Evangelical Visitor- August 1, 1901. Vol. XV. No. 15.

George Detwiler
EDITORIAL.

Thoughts on the Deluge. 281
Profitable Employment. 295
Special Mention. 294

POETRY.

Some Day. 282
The Church Walking With the World. 290
Moment by Moment. 299
It Must be Settled Right. 297

ESSAYS.

Thoughts on 1 Corinthians, J. G. Cassel. 282
First Principles, J. R. Zook. 283
The Fruit of the Spirit, W. P. Kemer. 285
Justification Vindicated. L. E. Remson. 285
The Comfort of Jesus, A. J. Stoner. 285
Non-Conformity From Head to Foot. Amanda Snyder. 286
Earnest Words, Sarah Stover. 287
Testimony, Lizzie Wenger. 287
Testimony, Jessie Bounds. 289

SELECTIONS.

The World's Witness. 288
And Knowest Not. 288
Heaven or Hell. 289
One Giveth Another Goeth. 290

HEALTH AND HOME — 291

TEMPERANCE — 292

OUR YOUTH — 293

CHURCH — 295

MISSIONARY — 296

THOUGHTS ON THE DELUGE.

THROUGHOUT the land the millions of pupils in Sunday schools have recently studied the lesson of the deluge. They learned that so corrupt did the people become that God said, "It repenteth me that I have created man." Sin had so corrupted man that, "every thought and imagination of the heart of man was evil and that continually," and for purposes of safety God determined to bring the flood upon the earth and destroy all life from off the face of it. Only one was found who was righteous in his generation, and with whom God could make a covenant, and through whom the human race be perpetuated. The flood came.

"Higher Criticism," so-called, has tried hard to upset the account of the flood as given in the Bible, but today men are coming back to the Bible account as being entirely reliable, and as the buried cities of the east yield their hidden records new proofs, confirming the Bible record, are multiplying, and the skepticism which affected to disbelieve the story of the flood from which only Noah and his family and such creatures as were with him in the ark were saved, and which ridiculed the story of the flood is being silenced and put to shame. The Bible is being vindicated. The Bible is not the only extant record of the flood. Peoples that haven't the Word of God have some sort of story of a great flood, so that there is much outside evidence of that great catastrophe when the giants, the men of renown with a civilization, perhaps much more advanced than we have hitherto thought, went down and perished because God was forgotten, and humanity was taken up with that which was embodied in the first temptation and which is in the world, the lust of the eyes, and the lust of the flesh, and the pride (ostentation and vanity) of life, "and which will at last utterly perish." It is for as to know that God's righteousness is vindicated in the destruction of the first world and He will be vindicated when He again will destroy the earth, not any more by a flood, for He stands covenanted not to do that, but the purifying will be with fire.

We need also to remember that Jesus confirms the account of the flood, and gives it as a picture of the condition of things on the earth when He will come again. His assertions do not favor the modern theory so freely advocated by many now that the world is getting better and when Christianity prevails everywhere then He will come and reign on the earth. No, His words also throw a lurid light on the conditions existing then and which, He says, will again prevail at His coming. "As it was in the days of Noah so shall it be in the days of the Son of Man. They were eating—gluttony—and drinking, drunkenness—marrying and giving in marriage—the enjoyment of the social life—and knew not until the day that Noah entered into the ark, and the flood came and destroyed them all." Thus will it be when Jesus comes again and it behooves all who desire to escape these things to enter now into our ark, and be preserved when the great calamity comes upon all the world. "Escape for your life." Do not linger but today obey God.

You need not go through life seeking for work, your work is in your opportunity, be it with one or one thousand. Each hour is full of occasions in which to restrain passion, subdue your hearts to patience and gentleness, resign your interests for another's, speak words of kindness, raise the fallen, cheer the fainting and soften the bitterness of others' lives. Commonplace you say? Yes, but—"The moon and the stars are commonplace things,

And the flower that blooms and the bird that sings;

But dark were the world, and sad our lot,

If the flowers failed and the sun shone not;

And God, Who studies each separate soul,

Out of commonplace lives makes His beautiful whole." —Set.

The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble gentle, regal spirit, which overrides all petty, paltry, feelings, and which elevates all things. — Dean Stanley.
SOMEDAY.

Some day I'll close my eyes in sleep, 
And pass away from those who weep, 
Beyond the sorrow and the sin; 
Their loss will be my highest gain.

CHORUS.

I then shall see Christ face to face, 
And thank Him for His wondrous grace, 
That He to earth from God was given, 
That He might bring me home to heaven.

Some day I'll bid my loved good-bye, 
And take my flight beyond the sky; 
To realms of love and endless light, 
Where shadows never come, nor night.

Some day I'll see my loved and own, 
All gathered round the great white throne; 
In robes of spotless purity, 
I'll see them in eternity.

