one of joy bereft.

Brothers and sisters there must part,
Never to meet again;
The one will sink to woe and pain,
And one with Christ to reign.

The wicked then will weep and wail,
When they their sentence hear,
Depart from me, I know you not,
They'll tremble then with fear. (Matt. 25:12)

Harrisburg, Pa. HENRY BALSHAW.
To be Continued.

God sows His fields with precious grain,
That must in cold and darkness lie
Until the Lord shall come again
In power and glory from on high.
Then shall the seed in weakness now,
Bear fruit in beauty like His own.

Remember that all our subscribers
who wish can have "Notes on Bible Study" sent to them for 1901 for 25 cents.
The VisiMs "Notes on Bible Study" for $1.25. To all who wish it, a sample number will be sent free.
A letter from Sister S. H. Zook dated Hebronville, Tex. Dec. 11, informs us of their safe arrival at the R. R. terminus, of their being well and happy in the Lord: of lessons of patience and perseverance which He is teaching them, and of their purpose, D. V., to start on the over-land journey the following day. Their future address will be Hidalgo, Texas.

The Evangelical Alliance for the United States sends out an appeal to all Christian people to unite in special world-wide union of prayer at the beginning of the New Century. It is recommended to mark the advent of the New Year by watch-night prayer and further that the week of January (6th to 13th inclusive) be devoted to special prayer for one another, for the Church Universal, and for the unsaved world.

On account of Mr. proposed absence from the office for about 20 days after Dec. 20, we send this issue out considerably ahead of the date. We hope to return again in time to send out the Jan. 15 issue pretty nearly on time. We appreciate the many expressions of kindly interest, and are thankful for favors shown us. As directed in our last issue by letters ordering Bibles or Testaments that need immediate attention be addressed to us at Shereldon, Ont. Other mail matter can be sent to us at Abilene, Kan., as before, and it will receive attention as soon as possible. We would also explain that in order to get through with our work as to be able to leave on the day appointed we make this number only 16 pages.

The present issue bears date Jan. 1, 1901, the first number of the New Year, and also the first number of a New Century. The days, weeks, months and years have come and gone during the century now closing, making up its volume of history. Through it all the Lord has been faithful. According to His promise given in the far away, dim past, Summer and Winter, seed-time and harvest, have not failed. May we not have confidence that He will be faithful still. He changeth not. "He abideth faithful: He cannot deny Himself." Even if we believe not yet He continues faithful: ever the same, because "with Him is no variableness neither shadow of turning." Many and varied are the prophecies indulged in by the people, but God knows His purposes from the beginning and we may safely leave Him to execute them. We wish to all our readers a Happy New Year in the Lord,

A A HUNDRED YEARS TO COME.

Where, where will be the birds that sing,
A hundred years to come?
The flowers that now in beauty spring,
A hundred years to come?
The red lip, the lofty brow,
The heart that beats so gaily now,
A hundred years to come?
O where will be love's beaming eyes,
Joy's pleasant smile and sorrow's sigh,
A hundred years to come?
Where, O, where! a hundred years to come.

Who will press for gold the crowded street,
A hundred years to come?
Who worship God with willing feet,
A hundred years to come?
Pale, trembling age, and fiery youth,
And childhood with its heart of truth,
The rich, the poor, on land and sea,
A hundred years to come?
Where, where, a hundred years to come.

Pale, trembling age, and fiery youth,
And childhood with its heart of truth,
The rich, the poor, on land and sea,
A hundred years to come?

For the Evangelical Visitor.

A HUNDRED YEARS TO COME.

AND YE shall be unto me a kingdom of priests and a holy nation: these are the words which thou shalt speak unto the children of Israel.—Exod. 19:6. Rejoice poor trembling believer in the Lord, that thou art a member of a holy nation, and the chosen royal priesthood of all believers. May the words which thou shalt speak unto God be as the words of the Casket.

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sacrifices to God and He is so well pleased
with them on His Son's account that
every sacrifice they offer through Him is
accepted of Him. Heb. 13:5. "Let your
conversation be without covetousness,
and he content with such things as ye
have for he has said, I will never leave
thee nor forsake thee." The saints while
here are like a few struggling outcasts,
lost unto God they are a kingdom, and
when all shall be brought home they
will appear a very large kingdom. Rev.
7:9,10. "And lo a great multitude which no
man could number of all nations and
kinds and people and tongues stood before
the throne and before the Lamb, clothed
with white robes and palms in their
hands and cried with a loud voice, saying,
salvation unto God which sitteth upon
7:9,10. "And lo a very large kingdom.
Rev. 4:11. "Thea hands and cried with a loud
voice, saying, salvation unto God..." The
saints while here be not a possession
of obtaining those good things which
God has promised. Dear ones, we realize
this hope and know and have experienced
in times past and even now that God
does just as He has promised. If we ask
in faith believing He will give unto us,
and since my last article in the VISITOR.
I was to God they are a kingdom, and
will appear a very large kingdom. Rev.
12:1. "And the second woe is past: behold,
the third woe cometh not straight away.
And from there when the Brethren heard of us
they came to meet us as far as Appi Parum
and the Three Taverns, Whom when Paul
said he thanked God and took courage."—
Acts 28:15.

