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NON OTHER GOSPEL

I

In Gal. 1 there is reference made to preaching another gospel, and the Apostle is very emphatic in defense of the gospel which he preached, saying, If even an angel from heaven should preach another gospel he should be accursed. We have now entered on the twentieth Century and there is much being said, and much speculation as to the kind of religion suitable for the new century. Some seem to think that present day conditions are so different from conditions of former days that a change is called for. We are glad however to note that in spite of present-day advancement there are many who recognize the fact that there is no other gospel but that of Jesus Christ, and are commencing to say, "back to Christ: back to the Bible," and only as this is carried out will men and women be saved.

The condition of man in his attitude toward sin and toward God is not affected by the dawning of a new year or a new century. Neither education, civilization, or culture can change that, but as the natural man was alienated from God in the first century, he is standing in the same attitude in the present century. He must needs be quickened by the power of God now as well as then. The heart of man, long ago, was pronounced "deceitful above all things; and desperately wicked" which only God can know, and the advancements of knowledge and science have not affected any great reformation or change. Everywhere are the evidences of sin and wickedness, and educated men many times are able to employ their education to advantage in pursuing a criminal course.

There is need of a gospel of re-generation now as well as in former time, and neither "higher criticism" nor any other of the newer lights, lately sprung up, has the power of regenerating and cleansing the human heart. Back to Christ! back to His Gospel, is to be the watchword, and as men get back to the simple old gospel of Jesus will be accomplished that which will effect the transformation needed.

To all them that believe, to the Jew first and also to the Greek, "for therein is the righteousness of God revealed from faith to faith." And the requirements and conditions for 20th Century sinners is the same as in the preceding centuries. Sinners need still to repent. If Paul were to preach now he would still preach, repentance toward God, and faith toward our Lord Jesus Christ, as the cardinal, underlying principles of Christian ethics.

It no doubt is for the want of faithful preaching on the line of these first principles that present day Christianity, instead of commanding the respect of the irreligious has become a hissing and by-word instead. Linked to the ungodly world in its money making schemes, going hand in hand in its secret lodges and organizations, instead of prayer-meetings, the opera and theatre; all of which but prove that there is very little of the power of the gospel of Jesus experienced in these days. An exchange says, "ANTINOMIANISM WITHOUT LAW, is characterizing much of the present day preaching. This may be found with much that is spiritual. However that may be, it is a vital error and will act as an opiate, soothing the sinful soul with the belief that Christ bore all our sins on the cross, and our part is but to believe and accept Him. No godly sorrow for sin in deep repentance; no crying to God in heart-broken confession; no sense of guilt and of being eternally lost, no pangs of hell having hold of the soul; but instead a sweet acceptance of Christ, taking Him for every thing! O friend be not deceived with such teaching. Turn to the Word of God and see what real repentance for sin is, what it means to be saved from sin. Read 2 Cor. 7:10, 11." Then we say to all, None other gospel; back to Christ.
THOUGHTS ON FIRST CORINTHIANS.

CHAPTER SEVEN (1)

THIS chapter consists mainly of answers to inquiries on the subject of matrimony. These inquiries along with others, were sent in a letter to the apostle by the church at Corinth. If we knew exactly the conditions that existed in Corinth and the Corinthian church at the time when this epistle was written, and just what were the questions referred to the apostle by the church, it would doubtless be easier to understand this chapter, as well as other parts of the epistle. However, knowing the general condition of things which existed, we may, by careful study, understand it and profit by its teaching.

The apostle Paul is sometimes rudely spoken of as an old bachelor who was opposed to marriage and a dispenser of woman’s rights and privileges. Only the unsaved or the very unspiritual could speak thus of the divinely chosen and prepared apostle, who more than any other had revealed to him the mysteries of the gospel and who for the sake of the gospel was willing to deny himself of many things which in themselves were right and lawful, but which might yet hinder him from being a blessing to the greatest number.

It is true that in this chapter he strongly favors the unmarried state as the most desirable, (study verses 1, 8, 26, 37, 38, 39, 40); but by no means does he prohibit marriage or cast any reproach upon it as though it were a state displeasing to God. In another epistle he says that “marriage is honorable in all, and the bed undefiled.”—Heb. 13:4.

And in 1 Tim. 4:3 he expressly warns against those false teachers who should come, one of whose errors would be, “forbidding to marry.” What he does mean to teach in our chapter is that for those who have the gift from God to remain unmarried (verse 7), it will be better than to marry (verse 38), and they will be able to serve the Lord with less distraction, (verse 35.) But to those who have not this gift he says, “Let every man have his own wife, and let every woman have her own husband” and he gives as the reason for this recommendation, that fornication may be avoided. Some perhaps supposed that there was particular virtue in remaining unmarried, but not having power over their own bodies they fell into the awful sin of fornication. Thus Rome enforces celibacy upon her priests, under he false notion that marriage would defile them, and the natural result is that they are led to commit innumerable sins of fornication. But the Apostle’s teaching is that it is better to marry than to be led into sin by the passions, verse 9.

In verses 3, 5, we have instructions as to the conduct of husband and wife toward each other. They are to live together harmoniously, each rendering to the other that which is due. There is allowance made for living apart from each other for a time, by mutual consent, for the holy purpose of giving themselves to fasting and prayer without distraction. But the time of this separation is not to be prolonged unduly lest Satan should tempt them to sin; for, although engaged in so sacred a ministry, they would be in danger of falling because of their natural desires. Satan is always ready to turn what we may call lawful desires or appetites into a wrong channel and thus lead the soul into sin.

In verse 6 the Apostle tells us that the directions he is giving are not of commandment but by way of permission. The thought seems to be that he is not commanding marriage, but rather permitting it because he immediately says, “For I would that all men were even as I myself;” and we know that he was unmarried.

But when he comes to speak to the married on the question of divorce, he has a positive commandment of the Lord (verse 10, 11), see Matt. 19:6, 9. The Lord permitted divorce only for one cause, that of fornication, and with this Paul’s teaching harmonizes. If a woman leaves her husband, she must either remain unmarried or be reconciled to her husband. To marry another would be to commit adultery.

Verses 10 and 11 refer to married couples where both are believers. In the verses which follow (12-16) mixed marriages are referred to, either the husband or the wife being a believer while the other party remains in unbelief.

God has always had a people in the world, even before He called and separated the nation of Israel to be His peculiar people. And it was never allowed that His people should make alliances or enter into the marriage relation with the unholy peoples of the world. The marriage of the sons of God to the daughters of men led to the corruptions which brought on the flood. Gen. 6:1-7. When Israel entered into Canaan they were strictly forbidden to make marriages with the people of the land, Deut. 7:1-4. After the captivity, in the time of Ezra, when many had transgressed in this matter, there was a great revival and they all came together, confessed their sin and put away the strange wives and those that were born of them. Ezra, chapters 9 and 10. In the gospel dispensation in which we live, higher privileges and spiritual blessings, mixed marriages are just as inappropriate, and unholy alliances just as much forbidden as under the law. However the mixed marriages under con-
 EVANGELICAL VISITOR.

sideration being peculiar, inasmuch as they were not the result of a believer marrying an unbeliever, but came about by the conversion to the faith of Jesus of one of the parties, after marriage, while the other remained still in unbelief, we see beautifully applied the principle of grace in those cases.

The question would naturally arise among the believers, what was to be done. Should the unbelieving one be put away? The apostle says, no. A believer was not under obligation to separate from his unbelieving companion, if the latter was pleased to dwell with him, because “the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband” and thus their children were not unclean, but holy. We cannot understand the words “sanctified” and “holy” as used here to mean that those to whom they refer were saved; for in verse 16 we see that there is hope of the unbelieving being saved by the believing, 1 Pet. 3:1, 2.

The words should be taken perhaps, in a similar sense in which they were used in the Old Testament in reference to Israel and the things pertaining to their worship. Everyone and everything belonging to God is called holy. God’s people were called the “holy seed” (Ezra 9:2), although every individual was by no means saved or holy, while the other nations were counted as unclean. And so here the unbelieving sanctified by the believing the children belong to the “holy seed” and not to the unclean. Thus both the unsaved husband or wife and the children are brought in some sense under the privileges and blessings of the gospel covenant, and this should be a great encouragement to believe and labor for their salvation and sanctification, in the higher sense of this latter word.

But the apostle adds that “if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases.” That is, not bound to follow up the departing one in order to seek reconciliation. “But God hath called us to peace,” and therefore all family strife should be avoided so far as is possible.

In verses 17-24, we have the general rule that converts should not quit that state of life wherein they were when they were called. The circumcised are not to seek to efface the mark of circumcision, and the uncircumcised are not to be circumcised. Circumcision and uncircumcision count for nothing, but the keeping of the commandments counts for much; that is, the keeping of the commandments of the Lord Jesus, not those which had reference to the Jewish ceremonial.

Those who were servants (literally, slaves) at the time of their conversion were not to care for it, although they might choose their liberty rather, if it were offered them. Verse 22 teaches that more is required of the one who is not a servant, for the servant while made free from his sins, and thus called the Lord’s freeman is not free to give his time in special service to the Lord, as for instance, evangelizing; for he owes his time to his master; and in serving well his master, he serves the Lord. But the one who is free becomes Christ’s servant, and owes life and time and talent all to Him.

“Ye are bought with a price; be not ye the servants of men.” Having been bought by Christ we cannot sell ourselves to men to do their pleasure. Even those who are already servants are not to be men-pleasers, but as the servants of Christ they are to do the will of God from the heart, doing service with good will, as to the Lord and not to men. In Eph. 6:5-8 and Col. 3:22-25 the apostle sets forth very beautifully the duty of servants.

Note in verse 24 that every man is to abide in that wherein he was called, “with God.” With God the lowest estate in life and the meanest occupation will be made pleasant and honorable and full of blessing. Without God the highest state and most honorable occupation cannot bring satisfaction, but will only end in darkness and pain.

(Spiritual growth consists most in the growth of the root which is out of sight.

(TO BE CONTINUED.)

For the EVANGELICAL VISITOR.

OUR HELPER.

“Surely this is a wonderful testimony of confidence and security. Dear one, is it your testimony? If it is you will act it out in your daily life, and a blessed life it will be. If you believe it, and reckon it so, God will make your reckoning real.

It is a wonderful thing to know the Lord as a helper. It inspires confidence, and brings constant victory. It assures us of His constant presence, and enables us to step out boldly with Him, when we cannot see; to trust Him when we cannot understand.

