"As of old, it was, 'Remember that thou art Caesar'—so we say to each believer, 'Remember that thou shalt one day be a king with God in glory, and, therefore, walk becomingly.' This is important teaching, and much needed in these days. Instead of acting like kings, many, who claim to be the sons of God, act as meanly as if they were scullions in the kitchen of Mammon. What separation from the world, what brave holiness, what self-denial, what heavenly walking with God, ought to be seen in those who are chosen to be a peculiar people, the representatives of God on earth, and courtiers of the new Jerusalem above! As the world waxes worse and worse, it becomes men of God to become better and better. If sinners stoop lower, saints must rise higher, and show them that a resurrection of Jesus will accompany it.

According to the report of Rev. J. V. Stevenson of the China Inland Mission, the number of persons belonging to Protestant Missionary families who were murdered in the Boxer troubles is 186; divided as follows: British, 70 adults and 28 children; Swedish 40 adults and 16 children; American, 24 adults and 8 children. Add to these the 40,000 native Christians who have perished in this awful uprising, and we have an impressive proof that it still costs blood to serve the Lord Jesus Christ, and that when need arise He gives the grace sufficient to uphold His children when called upon to suffer martyrdom.

"Watch," says Jesus, "for you know neither the day nor the hour when the Son of Man cometh." His children are to be looking for His return for He will surely come, and that when the world is saying, "peace and safety," and "where is the promise of His coming?" Again He says, "Watch and pray that ye enter not into temptation." The conflict is on today; temptations must be met and over come. There is an enemy who is strong and wise; resist him. Watch and Pray.
A E V A N G E L I C A L  V I S I T O R.

WHITHER PILGRIMS, ARE YOU GOING?

Whither pilgrims, are you going
Going each with staff in hand?
We are going on a journey,
Going at our King's command:
Over hills, and plains, and valleys,
We are going to His palace,
Going to the better land.

Tell us pilgrims what you hope for
In that bright and better land?
Spotless robes and crowns of glory,
From the Savior's loving hand.
We shall drink of life's clear river:
From the Savior's loving hand.
We shall dwell with God forever,
In that bright and better land.

Fear ye not the way so lonely,
Ye, a feeble little band?
No, for friends, unseen, are near us;
Vngels bright around us stand:
Going at our King's command:
Going each with staff in hand?
Christ is waiting to receive ns;
Come, oh come and do not leave us;
Welcome to our pilgrim band.

For the EVANGELICAL VISITOR.

O THE Church of the Brethren in Christ, greeting:—Since the time of General Conference for 1901 is drawing nigh, where one of the principal matters for consideration is the church hymn book, which is an item carried over from General Conference of 1900, I feel to make a few suggestions; and I trust when I make an effort to do this, you will consider me a poor humble servant trying to help do whatever I can, conscientiously, and in no wise trying to dictate whatever.

In order to consider this matter intelligently, it remains for General Conference to consider the following items: 1st. Do we need a hymn book for public worship? You all, no doubt will say, yes; but I would ask, what for? You will probably say because we cannot remember the words as they are lined, and we want a book that we can read the hymn for ourselves, and enter into the song with more spirit, and thereby have more intransive singing. To this I would say Amen: since a song that carries no inspiration with it is wasting the time it takes to render it. Let us, however, not lose sight of the fact that singing was a part of the ceremonial worship under the Mosaic dispensation, and invariably was accompanied with an instrument: hence as a precept let us be careful that we may not fall back in the ceremonial rut with our song worship, and finally think our worship is not complete without the instrument as is the case with a number of our sister churches.

If the popular sentiment of the church is that we should have a hymn book, then we are ready to consider the second question. If we need a church hymn book, for public worship what points should it cover? This question has, in part, been answered by Bro. Elliot in a former issue; and in addition would say a church hymn book that we need not be afraid before God, nor ashamed before men, to have it on our tables, and use it in the sanctuary, should somewhat conform in its makeup with the views of our Bro. Paul, when he admonished the Colossian church in Col. 3:16, where he tells them that they should sing spiritual songs, with grace in their hearts. Now if the song shall be spiritual and sacred, the hymn circle be secular.

Bro. James says in James 5:13, that if we be merry, or I would say, if we are happy, we shall sing Psalms. Now we find that the Psalms that are acknowledged as a part of the Holy Scriptures, are of different character, viz., Psalms of supplication, either for sin, affliction, persecution, or for divine guidance in different undertakings; and Psalms of gratitude, viz., for mercies shown towards the person, the church, or for blessings bestowed upon undertakings, etc.: and Psalms of Adoration of God's goodness and mercy, and power, and majesty; and Psalms that are Didactic in their nature, outlining the blessings of God's people and the misery of his enemies, and showing the excellencies of God's laws and the vanities of human life; and Psalms that are prophetic, typical, and historical; all these conditions should be met by a collection of hymns intended for worship and general church and family use. Bro. Paul said to the Corinthian brethren, "I will sing with the spirit and I will sing with the understanding also."—1 Cor. 14:15; hence a collection of spiritual hymns should not even have a taint of anything that does not bear the presence of the Holy Spirit.

We find that there is a vast difference in opinions of what a spiritual hymn book should contain; some think there should be no choruses admitted whatever; others think there should be a full line of choruses to suit every occasion; others think there should be nothing admitted but Psalms in rhyme; some think there should be a collection that will cover all these. Then, again, some would have the outline of the music to which the hymns were prepared to be sung; while others think it would be sacrilegious to have the music outlined with the hymns. I would not like to commit myself on the different views, but would have to say that if the church will try to please everybody it will be done at the expense of immortal souls. It has been intimated in a former issue that our songs should either be prayer, praise or adoration. If they are prayer they should be kept in line with the teachings of the Author of our salvation in Matt. 6:7. If they are praise they should be kept in line with the spirit of Christ, which is meek, loving and yet in reverential fear of God the Father. If they are adoration they should be so pleading in their character that they will break the strongest barrier between man and God. If these conditions must be met it would not be wise to have a monotonous collection that would
not be edifying for the occasion; nor
would it be wise to have a collection
interspersed with such choruses that
are nothing more nor less than a
vain and idle repetition of such
phrases as are not logical, practical,
spiritual or even gospel like.

We find that popular choruses
are sheltered under pasteboard lids
embellished with such glaring and
touching titles, the nature of which
should carry conviction to the coldest
heart, are so construed that they
will pacify the cold and indifferent
christian professor. I never like to
be personal, yet to point out some of
the misleadings of our fancies,
it becomes necessary to take a popu-
lar one for an example; for instanc,
the popular chorus, "When the
roll is called up yonder I'll be
there" etc. This has been a favorite
to me as well as to others, until the
question arose what roll call I meant;
whether it was the roll call of the
redeemed, or the roll call at the final
consummation of all things. If the
roll call of the redeemed, I felt that
I pretended to be something and
somewhere that was beyond my
power, and hence would feel like
saying instead, "When the roll is
called I'm trying to be there. If
the version has reference to the final
 gathering as outlined by the Lord
Jesus himself in Matt. 25:31 to 46,
then it is useless for me to make the
repetition over and over perhaps at
the expense of trying to prepare my-
self to be there. While this is a
short experience of my own, and
may not meet with the approval of
others, I pray you to hold your dis-
approval until I have an opportunity
to better explain myself, as I have
given it as an example of how we
can gratify our taste at the expense
of what God has ordained it to be.

We find also that most everybody
will sanction a song stirring melody
well rendered; yet some would not
allow a sacred hymn to be accom-
panied by an outline of how it is to
be sung. Now my brother or sister,
if you would kindly tell General
Conference how you would sing a
new hymn or a familiar one, or a
congregation to sing either one with
harmony, without which it would
not be in divine order, without first
having some knowledge of how it is
intended to be sung, which know-
ledge you either obtain by commit-
ting to memory what you heard from
some one else, or by being guided
by some outline, you may either
call it a scale or notes, then the
matter of having hymn books with
or without notes can easily be settled.
By this I do not mean to say that I
would favor hymn books with the
music accompanying the hymns, for
I think we should never lose sight
of the fact that every new move we
make that is intended for good, we
antagonize a new enemy and open
an avenue for him to operate in, and
all new undertakings should be
carefully, prayerfully and seriously
considered.

I presume, in the position I am I
have said more than enough as to
what kind of books they should be,
and would ask the third question
for consideration, Does our present
hymn book not cover the points that
should be covered by a church
hymnal suitable for public worship
for the Brethren in Christ? To
this question I would answer with
all due respect for the brethren who
compiled our present hymn book,
and reverence for their honest and
well meaning efforts in trying to
give us a collection that in their
judgment would meet the require-
ments for all occasions, that we
should be careful not to throw any
reflections upon a work that was
perhaps just as sincerely, if not more
seriously undertaken than what we
would, or perhaps could undertake
or accomplish. Some references
have been made in former issues of
corrections that should be made
which are very true, and by close
observation we can locate a number
of selections in our present hymn
book that the theme as presented in
the hymns is not, nor was ever in
harmony with the principles as
taught through the church liturgy.

This was not done intentionally,
but as very few, if any of the selec-
tions are products of members of the
church, the compilers were at the
mercy of composers of other faiths
and creeds. With the intellect in
the church today, it would almost
seem possible that the greater por-
tion of a church hymnal could be
authorized under the wings of the
church, and thereby obviate the evil
of going a begging after worldly
corporations, whose sole aim and
object is to produce so called spiritu-
al hymns which are controlled and
secured by letters patent held by
them, to allow us to use them in our
collection, which is seldom done un-
less their rights are nearly expired,
and they be paid a consideration for
their use. It is true that the hymns
which form our present collection
are open to everybody; but I fre-
quently hear some one voicing a
desire to have those songs of victory
installed in our hymn books. I
never could as yet discriminate ex-
actly to my satisfaction what a song
of victory was unless it was one I
could sing when the Lord spoke
peace to my soul and landed me on
this side of the Red Sea, which is not
patented for somebody to monopol-
ize and demand a high royalty, but
is free to everybody. As a result of
these considerations it would seem
to me that a re-issue of the present
hymn book with such changes and
additions as General Conference
might prescribe to be, would be the
best alternative to retain the peace
and unity of the church; providing
the church in general would make an
attempt to furnish such original se-
lections that would be suitable and
in harmony with the teachings of
the church.