LITERARY JOTTINGS.

And from thence when the Brethren heard of us
to Heaven, let us work hand in hand,
bringing our sheaves with us. Yours
in the war for souls until Jesus comes.

WALTER STEVENS.
Love feast. By request of Bro. a Sister Stover we remained in the city; about six weeks; taking charge of the Mission during their absence. We attended three services in the Friend's M. H. much to our spiritual edification. Their talk is spirit-filled and benedictory. In service their order may be nearly the same as in days of yore, but their plainness of dress is lost to a great extent. Well to his own Master he standeth or falleth. God remains true. Among other church services we dropped into J. T. Myers' Church services on Carlisle and Dauphin sts. in the Young People Meeting where we heard men and women speak; having an introduction to the pastor we were kindly received and asked to make the opening prayer. This church in outward appearance would not compare so well with the other plain dress Conservative Dunker people, yet here we heard of the Jesus who saves. We also attended one service at the Progressive Church on Tenth and Dauphin sts. The speaker's subject was on the passover meal. As we listened to the young man's discourse delivered in such graceful manner it seemed to be told as if he had done the right thing, yet as proving his assertion they seemed to us rather traditional, and we are made to think of what the Saviour said in the 23 chapter of Matthew, 29 verse. Yet with all Christian courtesy we feel to leave the Word of God for us all to decide and build our salvation upon.

Dear readers of the Visor, Let each one of us know that we are born of the water and spirit. We cannot enter into the kingdom of God unless born into the kingdom. Baptized into the church, His body, yet burial with Christ by baptism, resurrected with Him to walk in newness of life, then all other ordinances will be made plain to us. Praise His Name. We paid several visits to the Menonite Mission on York street in charge of Sisters Mary Dongler and Amanda Musselman. They are dear devoted workers, their church standing by them in sending them that which is needed to carry on the work.

Wengain return to the Mission on 2nd St. As to our service while there we have no merit to crave, we leave it as it is in the past yet we feel in compliment the zeal of our Brother and Sister Stover for their life of service in the service of the Lord. May they be spared to live long for future usefulness. Our plea is, Dear Brethren and Sisters, let us help them not only with our prayers but by giving of our means and praying for them as they need a stronger one than we are. "Oh the good we all may do while the days are going by.

Sowing in the morning, sowing seeds of kindness
Sowing in the notice and the early eve!
Waiting for the harvest and the time of reaping.
We shall come rejoicing in the harvest.
Yours for the reaping.

Now that our Brethren at Calcutta, India, have been given a land grant for the use of the "Pramananda Faith Orphanage," there is before all who love the Lord and His cause in India, an open door to lend a helping hand to erect suitable buildings on these lands for the accommodation of the Missionaries, and the children they have been successful in rescuing from death by starvation, the most horrible of all deaths.

It is the object of the Missionaries, first, to train those children in the way of the Gospel, that they may become efficient workers in the great harvest of souls in that land of idolatry. We are glad to learn by letter that on the last Sunday of October eleven of these children, rescued last January, were baptized. They upon examination were found to be genuinely converted and saved by faith to the atoning blood of Jesus. This is very gratifying to the Missionaries, and to all interested, to know that in a few months those who knew absolutely nothing of God and of his Christ should so early learn to know God and Jesus Christ whom He has sent to be the propitiation for our sins and also for the sins of the whole world. Praise the Lord. Secondly, it will be the purpose to also train these rescued boys and girls in various kinds of industry. Farming will be taught to at least a number of them, and other branches of industry will no doubt be taught as the war opens. They have written to certain parties for some American field seeds, corn, sweet corn, and vegetable seeds of different kinds, and grass seeds. As we trust steps will be taken in a short time to send these needed seeds, at the same time there can be added to this shipment any kind of canned fruit or meats to tin cans, no dried fruit as there has been a large shipment of that. Also bedding, such as sheets, quilts or comforters is needed. Those having made dresses for boys or girls can send them. Dark colored goods are preferred.

All those wishing to take part in this shipment should begin at once and as soon as they can get them ready ship them by prepaid freight to Bro. D. H. Engle of Mt. Joy, Pa.

A box of clothing that came too late for the last shipment is still on hand with Bro. Engle.

One of the essential things needed to put up the buildings and get matters in shape for successful work is ready cash.