To know the Lord as Helper—our Helper—we must first reach the place where we see and realize our own helplessness. Until we come to that place He cannot work in us as He would wish. As long as we feel able to help ourselves, just a little, He can do nothing. But when we reach the state of absolute helplessness and entire dependence upon Him, then He can do for us abundantly more than we can ask or think.

Let us remember that the way to help Him is to trust Him, and then He can and will help us.

To know the Lord as Helper is to be free from the fear of man, and it is indeed a blessed freedom. Perfect love casts out fear. He is perfect love and He in us has no room for fear.

When He is our helper man cannot harm us, and we rest in the sweet assurance that nothing can happen to us but what He will permit, and so we know that the powers of evil cannot prevail against us.

With Him as Helper we enter upon a life of liberty. Bondage ends and freedom begins. We are not troubled about the future. The "fears of tomorrow" have no place in the life of today, for we know that when tomorrow comes He will come with it, to share with us its many experiences. It is indeed blessed to hear that tender voice whisper "I will never leave thee, nor forsake thee."

Reader, do you know the Lord as.
Helper? Have you learned the secret of His love? Just now do you let Him help you? It is just to turn from every effort, to cease from every struggle, and just rest upon His loving heart.

May the dear Lord, Himself, teach you the lesson of His tender, precious and unfailing help for every time of need. C. F. Ladd.

For the Evangelical Visitor.

IS IT I?

This question nearly everybody ask themselves when someone is about to be elected. When some loved one is snatched from our midst by the icy hand of death, we wonder who the next one will be. When we read the 25th chapter of Matthew, or many other like sayings, there creeps over us a chill which can only be removed by the assurance that we are on the Lord's side. The Bible tells us, “The day cometh, that shall burn as an oven and all stubble, but do not that which He commands.”

Do we thus judge? Do we, as Jesus feels, look at the crucified Godman and our hearts by the Holy Ghost, “We thus judge.”

Then are we Christians. How dear humanity becomes when we are filled and constrained by the love of Christ. When “our soul breaks for the longing it has” to aid in the saving of the lost, we are in such close sympathy with Jesus that the Holy Spirit is ready to fulfill His blessed office of communicating to us all the fullness of the Godhead in Christ. John 16:13, 14, 15. When our whole life in spirit, soul and body glows with the divine fire of Calvary, we answer the high calling of God in Christ Jesus.

We thus judge.”

2 Cor. 5:14.

TO A dear child of God in whom Psalms 119:20 is constantly and beautifully verified.

What was it that brought Jesus out of the bosom of the Father and wrapped Him in swaddling clothes, and impaled Him on the cross? The love for perishing humanity. When this “love is shed abroad in our hearts by the Holy Ghost,” we feel as Jesus feels, and are ready for a crisis even unto death, for the gathering of hell-doomed souls into the kingdom of Holiness.

God knows our capacities for bliss and woe for in His own image He made man. We have room in our nature to incarnate God. Salvation can be effected in no other way. The cross not only reveals the amazing love of God but also “the exceeding sinfulness of sin.”—1 John 3:1, Rom. 7:13. “We thus judge.”

Do we have such an appreciation and appropriation of the death of Christ “we no longer live unto ourselves, but unto Him who died for us, and rose again?”—2 Cor. 5:15.

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though surrounded with beasts and birds, and having dominion over them, yet he was alone. Adam was created in the image of God, and had a heart whose very nature was to love and receive love, but he could not satisfy this divine craving in fellowship with the beasts; they were of a different nature and could not enter into his life, nor could he enter into theirs.

Neither could he have the close intimacy, which his heart needed, with God, the distance between man and God was yet too great. Therefore the Lord pitted this cramped solitary soul; He understood his wants; He who had the joy and fellowship of His own Son, longed to give this lonely one a like joy. So the Lord God said, “It is not good that the man should be alone; I will make him a help meet for him.” And then He caused a deep sleep to fall upon Adam and from his side, He made a woman, and brought her unto Adam. The sleeper awakes and beholds his bride, taken from his own side, he acknowledges her to be a very part of himself—bone of his bone, flesh of his flesh—and adds “Therefore shall a man leave his father and mother and shall cleave unto his wife; and they two shall be one flesh.”

In order that man should know and love God, whom to know is Life Eternal, Jesus left His Father’s home where all is love. A body was prepared for Him, He took upon Himself our very nature, He became man. And thus once again God looked upon the earth, and saw a solitary, lonely soul. No one on earth could render to Jesus such fellowship and love as His heart craved for. Jesus was the express, the very image of His Father; the first man Adam became a living soul, but the last man Adam became a life-giving Spirit. In the darkness of the night, when men slept, then this solitary lonely Jesus went out into the solitudes, and there sought in fellowship with His Father, to relieve His burdened, yearning heart. It was not good for the first Adam to be alone, and it was not good for Jesus to be alone. He loved His brethren and in return wanted them to know Himself and His Father—but man seemed like the dumb beasts which surrounded the first Adam; they were incapable of loving and understanding God, but “Except a corn of wheat fall into the ground and die, it abideth alone; Jesus had come to earth, but the wheat from heaven must die; or it abideth alone; Jesus had said, “Except ye eat my flesh and drink my blood ye have no life in you.” and therefore the second Adam who became a life-giving Spirit must die. His Spirit must be yielded up. His blood must be shed, before the distance between Him and His brethren can be spanned, and the Holy Spirit abide in redeemed souls. And God His Father so loved us, that He too, saw the necessity of giving up His only Son, a well-pleasing sacrifice, that whosoever believeth on Him should not perish, but have eternal life. Yes, Jesus was alone, and God saw that it was not good that He, who so longed after His brethren and sisters, should be alone. God caused a deep sleep to fall upon the first Adam, and from his side came his bride. Jesus also yielded up His Spirit, the death sleep is upon Him, and from His pierced side flows out the blood and water. The second Adam awakes, and beholds His bride, over whom His soul had longed and loved even to the yielding up of His life; His bride, the Church is truly purchased with His own blood. And now they are one, His prayer is answered “I in them and Thou in me;” they are one flesh, and for this cause shall Jesus cleave unto His bride, and they shall be one flesh. Eph. 5:29,30.

What a message of love is here unfolded. God deprived Himself of the company and fellowship of His beloved Son; that Son went away from His Father into loneliness, and yielded up His very life in order that God might prepare for Him, out of His very life, a bride meet for Him, and because the Bride is a member of His body, He will never leave nor forsake her, but will cleave unto her. His promises are all “yes” promises, and are all “Amen” promises, to those who hold fast their confidence in Him. A. MCG.
but to the believer He says “Go.”

In relation to our experience He says, “Go ye into all the world and preach the gospel to every creature.”—Mark 16:15.

Dear reader, your watch-word must be go forward if you want to outstrip all the storms of life and conquer the last enemy which is death. If you want life more abundant you must go forward.

J. O. LEHMAN.

Colbertson, Pa.

For the Evangelical Visitor.

THE HOLY GHOST.

Is not the Holy Ghost ignored to a great extent at present? The fact is that there are very few fathers in Israel unto whom can come the “Thus saith the Lord,” It is true God deals with us as individuals. But “when He ascended upon high he gave some Apostles and Prophets and some Evangelists and some Pastors and Teachers for the perfecting of the saints, for the work of the ministry for the edifying of the body of Christ.”—Ephe. 4:10,12.

The Lord wanted us all to find our place so that the Holy Ghost be not hindered. It has well been said that “there are few upon whom God can bestow the gifts of healing and prophecy and preaching accompanied by pungent conviction as was witnessed on the day of Pentecost.” This ought not so to be because God is no respecter of persons; all can possess gifts according to their condition because all have the privilege to be baptized with the Holy Ghost. We find all the way through the prophetic age that it was said, thus saith the Lord. It was not said, thus saith the Holy Ghost. But Holy men of God spake as they were moved by the Holy Ghost. They were moved by the Holy Ghost but the Holy Ghost was not yet given as their abiding comforter.

God always had those to whom He gave gifts, Enoch, Noah, Abra­ham, Moses, Joshua and many others. These walked with God and did their God appointed work. The Holy Ghost was as yet not poured out upon all flesh. The promise was prophesied by the Prophet Joel.

Jesus, born of the Holy Ghost came into this world to open the way for present salvation. He was rejected by His brethren; was nailed to the cross, suffered the ignom­inious death upon the cross, was laid in the tomb and rose triumphant over death, hell and the grave. Thus the new and living way was opened, “Whereof the Holy Ghost also is a witness to us.”—Heb. 10:20. The Lord Jesus after His resurrection shows Himself unto His disciples being seen of them forty days and speaking of the things pertaining to the kingdom of God, (Acts 1:3) and being assembled together with them commanded them that they should not depart from Jerusalem, but wait for the promise of the Father (Acts 1:4; Joel 2:28). Up to this time the Holy Ghost did not dwell in the hearts of the disciples because He was not sent until Jesus was received into glory “for the Holy Ghost was not yet given because that Jesus was not yet glorified.”—John 7:39.

Jesus had promised His disciples that He would send them the Com­forter the Holy Ghost (John 16:7). He also said, “If I go not away the Comforter will not come.” This shows that the Holy Ghost had not yet come because Jesus said that if He would not go away the Comforter would not come. Jesus had finished His work here upon the earth (John 17:4) so he entered into His rest and we are commanded to follow in his steps (1 Peter 2:21).

To be crucified with Christ so that the old man be put off and we receive the new man and be filled with the Holy Ghost who is given unto us for power, for revelation, for discernment and to lead and to guide us into all truth so that we may be established in the gospel of Jesus Christ. Paul’s admonition to Timothy was an appropriate one, and all of us who are young in years should accept it—“Let no man despise thy youth.” Some of us who are yet young in years make a mistake when we think that we cannot receive the Holy Ghost in His fulness. Let us remember that the Holy Ghost is given to them who obey Him (Acts 3:32) and that includes young as well as old. Let us obey Paul where he said “give attendance to reading.”—1st Tim. 4:13.

It is the will of God for all who are saved that they should be filled with the Holy Ghost; no matter how young we are if we are old enough to be saved we are in line to receive the gifts of God. And as we obey the Holy Ghost we shall be made “strong in the Lord and in the power of His might.”—Eph. 6:10. The earlier in our life that we learn the secret of “abiding and confiding” in the Lord the better it will for us in our further sojourn here upon earth. We are commanded to go fourth and bring forth fruit, and how can we be better able to do this than by receiving the Holy Ghost because then and then only can we walk worthy of our calling.