My prayer therefore is that God
would raise up some volunteers who
will come forward with such original
selections that will somewhat con-
form with the church and the gospel,
and that the undertaking will be for
the edifying of the church, and for
the bringing in closer communion of
those of our brotherhood, and heed
the Apostle's admonition when he
advise us to love the appearing of
Him who has redeemed us. Amen.

S. R. SMITH.
36 to 40 Cameron St., Harrisburg, P.i.

"A sinner must not only cease to
do evil, but he must learn to do
good. The Gospel does not con-
template a mere life of negation,
it requires the most positive and
active forms of right-doing as well
as right-being."—Methodist Pro-
testant.
ONE evening, after a long journey, I arrived at a certain city almost crushed through a sense of impending trouble arising from a business meeting at which I had to be present the next morning. On reaching my hotel, I did not wait for supper, but immediately started for the Salvation Army Barracks, hoping to be cheered up by meeting Christian friends. As I entered the Barracks this simple chorus was being sung.

"Keep on believing, Jesus is near, keep on believing, This is the way, keep on believing, There's nothing to fear, keep on believing."

Over and over again was this sweet message rung out, and whilst it was being sung, the Blessed Comforter was applying the balm of it to my own heart. The sickening pressure of the burden was lifted off; I realized that I had "Nothing to fear," and almost despairing, I think I hear some one exclaim; "Why is he not a believer for Jesus is urging him to believe." But follow me as I picture in my mind the flight of faith this man endured. In this sick room, beside this dying daughter, Jairus has to weigh the claims of Jesus as a helper in this extremity. He may have been a believer before, for Capernaum was ringing with the wonderful miracles of Jesus, but in those days even as now, man often would not receive Christ until despair drove him as an anxious seeker. The dinner party is broken up and Jesus goes to the dying or dead girl. On the way He forces a woman to testify of the wonderful power that came to her by the "touch" of His garments. Jairus longs to see the hand of Jesus laid upon his daughter and he now hears this woman's testimony of virtue proceeding out of the touch of the hem of His garment. He who seeks Jesus' help will often be encouraged by the faith and testimonies of others.

But even as his faith takes a stronger grasp, discouragement is seeking to displace hope, "Do not trouble the Master; your fears are well founded; there is no longer any hope, no reason for bringing Him to your daughter; she is indeed dead." It is the people of his own household who bring the message, and there is an awful lack of comfort in their words, why trouble the Master any further, "She is dead." Well for him, he left that death chamber when he did, to seek Jesus; if he was there now, his surroundings, his friends, and his despair would have made him hopeless, he never would have sought Jesus. How necessary
it is to walk whilst we have the light, for if we do not, darkness will surely come upon us. Many of us can look back to the time when the light revealed to us the need of our coming to Jesus, how glad we are that we did not let the light pass, but made a wise use of it.

"While the light from heaven is falling,
Sins confessing, wants revealing;
"While redeeming grace is flowing,
Woe put on gladness, so He will make

If Jairus had let the light-revealing Christ pass away without his acting upon it, what sad darkness would have come upon him, but now he is near Jesus; he is under the shelter of Jesus' protection; the whole matter is given over into Jesus' hands, and Jesus has accepted the responsibility. Is it possible that Jesus who has set out with Jairus to heal his daughter, will now turn back and leave this follower of His to despair and with his dead? Jesus knew of this death the moment the breath left the body, and the very miracle which He wrought on the woman who had the issue of blood served to strengthen and put hope and confidence into the father's heart.

Jesus hearing the message of the daughter's death answered him, "fear not, only believe." The crowd and the dealing with the other seeker, did not prevent Jesus from hearing this message. The message came to Him as well as to Jairus and he was quick to comfort and encourage; "fear not, only believe." Keep your confidence in me; do not turn away from me; it looks very black, but do not despair "fear not, only believe." Nothing can come into our lives without Jesus knowing all about it and His words are still, "fear not only believe," to those who follow Him. "Have you put off coming to Me about your circumstances until the eleventh hour? Have you made an awful muddle of your life, and at this late hour, when all seems hopeless, are you forced by your desperate needs to abandon the whole matter for Me to straighten; "fear not, only believe"?

Just as He went on to that sick room, to that chamber of death, and made death put on life, and made woe put on gladness, so He will make the impossible, possible for those who commit themselves to Him, and who against hope believe in hope.

"Keep on believing. There's nothing to fear
Keep on believing, Jesus is near.

Moose River, N. S.

THE WONDROUS GRACE.

"Whereby are given unto us exceeding great and precious promises."—2 Pet. 1:4.

We are lost in wonder and admiration as we trace the hand of God from the beginning of time. The marvelous manner in which He has always dealt with His people; leading and guiding them through entangled paths; chastening them sorely to teach them His ways. But how slow has man ever been to learn that all God's dealings with mankind has been in love, for God is love. And all His dealings with man through all these past generations are laid as an example before us, for our edification in this watch of time that we may be thoroughly furnished unto all good works.

How very different are God's ways to man's ways, "For my thoughts are not your thoughts, neither are your ways, saith the Lord, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts."

Dear Christian believer, be not cast down nor dismayed when the Lord in His great love and mercy causes you to pass through the fiery furnace of affliction; for all things (good and evil) work together for good to those who love the Lord. For we must be pruned that we may bring forth more fruit. This is the divine plan of wisdom for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partners, then are ye bastards and not sons. The chastening of the Lord is for our profit, that we might be partners of His holiness and it yieldeth the peaceable fruit of righteousness unto all who are exercised thereby.

Wherefore lift up the hand which hangs and make straight paths for your feet, and if we do stumble and fall over the many stumbling blocks which satan ever casts before our feet, let us not lay there, but rise up and follow on, and go to Jesus Who has been tempted in like manner as we are now being tempted. Let us go to Jesus who alone can sympathize with our many infirmities, and tell Him what has happened. Do not hide the evil but make an open acknowledgment of the same, and go on your way rejoicing.

"If God be for us who can be against us," I praise God I no longer doubt God's Word and the glorious promise given by the Eternal Father through Christ. Let us cast aside that false humility or religious pride, so unbecoming to a true follower of Jesus—take God at His word cast feeling over board—empty ourself of ourselves and find rest to our souls by trusting in Christ and Him only; not looking within or without, but by keeping our eyes firmly fixed on Christ, single in all things. I have found it difficult at times to do this, but wherever the difficulty lay, it was with myself, and not with God, Who will have all His children enter into the full blessedness which is in Christ. Praise His Holy name. Dear one if you have received the promised rest by coming to Jesus as you were, full of sin, and if you do not enjoy a blissful and perfect rest coupled with a perfect love which knows no fear the cause lies at your own door. The rest has been promised and given to you; accept it and in no wise doubt God. To do so is sinful; having received this rest do not stop there; would it not be very selfish to do so? Go on through the burial and resurrection of Christ, ascend with Him into the heavens, be meek and lowly in heart, and you shall find rest to your soul. Christ invites you to this; to refuse through a false humility of unworthiness is to question and doubt God's Word. Christ wishes you to be where He is and dwell in His Spirit. The rest thus found in Christ by walking in His Spirit is greater far than the rest given when first you come heavy laden with sin.
and wherefore, because God is the Savior of all men and especially
of them that believe. This rest
found in Jesus is heaven to the be-
liever, praise the Lord, and is only
found in deep communion and
fellowship with Jesus.

I have not had the privilege of
attending many experience meet-
ings so write my experience through
the VISITOR what I enjoy and would
like others to enjoy. When we enjoy
the presence of the Lord and our
soul becomes full and over flowing
we must tell it abroad. Praise His
Name forever.

LEAH A. COBER.

Emery, Out.

For the EVANGELICAL VISITOR.

LIFE INSURANCE.

I HAVE been a reader of the
VISITOR for a few months. I
noticed the subject of Life Insur-
ance, and Secret orders, in the issue
of April 15. As I have had some ex-
perience in life insurance I feel im-
pressed to write the same as best I
can.

The question is, Does Life Insur-
ance belong to a Christian or not? As we look around us we see scores
of professors who have insured their
lives. About three years ago I was
persuaded by a friend to get my life
insured. At first I doubted if it
was right to do so as I was trying to
live the christian life. Like many
others I looked at the many Chris-
tians who had their lives insured and I thought it must be right
After being examined by a doctor
and passing the examination I went
to the lodge to be taken in as a
member. I had been a regular at-
 tendant at Sunday school and prayer
meeting. I must say I felt out of
place in that lodge. Oh! what a
cold dead place for one who enjoys
spiritual things.

The officers were much pleased
to get a young member as I was
twenty-two years old and in good
health. As time went on and I
was reading my Bible and asking
God to lead me in the right way
God showed me that these worldly
societies did not belong to a true
Christian. The more I reasoned
the subject the more I felt con

denmed. After I had been in the
lodge nearly two years and throw-
ing away nearly twenty five dollars
I withdrew from the same. I have
been very thankful that God led me
as He did. Just think of a Chris-
tian pledging himself to use his in-
fluence and do all he can to build
the worldly lodge! Think of a
Christian going about asking people
to get their lives insured and saying
nothing about their soul. Many
church members are paying their
money in this direction and give a
few cents for missions when God
says in Malachi, "Bring all your
tithes into the storehouse and prove
me and see if I will not open you
the windows of Heaven and pour
you out a blessing that there shall
not be room enough to receive it." He
also promises to rebuke the de-
voirer. What grand promises!