Some day, how long I cannot tell, 
And yet I feel and know full well 
This life on earth will soon be o'er, 
And I shall cross to heaven's bright shore.

Till then I'll watch and calmly wait, 
My Saviour is the open gate; 
And when he bids me come away, 
I'll enter on a brighter day.

—Selected by Maria Auskerman.

THOUGHTS ON FIRST CORINTHIANS.

IN THE closing verses of chapter nine, the apostle exhorteth to diligence and carefulness in running the race of christian service, lest there should be failure and disapproval at the end. It is not enough simply to run, but “so run that ye may obtain.” For “many walk,” says the apostle in Philippians 3:18, “of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.” There are some in the church with whom God is not well pleased. They have been baptized, they sit at the Lord's table, they join in the songs of praise, and so far as outward appearance is concerned, are partakers of all the blessings and benefits of the redeemed; but they are not good runners, and sooner or later will fall out of the race.

In our chapter this truth is shown from the experience of the children of Israel, and their experience is set before us as a warning; for all things that happened to them were figures and types, and are written for our admonition, that we may not fall after their example. Vs. 6,11.

How solemn is this! The chil-

dren of Israel all passed through the sea, were all under the protecting cloud of Jehovah’s presence, all baptized unto Moses and all ate and drank of the food and water provided by their gracious God; and yet nearly all were destroyed in the wilderness. Why? Because they believed not. Jude 5, Heb. 3:15-19.

And their unbelief led them to “last after evil things,” unto idolatry, to commit fornication, to tempt Christ, to murmur against God, and brought upon them the just judgments of God. Vs. 6,10. Unbelief will always sooner or later bring the same results. It leads to rebellion against God, and this will be followed by judgment. As there is danger of falling now as then, God has graciously caused to be written these experiences of the children of Israel for our admonition. The failures of others serve as warnings for us. We are foolish if we do not profit by them.

The application is made in verse 12: “Wherefore let him that thinketh he standeth take heed lest he fall.” The “wherefore” has reference to what has been given before. “Thinketh he standeth!” How different this from that strong declaration of the apostle: “I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.”—2 Tim. 1:12. To only think that one stands is to be in imminent danger of falling. Baptism, Lord’s supper, church membership can give the soul no security. To trust in those things is to only think we are all right.

Those who have nothing better will be swept away by the fierce temptations which come. It is our privilege to know whom we have believed. This knowledge is not that which puffs up, but it is the knowledge which springs from implicit trust in the atoning work of Christ. He who rests each moment in humble dependence upon the Lord as his sufficiency and safety cannot fall; while he who in proud self-confidence stands in his own strength, or rests in outward forms, is sure to fall.

Verse 13 has been a comfort and blessing to thousands of tempted souls. Many when sorely tried feel as if their trials were greater than those of anyone else; but this verse tells them that no temptation hath taken them but such as is common to man. And the Scriptures moreover, teach us that even Christ Himself was tempted in all points like as we are, and is therefore touched with the feeling of our infirmities, able to succor those who are tempted. Heb. 2:18; 4:15. God has not promised that we should not be tempted; indeed He suffers us to be tried or tempted for a wise purpose, namely, for the trying of our faith, which is more precious than gold, that it may be found unto praise and honor and glory at the appearing of Jesus Christ. 1 Pet. 1:6,7. The trying of our faith also works patience. Jas. 1:2,3. We must not think, therefore, that God is unfaithful in allowing us to be tempted. His faithfulness is seen in that He does not suffer us to be tempted above that we are able: with the temptation He also makes a way of escape that we may be able to bear it. It is one of the tempter’s tactics to crowd and corner his victims until there seems nothing to do but to yield to his vile suggestions, but if we will look around us and upward, we will find a door opening by which we can escape. “The Lord knoweth how to deliver the godly from temptation.”—2 Pet. 2:9.

It is evident from verse 14 and what follows that some of the Corinthian brethren had gone too far in the exercise of what they considered christian liberty. Basing their practice on their knowledge that an idol is nothing, they had apparently gone so far as to eat with the idolatrous worshippers of the things offered to idols. And this leads the apostle to not only warn them to flee from idolatry, but also to give some very precious teaching as to union and communion with the Lord, and as to what lies at the bottom of idol worship, showing the real reason why they should keep themselves separate. First, he shows that the cup of blessing which we bless is the communion of the blood of Christ, and the bread which we break is the communion of the body of Christ; so that each time we
break the bread and drink of the cup, we not only show the Lord's death, but we also give testimony of our union and communion with Christ. The one bread of which we all partake speaks of the one body of which we are all partakers of that Christ. We at once see what a sanctity this throws around the Lord's table, and how unfitting it would be for anyone who has not been baptized into Christ by the Spirit to occupy a place thereat. Such an one would be giving a lying testimony, and would make himself guilty of the body and blood of the Lord. 1 Cor. 11:27.