Many no doubt missed their calling because they have not received the Holy Ghost, and others were mistaken thinking they had received Him and took every impression to be the Holy Ghost, and those who were weak were offended. Surely we cannot be to careful in teaching on this subject. Let no one be satisfied when measuring himself if he finds himself lacking on this point. Let the Lord have His way and go through at any cost. Remember that the Holy Ghost cannot be received until the double cure for sin has been applied, and if you have not yet received this throw away all your prejudice and take the way of the cross so that a thorough work may be done. No one has ever received the Holy Ghost who daily commits sin in some way or other. He does not make His abode until the old man has been crucified. The old man must be killed before we can live a life “hid with
Christ in God." "We have received this treasure in earthen vessels that the excellency of the power may be of God and not of us."—2 Cor 4:2.

"Now may the God of all hope fill you with all joy and peace in belief that ye may abound in hope through the power of the Holy Ghost."—Rom. 15:13. Your brother in the Faith.

ISAAC O. LEHMAN.

BULAWAYO, S. A.

For the Evangelical Visitor.

DAY.

"And God called the light day, and the darkness he called night, and the evening, and the morning was the first day."—Gen. 1:5.

WITH this text, I want to call our attention to a universal error. It has been claimed, and generally accepted, that day began and ended at sunset.

We read in the second verse that darkness was upon the face of the deep, and also in the third and fourth verses God commanded the light and divided it from the darkness and the evening and the morning were the first day. As the light had been divided from darkness, and the light was called day. We naturally conclude, that the evening and morning were the two parts of the day, which we call afternoon and forenoon, (P. M. and A. M.) hence we note, that evening means the latter part of day. Since this was the way that light was divided, how was night or darkness divided? This question is what we want the Word of God to answer also. When does the evening begin?

"But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover, at even, at the going down of the sun, at the season that thou camest forth out of Egypt."—Deu. 16:6. This verse calls our attention to the institution of the passover. We will now consider the keeping of the passover in Egypt. Exodus 12. They were commanded to take a lamb on the tenth day of the first month and to keep it up until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it in the evening. Verse 6. We want here to show that the evening here spoken of was at the close or ending of the fourteenth day, and not the evening of the thirteenth day as has been supposed by Bible students. We will not go into all the details. They were to eat it in that night. Verse 8. They were to let nothing of it remain until morning, verse 10.

The Lord said He would pass through Egypt that night, and smite the first-born, verse 12; that day should be kept for a memorial, verse 14; they should also keep the feast of unleavened bread 7 days, verse 15; they were not to go out of the house until morning, verse 22. "And it came to pass that at midnight the Lord smote all the firstborn." Midnight means, middle of the night or twelve o'clock. Pharaoh and all his host rose up in the night, called for Moses and Aaron by night, and said rise up, get you forth. And the people took their dough before it was leavened, verse 34. And they baked unleavened cakes of the dough which they brought forth out of Egypt for it was not leavened because they were thrust out of Egypt and could not tar­ry, verse 39. "Remembr this day in which ye came out from Egypt."—13:3; "this day came ye out in the month Abib," verse 4.

"In the fourteenth day of the first month at even is the Lord's passover and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord."—Lev. 23:5,6. We here notice that the fifteenth day was the day that Israel came out of Egypt. They kept the passover on the fourteenth day in the evening and on the fifteenth day they went out thence. Any one with a sound mind may know that if the day following the evening of the fourteenth day was the fifteenth day, it could not have been the evening of the thirteenth. Josephus says, they left Egypt in the mouth of xanthicus, on the fifteenth day of the lunar month. We have here the secret of the division of the night. The Lord smote Egypt at midnight and Pharaoh began to thrust them out from that time. They had no right according to the commandment to go out before morning, Ex.12:22. The night being divided in the middle, what shall we call the fore part and what shall we call the after part. "The first day of the week cometh Mary Magdalene early when it was yet dark."—Jno. 20:1.

"Now upon the first day of the week very early in the morning."—Luke 24:1. Here we find the after part of the night called morning and recognized as a part of the day. It will be safe then to conclude that the fore­part of night is evening, they were to sacrifice the passover at even, at the going down of the sun. It does not say, sun set, but going down of the sun. The sun cannot go down until it gets up, neither can it come up, or rise, until it is down. We notice that the sun does not get up until twelve o'clock noon and from that time it begins to go down but does not get down until 12 o'clock midnight, then it begins to rise, morning means more time, evening means even, or divided even. We have the day and night cut in the middle. We call it evening because the day is divided even, you ask my authority: look at the Word. It speaks for itself. Israel did not begin to kill the passover until 3 P. M. The reason for this is that the earth being round in appearance the sun did not start down until that time. Draw a square around the earth, and you will readily see that if the sun should follow that line, it could not be going down, until 3 P. M. Josephus in his account of keeping the passover says, they killed it from the ninth till the eleventh hour. (three till five).

"And it was the preparation of the passover and about the sixth hour."—John 19:14. Jesus was then before Pilate. John here reckons time from midnight; it was the prepara­tion day. Jesus was crucified the third hour reckoning sundial time which was 9 o'clock, St. Johns time. Trusting this may prove beneficial to some who are seeking after truth, I remain yours in Him.

PERRY T. ALEXANDER.
DEAR READERS:—Being impressed to do so I will now by God's grace write for the Visitor of what the Lord has done for me. At the age of twelve I was convicted to come out and be converted. I obeyed and, to the joy and comfort of my soul, found peace. Growing older in years I grew somewhat cold in the work but never got back so far that I ceased to pray when I retired at night.

One evening, while at my work, the Spirit of the Lord spake to me saying I would be lost unless I would fully surrender now. Then I prayed for an open way so that I could come out fully and, praise the Lord, He heard my prayer. I was seeking a little more than a week, when a voice said to me, stand up, your sins are forgiven.

Not long after this the Lord had some work for me. As I obeyed I kept the victory in my soul, praise His Name. Since then being in the service of my Master, I have had many a test and trial, but continuing to watch and pray, as Jesus commands, I could have the blessed assurance that Jesus is mine. Nearly two years ago I had a severe struggle, hardly knew which was the right way, because of the confusing teaching. My prayer was that God should show me, and it came to me to let go of all people, and set my all on Him, and as I obeyed Him in every line He helped me. When I would pray, Lord, what wilt Thou have me to do, the Scripture came which says, "Man it is said unto thee what is good, but to do justly and to love mercy and to walk humbly with thy God." I praise God for every trial and every lesson, and for the desire which He gave me, and for the consecration which I could make giving myself wholly into His hands. I mean, by God's grace, to have my all on the altar for Him. I am looking forward to the time when I can see the glory of God in body and soul trusting in His promise which He gave me.

I praise God for all He has done for me, that He has kept me by His power. I also praise Him for His healing power for the body as well as the soul. As I obeyed He was as good as His Word, praise His dear and holy Name. May the rich blessing of the Lord rest and abide with all who read these lines. Dear ones, look to Jesus, He is able to save to the uttermost. Are there burdens to bear? Take them all to the Lord in prayer. All who come to Him by Jesus Christ can be helped. May all who read these lines pray for me that I may be kept humble at Jesus' feet like Mary who chose the good part.

Your Sister in Christ.

B. BARBARA E. Hitz.

Harrisburg, Pa.

For the Evangelical Visitor.

TEARS. They that sow in tears shall reap in joy. And again he that goeth forth and weepeth shall return again with rejoicing bringing in his sheaves. We ask is it right to weep and shed tears? I will endeavor to answer by Scripture. When we shed tears to the honor and glory of God, it is right but to weep to get the best of some one, or stubborn rebellious weeping is not profitable. Well do I remember when by God's providence my husband died nine years ago, I would not be comforted. I thought I could not give him up and wept day and night and would not understand why the Lord had thus dealt with me so young. Why could I not give him up and say "Thy will be done." Because I was a worldly and unconverted, and, let me say, I shed many bitter tears that were not to His glory. But thank God five years ago I fell on the floor and began to see my condition. Conviction for sin came upon me and on May 15, 1895, in the evening penitent tears began to flow and God for Christ's sake converted my soul. Hallelujah! But the tears I shed that night were only to water and nourish growth in His grace. There is a lesson for us to learn in the 11th chapter of St. John where the Jews came to Martha and Mary to comfort them. When Martha heard Jesus was coming she went to meet Him. She was troubled because of her brother. When Jesus saw her weeping and the Jews, we read, "Jesus wept". Even the Jews said, see how He loved him. Hymn No. 903 in the Brethren's hymn book says, He wept, but His tears are over. Let us follow His example; do our weeping here on earth. I don't believe we must weep our way to glory or through this world but let us in sympathy weep with those who weep. We can show our affection and sympathy by shedding a tear with them in love. Let us not be too proud to weep at the proper time.

If we don't weep till we reach eternity it is too late. I am persuaded, and the Scripture tells us in torment there will be weeping and gnashing of teeth. Sinner, I believe if you don't weep and repent here on earth and thus appear at the Judgment bar of God, He will not wipe away your tears from off your eyes as He will the redeemed, as says the Prophet Isaiah 35:10, and Rev. 21:4. If you were to weep continually in eternity you could not make tears enough to quench the flames in hell, for there, shall be weeping and gnashing of teeth. This is Gospel Read: Matt. 8:12; 22:13; 24:51; 25:30, Luke 13:28.

Oh readers, did you ever know it was so often in the Bible? Will we be warned, by reading this Scripture, to flee the wrath to come, and do our weeping and repenting and sympathizing and loving and affections and every duty here on earth? For the tears we shed here to God's glory are not in vain but are only to water and refresh our thoughts and pathway to glory.

A goodly number of Brethren and Sisters of Silverdale were blessedly privileged to make a trip and visit to Sister Mary Miller, near Appleboughville on New Year's day. It will be long remembered by us how the Sister was cheered and how we wept together in the afternoon. Why, glory to God, every prayer and hymn and testimony was watered with tears. Oh I shall not soon forget that day. May God give us many more like it. We were in the fullness of the Spirit, on our homeward way and God was with us.

Our time, our talent, our voice, yes,
all, we gave to Him Who gave it to us first. I often think of the little Mission in Philadelphia. There are tears shed there for I have seen it. May God water the Mission there with many plentiful tears.

Let us pray for the Missions.

AMANDA SNYDER.

For the Evangelical Visitor.

RIGHTeousness exalteth.

AN ARTICLE received sometime ago from our friend Sarah Hall, of Philadelphia, being too full and extended for insertion, we call the main points for the benefit of our readers.

With the prophet of old she believes the Lord hath kindled a fire in Zion, which devoureth the foundations of evil, and that the earth is shaken at the voice of the woman—Christ's Church.