But many will say, "He that pro-
vided not for his own house is
worse than an infidel." We find this
in Paul's letter to Timothy. Many
church members and preachers hold
his up as a foundation. But who
would imagine that Paul meant by
his that Christians should enter
the worldly lodge and be unequally
yoked with unbelievers.

Dear readers, we have seen enough
with our eyes to know it is a fram-
ed belongs to the world and not to
Christians. Some say there are
a good many old experienced Chris-
tians and preachers in the lodge.
That is true, but are these as spirit-
ual as they once were? These same
preachers are crying from their
pulpits. "Oh that the church has
the power that she once had!" We
see congregations around us that
were once a power for good but
they are cold and worldly now
Christ said to His disciples, "Ye are
not of this world." What a bless-
ing thing it is that God has en-
joyment for His children. They
do not need to look to the world
Oh that we might have our souls
insured in that great company where
there are no dews to pay in advance
and where all are invited! No
only the healthy and young, but
"whosoever will let him take o
the water of life freely." Chris
said I go to prepare a place for
you. What a grand place it mus
be. Let us strive to prepare for
heaven, for heaven is a prepared
place for a prepared

LAFAYETTE SHOALTS.

Wainfleet, Out.

For the EVANGELICAL VISITOR.

EXPERIENCE IN SLUM WORK.

FOR some time I have sought for
an opportunity to write to the
VISITOR. But being busy engaged
from 9 a.m. until 10:30 and of en
us into as 11 p.m., you see there is
hardly any time to do much writ-
ing. Most of the time since being
converted I have been in the slums
of Buffalo N. Y. I must say God is
very precious to me. Glory be to
His blessed Name. I love to tell
the story of Jesus and His love for
Jesus is all in all to me. Praise His
Name for evermore.

I come in contact with all kinds
of people, poor and rich, and of all
denominations and some have no
church, no God, no Christ, and no
Heaven whatever. These people
actually think they are in hell now
and they don't care. They are en-
tirely indifferent what becomes of
them as long as they have their in-
oxicating swill to drink and not con-
ent with that must have their
mouth stuffed with tobacco besides,
so saying nothing of the pipe they are
sucking to send forth clouds of
smoke while the dirty sap of the
poison runs down the corners of
their mouth. All this mingled with
 cursing and swearing, besides being
alive with vermin these poor crea-
tures go on from day to day and
from night to night. Such are my
surroundings most of the time in
the factory where I am working.

Signs positively forbidding swear-
ing are up but you can scarcely go
without hearing some
swearing therefore you will not
wonder that when Sunday comes
around I am happy to go to our
Mission on Hawley street.

Brother Hoover and Brother
Churchill came down to Lloyd
street Mission on Sunday morning
and preached. Some of our be-
ed Brethren and Sisters came
and told them about the love of
Jesus and of His saving and keeping
power after the preaching.
On Sunday morning we gave them hot coffee and rolls. During part of the winter the expenses were defrayed by voluntary contribution, and let me not forget Sister Harrington who has the management of the Mission on Lloyd street on Sunday mornings. The last lunch we gave was on Easter Sunday. We expect to give them again next winter if God will. It is a pleasure and joy to me to see some of these poor men and women become converted and become new men and women in Christ Jesus and lead a new life.

I have seen hundreds of them come forward for prayer and start out on their way rejoicing, but proportionately few remain steadfast. I am sorry to say, for the temptation is so great and the efforts put forth by the christian people is not strong and bold enough. They do not take the courage to settle down to a definite work and I at times fear that God will require the blood of the wicked at their hand. Read Ezekiel 33 dear reader, and see where you are standing.

Some workers tell me that all there is necessary is to get these poor lost ones to the altar and pray for them; but I say no, there is more to do; praying without works is of no use. Pray and work, and God will bless you. Set a good example to these men and women and live what you profess. I have seen men and women and have heard them testify in the meeting how the rich oppress the poor; and what those whom God has abundantly blessed with earthly riches shall do, and at the close of the meeting will tell some poor man to come to their home, they will give them work; make them work hard all day and give them 25 cents and a meal at noon of that which is left from dinner. The result is that the poor man will swear at them and the other man praises God (?). for getting his work done cheap (?).

Dear Brethren and Sisters, that is not Christ-like in my estimation, freely ye receive, freely give. God loveth a cheerful giver. What we have God has entrusted to us only as stewards. It all belongs to Him. He gives and takes away at His own good will and pleasure. When we are done on this earth our reward shall be according to the deeds done in the body.

On late I have had quite a few narrow escapes as the people at large may say, and the result of it is, they tell me I ought to get out among them; they even tell me it is written to come out from among them, but take into consideration, beloved Brethren and Sisters, what it may mean not to live in the slums. If you were not to go there how could you rescue the perishing. If I want to catch fish I must go where I know there are some to be caught. And please let me ask your minister who has studied at college when Christ sent out His disciples did He not say, go out in all the world, teach all nations and all heathens and baptise them and so on? Did He say beware of the slums; do not go near them, you are apt to get killed there? No, no, Jesus said nothing of the kind. The fact is He told them, I send you out as sheep among the wolves, and He said, fear not little flock, I shall be always with you even to the worlds end.

It is also written he that putteth his trust in the shelter of the most high shall abide for ever. I would like to impress on all, ministers especially, to read in Ezekiel 34, what the word says about the priest or ministers of the church at that time. Compare it with the work which Christ did when on earth and the ministers of the church at that time.

Some ministers tell me they do not dare to preach such things. That is the truth they would lose their position which brings them so many thousand a year. Some acknowledge they don't preach the truth. If they would they would split the congregation. I say preach the truth and nothing but the truth and if you split Heaven, Hell, and earth and all the creatures that dwell there; and I will assure you when you got it all split and you have all your thousands of dollars lost God will be with you for you have then obeyed His command. Is not God almighty? Does He, our God and Father, promise us that He will never leave us nor forsake us? Has He, our God, not fulfilled all His blessed promises up to this present moment? You cannot help but say, yes, if you speak the truth and then clearly beloved let us preach the truth and live holy and acceptable before God and man. Let us ever strive and do His blessed will and we shall not go astray and in the end we shall all wear a crown with many a star and precious jewels and we will sing glory hallelujah for evermore. Amen.

As for me I will serve my God truthfully with all my heart, through and by His Grace, all the remainder of my days. Please all pray for me; bear me up to the throne of Grace that I may ever grow in the knowledge of Him Who has chosen me.

Yours in love and unity through the blood of Jesus.

John Bock.

Buffalo, N. Y.

For the Evangelical Visitor.

Lord Give Me A Place In Thy Kingdom.

Dear friends:

These were the words of the repentant thief on the cross. Jesus answered, "This day shalt thou be with me in paradise." Thus we realize that religion is involved in the cross. Jesus represented who possessed the kingdom of God. He took a little child and sat it in the midst and said, "Except ye receive the kingdom of God as this little child ye shall in no case enter therein." Little children are listeners; they are willing to learn. We must be submissive to the truth. This increases its growth, within. He said, "learn of Me." He was submissive to His persecutors, yes, even to death on the cross. He cried, "Father forgive them, they know not what they do." Now can we learn the gracious words that fell from His lips, except we believe on Him? "He that believeth on me
out of Him shall flow rivers of Living water.” This spake He of the Spirit all would receive who believe on Him.

Obstacles lie in the path of the truth seeker; he must struggle to overcome. Now can we face these giants in the king’s highway whose overcomers are not suited to the spiritual needs of the 20th century if we do not contend that God is wiser than man, who cannot by knowledge find out God, nor yet compare His ways with those of the creature who is now ready to say to the potter, why hast thou formed me thus? Man reasons with God until he is de-throned by His power. With all the construction man places upon the sacred book divinely inspired, for they came by no private interpretation, neither by the will of man, but holy men of God spake as they were moved by the Holy Ghost. If men were called to speak by inspiration did they not write to give us those sacred writings by inspiration also, “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be made perfect, thoroughly furnished unto all good works.” Yet these critics talk of making another revision to suit the age, thus setting themselves up as boosters of superior knowledge which only the most high can furnish.

Are not God’s ways higher than man’s and His thoughts above the creature who is lusting for a name and the winds blew and beat against that house and it fell not because it was founded upon a rock. Man is of the earth earthy. His thoughts and feelings act accordingly, but Jesus was from above; He was holy, harmless, undefiled, separate from sinners. Thus he constructed a kingdom that cannot be moved, against which no gates of hell can prevail. He is my Savior and redeemer. To Him I look and trust. For I have deliverance from oppressors who rise up against Him. Praise the Lord. SARAH HALL.

For the Evangelical Visiter.

EXPERIENCE.

I DO praise God for saying my soul. He has called me out of darkness into His marvellous light and from the power of sin and satan unto Himself the true and living God. Nearly two years ago God wonderfully and with great power saved my soul. Spake to me that my sins are all forgiven. Praise His Name that we know that our sins are all blotted out. That we are washed in the blood of the Lamb, and are made whiter than snow; although our sins are red like crimson they shall be as wool. And I have had such a desire to get in the grace of God and to grow in grace and in the knowledge of our Lord and Savior Jesus Christ, and to go on to perfection ever since He saved my soul.