The apostle then shows that Israel after the flesh, those who eat of the sacrifices, are partakers of the altar, and that the same thing holds good in reference to the things offered to idols. Although the idol itself is nothing, and the thing offered to the idol is nothing, yet it is a fact that the things which are offered to idols are really offered to demons, and the devil is at the bottom of all idol worship and false religions, and those who take part in them make themselves partakers with the demons. There is the widest possible difference between the table of the Lord and the table of demons, and it would be the height of inconsistency to partake of the holy symbols which speak to us of the Lord's death and our fellowship with Him, and then enter the idol's temple and make ourselves partakers with demons. This cannot be. There is no communion between light and darkness. And he who is partaker with the Lord must separate himself not only from idolatry, but from all forms of evil. The table of the Lord should be approached with clean hearts and hands. To do otherwise is to provoke the Lord to jealousy as did the children of Israel when they departed from Him and followed that which is not God. Verse 22. Deut. 32:21.

In verse 23, we have repeated almost the identical words of chapter 6:12. "Is it lawful?" is not always the criterion by which we are to be governed in our actions, but "is it expedient?" "Is it edifying to my brethren?" For, "let no man seek his own, but every man anothers." V. 24. The word wealth seems not to be in the original. The thought is that we are not to seek only our own profit, but the profit of others as well, especially in spiritual things, that they may be built up in the faith, and not caused to stumble by our uncharitable conduct. The real question to be considered, therefore, in the matter of eating is not whether it is lawful, for we may indeed eat of all that is sold in the markets, or that is set before us when invited to a feast, so long as no one's conscience is affected, because all belongs to the Lord, (vs. 25-27), and "every creature of God is good, and nothing to be refused, if it be received with thanksgiving."—1 Tim. 4:4. But if anyone should say, "This is offered in sacrifice unto idols," then we are not to eat, for the sake of the conscience of the weak brother. Not that my liberty is to be judged by another man's conscience, but my charity is to have respect unto my brother's conscience. No one has a right to bind his conscientious scruples upon the conscience of another, nor should one speak evil of another when he sees him do something that his own conscience would not allow. Here is a principle capable of wide application. How often brother judges brother simply on the basis of his own conscience, when perhaps, if the whole truth were known, the judgment would be seen walking more acceptably before God than the judges.

The final summary of the argument on this question is given in the lofty ideal set forth in verse 31. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." This is indeed a high standard, but is just what God would have us do, and just what every child of God should desire to do—"All to the glory of God." Would it not save us many an unwise step, many a bad habit, many an uncharitable action, if we would always ask ourselves, "Can I do this to the glory of God?"

We have in verse 32 the three Scriptural divisions of the human race; namely, the Jews, Gentiles and Church of God. And the apostle says we are to give none offense to any of them, and in the last verse sets before us his own example in this. It is sometimes said, and truly so, that he who seeks to please all men cannot please God. Paul himself says: "For if I yet pleased men, I should not be the servant of Christ."—Gal. 1:10. And again: "Not as pleasing men, but God which trieth our hearts."—1 Thess. 2:4-6. But there are two ways of pleasing men. One way is to use flattering words in order to win praise and glory from them. This is wrong. But the other, which is right, is "to please all men in all things, not seeking our own profit, but the profit of many, that they may be saved." Vs. 33. Or as it is in Rom. 15:2: "Let every one of us please his neighbor for his good to edification." In this the apostle can well call upon us to be followers of him, as he was of Christ.

J. G. CASSEL.

Gracias, Honduras, C. A. June 29, 1901.

For the "Evangelical Visitor.

FIRST PRINCIPLES HEB. 6.

NUMBER ONE.

Christianity is a set of principles, not a set of rules. Christianity consists of principles, but the interpretation and application of those principles are left to man's conscience assisted by the Holy Spirit. So many do not differentiate between a rule and a principle, using them interchangeably with sameness of meaning. We can make a rule, but we cannot make a principle. We can establish a rule, but we cannot, properly speaking, establish a principle. We can only declare it.

A principle lies back of both precept and rule. We may call it a great truth, which needs interpretation, and application to special, or particular things or cases.

FIRST PRINCIPLES.

Of Christianity means the fundamental truths of the doctrine of Jesus Christ. Repentance is one of the first of these principles, which, when properly adhered to, will assure conversion and regeneration. One of the great difficulties of today arises from the various interpretations of this important principle. It confuses the sinner. So many teachers and preachers get or-
dinances interlinked with repentance. What have sinners to do with holy ordinances? Ordinances belong to God's house—God's people, and not to the unsaved. It is hypocritical for an unsaved person to be baptized, or partake of the sacred eucharist. Repentance is a principle of itself and must be completely applied and adhered to by the individual before he is eligible to participate in the gospel ordinances. So many insist that repentance is incomplete without immersion. How can baptism represent a purification, when the individual himself is polluted with the unsaved. It is hypocritical from dead works unto righteousness, it mean a symool of the resurrection of the individual himself is polluted with the unsaved. How can baptism represent a purification, when the heart is yet guilty before God?