Though living in an age of thought and reforms she thinks the axe of truth cuts slowly. God's Word, however, is the hammer that breaketh the rock of darkness and error in pieces. When the light and love of Christ prevail universally the sword and carnal forces, invented by man in the fall, will crumble. Mere human government, not built on the everlasting foundation God hath ordained, will not stand the day of His righteous indignation—the breath of His mouth will be a fire to completely devour it. The meek spirit of the Lamb will overcome the fiery wrath of the beast with whom the Lamb makes war. The lust of the flesh and the pride of life are a sandy foundation to build upon. Rather turn to Shiloh to whom the gathering of the nations will be for a sure and everlasting foundation.

"Higher criticism," so called, worldly culture, the sword to subjugate, and all forces in man's will and method are fruitless substitutes for the law of love, mildness, forbearance and mercy, which Christ by His Spirit inculcates. Society cannot redeem itself nor eradicate evil by man's natural methods. The seed of Jacob who struggled for the blessing shall be mighty upon the earth. Only in faithful Abraham, who trusts God's promise, will the earth be blessed. The nations, who, unlike David, the man of blood, are universal peacemakers, are the only fit ambassadors to bring a gospel of peace, blessing and civilization to a lost world. We must first submit our wills to God and be a saved people ourselves before we endeavor to deliver others from bondage. Those who rely upon the arm of flesh to sustain them will not accomplish a righteous purpose. The spirit of lamb-like love can only conquer the lion nature in any, and the Heavenly Instructor can teach the way of right better than man's codes, emanating from pulpit or press.

Earthly glory sinks into insignificance in comparison to the glory of the resigned, spiritual life, which latter is a garden of the Lord. The former glory is ambitious for itself, trying to please instead of teach the virtues Jesus taught—humility, impartiality and piety. By catering to the outward, earthly glory using eloquence, plausibility and intrigue causes dissensions and disregard for the truth. Righteousness only exalts a nation while sin destroys it.

The battle of the warrior is with confused noise and garments rolled in blood, but the spirit of Jesus is at variance with this darkness. The divine nature in Him taught forgiveness rather than vengeance. Men seek to unite nations in body politic by methods not inspired by the spirit of love which Jesus enjoined; but they that gather not with Christ scatter. The Good Shepherd giveth His life for the sheep in contrast to the hireling who fleeth when danger approacheth. His life is their Teacher. Great stress has been laid upon forming good habits and bringing others from bondage. Those proceeding from the new birth manifest that Christ is their Teacher. Great stress has been laid upon forming good habits and becoming willing to be led into right channels by this Inward Monitor. Thus is inspired a warm glow of benevolent enthusiasm and affection; for good and noble thoughts spring from the heart given to meditate upon divine things. The man who fixes his attention upon the consolation the Spirit gives in the hour of need, crucifies self, and the inflowings of divine life course their way to his edification and peace. Those happily favored can livingly testify that God Himself is the teach of His people.

The enemy is busy sowing tares amidst the wheat; but He whose right it is to reign, when He ariseth to shake terribly the earth, will consume by the brightness of His coming the unprofitable chaff. Those who reject the light manifested to them will be condemned for their indifference to His commands. Therefore the injunction is: "Arise, shine for thy light is come, and the glory of the Lord is risen upon thee." Take heed, lest we be like some to whom the word preached did not profit, not being mixed with faith in the hearers who reject it. And we likewise are without excuse, for the gospel is preached unto us as well as unto them—Holy men of God spake as they were moved by the Holy Ghost. Arranged by I. J. R.

A woman dying in India said to the missionary, "Do ask the people of your country to send us the gospel a little faster. Tell them we suffer, we die, with no one to pity, no one to help. Do ask them to send the gospel a little faster."
For the Evangelical Visitor.

A Safe Refuge.

“Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.”—Psalm 50:15.

CALL upon me,” says God, “in the day of trouble, and I will deliver thee, and thou shalt glorify me.” This is one of those cheering promises which have been the comfort and safety of God’s people in every age. While it gives a condition, it pledges a sure and blessed result, telling us that if in danger, or perplexity, or trouble, if we call upon God, He will answer, deliver and save.

Multitudes have tested the promise, and in their own experience have found it to be true. In the hour of perplexity or danger many a child of God has called on Him, when there was no other resource, and has found Him faithful to His promise to deliver, as is shown in the following narrative, which is literally true:

In a large and lone house in the south of England lived a lady of piety and wealth, with only maidservants in the dwelling itself, her men-servants being in cottages at a distance from the house. It was her custom to go through the house with one of her servants every evening to see that the windows and doors were properly secured; and one night, after seeing that all was safe, she retired to her room, when, as she entered it, she saw distinctly a man under the bed.

What could she do? Her servants were in a distant part of the house, where they could not hear if she cried for help, and even if with her they were no match for a desperate house-breaker. What, then, did she do? Quietly closing and locking the door, as she was always in the habit of doing, she leisurely brushed her hair, put on her dressing gown, and then taking her Bible, sat down to read. She read aloud, though in a low and serious tone, choosing a chapter which had special reference to God’s watchful care over those that trust Him, whether by day or by night. When it was ended she knelt and prayed aloud, commending herself and servants to the divine protection, pleading their utter helplessness and their dependence on God to preserve them from danger, and praying for the poor, the sinful, and the tempted, that they might be kept from evil and be led to put their trust in God as their Father and Friend.

Then arising from her knees and putting out the candle, she laid herself down in bed, though of course she did not sleep. After a few moments the man came out from his concealment, and standing by her bedside, begged her not to be alarmed.

“I came here,” he said, “to rob you; but after the words you have read and the prayer you have uttered no power on earth could induce me to harm you or to touch a thing in your dwelling. But you must remain perfectly quiet, and not make a sound to alarm your servants or to interfere with me. I will give a signal to my companions which will lead them to go away, and you may sleep in peace, for no one shall harm you or disturb the smallest thing in your house.” He then went to the window and gave a low whistle, and coming back to the lady’s side said: “Now I am going, your prayer will be answered and no disaster will befall you.” He left the room, and soon all was quiet; and the lady at last fell asleep, calm in the exercise of her faith and trust in God, her soul filled with thankfulness for His protecting goodness. The man proved true to his word. In the morning it was found that not a thing in the house had been disturbed, and the lady more than once earnestly prayed that the man might be led to forsake his evil course and put his trust in that Saviour who came to seek and to save the lost, and who, even on the cross, could accept and save the thief who was penitent.

The deliverance of the lady may seem wonderful, and the story almost too strange for belief. But some time after the occurrence a letter was received by the one who related it, fully corroborating the statement, and adding some facts that enhance both the wonder and the mercy of the escape. The letter says: “In the first place, the robber told her that if she had given the slightest alarm or token of resistance he was fully determined to murder her, so that it was providential she took the course she did. Then, before he went away he said: ‘I never heard such words before, and I must have the book out of which you read;’ and he carried off her Bible, willingly enough given, you may be sure.’ This happened years ago, and only lately did the lady hear any more of the robber. She was attending a religious meeting in Yorkshire where, after several noted clergymen and others had spoken, a man arose, saying that he was employed as one of the bookhawkers (or colporteurs) of the society, and told the story of the midnight adventure as a testimony to the wonderful power of the Word of God, concluding with, “I was that man!” The lady rose from her seat in the hall and said quietly: “It is all true, I was the lady!” and sat down again.

If we had more faith in God’s Word and more full and childlike reliance on His promises and His providence, should we not more frequently find, in our own experience, that He never fails His people in the hour of their need? Who are invited by God to call upon Him in the day of trouble? Why are you not invited? Why would it be wrong for you to call upon God in your day of trouble? Because you do not repent of your offences against Him. Repent now, and then you will have a right to ask Him for help.—Selected by Daniel B. Hauenstein, Massillon, Ohio.

TO YOUR BIBLES.

The fact that so many Christians are unequally yoked together in fellowship of all kinds with ungodly men strongly emphasizes the truth of the quotation from The Christian Messenger: A writer says: “There never was a time when a thorough knowledge of the Bible was more needed than now. We are living in perilous times. The world is full of false religions, false doctrines, and false teachers, who will deceive the very elect if possible. We need to try everything by the Word. And as we come nearer to the closing days of this dispensation, and the lights
and shadows of coming rapture and judgment gather and intensify, we shall need to keep our eyes continually upon it, heeding its warnings, believing its promises, and guided by its light every step of our way through the increasing darkness. And as the forces of good and evil are gathering for the final conflict, let this be our watchword, shouted along our ranks, and ringing clear above the world’s confusion: To your Bibles, O, Christians!"

AN ANSWER ON COVERING THE HEAD.

(The following article is selected from The Herald of Truth, and sent in for publication by a young Sister.)

A N EXPLANATION is desired on 1 Cor. 11:10. "For this cause ought the woman to have power on her head because of the angels." Wishing to contribute I will endeavor according to my limited understanding to give my views on this subject.

"For this cause." What are we to understand by this phrase? My humble opinion is that it means for the "cause" of subjection and close adherence to the divine inspiration given in the preceding verses of the same chapter and that we as a sisterhood for subjection’s sake ought to have power on our heads" to cover them as is plainly shown by Holy inspiration as well as by nature which is the work of the Creator Himself.

"Because of the angels." Why? because they are in subjection, yielding obedience to our Heavenly Father. How much more then ought we poor sinful mortals humble ourselves in His sight, having the angels as examples of obedience. We who are great by their inferiority should be ashamed not to come into subjection. In the above mentioned chapter we read, "Every man praying or prophesying having his head covered dishonoreth his head, but every woman that prayeth or prophesyleth with her head uncovered dishonoreth her head for that is even all one as if she were shaven, for if the woman be not covered let her also be shorn, but if it be a shame for a woman to be shorn or shaven let her be covered" "Judge in yourselves is it comely that a woman pray unto God uncovered." Paul here wishes to impress on the mind of believers the importance of coming before God with reverence and veneration and inasmuch as man is the image and glory of God he should honor Him by coming before Him with his head uncovered. The woman being "The glory of the man" and originally taken from his side should show submission and subjection to him by appearing before God with her head covered as commanded by Him and especially so "because of the angels" that is, as the angels reverence and obey their head, the woman should do likewise. In the 15th verse we read "Her hair is given her for a covering." This is a natural covering and must not be understood to mean the same as that spoken of in the foregoing verses.

The Apostle does not have reference to hair as the covering which she must put on, the covering of the head on the part of the woman is a token of respect, humility and submission. When a woman engages in divine service as praying, singing, reading, giving thanks or meditation, which are important and necessary duties to be observed every day by every true and faithful Christian, I am constrained to believe that it is the duty of Sisters in Zion daily to wear a covering.