I must tell you some of my experience; what I had to go through with last winter while attending a meeting. A sister asked me whether I claimed sanctification. I said I did not know whether I was sanctified or not but I knew God was doing a wonderful work for me at the time. So I asked God why I could not claim sanctification, and He spoke to me saying I was not through dying yet. I did not understand this dying till God spoke to me and told me. When we can have a little talk with Jesus it makes it all right. So the Lord spoke to me telling me to put everything on the altar; my sins and myself. It was no small struggle for me to become willing to go through at any cost. When I was through dying the Lord spoke to me saying He had sanctified me wholly. I praise God when He sanctifies us we know all about it. Glory to His name. The word says, “For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” I thank God for the comforter which is the Holy Ghost given unto me. “He shall teach you all things, and bring all things to your remembrance whatsoever I have spoken unto you.” Glory to God that the Holy Ghost abides with us when we get that peace in our hearts which the world cannot give nor take away.

But I must confess I did not live as close to my Lord as I should have done in my past life. I am on this way 12 years but never got very far in my christian life. When the Lord wanted me to speak I was not willing to obey Him. I am so glad that the Lord is merciful if we come to Him and seek Him till we find Him precious to our soul. I have taken the Lord to be my all, He is everything to me. He has taken the world out of me and has also taken me out of the world, so that I have no desire for the world either to go with it or look like it. We are not to be unequally yoked together with unbelievers, for what fellowship has righteousness with unrighteousness and what communion hath light with darkness. Praise God they don't go together. O we have a living God to go to; one who will walk in us and dwell in us, and who is our God and we His people. The Spirit itself beareth witness with our spirit that we are His children. I also am glad that the Lord can heal the body as well as the soul. I praise Him for healing my body. He healed me of a disease of ten years standing, and which the doctors could not cure. It is almost two years since He healed me and I praise Him for it. Last winter I was sick and the Lord wonderfully healed me. He touched me and His healing power went through my whole body. I thought my whole body was changed and I was a different person, resting with Jesus, soul and body.

I praise God that we can get in that rest and live in it day by day. If we don't get into that rest we will never get into heaven. I am glad there is a blessed rest pre-
pared for His children, those who do His will. Praise His dear Name for that rest!

The Lord has been doing so much for me that the half cannot be told, but I want to hold up Jesus as never before. What a wonderful Savior we have! He will never leave nor forsake us. I am so glad that we love Him appearing. "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only but unto all them also that love His appearing." Glory to God for the crown that God has in store for us, and I rejoice when God fills our soul with love Him above everything else. Praise God for drinking at the fountain that never runs dry. I had a special cup once last summer. The Lord touched me and He had a cup in His hand which He offered to me saying, this is living water and you shall never thirst. I felt it going through my body: that my life was going and He had given me His life. Christ says, "Whosoevertht my flesh and drinketh my blood hath eternal life; for my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in Him." I praise God for the life He hath given me and for victory in my soul.

Your Sister in Christ.
ANNA M. ETTEB.
Shippenburg, Pa. March 6, 1801.

For the Evangelical Visitor.

A TESTIMONY.

IT is a glorious thing to be able to bear testimony to some teachings according to the Holy word of God, experienced by brethren and sisters whose life has been brought to a higher condition of spirituality than many in the world to-day. It has been my happy privilege to read of such experiences in the Visitor of late. I feel to praise God that it has been through His leadings that I have not been so busily engaged lately as has been the case during the greater part of the last six years.

I believe that if we as a brotherhood would appreciate the privilege of communing with many in the spirit by the use of the Visitor, we would undoubtedly be the means of helping make it a better paper and at the same time being refreshed by the careful perusal of its contents.

When I see that the Holy Spirit is guiding the minds of God's children, to write their experiences, in accordance with the teachings of the Word, it causes me to praise and glorify Him for the fact that He will have a people to stand firm for Him, even though the masses are doing similar to the actions of the children of Israel, in wandering away from God.

In bearing testimony to the many good articles in the Visitor, I feel to call special attention to, and a careful re-reading of the articles, in the issue of April 1st, on Premeditation, Singing, and Experience.

The neglect of employing our reasoning (God given) powers according to the command of God in Isaiah 1:18, is the cause of being led into pride by Satan in many different ways. The same neglect is the cause that many are led astray by the strange and confusing teaching so prevalent in our day.

As the scriptural teaching is so plain that it is useless for any one to deny the privilege and duty of every child of God to live a life of holiness, yet we should be very careful so as not to be led ahead of this true teaching to the extent that we think we never err in our imperfect knowledge. We should remember that it is just the perfect will and obedience to do that which is right at all times to the best of our knowledge. It is a grand blessing which always accompanies true holiness that we can see if we make missteps and are humble enough to acknowledge the same. We are also kept humble enough in spirit to repent of mistakes made in our holy lives even as Job also repented. These mistakes however are made in innocence at the time but dare not be repeated after receiving more light. Here is where we "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

May the Lord help us to be led by His Spirit in all our actions so we will be kept in a virtuous path.

B. FRANK LONG.

For the Evangelical Visitor.

BIBLE STUDY.

ANY people study the Bible to find something to uphold what they believe. They accept a theory and then endeavor to find Bible proof for it. Such a course can never be called true Bible study. The seeker after truth should study the Bible first to find out what it teaches and then form his theories.

It is not what we would like to believe that is true but what God says is true, that is of importance. When a brother comes to us with a doctrine and asks us to believe it, we should first test it by the Scriptures. We have no right either to reject it or accept it until we have done so, for in no other way can we be sure that it is true or false.

The great need among christian people is a greater searching of God's word. The question of Christ: "What is written in the law; how readest thou?" is still of great importance.

Reader, you believe certain things. Why? Is it because you have found them in God's word? Have you come to your conclusions after reading the Bible, or do you believe them in a general way because you have been taught they were true by man? Every Christian ought to study for himself, and think for himself. There is altogether two much dependence upon others. We ought to study—not skim—God's word, prayerfully and carefully. We ought to have a scriptural reason for every act.

Let us then, search the Scriptures. Better spend less time reading other books, and more time reading the Book, and we shall find it far more profitable and enjoyable. The better we know the Author, the better we shall love His Book.

C. F. LADD.

It was a very pretty reply made by a little girl to the statement she heard made that our Savior was never seen to smile. "Didn't he say, Suffer little children to come unto me?" And they would not have come unless He had smiled."—Exe.
PRAYING IN THE HOLY GHOST.

PRAYER is man's access to the Omnipotent One. Through prayer powerful works have been completed. Yet we must admit that there are a great many prayers, and a comparatively small amount of them answered. We pray for the sick; we pray for the poor; we pray for the heathen; we pray for revivals; we pray for hundreds of different things which we desire; yet how few are in reality answered. The fact of the matter is, we often pray selfishly and our motives are not pure.

1. We desire to get well to better gratify our lust. 2. We pray for the poor to temporally gratify our consciences when we are stewards, intrusted with this world's goods and ought to feed the poor. 3. We often pray for the heathen instead of "going" or "sending" as we are commanded to do. 4. We pray for revivals often only to swell our flock, our class, our congregation, our denomination. Yet we may be praying for a revival and a selfish motive may lie at the back of it all. So we pray, pray, pray for form's sake, often to show off.

Beloved reader, kindly let me stir up your pure mind on this subject. All prayer which is not inspired of the Holy Ghost or where the Spirit doth not make intercession, let it be ever so polished or eloquent, it remains simply a dead sound. A little child may utter something very indistinct, yet its petition may perhaps be much sooner granted than an eloquent request made by an adult. It is not the way or form in which a prayer is said, but it depends upon the real heart-felt soul-moved, fervent, Spirit-inspired longing from the heart, presented either in words, song, groaning or even in thought. Such a prayer moves the Almighty, shakes kingdoms, overcomes enemies, and provides soul rest for time and eternity. Private prayer, public prayer, family prayer, yes all prayer which is not offered up in the Holy Ghost, directly or indirectly the result of the operation of the Holy Ghost, is a fruitless chattering, and of no use but to deceive humanity. Remember the essence of effectual prayer is the Spirit-inspired longing of the heart for any purpose in line with and to the glory of God.—Gospel Banner.

THE SPRING AT THE TIMBER LINE.

The trees had abruptly ceased, and all about and above was a chaos of broken granite. The afternoon sun was burning down from a cloudless sky, and the thin air seemed insufficient for breathing purposes to one who had been climbing for hours from the valley nestling at the mountain's foot. More than a thousand feet below, the waters of a glacial lake were ruffling in the breeze.

I was very thirsty. The leaping, shouting stream, whose clear waters had proved such a refreshment in the early morning, was but a tantalizing memory. Above me were yet miles of the mountain trail, with its sliding, disintegrate, granite before the summit house, with its scanty dote of water, could be reached.

What would I not give for a drink! It would justify the toil down to the distant lake and back, were it not that the thirst would be sure to return before I had regained my present position. The torment must be endured as best it might. The refreshing draught was beyond the possibility of purchase.

As if in answer to my unspoken thought, there came a slinder but most musical sound, "Tink, tink," the sound of drops of water falling into some little pool.

It flashed across me then, the word spoken to me far down the mountain side, and strangely enough forgotten until now, "You'll find a spring at the timber line. It's usually dry late in the season, but the extra quantity of snow this year has kept it up." And here it was, hidden behind a block of granite,—a little crystal pool of ice-cold water, water that seemed the most delicious I had ever tasted. I drank and drank again for very delight.

At last, refreshed, I was ready to begin my upward march. Then I thought of a little group of people I had passed half an hour or so before, sadly spent with the long climb, but still toiling up the mountain side. For their sake I wrote on a scrap of paper, in bold letters, "Water Here. Don't Miss it." Placing it where it would be sure to be seen, I fastened the paper down with a stone, so that the wind should not whisk it away into the depths.