We find the same inconsistency in associating the sacred eucharist with repentance; when we partake of those emblems, we testify by that act that we enjoy the atoning power of the sacrifice of the body and blood of Jesus Christ our Lord. Now if we do not enjoy that, then we are found false witnesses, and, because of that, we eat and drink damnation to our souls, not identifying, or representing the body of Christ. This is why Paul teaches self-examination to believers—we must not be false witnesses.

WHAT DOES REPENTANCE REQUIRE?

It requires confession of sin. "If we confess our sins He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." It also implies the forsaking of sin. "He that confesseth and forsaith his sins shall obtain mercy." But before he can do this in a true sense, we must believe that "God is, and that he is a rewarder of all them that diligently seek him." There must be an intense earnestness in this matter. There must also be compunction of conscience, and contrition of heart—a real godly sorrow for sin that worketh a repentance not to be repented of. Until sinners see the awful criminality in sinning against an infinite God, they will not truly repent. Many say, I repent, but fail to do it. They lack that genuine seriousness that prostrates transgressors in the dust with the call of mercy in their hearts. To effect this condition the judgments of God upon sinners must be preached with tremendous emphasis through the spirit of love.

Repentance is not governed by time, but conditions. It takes a very short time to repent when we are willing to meet the conditions, and the moment we meet the requirements, the work is done, and we are saved from our sins.

DOES REPENTANCE SAVE US?

Repentance cannot, and does not save anybody. It is Jesus, through the merits of His own blood that saves us. "His name shall be called JESUS, for he shall save his people from their sins."

But repentance, true and thorough, brings us into that attitude in which we find the grace of salvation. Man repents; God pardons, and regenerates. When the completion of the work of repentance is reached, God instantly fulfills His promises; (Psa. 138:3) and the fulfillment of His promises to us are the indisputable evidences of our acceptance by Him. 1 Jno. 4:13.

He that properly goes through the ordeal of repentance promises fidelity to God, and will rectify his past life as far as possible. There would be no virtue in repentance if the repentant intended to repeat the same sins. So we find in every earnest seeker's heart a promise of faithfulness to God; and is willing, yea, glad, to correct the error of his past life as far as he possibly can. He also becomes willing to renounce the world, the flesh and the devil—the very things which caused him such awful soul pain, and, which also suspended him over the bottomless pit on the brittle thread of life. We must have pentecostal power to create a pentecostal awakening—when sinners' hearts will bleed with sorrow and contrition, calling out, fearless of men or devils "Men and brethren what shall we do?"

Then may the command, pregnant with pentecostal authority, and fire, come from the hearts and lips of the Church, "REPENT." When? Now: for "Now is the day of salvation."

"Today, if ye hear the voice of God, harden not your hearts." Sinners, who are not under deep conviction, would rather do anything else than repent. Hence we see churches that were once spiritual, and that had power with God, are now worldly and powerless, because they became anxious through selfish motives for increased membership and threw their doors open wide, regardless of the condition of the applicant, in a great measure, saying, "We'll work them up after they are in the church." But the fact is they do not work them up. "The Church" proper is not simply a church organization, but it is the mystical body of Christ, composed of all God's people. But an organized church, should be, and must be, if proper, members of the body of Christ. If we therefore, knowingly, and intentionally, or through carelessness admit persons into that organized church, we disregard the body of Christ, and approve of sin to the extent that we allow and receive it into the organization. Who would wish to assume the responsibilities of those unfaithful hirelings in the day of judgment who are deceiving the people just for the money and the little honor they are receiving.

God Almighty has laid down this first principle through the blood of the everlasting covenant, and every time we mispronounce and misinterpret it, we disrespect the blood of Jesus Christ; and he who disregards the blood of the atonement will go to HELL with the curse of God upon him forever and ever. And as he is taking his eternal flight from God, through the endless corridors of unending night, harrassed by ten thousand emissaries of the infernal regions, where the damned are reeking out their pain and shame under the relentless thunderbolts of Divine justice, he finds no rest.

May we be true to our calling—true to God and souls. We close this article by saying, with all the meaning that God has incorporated in the word, REPENT.

J. R. Zook.
THE undersigned would like to publicly endorse the clear views on justification enunciated in the Visitor No. 13 by Elder Jacob N. Engle.

It has been a puzzle to some of us to decipher the distinction (without a difference), between sanctification and justification, as taught by some who pose as specialists on this line. Without going into an extended discussion of the subject, I would merely call for a re-reading of the article (page 242), on the part of all who are perusers of the Visitor.