Sisters dear, can we not bear a little trouble and toil for our Savior’s sake who bore so much for us? What sore anguish He must have felt for us when He sweat, as it were, great drops of blood for us. Oh! let us bring this near to our hearts and consider what manner of love He has for us. Will this not touch every hardened heart? Then let us deny ourselves, take up the cross, and follow Him daily. With her head uncovered she dishonors her head and of such Paul says "let her also be shorn," that is if she will not cover her head as becometh a woman then let her hair be cut off but if this be a shame to a woman which indeed was and yet is, then as the Apostle says, let her wear a covering. "For if the woman be not covered let her also be shorn" if she be not covered. "For a man indeed ought not to cover his head" etc. Here again it is evident implied that the woman ought to cover her head. Then again what propriety would there be in admonishing women to place a covering on their heads if they by the natural covering of the hair have it already? If Paul in speaking of the covering which women should wear when they pray etc. had meant the hair he would have needed only to tell them not to wear it short. He however also gives instructions how the hair should be worn. He says a man should not wear his hair long like a woman but should cut it off in a becoming manner. I would entreat therefore every Zion-loving Brother that you do not let Satan and his servants cut and comb your hair for you, but wear it as though you were separated from this world and as it becomes you seeing you should conform to the image and glory of God. The same we would say in reference to dress also, both to the Brethren and Sisters. We entreat you for your salvation’s sake suffer not yourselves to be carried away by Satan’s vanity. Do not allow yourselves to drift on the popular current of vice and folly. Forsake the enemy’s invention. Be temperate in all things, consult modesty and the Lord will be pleased with your conduct. Let the sisters then when coming before God to entreat Him for His blessings or assemble before God for worship of any kind appear with a plain and modest covering on their heads, "because of the angels."

Dear young Sisters, let us follow the example laid before us by our pious Christian mothers, for I sincerely believe it was practiced in the days of the Apostles, when he said, "For after this manner in the old time the holy women also who trusted in God adorned themselves," and it has long been established and adopted rule in our primitive church. Let us who are in the latter evil day not permit it to fall to the ground. The time of our earthly pilgrimage will not be long, let us therefore remain as a faithful church until the Lord’s coming. Let us strive together hand in hand and heartily with renewed energy daily to separate ourselves from this world and
conform ourselves more and more to the image of Christ and His church, "That He might present it to Himself a glorious church not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Therefore let us conform ourselves as one united body clothed with love and humility as we profess to be soldiers of a spiritual kingdom under the control and direction of our great Captain, Christ Jesus, and as such let us all have the same order. "A city that is set on a hill cannot be hid."

Ye Sisters dear Oh do reverence
Your mighty God and King,
Honor your head as Paul hath said
When thanks to Him you bring.

A YOUNG SISTER.

HEALTH AND HOME.

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

A TIRED WOMAN'S REFUGE.

By all means use some time to be alone. If George Herbert meant his wise sayings for both men and women, he could not have known how difficult a thing it is for a woman ever to be alone. A man who had many cares and much anxious thought for an invalid at home said: "When I get to my office, I sit down in the big chair and put my feet up and take my paper and draw a long breath and feel how good it is to be quiet."

True he may be interrupted, but the chances are that a quiet hour may be his at the beginning of the day.

In the home it is different. The mother goes to her room and closes the door. Some one knocks. "The man is here with the eggs." The door bell rings—another tap at the door, "Mrs. M. is down stairs and for nothing, except the doctor, but how is on£p

A TIRED WOMAN'S REFUGE.

get it?

It cannot be in the home, for the "man with the eggs" will come. It cannot be found in a long free walk over the mountain or through the woods, for there one must not go alone.

"My corner" has solved the problem for me. Its greatest charm is that it is mine, and when I am there I am not to be found any more than if I had gone out of town for the day. It is not in the house, but near enough to be quickly reached. It is shut in by three high walls of a building of stone, with red, sloping roofs. Just a bit of blue sky can be seen overhead and the clouds appear and disappear. It is for the time a little world by itself. The birds come and sit on the ridgepole and talk to each other. A tiny tree grows close by my side, which is only a narrow step by an unseen door—a seat of stone, hard and very narrow, but I would not have it different. It is high, too, so that I can reach it only by the help of an old box.

Every leaf and twig and blade of grass in my corner has something to say to me. It was my refuge in the scarlet fever time, when duty to others took the father away to some uninfected home, and in the hours for rest I found friends in the birds and the sky and my tree in the corner. Sometimes on the way home from market, when the amount of money to be spent and the number of household needs have not been in accord, my corner has been a refuge, and in the light of the blue sky above the perplexing questions have vanished and the right proportion of things has been found.

Better than any rest cure has been my restful corner. Would it were possible for every busy and tired woman to find one!—Sel.

THE CHRISTIAN HOME.

What constitutes a Christian home? It is a home where Christ dwells. A home may be cheerful without Christ, but there is much cheerfulness without happiness. It may be pleasant, for there is much pleasure without joy. The home is not the building. The building may be perfect in its architectural design. It may be fitted out with the finest furniture and the costliest carpet on the floor, and yet may be an unhappy home. Again it is not culture and refinement or high and noble birth. However important these qualities are in the make-up of a home, they do not make the home. What, then, constitutes the home? The answer invariably is, God constitutes the home. Our birth may be ever so high and noble, but is not yet high enough unless born from above.

A Christian home is a home of piety. 1 Tim. 5:4. A Christian home is a home where the husband is the head of the house, the wife obedient to the husband, and the children obedient to father and mother. It is the reverse in many instances at the present day. The home is the father's kingdom, the mother's world and the children's paradise. First before all things, no matter how high your ambitions transcend its duties, no matter how far your talents or influence reach beyond its doors, before everything else, build up a true home. Be not its slave, but its minister. Let it not be enough that it is swept and garnished, that its food is delicious, but feed the love in it, feed the truth in it, feed thought and aspirations, feed all generosity and gentleness in it. Then shall come forth true men and women that shall bless the land. The influence of home teaching is everlasting.

Another feature of a Christian home is the literature it contains. A great curse of today is the trashy literature found in many Christian homes. Reason tells any reasonable person that dime novels are not fit to be found in any home. The most popular novels are resorted to, and many of them bearing a religious title, while they are nothing but a novel gotten up in a religious style and stamped with the devil's trade mark. There are also no playing cards, such as old maid, u.hre, checkers, dominoes etc., found in a model Christian home. The question often arises, "Is there any harm in such innocent games?" Well it is poor experiment for anyone to take poison to see if it will hurt him.—Gospel Banner.
OUR YOUTH.

A BOY WHO TOLD A LIE.

The mother looked pale, and her face was sad.
She seemed to have nothing to make her glad;
She silently sat with the tears in her eye,
For dear little boy had told a lie.
He was a gentle, affectionate child,
His ways were winning, his temper was mild;
There was love and joy in his soft, blue eye,
But dear little boy had told a lie.
He stood alone by the window within,
For he felt that his soul was stained with sin;
And his mother could hear him sob and cry,
Because he had told that wicked lie.
Then he came and stood by his mother's side,
And asked for a kiss, which she denied;
While he promised, with many a penitent sigh,
That he never would tell another lie.
So she bade him before her knees gently down,
And took his soft hands within her own;
And she kissed his cheek as he looked on high,
And prayed to be pardoned for telling that lie.

CHASTITY AND HEALTH.

Is Chastity conducive to health, or otherwise? This is a question which thousands of youths and young men have asked themselves, and have been ruined body and soul, ruined for time and eternity, by giving it a wrong answer.

God, who designed the human body, knows what is good for it. His book condemns unchastity in the strongest terms. It not only declares that "whoremongers and adulterers God will judge," but it speaks of the physical evils of unchastity in such words as these: be that committeth fornication sinneth against his own body," and "be that soweth to the flesh, shall of the evils of unchastity in such words as judge," but it speaks of the physical evils of unchastity in the strongest terms. It not only declares that "whoremongers and adulterers God will judge," but it speaks of the physical evils of unchastity in such words as these: be that committeth fornication sinneth against his own body," and "be that soweth to the flesh, shall of the

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EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

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

Sample Copies Free.

To Foreign Countries, $1.25 a Year.

GEORGE DETWILER, Abilene, Kansas, Editor.


GEO. DETWILER, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler.

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To Subscribers:—Our terms are cash in advance.

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

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

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

To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

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

2. Communications without the author's name will receive no recognition.

3. Communications for the Visitor should be sent six months before date of issue.

Send money by Post Office Money Order, Registered Letter, or Bank Draft to Geo. Detwiler, Abilene, Kansas. (Canadian Currency is discounted with us.

Entered as second-class matter at the Post office at Abilene, Kansas.

Abilene, Kansas, March 1, 1901.

Blessed are they that are upright in way, Who walk in the law of the Lord. Blessed are they that keep His testimonies, That seek Him with the whole heart. Thou hast commanded us by Thy precepts That we should obey them diligently. Oh that my ways were established To observe Thy statutes! Then shall I not be ashamed, When I have respect to all Thy commandments.

I will give thanks unto Thee with uprightness of heart, When I learn Thy righteous judgments, I will observe Thy statutes: O forsake me not utterly. Psalm 119.

BENEVOLENT FUND.

Carroll, Ont. .................................. $ 50
Gormley, Ont. ................................ 25
Victoria Square, Ont .......................... 3 00
Blackwell, Oklahoma .......................... 1 00

MATOPPO SPECIAL FUND.

S. H. Bert .................................... $8 00
P. C. Hoffman ................................ 5 00
In His Name ................................... 1 00

INDIA ORPHAN FUND.

Previously reported .............................. $73 50
L. D. Mortimer, Kan. ......................... 50
H. E. C. Boyd, Ohio ......................... 1 00
L. C. ............................................. 50
Alma and Lela C. Boyd, O .................. 25

CORRECTION.

In issue of Feb. 15 on page 79 middle column under signature D. W. Zook read Dec. 26, 1900 instead of Aug. 28 90. We regret the mistake was undetected.

Elder J. N. Engle returned from Des Moines, Iowa, on Feb. 15th. He reports favorably about the work done at the Mission. There are meetings held nightly excepting Saturday night, and as may be expected the congregation is a shifting one there being many transient attendants. But there is encouraging evidence that not a few are helped by the services at the Mission Hall, and also by the cottage visits and prayer meetings. Surely the work in the cities should receive the hearty co-operation and support of the Brotherhood everywhere.