Blithsomeness started on my climb again, but my thought still lingered by the spring at the timber line. Then I remembered another thirst,—not of the body, but of the soul. I thought how it came upon one when life's lower springs of satisfaction had failed, and the soul had entered a weary land, the shadeless wilderness of naked rock. What have men not offered or undertaken that it might be quenched! But the refreshing draught is beyond all endeavor or purchase. Priceless, and yet free! That word, spoken so long ago, and for a time forgotten, how it has blessed many a fainting heart! "If any man thirst, let him come unto me, and drink." It is ours to receive. Yes, and it is ours to give as well, to share in the mission of refreshment for other thirsty ones. "Ho that believeth on me, as the scripture hath said," from within him "shall flow rivers of living water."—The Sunday School Times.

MADE OF MUD.

ROBERT Ingersoll, the blasphemous infidel, once was talking with an old colored woman in Washington, it is said, upon religious matters.

"Do you really believe; Auntie," said he, "that people are made of dust?"

"Yes, sah! The Bible says dey is, and so I believe it."

"But what is done in wet weather, when there is nothing but mud?"

"Den I s'pect dey make iulidels an' sich truck."—Sel.

The happiest privilege is to please God.

The holiest completeness is to be like God.

The sweetest rapture is to commune with God.

The inexpressible joy is to behold God.

The crowning glory is to dwell with God forever.
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 141:12.

OLD THINGS DEAREST.

The scenes we know in childhood are fairest to the last, and old familiar places still wear a crown of glory. The heart, the heart's the critic, and holds us ever fast. For woman to use her lungs unless we are well filled with air, and that one breathes from the abdomen. After one has acquired this habit the chief thing is to breathe in as much sunshine as possible and to believe in the efficacy of oxygen as a remedy for nearly all the ills that flesh is heir to.

The following are some excellent rules for improving the respiration and bringing it up to normal conditions: Stand at an open window or recline on a couch with the waist and chest unconfined, hold the chest walls high and inhale in slow, long breaths; exhale as slowly, three times only at first. Gradually the number of times may be increased and the time lengthened for the breathing exercise. Fifteen minutes twice a day at least should be devoted to this exercise to accomplish the desired results.

To inhale long, deep breaths while slowly raising the arms above the head, and to exhale as slowly while lowering them, is one of the best breathing exercises ever invented. The practice of breathing very deeply while walking in the open air is recommended not only for the general health, but is one of the best cures for obesity, as the increased amount of oxygen greatly augments the consumption of waste material.

—Home Advocate.

THE WAY OF THE TRANSGRESSOR.

As a matter of fact not one woman in a hundred breathes normally. The respiration of the average woman varies with every change of mental state or physical condition; grief, depression, fatigue, all have their influence in lowering the amount of oxygen that goes into the system, and it is a rare thing for woman to use her lungs unless she has had the special and definite instruction incident to the vocal training of singer or elocutionist.

A little knowledge of physiology and a few hints on the subject, however, will enable any woman to comprehend the precise art of filling and emptying the lungs on scientific principles. The main thing is to be sure that the lower lobes of the lungs are well filled with air, and that one breathes from the abdomen. After one has acquired this habit the chief thing is to breathe in as much sunshine as possible and to believe in the efficacy of oxygen as a remedy for nearly all the ills that flesh is heir to. The following are some excellent rules for improving the respiration and bringing it up to normal conditions: Stand at an open window or recline on a couch with the waist and chest unconfined, hold the chest walls high and inhale in slow, long breaths; exhale as slowly, three times only at first. Gradually the number of times may be increased and the time lengthened for the breathing exercise. Fifteen minutes twice a day at least, should be devoted to this exercise to accomplish the desired results.

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TEMPERANCE.

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

WE MUST HAVE MORE BOYS.

"We must have more boys," hear the villagers cry,
As they click their jingling glasses;
'Tis strange how fast the drunkards die!
A hundred thousand graves heaped high
Each year marks off as it passes.

"We must have more boys—at least twelve each hour,
We must win by cunning devices.
To gather the brightest of youth's flower.
From the garden of home and innocence's bower.
We must use every art that entices.

"We must have more boys; then let friends be sent
to make their persuasive offers;
Get the boys to drink: 'A nickle that's spent
On a glass for a boy, is money lent
To bring back dollars to our coffers.'

"We must have more boys: for only with boys
Is the army of drunkards recruited.
Stay the father's hopes and the mother's joys,
Use the devil's most deceptive decoys,
And render the boys imbruted.

"We must have more boys; see the prison gates
For those we shall school in sinning.
The almshouse yawns, the asylum gates
Gape wide to engulf the inebriates
As they click their jingling glasses;

"We must have more boys; then let fiends be sent
to make their persuasive offers;
Get the boys to drink: 'A nickle that's spent
On a glass for a boy, is money lent
To bring back dollars to our coffers.'

"We must have more boys; see the prison gates
For those we shall school in sinning.
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PLAYING WITH A TIGER.

I KNEW two young men in Glasgow, the sons of a wealthy citizen, who were much given to over-indulgence in strong drink. I was by their father's side when he died, and at his request promised to do all I could for his sons. Both were left very comfortably with an income of 500 pounds a year each, besides an interest in their father's business. By a mighty effort one drew himself free from the drink, and became a total abstainer, and for a short time nothing could have surpassed his home in joy and comfort; but he took ill, not seriously, but with some slight disorder of the throat. The doctor thought the best thing for him was to gargle his throat with claret. The patient did not like the idea, but consulted his friends, who strongly recommended him to follow the doctor's advice, and at last he was persuaded to do so. He bought a bottle of claret, and was about to measure out the required quantity, but instead of pouring part of its contents into the glass, he raised the bottle to his lips where it remained until it was emptied. At once the old craving was aroused, and only made the more fierce by his prolonged abstinence, it gorged the man to excess. He drank incessantly, and in a few years died through the effects of playing with a caged tiger. There is no safety except by strict total abstinence for those who have once been bitten by this fiery serpent, and then only trusting in the power of Christ to keep them. The other son was never able even to stop drinking for a time; from his father's death his course was steadily downward. He drank his income, he drank his capital, he drank his business. He drank until not a penny was left, then he drank with any person whom he could persuade to treat him. I have taken him from the model lodging-house, and put him in a respectable lodging, that he might have another chance; but drink had its fell talons upon him and tore him down. Drink he could not do without, and for drink he sold his soul and his body, dying, like his brother, a drunkard's death, and going to a drunkard's eternity. O drink, thou most efficient and destructive weapon of the evil one, if we could but wrest thee from the enemy of man, then would half his power be destroyed.—Selected.

HOW A CITY IS RUINED BY CLOSING THE SALOONS.

SANTA Monica, California, nearly a year ago decreed the closing of the saloons. To do so it was predicted would ruin the city. How the city has been ruined, read what the "California Voice" says:

First, a very noticeable increase in the number and character of the population, and visitors to the beach.

Second, business men say that since closing the saloons in May, there is a decided improvement in business, some going so far as to say that their business has almost doubled. The merchants say that they are now getting more cash in hand for goods than ever before, and that formerly went to the saloon, now goes into the legitimate channels of trade. An example or two will show the trend of business under prohibition.

The bank deposits in the Santa Monica Bank for the three months of June, July, and August, 1900, under prohibition were $46,000 more than they were for the corresponding months of 1899 with open saloons. Mooty's delicacy store for the months of June, July and August, 1900, under prohibition took in $252.50 in actual cash, for June, $584.83; for August, $427.23, in excess for the cash receipts for the three corresponding months of 1899, when they had saloons.

In May 1899, there were fourteen arrests for drunkenness; in May 1900, only four, and all other cases traceable to saloons have fallen off correspondingly. So that summing it all up Santa Monica can very well afford to do without saloons, and the good people of Santa Monica say that they can never again afford to have another saloon in their little city by the sea.—Evangelical Messenger.

WHAT A BARREL OF WHISKEY CONTAINS.

A barrel of headaches, of heartaches, of woes.
A barrel of curses, a barrel of blows.
A barrel of sorrow for a loving wife.
A barrel of care, a barrel of strife.
A barrel of unavailing regrets.
A barrel of cares, a barrel of debts.
A barrel of hunger, poison and pain.
A barrel of hopes, blasted and vain.
The little sister, only five years old, was awakened and brought to her brother's side. Turning his eager eyes toward her dying boy said: "Dear sister, I am going away from you, and I want you to pray for me, before I say good-bye. I shall never go to Sunday school with you again; but I know you will not forget me. Now; sissy, pray."

And the small, white-robed figure kneeled and said, in earnest and affectionate tones, "Now, Eddy, lay you down to sleep; I pray the Lord your soul to keep—If you should die before you wake I pray the Lord your soul to take."

And Eddy slept, and died before he woke; and the Lord, who loves the lambs of His flock, took him to His bosom.

"Of such is the kingdom of God." Such little ones are wise beyond the wisdom of the schools. While the "wise" are lost in the maze of definitions and philosophical discussions of prayer, the simple faith of the child heart goes straight to God. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—The Evangelical.

**Benjamin Franklin.**

The moral and lesson of this story taken from the Sunday School Advocate, need not be cried from the house-top.

About the year 1725, an American boy, some nineteen years old found himself in London, where he was under the necessity of earning his bread.

He was not like many young men in these days who wander about seeking work, and "who are willing to do any thing" because they know how to do nothing; but he had learned how to do something, and knew just where to go to find something to do. So he went straight to a printing-office and inquired if he could get employment.

"Where are you from?" asked the foreman.

"American," was the answer.

"Ah," said the foreman, "from America! A lad from America seeking employment as a printer! Can you spell type?"

The young lad stepped to one of the cases, and in a brief space set up the following passage from the first chapter of John: "Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful that it at once gave him influence and standing with all in the office.