I might, however, remind us of the proofs of a justified life, as indicated in the 5th and 6th of Romans, cited in the close of the article, and contrast the same with the teachings of those who pretend a "second, definite work of grace"—a peculiar privilege reserved to some Christians, it would appear, and not the common lot of all—apart from a converted, dedicated life as first experienced by a Christian.

In verse 3 (5th chap.), we are enabled to glory in tribulations. In verse 5 of the chapter, we receive shed abroad in our hearts the love of God by the Holy Ghost given us. There are those (extremists on sanctification), who tell us justified persons do not receive the Holy Ghost. Chap. 6, vs. 2 and 7, tell us of being dead to and made free from sin; and vs. 18-22, recognizing this fact, tells us we have fruits unto holiness.

Strange that some of us have been hoodwinked by "second work" advocates, and that we didn't carefully and prayerfully study the 5th and 6th chapters of Romans to ascertain that if we lacked any of the graces and virtues therein indicated, we were far from being justified persons.

How one can have peace with God (Rom. 5:1), in a justified state, and yet be imbued with a carnal mind, which is enmity with and cannot be subject to God (Rom. 8:6,7), is one of those problems our theological dissecters will discover difficult to elucidate.

For two to be at peace, on good and intimate terms, and at the same time enemies, is an anomaly—these are elements akin to oil and water; they won't mix. He certainly is a peculiar "justified person" before God, who can love Him and be His enemy. Such a one most nearly approaches the man James represents as being double-minded, unstable in all his ways, whom, declares the apostle, must not think will receive anything from the Lord. (Jas. 1:7,8.)

May we not query if there has not been too much stress put upon perfunctory externals, and we given to understand by some, overanxious to get people into the church, that obedience to conventional duties—which proper participants no doubt have been blest in observing—was the proper way to attain peace with God, instead of passing from conviction to conviction, from conception to a new birth, from anxiety about our condition to acceptance and rest in God, the answer of His mercy through Christ to a willing surrendered soul?

Thanks, Elder, for reminding us of our privileges, which some of us have failed to observe through the mist of the ignus fatus, blind leaders of the blind have held out to us.

I. J. RANSOM.

For the Evangelical Visitor.

THE FRUIT OF THE SPIRIT OR A SANCTIFIED LIFE.

"By the fruit ye shall know the tree."—"For the fruit of the Spirit is in all goodness and righteousness and truth."—Eph. 5:9.

This then is a set fact, if we claim that we are sanctified, we then show it by our works or bearing good fruit as in Gal. 5:22, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, meekness, faith, etc." If anyone claims sanctification and these graces do not follow we put it down that the person is deceived. We need to lay aside all imaginations and all showings of God as some claim, but what is needed is to let the Holy Spirit do a thorough work for us so we may not be deceived.

We surely are in the last days. Men and women will not preach sound doctrine anymore. So if we want to make any headway in the divine life we must have the fruit of the Spirit. If the true Christian has not more to show than the professor the world will say, we have as much as they have.

The blessed principle under the supernatural influence of the Holy Ghost is pleasing to God and helpful to others, universal love to God, to Christ, His Word and ordinances and people: rejoicing in God through Christ; peace of conscience flowing from peace with God through Jesus' Blood, and issuing in a peaceful temper towards our fellow Christian and creatures; a patient bearing of affronts, injuries and offences, and very patient to those who abuse us. This is what we may call a light to a dark world. There needs also to be manifest a benevolent temper and beneficent practice; fidelity to every trust committed to or engagement made by us flowing from faith in Christ and in God through Him: a meek, calm and quiet frame of spirit; and a regular moderation of our passions and appetites in meats and drinks or the like, against such virtues and the person endowed with them there is no law to condemn them.

W. P. KERN.

Blackwell, Oklahoma.

For the Evangelical Visitor.

THE COMFORT IN JESUS.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies. Fulfil ye my joy, that ye be like-minded having the same love, being of one accord, of one mind."—Phil. 2:1,2.

Beloved Brethren and Sisters in Christ Jesus. This Scripture I have written contains a very great deal, and as God's Spirit prompted me to speak through the silent pen I shall ask and trust Him to direct my thoughts. First I shall say, truly there is a very great deal of consolation and comfort in Christ at all times and under all circumstances. Then again we can have comfort when we live christian lives to know we are living not only for this life but a Holy life, a life which will last through eternity. There is a hymn which says, "O what a comfort, daily to know, Jesus is with me wherever I go."
Truly what a comfort it is when we can have a Friend and Savior to accompany us anywhere we go. Then we should be very careful too where we go. Oh dear ones, the sweet fellowship of the Spirit is just grand and glorious to our souls. Praise the Lord for the same.