Murder by "Headache Powders" is merrily gone on; The druggists get the money and the customers get the injury or death as the case may be. Here are two more cases: Mrs. William Snyder, 66 years old, of Line Lexington, Pa., suffering from a cold, took three headache powders to get relief. After taking the third powder she went to sleep, and when her daughter attempted to arouse her she found her dead. An unknown man was found dead in a hay mow near Blue Ball, Pa., with a vial of headache pills by his side. A coroner's jury pronounced death due to neuralgia of the heart caused by taking too many of the pills. Beware of these and all other of the drug poisons that crowd the shelves of the drug stores.—The Evangelical.

The following paragraph is selected from an article appearing in the Record of Christian Work, and we wonder whether it applies to our own Brotherhood. Many perhaps are ready to say, yes, while as many more may say, It does not apply to us. When Jesus announced to His disciples as they were gathered round the table in the upper room on the night of His betrayal, saying, one of you will betray me, they sadly commenced to ask, Lord is it I? May we not in this case also appropriately commence at home and inquire, Lord is it I? "It must be true that one of the weakest points in the modern Christian church is this sad fact, that in nearly every congregation of Christians throughout the country there are a great many people who want to be Christians, and whose desire for a Christian life has been so stirred up that they have joined the church, and are named among its members, but they have nothing of the joy of salvation, which is the real nerve and strength of the Christian. This it is that makes the church weak. It is like a great room where half the lights are dark because they have no oil. If you fill them all up, and light everyone, the room glows with the illumination. So it would be in our churches, if all the unlighted natures could suddenly be brought to a complete surrender to God and begin to burn and shine as candles of the Lord. The glory of that light would speedily win the world for Christ."

Could there not be found in every meeting district some person who would make it his business to look up every subscriber of the Visitor once a year, and collect the renewals, and if any names are to be dropped ascertain that and so inform us? What has been done in the Bertie, Ont., Meeting district could be advantageously done in other places. For a number of years one person has made it his business to keep a record of all subscribers in that district and with few exceptions all the subscribers have paid him. A few years ago we succeeded in arranging it that nearly all of the subscriptions came due at New Years, and by making a proper effort the money can all be collected and forwarded at one time instead of sending in straggling payments. And on that list there is hardly

ADDRESS OF MISSIONARIES.

H. Frances Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman, Matoppo Mission, Bulawayo, South Africa.

Miss Barbara Hershey, Inanda Mission Station, Duff's Road, Natal, South Africa.

D. W. Zook and wife, 4 Tiljulla, Road.

Mrs. Amanda Zook, Bellagange, Anna Herr, Calcutta, India.

Mr. and Mrs. S. H. Zook, Hidalgo, Texas.

Mr. and Mrs. C. C. Roberts, El Paso, Texas.

J. G. and Mrs. Susan Cassel, Gracias de Graecias, via (New Orleans) Honduras, C. A.

Misses Fannie L. and Elmina Hoffman, Khamgaon, Berar, India.
The temperance question, or the question of the prohibition of the liquor traffic, is very much to the front in Kansas at this present time. It has reached an acute stage. Considerable agitation among prohibitionists for the better enforcement of the law has been in evidence for some time and steps were being taken towards a more complete organization, and having in view the closing of the joints or saloons by injunctions on the buildings where liquor is sold. But suddenly Mrs. Nation, now of hatchet fame, appears on the scene and commences smashing saloon furniture right and left. She is receiving hearty support from many and her tactics are being adopted by others in many places in the state, and much of smashing has been done. It is generally admitted that the course is irregular; that it is not the best course to pursue; that it is in line with mob law or lynching law which should never be employed in civilized communities. While this is no doubt true, yet many irregular things have happened in the past, and were the beginnings of better things. So we expect this Carrie Nation crusade will not be without its good results, in that the public conscience will be aroused and will not be satisfied until this gigantic evil is banished from the land. We hope Kansas will never legalize the saloon, after having made the effort she has. It is continually asserted that people will have liquor anyway. If it is so that some people must have liquor, then why not let the State undertake to supply such as must have it, and make it so that no private individual is under temptation to sell liquor for gain. We believe, if such a plan were pursued by the State the number who must have it would gradually grow less, and we might expect the business to grow to a minimum. A correspondent writes, “The saloon smashers of Kansas are doing their work because the city officials will not close out the joints and saloons which are illegal. Sin is in high places.”

COMPANIONS.

It is a fact that has been frequently noticed and spoken about, that tobacco and strong drink are companions. Therefore there seems to be a fitness in the placard now so prominent on our streets advertising a certain brand of cigars. It represents a sporty-looking man sitting in his room enjoying the felicity which one of these cigars brings, and beside him on the table is the bottle with its brew and in the glass beside it a ready potion which is necessary to moisten the throat at intervals. And this is recommended to young and old as something which comes nearer to the enjoyment of heaven than anything in this world!

No wonder that our boys are anxious to acquire this ‘manly habit’ and are willing to endure the nausea and deathly sickness which usually attends the initiatory process. There ought to be a companion picture which would show the finished product which is the natural result of such a start—the man, not any more more sporty-looking, finely-dressed, but wretched-looking, bloated, and ragged, no more regaling himself with champagne and the sporty cigar, but anything that is strong, and will quench the burning, raging thirst, always having for its companion a dirty stinking old pipe.

These are the companions and we wonder how far the Christian may be safe in engaging in the use of tobacco, or even in its cultivation and manufacture, without incurring some of the condemnation which must attach to these twin evils.

The United States occupies second place among the nations of the world as to the amount of tobacco consumed per person. The Netherlands stand at the head of the class the average amount consumed annually per individual being seven and a half pounds. In the United States the amount is a little more than four and one-half pounds for each person. But in every country there are many persons who use no tobacco at all; so the users use a much larger quantity than the average amount.

Should not every Christian man who has entered into current relations with God abstain from all appearance of evil as it manifests itself. In these twin evils by which so much hurt is wrought in the world?

DEEP BREATHING.

THE art of inflating the lungs to their utmost capacity—in other words, the art of deep breathing—is an exercise that is more and more attracting the attention of those who realize the beneficial and necessity of this practice. Naturally, as the air makes food for the lungs, which make good blood, upon which depends the strength of the system, it is important to have good and abundant air for the lungs to utilize. It is a fact, however, attested by physicians, that the majority of people do not ordinarily fill the lungs in breathing. To overcome this tendency, the habit of taking deep inspirations daily should be formed. Blount goes so far as to say that as many as 1,000 or 2,000 deep inspirations should be taken each day; but if those who are accustomed to this exercise would begin with twenty-five or even ten a day, it would be taking a step in the right direction. This number could be gradually increased. A tendency to consumption—that scourge of the human race—may be overcome; indigestion, fever, sea-sickness, and many other ills are declared to be helped, if not cured by this treatment, and the benefit to all who persevere in the habit of taking deep and full inhalations of good air can scarcely be estimated.
PHILADELPHIA MISSION.

Report for January 1, 1901.

DONATIONS.

Balance on hand.......................... $ 89.13
William's Mill, Pa.......................... 2.00
Hesper, Ont................................. 2.00
Martinsburg, Pa............................. 6.00
Douglass, Kan............................... 7.00
Deer Creek, Okla............................. 5.00
Grater's Ford, Pa............................ 1.00
Canton, Ohio................................. 2.00

Total ...................................... $100.13

Steelton, Pa, 1 box of clothing.
Mt. Joy, Pa, 4 crows apple butter.

EXPENSES.

For Poor................................... $12.88
For Shoes................................... 10.00
For Mission.................................. 5.00

Total ...................................... $27.38

A word to our Brethren. Let us remember, the poor we always have with us and if we will we can do them good. Let us work while it is day for the night cometh when no man can work. Remember us in your prayer.

PETER STOVER

Philadelphia, Pa. 2429 N. Sec. St.

CHICAGO MISSION.

Report from December 15, 1900 to February 15, 1901 is as follows.

DONATIONS.

Balance on hand.......................... $411.10
J D Powell, Mich.............................. 10.00
P. H. Bert, Kan............................... 2.00
In His Name.................................. 5.00
Rent........................................... 3.75
In His Name.................................. 5.00
Bro. and Sister Erb, Oh........................ 5.00
In His Name.................................. 5.00
Bro. and Sister Shirk, Shannon Ill.................. 1.00
J. Lyons, Yale, Mich.......................... 2.00
In His Name.................................. 2.00
Bro. Cressman, Kan........................... 1.00
Sister Kohl Grater's Ford, Pa.................. 1.00
In His Name.................................. 1.00
Rent.......................................... 3.00
In His Name.................................. 1.00
In His Name.................................. 2.00

Total ...................................... $45.30

EXPENSES.

Groceries................................... $14.58
Fuel and Oil.................................. 6.80
Rent........................................... 14.00
Folding Bed................................. 4.00

Total ...................................... $49.38

Due Mission.................................. $3.51

Since our last report the Lord wonderfully poured out His blessings upon us and on the work in manifesting His power in bringing souls to Himself, resulting in the truth as it is in Christ Jesus. Also one backslider desires to again renew his covenant with God.

Among the visiting ministers who preached the Word were, Bro. S. G. Engle and Bro. T. A. Long of Philadelphia; Bro. H. H. Garwick, of Dallas Centre, Iowa; Bro. E. T. Tyson, of Hiram, Pa.; and Bro. Jacob N. Martin and Bro. Amos Sheets, both of Lancaster county. We were also glad to have in our midst near the close of the meetings Brother and Sister Jerry Kern of Brown county, Kansas. May we ever be kept humble and earnest in the work of the Lord!

May the Lord add His blessing.

HENRY F. ROSENBERGER.

Souderton, Pa.

REPORT OF VISIT.

ON FEBRUARY 7th, 1901, Elder Harry Davidson and wife arrived and were with the Brethren and relatives at this place and had two evening meetings at the Locust Grove meeting house. On account of the inclemency of the weather, most of the Brethren could not attend, so there were no more public services, but they visited the Brethren in their homes, which was very much enjoyed by all of us. And on the 10th or February our regular prayer-meeting was at Brother John Wirepler's where we all met, and the Lord was with us. Brother Davidson and Brother Herr held forth the Word of truth in its purity. May we all go on the way rejoicing and not grow weary, as we know there is a crown laid up for those who endure to the end. On February the 12th they took the train at Cambridge City for West Milton, Ohio.

REVIEW OF VISIT.

TEN REPORTS OF MEETINGS NEAR WINGER.

ONTARIO.

A Statement Of Its Purpose.