He worked diligently at his trade, refused to drink beer or strong drink saved his money, returned to America, became a printer, publisher, author, postmaster-general, member of Congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia, April 17, 1790, at the age of eighty-four, full of years and honors; and there are now more than a hundred and fifty counties, towns and villages in America named after that same printer boy, Benjamin Franklin, the author of "Poor Richard's Almanac."—Sel.

**Hold on, boys.**

Hold on to virtue, it is above all price to you, in all times and places.

Hold on to your good character, for it is, and ever will be, your best wealth.

Hold on to your hand when you are about to strike, steal, or do any improper act.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

Hold on to your tongue when you are angry, excited, or imposed upon, or others anger you.

Hold on to your heart when evil persons seek your company and invite you to join their games, mirth, and revelry.

Hold on to your good name at all times, for it is much more valuable than gold, high place, or fashionable attire.—Epworth Herald.

**A Receipt.**

To keep spiritually healthy and grow in your Christian experience take at least one good square meal on God's Word, our Bible. You ought to take at least 15 minutes in eating this. Much more time will be better. Then a good long breath in the prayer closet will quicken and vitalize you wonderfully. Short prayer breaths during the day while at your work will help very much to keep up a strong vitality. Exercising the feet in walking, or going otherwise to the house of God for every public service if it is possible to do so; an honest purpose in life, alone in company or in public services to hear and heed the voice of the Holy Spirit for whatever service He may suggest. Try these, and if you do not grow and feel yourself amply repaid for the effort, please tell us.

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

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Canadian Currency is 3P.

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

Mattoopo Special Fund.

Incline my heart unto Thy testimonies, and quicken me in Thy righteousness.

Quicken me in Thy rightousness.

---Ps. 119.

Benevolent Fund.

Union Deposit, Pa. $4 00

Foreign Mission Fund.

247 $5 00

Mattoopo Special Fund.

A Brother, Hope, Kan. $5 00

Mrs. Daniel Grove, Caldwell, Kan. 5 00

Mrs. David Barkman, Erie Ill. 4 00

Garret, Iowa 108 00

India Orphan Fund.

Win. T. Garland, Mich. collection $2 63

F. S., Berlin, Ont. 1 00

J. L., Abilene, Kan. 1 50

Bro. J. G. Cassel and family who have spent several years in Mission work in Honduras C. A. have removed to Guatemala and their address now is 109, Guatemala, C. A.

Our aged Sister, Barbara Bashore of Kansas, writes us that she is very feeble now, and is expecting the Lord soon to take his heavenly home to dwell with Him forever; where no sickness nor pain can come. Her heart is full of praises to God, and desires the prayers of God's saints. May God abundantly bless her during her waiting time.

In our last issue an article under the caption "Concerning a Training Home" appeared written by Bro. Harvey Frey. In setting up the article the typesetter made it read "Concerning a Training School" and the change failed to be detected until part of the edition had been run off. As soon as detected the correction was made, but not without some of the papers going out with the incorrect title to the article. We make this explanation which is the best we can do under the circumstances, and express our regrets that it so happened.

Our payments have been represented as coming to us from all parts of the United States and foreign countries, from the states of Iowa, Minnesota, Colorado, Nebraska, Missouri, South Dakota, Texas, California, Oregon, Washington, British Columbia, and the provinces of Canada and Mexico, as well as from foreign countries.

We hope the re-inforcements will reach there ere long. Let us not forget the little band in their isolation.

It is now reported that the Supreme Court of the State of Iowa will in this month render its decision about the Des Moines Mission property. The arguments of the appellants have been filed and the case is to be tried in the May term. It is to be hoped that if decided in favor of the church, as it most probably will be, the church will not lose the opportunity to carry on a work as intended by the brother who made the request. Judging from the encouraging reports of those who have in the recent past visited Des Moines and had opportunity to judge of the outlook for the establishment of successful work in soul saving, we think it would be a great pity if the church should fail to occupy that which is entrusted to her.

An exchange, speaking of a young man who has lately gotten into the meshes of the law because of some indiscretion, and who is suspected of being guilty of a grave crime, gives expression to some truths which are worthy of consideration by all. Of this young man it says: "We have known him from infancy. Bred in drunkenness, born in an atmosphere of family discord and reared in the streets, what more could be expected of him? The state steps in now and takes a part.
in the drama of his life which all too soon has become a tragedy. We are not just certain but that when the state comes to recognize its full duty to this class of boys and girls some plan will be set on foot that will reach out a hand to save them from the logical result of their environments, rather than to punish them later on. Meanwhile, in the towns of Kansas, there is growing up an army of boys and girls ignorant in all things save vice, neglected by parents and guardians, and almost certain to eventually find their way to some of the state institutions for the care of the unfortunate or criminal class." What is said here about Kansas is no doubt true of other states as well. And the whole nation is interested in devising a plan which shall be effectual in the salvation of this army of boys and girls before they have graduated in vice and crime.

PREPARE TO MEET GOD.

EVERY day that we live there is something to do—something to meet. There is a life that is earthly, physical, and which makes its demands on each one of us. Some of these demands are important, and our earthly, physical life needs attention and care. But: "It is not all of life to live, Nor all of death to die."

There is more of man than that which is comprised in physical existence. There is the present temporal life, but there is also that existence beyond the bounds of time, which is eternal. We are to prepare to meet God because God must be met. He has a claim on us; He has the right to demand our obedience. It is His right to dictate as to our engagements. It is His right to demand our obedience. It is our place to render obedience unto Him.

But Israel had forsaken Him; had rejected His conditions, and were pursuing their own course. They had rebelled against His high Authority and were worshipping and serving other Gods. Then God came with threatenings and says what He has already done in order to bring them to return unto Him, but it had all been in vain. Now He comes upon them in a terrible way and so says, "Before I will do this thing to you in a year or in two years." No He set no time. He might come at any moment, and if so to them much more is there given to us only now, today. "Behold now is the accepted time, now is the day of salvation." "Today—hardest not your hearts" If we now meet Him in Jesus Christ, the Mediator; if we become reconciled to Him now, then our having to appear at the judgment bar will have no terrors for in Christ here is perfect safety. Unsaved friend, prepare now to meet thy God. Tomorrow may be too late.

How can we prepare to meet God? Ah listen. "The word is nigh thee, in thy mouth, and in thy heart; that is the word of faith which we preach; because if thou shalt confess with thy mouth Jesus, as Lord, and shalt believe in thy God, tomorrow may be too late. Unsaved friend, prepare now to meet thy God. Tomorrow may be too late.

The Apostle Paul in his last charge to Timothy instructed him to, "Preach the Word; to be instant in season, and out of season." We fear we fail to measure up to this standard. Men who have moved the world have been intensely in earnest, and have sought opportunities of service and ministry outside and beyond the ordinary. Life, death, resurrection, eternity etc. are matters of great moment. Salvation through the redemption of Christ Jesus is provided. God designs to work through human ministry. The message of salvation through Jesus is to be carried to the ends of the earth. Therefore it is necessary to be instant, in season and out of season. On the trial of Berridge for preaching the Gospel, the Bishop asked, "But why should you wish to interfere with the business of other men?" To which he replied, "If they would preach the Gospel themselves to the people, I need not do it, but as they do not, I must. And I would say further, that I think it were hard if I were not allowed the pleasure of preaching the Gospel, whilst they are freely allowed such pleasures as attending cock fights in the alehouse. "But you preach," said the Bishop, "on all days and at all hours. "My Lord," replied Berridge, "I preach only at two times." "What times?" asked the Bishop. "In season and out of season," replied Berridge. "Such are my orders."

MIRACLES.—The greatest miracle that is wrought in our day consists in the regeneration of a sinner, that an enemy of God is changed to a friend of the same, that one is born again a new creature, that the feelings, thoughts, judgments, will and actions become quite different in those who believe in Christ; that space instead of anxiety, joy instead of sorrow, happiness instead of sadness, hope instead of fear, love instead of hatred, have become ruling principles in the heart. If around such an one the whole unbelieving world should despise and revile the Gospel, denounce it as foolishness, and deny its divine origin, he would nevertheless, because having in him own person experienced the miraculous power of the Gospel unto enlightening, sanctification and salvation, say: "The preaching of the cross is to them that perish foolishness: but unto us that are saved it is the power of God."—1
CHURCH NEWS.

LOVE FEASTS.

INDIANA.

Elkhart Dist. ... May 25-26

ONTARIO.

Black Creek ... May 18-19

Markham ... May 25-26

Howick ... May 25-26

Nottawa ... June 1-2

Wainfleet ... June 1-2

Waterloo, at the home of Bro. Isaac Witmer, near New Dundee ... June 8-9

OHIO.

Ashland and Richland ... June 1-2

PENNSYLVANIA.

Silverdale, Pa., R. R. St. Sellersville, P. and R. R. ... May 25-26

Rapho Dist. Lancaster, county Pa. At Mountpleasant M. H. R. Station Mt. Joy, Main Line of Penna. R. R. ... May 22-23

Mechanisburg, Cumberland, May 25-26

Gratersford, Pa. ... June 1-2

Lykens Valley Dist. at the home of Watson Runberger R. R. St. Millersburg ... June 1-2

Air Hill, Franklin County, R. R. Sta. on C. V. R. R. Scotland, R. Sta. on W. M. R. R. Culperton, June 4-5

Montgomery, Franklin County, R. R. Sta. Green Castle ... May 29-30

MICHIGAN.

Greenwood, Mich. ... June 15-16

KANSAS.

Brown Co. ... May 25-26

Belleville ... June 1-2

Bethel ... June 8-9

Clay Co. ... June 15-16

DES MOINES MISSION.

Financial report of the Mission from May 15, 1900 to May 2, 1901.