I do feel so thankful to God; for giving me a willingness to turn, and taste and see and realize the wonderful Love of God. Oh! If I only could impress it upon the minds of the unsaved they would not wonder why we are so happy. Oh the joy of the Lord is a great grace when our hearts are overflowing with joy and with love to God and man. If it were in our power we could carry every person to Jesus' feet. Then we would all have the same mind and love. Let us as Christians live more in love and unity and be of one mind, and the same love wherewith Christ has loved us.

My thoughts have been many of late and just last week when I saw they wanted more Brethren and Sisters to write, I just thought yes, if we would improve our talents what a good paper we could have. Then I thought if we think we cannot do much let us do our little and the least we do for Jesus may be precious in His sight.

My mind somewhat wanders from one thing to another, but if God leads I will follow. But dear readers I wish to say, do not forget to pray for poor unworthy me as I am only an empty vessel to be used of Him as He may direct. Sometimes I feel as though my stay on earth may be short but whether long or short I want to spend it in God's service, and as I would wish to do when done here below. I know I am not perfect, but pray God to make me pure without and pure within. Oh my prayer has often been since I have been afflicted that if God has a work for me to do I may be restored to do the same. This earth has no charms for me.

"There is a hymn which says,

We are not here for earth, no, no! We soon must leave all here below, Our labors here will soon be done. When we must leave for worlds unknown, How should we then our time employ,

To reach the place of endless joy, How should we live, so that we may Secure the bliss of endless day?"

Truly those lines contain many truths for us all. We are here only for a short time compared to eternity and how are we spending our time and talents here below. Oh the peace and joy we can have in our souls here, it is worth our while if no greater joys were in heaven. We can have heaven in our souls when we think of the wonderful love God has for all mankind. He lets the sun shine on the just and unjust that He might bring them to God. Oh let us stop and think where do all these temporal and spiritual blessings come from? And who deserves all the praise for health, raiment and food. Oh I just remarked this day to a sister, sometimes I think I do not feel as thankful as I should, for God's love is good and kind to me in many ways. I can read His Holy Word, sing songs of praise and I truly am glad I can and thankful for the same. Then again I can write to friends to whom I cannot speak. And I too have yet a sound mind I still pray if God will only let me have a good mind, but I do not think I am better than many that have been deprived of that blessing. My will is to do God's will then let come what may I shall trust in Him. Truly He is one to whom we can confide all our trials and troubles. He truly has been a Comforter to me.

If it had not been for my Savior I would not have known where to go or what to do. I can say with Peter to whom shall I go thou hast the words of eternal life. And I must yet say I do not wish only to see a few saved and enjoy the blessedness in Christ, but my heart yearns for all mankind. Christ died for all. Then why not accept His salvation. Truly it is an easy way if we are only willing, we must be willing to give self. Come now while God is calling and saints are praying for you. Come just as you are. I wish all who may read these lines the rich blessing of God and may some poor soul receive some comfort and consolation is my prayer. Amen. Give God the Glory.

Yours for souls.

For the Evangelical Visitor.

ANNA J. STONEB.

NONCONFORMITY FROM HEAD TO FOOT.

The Lord help us to be real humble not outside only but inside and outside.

Paul writes to the Romans in the 12th chapter, we as dear Brothers and Sisters in the Lord know it by heart, "be not conformed to this world," and it says something about the body. "Present your body," holy; now we all know it means not to fashion after the world, and we have also the experience. How a much sweeter praying life we can lead if this fashioning after the world is entirely out of us! 1 Cor. 7:31. The fashion of this world passeth away.

I fully well know what it is to be full of fashion. I was in it; I know of what I am writing. We are not at rest or happy when we are in all the style as gayety and jewelry and hair banded, and look the fashion book almost to pieces to hunt a style. What is it? Vain! vain! Dear one, whoever reads this, you are under condemnation if this is your experience, and I don't care if you don't feel so. You are if the Word condemns fashion and you are in it you are condemned. You may say, I would get converted but I don't feel that way. Yes you must do if you want to make heaven your home. Why? Because the Word says, "Repent and be converted every one of you." It is just as plain as this; you may come to die and say Oh I don't feel to die. But the Lord says you must die.

Some one will say how shall we dress, must we be just like you? We can't read anywhere about the cap or suit you are wearing. Well if you have a more decent and more plain way, God bless you. I am satisfied for myself.

Can there be a proud look and a humble heart? Proverbs. James 2 chapter condemns gayety and jewelry. The Apostle Peter tells the Sisters how to adorn themselves as becometh Saints. We are to be fashioned after Christ. He is our example and leader and pattern, "Be not conformed to this world."
no salvation in plainness. We can put on a plain suit and be lost. While in one way I believe there is nothing in it, yet on the other hand there is all in it. I have nothing to boast, but I want to be what I represent.