This system of Fire Relief among the Brethren was instituted some 35 years ago by General Council so that the Brethren in Christ need not to seek relief in the world companies.

Its headquarters were placed in the Donegal (Lancaster county, Pa.) District, at which place they still remain. It has continued to be fully officered. Some of our Brethren may be acquainted with its workings, and if they knew its advantages would no doubt like to join. To such I wish to say, I know of no better way or one equally good. There is no expense outside the actual losses. Our ac-
tual losses for the last two years are as follows: Bro. J. B. Engle, Pa., a house, $1,300; Bro. Roland, Ohio, a house, $500; Bro. J. P. Kern, Kan., a summer house, $150.

Under the revised rules we also pay for loss by lightning and we have paid to various parties, sums of $20; $10; $6 and $5; making a total of losses paid during this time of $2029. The total amount collected was $2196 leaving a balance of $170 in the treasury. To avoid frequent assessments we aim to have some funds in the treasury so as to meet small losses at any time.

Any person desiring to make more full inquiries and preferring not to write to head quarters can obtain information by addressing the official in any of the districts. Commencing in the west, the following named are the officials. J. P. Kern, Hamlin Kan.; M. L. Brandt, Moonlight, Kan.; A. K. Bassler, Navarre, Kan.; J. P. Knapp, or S. Good, Dallas Center, Iowa; Jno. Gaymon, Fair Haven, Ohio; Jno. Myers, S. Franklin, Pa.; Isaac Stein, Ore Hill, Pa.; Lewis Ausherman, N. Franklin, Pa.; Jno. Myers, S. Franklin, Pa.; Abram O. Wingert, Shippensburg, Pa., J. B. Niesley, Carlisle, Pa.; L. S. Heisey, Mechanicsburg, Pa.; J. S. Engle, Hummelstown, Pa., with others farther east. Any member wishing to join will be gladly attended to, and I believe it will serve to bind us together more firmly.


Florin, Pa.

For the Evangelistic Visitor.

MISSIONARY TOUR TO GEORGIA.

I N RESPONSE to a call from Austell, Ga., my father and I arrived at the above place at 5:00 P. M. on the 24th of January. My father had stopped at this place several months ago and found it quite a field for mission work. After he came home he received a very pressing invitation to bring several workers with him to work among this people. We have been here a few days over a week and found a very sociable class of people, but they need more than this to make them Christians.

At first things did not look as they were represented, as we were informed that there were many open doors both in public buildings and schoolhouses. We did not get the privileges as said at first. They did not know whether they ought to class us among the fanatics or not.

Several years ago there was a class of people through here who claimed that one can get to a place without temptation, so they almost decided that we are of the same class. As the doors were barred against us in holding public services, we turned our efforts towards personal work and visited from house to house among black and white. We have taken several pounds of tracts and quite a number of religious papers and holiness booklets with us, and are scattering them throughout this community. We have already taken a number of subscriptions for the "Sent of God" and sold a number of booklets which are making a stir among the people. Many have confessed that our visits through the inspiration of God, have helped them greatly. Yester-

day we called at the home of a colored lady upon whom we had called previously and found her sick in bed; after we talked to her about her soul we pointed her to Christ, the great Physician. We had read James 5:14 to her and then prayed with her before we left, and as we came to her place again yesterday we found her out of bed and helping some about the work. She said she was helped by our coming there. Since we are getting into the hearts of the people on this wise the doors for public services are opening. We attended the Sunday School at the Presbyterian church and they insisted upon my teaching the Bible class. As the doors were open, we did not visit the African M. E. church who requested us to conduct a service, at 7:00 P. M. Feb. 10th. In our visiting we became acquainted with the pastor of the African M. E. church who requested us to conduct a service at 11:00 A. M. of the same day.

We attend services wherever we can. On the evening of Feb. 3rd we attended services at the M. E. church. Upon request of the pastor my father conducted the meeting. There was a fair attendance considering the weather. As I write these lines my father and I are basking ourselves in the sun out of doors. One can very readily see that this is a very delightful and congenial climate in the spring. The frogs are croaking, the robins and the blue birds are singing, and with their melodious voices ending their praises to their Maker, which reminds us that only man is vile. How long we shall stay here we cannot tell at present, but we ask the saints everywhere to pray for us that God's will be done.

I have God, and His Word is sure; and though the superstitions of the heathen were a million times worse than they are, if I were deserted by all, and persecuted by all, yet my hope, fixed on that Word, would rise superior to all obstructions, and triumph, and I shall come out of all trials as gold purified by fire. —Caryn.

NO TIME TO PRAY!

Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

What heart so clean, so pure within,
That needeth not some check from sin
Needs not to pray?

No time to pray!

'Mid each day's danger, what retreat
More needful than the mercy seat?
Who need not pray?

No time to pray!

Must care or business urgent call
So press us as to take it all,
Each passing day?

No time to pray!

Then sure your record failth short;
Excuse will fail you as resort
On that last day.

What thought more dear
Than that our God His face should hide,
And say, through all life's swelling tide,
No time to hear!

Cease not to pray:
On Jesus as your all rely
Would you live happy, happy die?
Take time to pray.

—Selected.

For the Evangelist.

SOME THOUGHTS ON SUNDAY SCHOOL WORK.

BEING impressed for some time, we will try by the guidance of the Holy Spirit to drop a few thoughts concerning the influence and work of the Sunday School.

While perhaps all do not appreciate the Sunday School as a benefit in church work, or consider it in line with God's purposes, and in keeping a record of His precious words, and thereby accomplishing so great and lasting a good. Men who are without the Gospel are in great darkness, but the reception of it will give them great light, as it did unto the people in the land of Zabulon, and Nepthali (Mat. 4:15, 16). Not only does it bring light to the benighted soul, but,...
also peace on earth, and good will toward men.

"In the beginning was the word and the word was with God and the word was God, and the word was made flesh and dwelt among us."—Jno. 1:1,15.

Let us for a moment reflect upon the great trouble in the Orient, in which many nations are involved on account of the heathen which covers that land which might have been avoided, had they been under the illuminating influence of the Word. But let us not see afar off, and let us not forget our own beloved land, which floats high the banner of Christianity. For the blood-washed saint it is a question of deep concern, especially when he sees the many devices which Satan has for leading astray the precious youth, upon whom the future darkness must depend for carrying on its future work.

Therefore the great necessity of teaching the youth the way they should go and when they become old they will not depart from it. A noted brewer once said that in order to perpetuate and increase their trade they must spend more time, money, and influence with the boys; that unless we can get new recruits our business will be ruined.

Oh, dear parents, and all who name the name of Christ, are we doing what we can in the fear of God, toward perpetuating the work of the Lord? Many of our fathers remember of a time when the Word was taught in our daily schools, but to our knowledge this is done away with, and many children are not taught it at home. Therefore it aught to be a pleasant duty and privilege to invite them to the Sunday School, where they can be taught out of God's Holy Word, by implanting the words of life and truth into the young and tender hearts which often is done only through the Sunday School, which we know by personal knowledge has been the means of leading precious souls out into the glorious liberty of the Gospel.

Success in Sunday School work as well as any other branch of work, we must have a certain amount of knowledge and qualifications, which necessitates a preparation. We wish to notice a few of the virtues and qualifications of the Sabbath School worker. The great essential to success-ful Sunday School work is to be born of the Spirit! (Jno. 3:5) for the Holy Spirit is the source of power leading us unto all truth and bringing all things to our remembrance. To enjoy the same we must be fully consecrated, yielding ourselves and all, to the will of the Lord. This will give the workers a deep earnest love to God and man which only can be attained by a fully consecrated life.

Second. Another essential is a burning love for souls. True love to our fellow men is necessary in order to win them. It is necessary for us to live a true devoted, christian life, and then let the need of the same on the part of those around us, or in our charge, so fill us with a longing to help that our labor will be for their good and the praise of our dear Redeemer. It is only when we get deeply consecrated souls of precious souls that we become willing to sacrifice our own pleasures and all for the well-being of others.

Nothing great has ever been accomplished without someone making a sacrifice for its sake. God gave His only Son, a sacrifice, that we might enjoy salvation, the greatest gift ever given to man. Knowing that we received our redemption through His sacrifice as we walk in the vineyard of the Lord we should be willing to make some sacrifice that souls may be brought to the same loving Saviour. All workers are not equally talented. Yet if we are truly sincere in our desires to declare unto others the glad tidings of the Gospel, God will give us (through exercising that which is imparted unto us) sufficient strength to impart His truth to others and be successful workers.

Next we should manifest our interest in the school by being sociable, for Jesus Himself was a friend of publicans and sinners, never failing to drop a word of cheer. The entrance of a stranger into the school is not an unusual occurrence and the teacher or superintendent should greet this stranger with a handshake or smile. This welcome may start a series of influences which may win another soul for Christ. It is only by constant living with Christ that we can attain unto a true christian character, having a sociable disposition which is of such great value in Sunday School work.

Another important essential is exemplifying our teaching at all times. We must be a living example of all we teach. We must be Christians, not only on Sunday-day, but our lives must shine brightly seven days in the week. Children are very susceptible, and the unconverted study the lives of the Christians more than their Bible.

The foregoing qualifications can be acquired by being much in prayer. This is a very necessary means of preparation, for the Sabbath School workers cannot be successful without prayer. Jesus did not promise to give without asking for it, although the highest equipment is not of the head but of the heart, yet knowledge is always essential. (2 Tim. 2:15) therefore the worker should spend much time in the study of God's Word, and so cultivate our talents. Often the best worker does not possess a number of talents, but constant use is made of those in possession whereby increasing them.

May we as workers in the Master's vineyard ever use the talents given us, to impress upon the minds, and instill in the hearts of the young, the true principles of the Christian religion is the sincere wish and prayer of your unworthy brother.

G. R. STUMP.

Nappanee, Ind., Feb. 11, 1901.

For the Evangelical Visitor.

Four Commandments to Missions.

Look, Pray, Send, Go.

H E THAT hath My commandments and keepeth them, he it is that loveth Me."—John 14:21.

"The field is the world."—Matt. 13:38.

"The seed is the Word of God."—Luke 8:9.

"Go ye therefore and teach all nations."—Matt. 28:19.

A. T. Pierson says, "Facts are the fuel which kindle the flame of Foreign Missions;" and true it is that as the basis of all interest in the work of spreading the Gospel to the whole world, there must be an intelligent understanding of the needs and conditions of the various fields of labor.

Before the servants of the Lord Jesus Christ will be stirred with the divine compassion which moved the Master's heart when He looked upon the multitudes scattered abroad as sheep having no shepherd, there must be that same pitting, sympathetic glance of His followers upon the nineteenth century harvest fields.