For coal and kindling ... $60.00

For gasoline for cooking purposes ... 16.00

For street car fare (average about $6 per month) ... 70.00

For conveyance to Altoona, Ia., to all appointments, approximately 12.00

For living expenses, such as groceries, water, light, repairs, incidental expenses, etc. ... $115.52

Total ... $371.57

Donations received during the year ... $72.25

Balance due mission ... 229.32

Our expenses may appear a little high to those who are not acquainted with the nature of the work here and the territory which it covers.

It must be remembered that we have an every night mission meetings during the greater part of the year, and as we all well know it takes money to meet the expenses.

We also have a Sunday School on every Sabbath at 3 o'clock p.m., a social meeting at 4:30 and preaching at 7:30 p.m. All these services are at the Mission church which is about 14 miles from where we reside. We reside in the rear rooms of the Gospel Temple church, on 13 St. and University Ave., where we have a Sunday school every Sabbath at 10 a.m. and preaching every Sabbath at 11 a.m. When roads and weather permit we aim to have meeting at Altoona, Ia. every three weeks at 3 p.m. Altoona is 11 miles north-east of the city. Now it can clearly be seen, that to keep all the meetings and schools alive, buildings in repair, and to furnish fuel and light, etc., requires some expense and hard work.

There are certain features about the work here that are very encouraging. A good, spiritual class of people attend the meetings and stand right by the work for which we indeed are thankful.

The Lord has given us many warm and true friends in this city, who also are friendly to the work and our people.

We witnessed a remarkable occurrence on April 21. We were summoned to visit and pray with Sister Walters of E. Des Moines who had undergone a surgical operation. We observed the laying on of hands when the Lord won­derfully blessed her. She rose from her bed and walked through the rooms praising God, saying, "I am helped, I am helped." When her husband, who was an unsaved man saw this, he humbly bowed before God, confessed and forsook his sins, and found peace and pardon at the hands of a merciful God. We make mention of this to the glory of God.

The field, indeed is large and the actual laborers are few. We desire the prayers of all God's little ones that we may be faithful to our calling. God's benedictions upon our coming conference. Our love to all our dear readers.

Donations that have not been reported by name.

From Zion, S. S. Dickinson Co. Kan. ... $8.50

Bro. and Sister Naylor, Talmage, Kan. ... 5.00

Sister F. Clark, Des Moines Ia. ... 5.00

Yours in the field.

J. R. AND ANNA ZOOK.

MESSIAH RESCUE HOME.

Cash donations for the Messiah Home from March to May 1901.

Jerry Kern, Hamlin, Kansas ... $2.00

In His Name, Ohio ... 5.00

Maria Ausherman, Ramona, Kansas ... 50

Mary Coble, Elizabethtown, Pa. ... 1.00

Lydia Heisy, Harrisburg, Pa. ... 20.00

Donation Box ... 6.52

Total ... $35.02

May 4, 1901.

A. R. MUSSEY, Treas.

BUFFALO MISSION.

Financial report for March and April.

Donations and Receipts.

A Sister, Clarence Center, N. Y. ... $2.00

P. M. Climenhaga, Ont. ... 1.00

Daniel Climenhaga, Ont ... 1.00

Nellie Johnston, Ont ... 50

A. Brother, Ont ... 1.00

For Board ... 25

A Sister, Mechanisburg, Pa ... 10.00

Jacob Wilhelms, Ont ... 1.00

Bro. and Sister H. Winger, Ont ... 50

S. Markley, Abilene, Kansas ... 1.00

S. Doner, Ont ... 1.00

N. Tenison, Buffalo, N. Y. ... 1.00

N. Cherokees, N. Y ... 1.00

Total ... $21.25

Asa Barnes, butter and milk, Henry Winger, maple syrup, Sister Heise, provisions, etc.

Expenses.

Coal and wood ... 8.42

S. S. supplies ... 250

Lumber etc. for building ... 8.80

For provisions, etc ... 30.00

Total ... $43.17

Due Mission ... $28.17

J. W. HOOVER AND WORKERS

25 Hawley St., Buffalo, N. Y. May 1, 1901.

CHICAGO MISSION.

Report for month ending April 15.

Donations.

Balance on hand ... $1.11

In His Name, Pa ... 10.00

Sister Hathawa ... 2.00

Bro. Misner, Chicago ... 1.00

Samuel Bert, Pa ... 5.00

In His Name ... 1.00

Bro. Shirk, Ind ... 2.30

In Him, Ill ... 10.00

In Him, Kan ... 2.00

In His Cause ... 1.00

Rosebank Brethren ... 11.25

Rent ... 3.75

In His Name, Chicago ... 50

Total ... $56.91

Butter, 15 pounds; dried fruit; Sister Shirk, Shannon, butter and eggs.

Expenses.

Groceries ... $6.99

Fuel ... 2.70

Rent ... 13.42

Repairing ... 2.00

Total ... $25.11
starving of our country is to cry out to 
God. He says, "Call on Me in the day of 
years and he has never failed me yet. 
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soul and as we so often sing;
"The toils of the road will seem nothing
When I get to the end of the way."
With love to all the dear readers of the
visitor I am your sister in Christ.

MARY J. E.
Des Moines, Ia., April 6, 1901.

For the Evangelical Visitor.
MISSION WORK AT HAVANA, TEX.

TO THEE dear ones in Jesus. It has been
a long time since we have written
anything for the public, but we are
very glad to say to you what our Father's love.
Father is very good to us. We have not
had to go hungry for want of bread. Our
needs have been thus far supplied and more.
The Lord is giving us souls which is the
joy of our hearts. We are still expecting
more, Amen. Some are wanting to follow the Lord in baptism, but we have
been hesitating. We thought we would comply with their wishes the other Sabbath, but we secret­ly laid a test before the Lord; so, late Saturday evening the test fell the other way, and we postponed the work. Some
are very clear in their experience while others are not, and it is hard for us to decide who should be received and who
should not.

Continue to pray for us that we may be
true and stand in the power of His might.

THEE, S. H. AND LIZZIE L. ZOOK.
HAVANA, TEXAS, April 30, 1901.

AN INCIDENT IN MISSION WORK IN CHINA.

AN OLD peddler gave his heart to Jesus. He asked for Christian books to take with him, so while disposing of
the articles he had for sale he could at the same time do work for Jesus. He read his Bible so much that the people
called him "the man with the book." While the missionary was in England on a visit, this man was taken sick. When he was
told he could not recover, he called for pen and ink, and wrote a letter to the missionary. In the letter he told how happy he was, and if they could not meet on earth they would meet in heaven. While thus lying on his death bed, he heard the drums beating of a heathen procession, and said, "How sad that the people do not know about the true God." Then he wanted to pray. He himself prayed earnestly for the people, and the doctor told him to rest as he was so weak, but he could not, and as he passed away his last words were, "Oh God save my people!"—sent of God.

CHRISTLESS.

WRAPT in a Christless shroud,
He sleeps the Christless sleep;
Above him the eternal cloud,
Beneath the fiery deep.

Laid in a Christless tomb;
There bound with felon chain.
He waits the terror of his doom,
The judgment and the pain.

O Christless shroud, how cold!
How dark, O Christless tomb.
O grief, that never can grow old!
O endless hopeless doom!

O Christless sleep, how sad!
What waking shall thou know?
For thee no star, no dawning glad!
Only death's dreadful woe,
The rocks and hills in vain,
Shall be the sinners call;
O day of wrath, 0 day of pain
The last soul's funeral.

O Christless soul awake,
Ere thy last sleep begins!
O Christ, the sleeper's slumber breaks
Burst thou the bands of sin.

—Sel. by Henry Balbaugh.

For the Evangelical Visitor.
"NEGLECT NOT THE GIFT THAT IS IN THEE."

TAKE heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." Paul exhorts Timothy to stir up the gift of God that is in him, and this exhortation is good for us and our children also, for I must confess that I have neglected the gift of singing. In my younger years I had the opportunity to learn to sing correctly, but as I had the gift of catching a tune quickly without the notes I neglected this precious gift and I sometimes feel like learning the right way yet. We are commanded to children and grand children have the advantages of learning to sing correctly in our public schools. We older people are hardly in place to correct them when they know they are right. Dear Brethren, let us not despise the youth but let us look on the right side of this blessed God-given gift.

"Would you know a wise and wondrous watchword? Would you learn a great and priceless art? Would you find the sweet and secret Of a bright and happy heart?"

"Look on the right side, keep on the bright side;
Gather up the sunshine and the song,
For the right side is the bright side,
And the joy of the Lord makes us strong.
"While we walk with Him in holy righteousness,
We must shine with Him as children of the light;
While we shout our happy hallelujahs,
We must do the right,
God who reared the solid rocks and mountains,
Clothed with bloom and green their smiling face.
All His love would clothe our righteousness
With His holiness and grace."

I often wonder how Christian people can enjoy themselves in this life without singing those beautiful hymns and spiritual songs which are such a glorious means of grace to encourage us on our pilgrim way. How will they sing in heaven if they won't sing on earth? I for one, as one of God's little ones, have often been very sorry that I neglected this precious gift and sometimes feel like learning the right way yet. We are commanded to be children of the light and should we not as a church have a revised hymn book? There are many hymns in the book which are seldom or never sung. There should be an addition to some if not all, of hymns suitable for Missionary and Revival meetings and Sabbath school work, especially for little children; such as are full of Bible truth. Then we may well sing with the spirit and with the understanding also.

"Up into Thee the living head,
Let us in all things grow,
Till Thou hast made us free indeed,
And spotless here below."

A SISTER.
would not leave the presence of the minister who was declaring it until assured of its possession by himself. He waited, consequently, after the meeting to speak with the minister, and in his untutored way said:

"Didn't ye say I could have the blessin' now?"