Some one says this is plainness and clothing talk, give us Holy Ghost talk. All right, does not the Holy Ghost guide and lead you out of the style of the world into the Christ style or Bible style? Jesus says, "I am the truth," Well the Holy Ghost shall lead us into all truth. Hallelujah. Jesus has gone to Heaven and left the Comforter for us. Now He has redeemed me out of misery into comfort in a common plain way. I will try to tell some of the misery I was in. I used to buy corsets and put them on my body, comfort on the box, misery on the body. A pair of fine narrow-soled shoes to pinch my feet, comfort on the box, misery on the feet. See how the devil lies. We are to feel some of the misery I was in. I say nonconformity from head to foot. Let us not mock God.

For the Evangelical Visitor.

TESTIMONY.

For some time I have been impressed to write and I believe it was through the Holy Spirit. And it seems now is the time to do so, yet I pray God may direct me in it. I started in God's service when I was but twelve years old. The Lord so wonderfully pardoned me of my committed sins. I was so blest in my soul, and felt I had come from darkness unto light. In some way it seems I settled down after John's works were done, and I failed to accept Christ in my soul. But I did want to do what was right, but was in the condition which Paul describes, when I wanted to do good evil was present, and that which I wanted to do I did not, and that which I did not want to do I did; but I praise God that He opened the Word to me. I was living up to the laws all right, but that is not all that it takes. It takes more than to wash feet and take the communion, and putting on plain apparel.

All this I did. I believe in plain apparel if the person is in the proper place to wear them. I praise God that He opened my eyes on the Epistle to the Galatians. In reading it I felt that something was lacking. It is not of works that we can do, but of faith—faith in God of which I took hold and which helped me so much. I got to seeking and praying and asking God to show me the condition of my heart, and praise God, He did show me and it was wonderful what He did show me, but I made up my mind to go through at any cost, and I had to lose sight of all men and friends and take the way for myself. There was a death to go through and it took some time to do so. When I look back, I see that surely the Lord undertook my case and helped me to confess and forsake, and He so wonderfully blessed me and filled me with such peace and joy that I cannot express it in words, and there was created in me such a love to God and all His ways and to everybody. I thought every other person much to enjoy what I enjoy. But we can't give it to anyone.

Well I think I was just then born into the kingdom of God; I felt as little as a little babe just born and I then realized that I was then only in the place where I could grow in grace and live for Him. I praise Him for a clean and holy way, and for His keeping power. Oh, I still had so much to complain when I undertook to testify. It went so poorly with me, and I felt I was not living right. But if we let the Lord work in us, and become rooted out and torn down then is the time when we can become filled, and have praises for Jesus instead of telling what the enemy is doing.

I find in my every day life, if I praise God that is just what the devil don't want me to do, but I have so much to praise God for that I must praise Him above everything else, for He can renew our mind, something we can't do of ourselves, and take away all desires for unnecessary things.

It is now three years since the Lord filled me with that joy and peace, and during this time I have had more real enjoyment in the service of God than I had in 27 years of up and down life. I am so glad that the suffering of Christ has become so real to me. It enables me to bear all things, and endure all things, and hope all things.

Dear ones, I do praise Him for the blessed assurance we have in Jesus, for I do realize He is my Lord and personal Savior, and if there is anyone who is not real established and grounded on a rock foundation, get to seeking in real earnest. There is victory in Jesus. Remember me in your prayers so that I may stand true till Jesus comes. Amen. From Your Sister, Lizzie Wengel, Shippensburg, Pa.

For the Evangelical Visitor.

EARNEST WORDS.

"The Lord is nigh unto all them that call upon Him in truth." Earley Beloved Brethren and Sisters. Being yielded to the Lord, I feel to write for the Visitor, trusting the Lord will give me the message.

"The Lord is nigh," never out of call, but always at hand, and if a neighbor that is nigh is better than a brother who is far off, how great is the privilege of those who have God always nigh, (Isa. 11:10). The Lord is no respector of persons. What a pity it is that those who have free access to God live so far from Him! Oh, how my heart longs to bring them to Christ, the Savior. In this great city there are so many who are unconcerned about their soul. I feel as though I must make them understand how blessed it is to have the dear Lord and Savior in our hearts. O I am so glad I have found Him, and He is so precious to my soul. There is much work to be done here, in this city, because of the much wickedness prevailing. My earnest prayer is continually that sinners may be brought to Christ, and I long that..."
THE WORLD'S WITNESS.

GOD gratifies the sense. He has given us of the sublime and the beautiful. The beauty of the landscape, the sea and the sky is a powerful appeal to the human mind from the mind of God. The beauty of the world is a blessed witness to the beneficence of the Creator. An aged priest was seen patiently climbing up some steep slopes of the Rocky Mountains. When the people expressed surprise that he should attempt such fatiguing expeditions, he replied that a recent illness had brought him to the gates of death. He was, as he thought, accosted by an angel, who said to him, "That is a beautiful world you came from." He then was smitten with self-reproach as he thought how little he knew of the wonderful beauty of the world, and upon his unexpected recovery, he resolved to spend some of his remaining days in seeing and studying the beauties and sublimities of the world.