Will the dear readers of the Visor, pray for divine direction in this matter, so as to know the mind of the Lord about which he has put into your hand to insist for Him and for the advancement of His cause.

Yours interested in the cause and ready to make some sacrifice.

"ORPHAN FUND."

In the issue of Dec. 15, the Editor announced the word "Orphan" stands for "orphan in our India work. This has impressed me to write something in connection with the subject.

The "Famine Fund" was meant to rescue from starvation; the "Orphan Fund" is meant to support those who were rescued, and teach them to live useful lives for God and their fellowmen; to live unto Him who died for them, and bring the same Jesus to their Brethren and Sisters who sit in darkness.

Those who have gone forth are bearing the heat of the day which I fully realized when making my tour over a large portion of India, visiting various missions and orphanages, two years ago, seeing the wonderful work wrought in the orphans, saved in the famine of 1897. Many have been saved from starvation by the Missionaries who cared for them and taught them the way of salvation. I herewith give a few letters from a little girl, now nine years old, a well written hand in her native language, translated into English.

KHAMGAON, BURMA, INDIA, Dec. 14, 1900.

My dear Friend Forsery: We have never seen each other but I write a letter to you. Through the letter you receive my acquaintance will be. In the famine that is just past I here came. My father, mother, two brothers, and I to Khamgaon came. My mother Aunt Yoder (the Matron of the orphanage) my deliverance made. In three or four days my mother died; my little brother died and my other brother where is he I do not know. I have come here in Asia two years was. It now eighteen years old am I. After the famine was over to take me twice my father came. He in
EVANGELICAL VISITOR.

I think I am ready to be a missionary.

In 1897, I wrote a letter to the dear readers of the VISITOR, of our dear young Sister, Emma C. Long, of Harrisburg, Pa., who courageously called on God to go to the Matoppa Mission South Africa, this coming March or the beginning of April, and as the outgoing Missionaries do not have their way paid out of the Mission fund, but look to the Lord to supply the need, the dear Sister has this confidence that He will in some way supply the need. Let each reader of the VISITOR inquire before God of what is his or her part in this matter as those interested in the work there, who feel the need of help. Therefore let us all come up to the work with our prayers and our bounties and give the Sister wings to fly across the waves. All contributions should be sent to her.

Harrisburg, Pa.

A LITTLE BOY'S LETTER.

Dear Editor:

I was nine years old. I love the Lord and I want to grow up to be a good man. I will go to Sunday School and learn about Jesus. I read the Scriptures and I love to read them. I want to learn to read the Bible. I also want to grow up to be a good man.

Landon West Steokley.

Bethesda, Ohio.

End of Letter.

I do not believe in Foreign missions, but we find it included in Christ's last and great command, Matt. 28:19,20, and Acts 1:8. Surely God is true and meant what He said. Have we done all in our power to help? My Brother, my Sister, may we consider the foreign mission work as so forcibly impressed upon me that I could not do otherwise. The question to us is, who feel the need of help. Therefore let us all come up to the work with our prayers and our bounties and give the Sister wings to fly across the waves. All contributions should be sent to her.

The famine threw me away so I wish him did not go. I so very happy am. Jesus Christ my Savior is. He saved me so I His Name am praising. In our country this year a very large famine has fallen. Many people starving, are dying. For my father am praying that in this famine he may be saved. From your little friend.

SUBJECT.

Another one later.

KHAMAG, BEHAR, INDIA, July, 18, 1900.

My Dear Friend: Your Subect desider to write a letter to you. The time of examination is here. Will you please pray for me in order that I may pass. Thirty widows have come here from Ramnath's house. A very large famine has fallen and some people from hunger are dying. Aunt Yoder and Aukybai go to the village to preach. People's hearts are very hard. They receive it, or not? This to me tell. Many of them.

Hindoo people may become Christians for this I am making much prayer. For this we give special thanks to God. Here came in the other famine. Then I did not understand anything about God. But now I know Him well. I have sent you another letter, have you received it or not? This to me tell. Many children have come here; they understand very little about God. That the Hindoo people may become Christians for this I am making much prayer.

Our Aunt Yoder has built a feeding house and in it many boys and girls are staying. If she tell them about God, but now I know Him well. For this we give special, thanks to God. This is the testimony, of a little girl who feel the need of help. Therefore let us all come up to the work with our prayers and our bounties and give the Sister wings to fly across the waves. All contributions should be sent to her.

Send all donations to me Plain, Wayne Co. Ohio. "Sent of God" please copy.

MANY ZERIKER.

NOTICE.