"Yes, my friend."

"Then pray with me, for I'm not goin' away without it."

They did pray, these two men, until the wrestling miner heard silent words of comfort and cheer.

"I've got it now!" cried the miner, his face reflecting the joy within; I've got it now!"

The next day a frightful accident occurred at the mines. The same minister was called to the scene, and among the men, dead and dying, was the quivering almost breathless body of the man who, only the night before, big and brawny, came to him to know if salvation could really be had now for the asking. There was but a fleeting moment recognition between the two ere the miner's soul took flight; but in that moment he had time to say, in response to the minister's sympathy, "Oh! I don't mind, for I've got it—I've got it!—it's mine!"

Then the name of this poor man went into the sad list of the "killed."—Christian Truslook

A DEATH-BED SHOUT.

Mrs. Francis Moore (nee Dohner) who died of consumption April 18, 1901 was first taken sick about a year ago, but was confined to her bed only about 10 minutes. Then her brother gave her a last good bye and she became quiet that were in the house, including the hired boy and girl, and some neighbors.

All gathered around her bed and calling each one by name said good bye. Just then Bro. and Sister Myers of Mechanicsburg, Pa., and Bro. Hornberger of Kansas were passing by the house which stands about 40 feet from the road, and hearing her they came in. She did not name them but looking at them she said, "everybody goodbye," and began saying, glory, glory many times, then commenced to call those standing by name saying, "Mary, it is glory, glory glory, glory, glory, Amanda, it is glory, glory, glory, Sarah, it is glory, glory, glory, and so naming others, "it is all glory, yes, it is glory."

It was my turn to work with her the last night I noticed signs that the end was drawing near. I was close by her side. She seemed to rest. Had requested me not to awaken any one if she would pass away but wished me to see her when she would pass out from this world. I promised to obey. She prayed, "Blessed Jesus, come, take me home. Not my will. Thy will be done. I am not worthy. Blessed Jesus, Blessed Jesus." I said, "Jesus is soon coming for you."

Then with a loud voice she called me by name saying, "you encourage me so. I said, "why do you think so? I am wipp ing the death sweat off your face." Again she called my name so loud that some of the others in the house were awakened, and thought I must have fallen asleep and also called me. I said, "I am here but not sleeping." Once she lifted up her one hand and said, "This is God's hand," then stretching up both hands she said, "I feel like flying away."

Morning came and the family came in, I said, "the end is near." I gave her water to drink and said, "You will soon drink from the Fountain." She answered, "It is grand, it is grand," and began cooing like a turtle dove. When the sun had risen she passed away: "A calm and undisturbed repose, unbroken by the last of foes."—Amanda Dohner

DON'T DRINK WATER IN GULPS.

As a rule it is much better to sip water than to swallow a glassful at one draught. The exception to this rule is in the morning, when one should drink a glassful or two of water in order to flush the stomach while it is tubular. At other times, however, sipping the water is much more stimulating in its effect on the circulation. During the action of sipping the nerve action, which slows the beating of heart, is temporarily abolished, and in consequence the heart contracts much more quickly and the circulation in various parts of the body is increased. Another advantage in sipping is the fact that the pressure under which the bile is secreted is constantly raised. It has been stated on good authority that a glass of cold water slowly sipped will produce a greater acceleration of the pulse for a time than will a glass of wine or spirits taken at a draught. Sipping cold water will, in fact, often allay the craving for alcoholic drinks—a point worth remembering by those who are endeavoring to reform.—Ladies' Home Journal.

For the Evangelical Visitor.

THE RESURRECTION OF JESUS.

Our Jesus He was crucified,
Upon the bloody tree;
He gave His life so free for all,
As we can plainly see.

Then Joseph there to Pilate came,
His body to secure;
He wrapped it then in linen clothes,
To make it safe and sure.

He laid Him in His sepulcher,
Of stone a new one made;
There in a garden near at hand,
As Joseph he had said.

And while the soldiers guard Him there,
An earthquake shook the ground;
With fright they all fell back like dead,
By the terrible sound.

On the third day at early dawn,
There came two Marys near;
With spices sweet for to anoint,
And they were filled with fear.

As they drew near, they found Him not,
At the bright dawn of day.
An Angel of the Lord came down,
And rolled the stone away.

An Angel then did there appear,
In raiment clean and white;
Where is our Lord? the women said,
But He had taken flight.

Ye seek the Lord, the Angel said,
But have no fear of me;
Your Lord is risen, He is not here,
But now come in and see.

Go tell it quick, the Angel said,
To His disciples, there;
To Galilee before Him go,
And ye shall see Him there.

And then with fear and joy they ran,
The news to them to bring,
The Angel did they say,
Of this great joyful thing.

In Galilee they'll see.

HENRY BALBAUGH.

Alliso 31 Hill, Harrisburg, Pa., 222 South 17 St.
ANNOUNCEMENT OF DEDICATION.

To the readers of the Visitor and others, greeting. The donation of Barbara M. Kern, of Indianapolis, Ind., to General Conference of the Brethren in Christ, of 1900 at Donnelsville, O., for the purpose of erecting an orphanage under the supervision of the church, was received, and by authority of said Gen. Con., the board of managers of the Messiah Rescue and Benevolent Home, of Harrisburg, Pa., have in their estimation, judiciously appropriated the money for what it was given, and erected on the grounds of the Messiah Rescue and Benevolent Home, of Harrisburg, Pa., a large, commodious, plain and substantial brick building with latest sanitary improvements, with provisions to accommodate about seventy-five children with their attendants. The location is one of the finest, and most desirable around or in the city of Harrisburg, affording a good view of both R. R. dep Jts, State Capitol building, Susquehanna river and Cumberland Valley. The board of managers have arranged to hold the dedicatory services on Saturday evening and Sunday all day, May 18th and 19th next, being the two days following Gen. Con. of this year. The board of managers were only authorized to erect the building, and it remains for General Conference to say as to how and by whom the work of the orphanage shall be done. A hearty invitation is hereby extended to all who feel prompted by love to help gladden the occasion by their presence.

(S. R. Smith, Secy.
I. S. Shumberger, A. Secy.
A. E. Musser, Treas.
Board of Mgrs. — J. S. Smith, Secy.
B. S. Brehm, Pres.
H. A. Graham, V. Pres.

FOR CONSCIENCE SAKE.

GIRARD, the millionaire of Philadelphia, one Saturday ordered all his clerks to come on the morrow to his wharf and help to unload a newly arrived ship. One young man replied quietly:

"Mr. Girard, I can't work on Sundays."

"You know our rules?"

"Yes, I know. I have a mother to support, but I can't work Sundays."

"Well, step up to the desk and the cashier will settle with you."

For three weeks the young man could find no work, but one day a banker came to Girard to ask if he could recommend a man for a cashier in a new bank. The discharged young man was at once named as a suitable person.

"But," said the banker, "you dismised him."

"Yes, because he would not work Sundays. A man who would lose his place for conscience sake would made a trust-worthy cashier." He was appointed. — Catholic Messenger.

MARRIED.

SHANK-HOFFER.—On March 21, 1901, Mr. Irwin B. Shank, of Lancaster county, and Miss Mamie H. Hoffer, of Dauphin county, were united in wedlock by Rev. C. V. Hartzeit.

OUR DEAD.

MYERS.—Sister Sarah Myers was born May 26, 1845, and died April 17, 1901, aged 55 years, 10 months, and 21 days. Her husband, Christian Myers and four children, Bro. Jerry Myers, of Harrisburg, Pa., Sisters Anna Etter, Medess Myers, of Franklin county, Pa., and Mary Lehman, wife of Bro. Jacob O. Lehman, missionary to Africa, survive. Funeral services were conducted by the Home Brethren. Burial took place at the Brencer M. H. near Chambersburg, Pa.

MOORE.—Mrs. Francis Moore, a daughter of Joseph and Mary Dohner deceased, of Orrstown, Pa., was born near Union, Ohio, July 4, 1861 and died, April 18, 1901, aged 39 years, 9 months, 14 days. She leaves a husband, 2 children, 1 brother and 4 sisters, Jacob H. Dohner, Elizabeth Meyer, Mary Zern, Sarah Wiebe, and Amanda Dohner, all of Shippenburg, Pa. Funeral services, conducted by the German Baptist Brethren of which church she was a member, were held at Salem. Text, Rev. 7:13,14. Interment in adjoining cemetery.

DONNELLY.—Died at Donnellytown, Cumberland county, Pa., Feb. 17, 1901, Charles Henry, infant son of Jacob and Lillie Donnelly, aged 3 years and 25 days. This little boy was a proper child, and while the parents do not wish to show any partiality, yet when God took this little boy out of that home, He took the favorite one. Though young as he was he had a godly spirit, and was very intelligent. His favorite hymn was "Happy day, happy day, when Jesus washed my sins away." This he sang frequently. Funeral services were held on the 20th conducted by Bro. J. C. Disk assisted by Bro. J. N. Myers. Text Matt. 19:14. He leaves a father and mother and one little brother to mourn their loss.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.

Just as we go to press we have word from the Matopos Mission bringing the cheering news that Brother and Sister Lehman are recovered again from the attack of fever elsewhere spoken of.

Dr. Talmage says in his sermon, Gates of Hell:—I charge Christian women neither by style of dress nor adjustment of apparel to become administrative of evil. Perhaps none else will dare to tell you, so I will tell you there are multitudes of men who owe their eternal damnation to the boldness of womanly attire.

Show me the fashion-plates of any age between this and the time of Louis the Sixteenth, of France, and Henry the eighth, of England, and I will tell you the type of morals or immoralities of that age or that year. No exception to it. Modest apparel indicates a righteous people. Immodest apparel always indicates a contaminated and depraved society.

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