Understanding that we must know in order to feel, that we must see before we can weep, that we must look before we will go, Christ gave His disciples the command to look.

"Lift up your eyes, and look on the fields."—John 4:35.

Is it not a solemn fact, that, taking the world as a whole, of every three persons, two have never heard the Gospel, never seen a Bible, and know nothing of Heaven or Hell? This, too, in the face of the commands of Jesus Christ, and the clearly revealed fact that His blood was shed for the whole race.

The United States with a population
of 70,000,000 claims the labors of 100,000 preachers of the Gospel. The unevangelized portions of the world, numbering about 1,000,000,000 have in their midst less than 10,000 missionaries. One worker to every 70 people in the United States, one for every 100,000 in heathen lands. Thus man estimates the need of the work. God says, "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all them that call upon Him."—Rom. 10:12.

The church in the United States spends every year $80,000,000 in its work among the people of this country, or about $1.25 for each person. For the Regions Beyond, to evangelize 1,000,000,000 heathen, she gives only $5,500,000 yearly, or less than one-half a cent for each poor soul in heathendom.

Paul says, "I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise."—Rom. 1:14. The Church is debtor to the world to give the Gospel to every creature, and one-half a cent yearly for each soul is the way she pays the debt. "Freely ye have received, freely give."—PRAY.

Again the Good Shepherd looks upon the fawning, scattering multitudes, and turning to His disciples, says, "Pray ye therefore the Lord of the Harvest, that the fainting, scattered multitudes, and looks out upon the world he sees the Church is debtor to the world to give the Greeks, and to the Barbarians; both to the wise and to the unwise."—Matt. 23:2,3. Doors are open into every nation on every side. The Bible has been translated into nine-tenths of the written languages of the world. Rapid means of travel make it possible for the missionary to reach any point on the globe in a few weeks. Yet the professed Church of Christ is content to allow the work to drag along. A few men go out each year, a few dollars are given, and that is all. We say much about the sin of card playing, dancing, etc., among professed Christians, but the strongest crime that will be charged against the Church when she meets her Master is the withholding of the Gospel from the perishing heathen; keeping back the Bread of Life from souls to whom she could easily have ministered.

SEND.

Another command comes to us from God's Word. This time He speaks through the Apostle Paul: "How shall they hear without a preacher? and how shall they preach except they be sent?"—Rom. 10:14,15.

5,000 churches in the United States did not give a dollar for foreign missions in 1894, and that year 25,000,000 heathen died without the Gospel.

Nine-tenths of the contributions to foreign missions are given by one-tenth of the church members, while one-half never give anything.

Twenty-one of the chief denominations in the United States, with a membership of 6,324,114 gave last year $3,847,191, only 40 cents a member.

What a shame at this, the close of the nineteenth century! Doors are open into the heathen world on every side. The Bible has been translated into nine-tenths of the written languages of the world. Rapid means of travel make it possible for the missionary to reach any point on the globe in a few weeks. Yet the professed Church of Christ is content to allow the work to drag along. A few men go out each year, a few dollars are given, and that is all. We say much about the sin of card playing, dancing, etc., among professed Christians, but the strongest crime that will be charged against the Church when she meets her Lord will be the withholding of the Gospel from the perishing heathen; keeping back the Bread of Life from souls to whom she could easily have ministered.

GO.

Our last command is Christ's final word to His disciples: "Go ye into all the world, and preach the Gospel to every creature."—Mark 16:15.

While vast continents are shrouded in darkness, and hundreds of millions suffer the horrors of heathendom, the burden of proof lies upon you to show why the circumstances in which God has placed you were intended by Him to keep you from preaching the Gospel in the regions beyond. You say "I am waiting for a special call." Is it nothing that you are under the marching orders of our Savior? Surely while the proportion of workers is so manifestly unfair to the heathen world, it needs a very special call to warrant us in staying where so many are already laboring, rather than pushing on into the neediest parts of the field. God has appointed us as His ambassadors (2 Cor. 5:20) and has given us the glorious Gospel to hold in trust for Him, and use as He directed, till He comes. What we need then, is that every Christian accept this responsibility, and so live that God's purpose shall be carried out in our lives, be it read, pray, send, or give; though it cost money, home, dear ones, or life itself.

Obedience is the test of love, "He that hath my commandments and keepeth them, he is that lovethme."—C. P. Chapman. Sel. by Noah Zook. For the Evangelical Visitor.

GESETZ—EVANGELIUM.

"Auf Moses Shul sitzen die Schriftgelehrten und Phariseer, alles nun was sie euch sagen das ihr halten sollt das haltet und thut, aber nach ihren Werken sollt ihr nicht thun: sie sagen es wohl aber sie thun es nicht."—Matt. 23:2,3.

Zum ersten weil die Schriftgelehrten auf Moses Shul setzen und das Gesetz Moses noch lehrten ob sie wohl danaben einige eigene Aufsatze gebrauchten davor Christus seine Jungner warnete: so konnte Christus seine Jungner auf diese Zeit noch nicht vom Gesetz abwisen den Er war selbst unter das Gesetz gethan auf das Er das Gesetz erfullte. Darum sprach Er: "Alles was sie euch sagen das ihr halten sollt." (merkt, Er sagt, "was sie euch sagen das ihr halten sollt.") Nun was sollten sie halten? Ohne zweifel Gottes Gebot, durch Moses gegeben welches die Schriftgelehrten noch lehret; denn hotten sie dasselbige nicht gelehret so waren sie auch nicht auf Mosi Shul gesessen. Weil sie aber das Gesetz das auf Christum wiesz mit dem gesetzlichen Ceremonien Opfer und gottesdiest lehreten und gebruchten so hat Christus das volk und seine Jungner auf diese Zeit noch nicht von ihnen gewiesen den das Gesetz war noch nicht erfullet, das vollkommenen Opfer, das alle figurliche Opfer sollte abthun, war noch nicht geopfert, der Vorhang des Tempels war noch nicht zerrissen, die Bilder und Schatten waren noch nicht in das neue und wahrhaftige Wesen verandert. Christus der neue und geliebliche Konig hatte sein. Reich noch nicht eingenommen, sondern Moses, mit seinem figurlichen Reich stande noch, aber da dasselbige zu ende gieng und alles nach der Schrift war ausgerichtet und Christus alle Gewalt erlanget hatte im Himmel und auf Erden da hat Er dann nicht die gesetzgelehrten Phariseer ausgesandt zu lehren, sondern Seine im Geist gelehrten Junger. Die hat Er ausgesandt aller Welt. Sein Evangelium zu predigen: und hat auch nicht Cornelium da er fastete, sondern Moses, mit seinem figurlichen Reich stande noch, aber da dasselbige zu ende gieng und alles nach der Schrift war ausgerichtet und Christus alle Gewalt erlanget hatte im Himmel und auf Erden da hat Er dann nicht die gesetzgelehrten Phariseer ausgesandt zu lehren, sondern Seine im Geist gelehrten Junger. Die hat Er ausgesandt aller Welt.
little over a day. He leaves three sons and one daughter to mourn their loss. Funeral, Feb. 7, at the 6th Line church conducted by the home Brethren. Text Rev. 9:3-18.

EVERY.—Suddenly killed on Dec. 7, 1900, near Richmond Hill, Ont., David W. Eyer, husband of sister Anna (Nancy) Eyer, aged 68 years. He was in good health in the morning when he left his home at 7 o'clock and at about 9 o'clock he was a corpse. His death was caused by being thrown against a passing street car. The occurrence was a great shock to his wife who was in delicate health at the time. She has the sympathy of the whole community in her sad bereavement. May the Lord comfort her in her deploring years. Funeral services were held at the Brethren's M. H. Interment in the adjoining cemetery.

BAKER.—Died Feb. 1, 1901, at Nottawa, Ont., bro. John F. Baker, deacon, aged 85 years, 10 months and 25 days. Deceased was born near Steilin, Germany, in 1815. He emigrated to Ontario in 1855, where he became acquainted with the doctrine of the Brethren in Christ and joined that body and was soon elected to the office of deacon, which office he filled faithfully until death. He was the father of six sons and one daughter, who were all present at the funeral except the eldest son, who died in 1863. Funeral service was held on Feb. 7, at the 6th Line church, conducted by Eld. John Smith, of Canton, Ohio, and the home Brethren. Text 2 Tim. 4:6-8.

HUNTSBERGER.—Jacob Huntsberger was born in Dauphin county, Pa., July 6, 1815, died Feb. 18, 1901, aged 85 years, 7 months, 5 days. He was married to Elizabeth Engle on Feb. 2, 1838. To this union were born seven children, six daughters and one son. His wife, son and one daughter preceded him to the grave. Five daughters, all present at the funeral, twenty-two grand-children and six great-grand-children survive. Friend Huntsberger emigrated to Ohio about thirty-five years ago, and has been a resident of this vicinity (West Milton, Miamia county, Ohio) ever since. He was well known and much respected by those who knew him. Funeral services were held at Highland church on the 15 inst., conducted by Elders H. Davidson and J. R. Zook, preaching from Heb. 9:27. The remains were laid away in the cemetery near by.

ESHELMAN.—Margaret Eschelman, relic of the late Samuel Eschelman of Mechanicsburg, Pa., died at her home at that place on Jan. 30, 1901, aged 85 years, 6 months, and 17 days. Her death was caused by bronchial paralysis. Sister Margaret Eschelman was married twice, her first husband was Henry Buckwalter. To them were born six children. Mary Mountz, Carlisle, Pa.; Mrs. Jane Miller, Newville, Pa.; Israel Buckwalter, Bloomsburg, Pa.; Mrs. Lizzie Swigard, Carlisle, Pa.; Mrs. Carrie Rupp, Bloomsville, Pa.; and Nancy Eschelman, Donegal, Kansas. After the death of her first husband, she became the wife of Bro. Samuel Eschelman, who preceded her to the spirit world 6 years ago. She was converted in her early life and since then has been a faithful, earnest, devoted member of the church. Of her it could be said she was a mother in Israel. Funeral held in the Brethren church, Mechanicsburg. Services conducted by Eld. J. Wert, assisted by the home Brethren. Text Prov. 10:7. Interment in Mechan­icsburg cemetery.

SPECIAL NOTICE.

The Kansas Joint Council will be held at Abilene on March 14 and 15. The S. S. Conference will be held the preceding day March 13, and on Tuesday 12th there will be a Ministerial meeting at the same place at which it is desired that all the ministers of Kansas and Oklahoma be present.

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