We are impressed (we believe it is of the Lord) to make mention to the dear readers of the VISITOR, of our dear young Sister, Emma C. Long, of Harrisburg, Pa., who courageously called on God to go to the Matoppa Mission South Africa, this coming March or the beginning of April, and as the outgoing Missionaries do not have their way paid out of the Mission fund, but look to the Lord to supply the need, the dear Sister has this confidence that He will in some way supply the need. Let each reader of the VISITOR inquire before God of what is his or her part in this matter as those interested in the work there, who feel the need of help. Therefore let us all come up to the work with our prayers and our bounties and give the Sister wings to fly across the waves. All contributions should be sent to her.

Harrisburg, Pa.

A LITTLE BOY'S LETTER.

Dear Editor:

I was nine years old. I love the Lord and I want to grow up to be a good man. And I will work for Jesus. He is very good to me. Christ has saved me. I go to school to learn. I am in the Second grade. I learn a lot of things at school. I like to go to Sunday School and learn about Jesus. I read the Scriptures. My name is LANDON WEST STEOKLEY.

Bethesda, Ohio.

End of Letter.

Bones of contention should be buried out of sight. Life is too short to contend for them. We need loving activity and action. If I put it, how long till I come, what is that to thee? Follow thou me, is one injunction of the Master. Vengeance is mine, I will repay, saith the Lord.
I love fun; but only bad boys delight in the process by which nature transmutes surplus energy into mischievous pranks and tricks as a means of expressing their energy. I longed to show my ardent love; but I am possessed; therefore I must run, romp, and play; but that is not badness. For they need to be—they must lie. But if they turn out as ordinaries of life, it is distinctly bad. I cannot think it good to keep quiet, that therefore he is necessarily bad boys. Naturally, boys are lovers of a vicious or disreputable life, it is probably because of defective training or vicious environments.

Give our bright, light-hearted, enthusiastic boys the proper training, and then they will properly protect them against the vicious influences of the saloon, the cigar store, the dime novel, the vile newspaper, and more of them will grow up happy, sober, thrifty, useful citizens.

There is no real need for restraining discipline, or a regular army of tutors or schoolmasters to protect them to be the very best of citizens. If a large proportion become bad sense is generally because they are not properly trained. Most boys will develop socially, right, and morally, if they are carefully trained and properly protected. If a large proportion become lovers of a vicious or disreputable life, it is probably because of defective training or vicious environments. The reason "boys will be boys" in a bad sense is generally because they are not properly trained. Most boys will develop socially, right, and morally, if they are carefully trained and properly protected. If a large proportion become lovers of a vicious or disreputable life, it is probably because of defective training or vicious environments.

Give our bright, light-hearted, enthusiastic boys the proper training, and then they will properly protect them against the vicious influences of the saloon, the cigar store, the dime novel, the vile newspaper, and more of them will grow up happy, sober, thrifty, useful citizens. How does the writer know? Because he was once a light-hearted, enthusiastic, fun-loving boy himself, and has not forgotten the influence of that hilarious period of his earth-life. Because, also, of nineteen years' experience as a teacher in the public schools and the college. As a teacher, he found that, to manage the bright, lively boys, all he had to do was to give them plenty of employment, and to inspire them with interest in their work. He also found that by this method he made these restless, energetic, fun-loving boys become the most successful prosecuting attorneys of their studies. Yes, "boys will be boys"; they ought to be—they must be. But if they turn out to be mean boys, in most cases the fault is in their training, and not in their nature.

**What They Needed**

I don't know what to do about my daughter Lucy," said a perplexed mother, who had come to an outspoken physician for advice. "She seems so listless and does not seem to have any interest in life, and she's so irritable at times. I don't think that she has exercise enough, and I want to know what you think about sending her to a gymnasium or to dancing school. She's tired of her bicycle and the lawn tennis season is past. What would you advise?"

"How old is she?" asked the doctor.

"Nineteen."

"Can she cook?"

"Oh, yes; she knows nothing about cooking."

"Can she sweep?"

"No, my maid does all the sweeping."

"Does she take care of her own room and make her own bed?"

"No, I do that. Her room is next to mine and I've always attended to that."

"Does she have any part whatever in the household duties?"

"No; I can not say she has."

"Does she have any part whatever in the household duties?"

"No; I can not say she has."

"She's tired of her bicycle and the lawn tennis season is past. What would you advise?"

"Well, madam," said the doctor frankly, "your daughter has no need of a gymnasium in which to extend her pent-up energy. I don't wonder that she is irritable and unhappy."

"Then, madam," said the doctor frankly, "your daughter has no need of a gymnasium in which to extend her pent-up energy. I don't wonder that she is irritable and unhappy."

"What would you advise?" asked the mother, weakly.

"I would advise you to make her feel that she has a part and a place in your home. That its duties must be borne by all of the members of the family in common, and that she must do her part toward contributing to the general comfort of the home. A girl of her age, with no home duties, no responsibilities, no interest in her in her home, needs more than a gymnasium or a dancing school to make her healthful and happy." —*The Household*. 

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