A certain Scotch Highlander, aged, worn and poor, was long in the habit of going every morning some distance from his cottage, and there standing un-bonneted and in a reverent posture for several minutes. A friend came upon him one morning while he was in this worshipful attitude and waited until he turned his eyes away from the hills and covered his head. He then asked him if he was offering up prayers. He replied with a smile, "I have come here every morning for years, and taken off my bonnet to the beauty of the world."

The Psalmist and the Revelator both with the pen of inspiration thus represent the whole animate and inanimate creation, as swelling the eternal chorus of praises to God. "Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail; snow and vapor; stormy wind fulfilling His Word: mountains and all hills; fruitful trees, and all cedars: beasts, and all cattle; creeping things and flying fowl." Ps. 148:7,8,9,10. "And every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne and unto the Lamb forever and ever." Rev. 5:13—Vanguard.

"AND KNOWEST NOT."

A POOR beggar is wandering about clothed with rags which scarcely cover him. He is not only poor and ragged, but is blind as well. The green grass, the beautiful flowers, the sunset sky, the blue vault of heaven, with its myriad of twinkling stars at eventide, are all a blank to him. He can comprehend nothing of their beauty, for he sees them not. Not only is he blind, but he is so deluded that he thinks he sees clearly, and is well clothed and rich.

Ever and anon a kind messenger comes to him, and tells him of a beautiful home upon the hillside, and invites him thither. There clean, comfortable garments are provided, plenty of food, and there is a physician there with skill enough even to open his blinded eyes. But this poor man contends that he is rich, and has need of nothing.

There are multitudes in the proud, formal Churches of today whose condition is worse than this supposable case of the blind beggar. Their inward description of themselves is "I am rich, and increased in goods, and have need of nothing." God's description is, "And knowest not that thou art wretched, and miserable and poor, and blind, and naked?" How sad to be in such a condition.
and know it not! They dress in the height of fashion, bedeck their perishing bodies with costly jewels, live, talk, and act like the world. Perhaps go to Church twice a week, give a little to the poor, etc., and call that religion. "Having the form of godliness (perhaps), but denying the power." Who has ever known them to make an earnest effort to win a soul to Jesus? Who has ever seen them weeping over a drunkard or a harlot whom Jesus died to save? The Word says: "If any man have not the Spirit of Christ, he is none of His." Jesus was "meek and lowly in heart." They are proud and lofty. Jesus sought out and loved the erring one; they pass by on the other side. Jesus said: "If any man will come after Me, let him deny himself, take up his cross daily, and follow Me." They gratify self, take up their own interests daily, and follow the world. Jesus said: "Come out from among them, and be ye separate." They walk hand in hand with the world, and go with her to the social, and even to the card party and the theatre in some instances.

Is there, then, no hope for these deceived and blinded ones who imagine they are on their way to heaven? O proud heart, I beg of you. It is an urgent question. Keep it in your mind. It is of the greatest importance to you. It cannot remain here long. You may build a house ever so grand, adorn it in ever so costly a manner, guard it with the greatest of care, yet you can not remain in it many days. Death will knock at your door. You can not keep him out. He is stronger than armies and mightier than physicians. All must leave at his command. Ask yourself the question:

What after death for me remains?

Weigh the answer:

Celestial joys, or hellish pains To all eternity.

The rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame."—Luke 16:22-24. These are awful words. But they are the words of One Who was Truth incarnate, and Who never used language to mislead. And He tells us that the pains of hell never end. "And these shall go away into everlasting punishment; but the righteous into life eternal."—Matt. 26:46. Will you not, then, keep out from that dreadful abode of misery, from which, once in it, there is no escape? If so, you must, if living in any sin, abandon it at once and forever, and come to Christ to save you. He says, "Except ye repent, ye shall all likewise perish."—Luke 19:3. Every unconverted person, every false professor, is included in one or another of the following classes:

But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. 21:8.

Heaven is a holy place. God is holy. The angels are holy. All who associate with them and share their bliss, are holy. If, then, you go to heaven, you must be holy. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they that are written in the Lamb's book of life."—Rev. 21:27.

There is but one road that leads to heaven. You can choose your route to hell. You can go there with the libertine, the profane swearer, the Sabbath-breaker, the thief; or you can take what Shakespeare calls "the primrose way to the everlasting bon-fires." You can take the route of the worldly, formal professor, and go from the church, or even from the pulpit, straight to hell. But if you go to heaven, you must take the only path that leads there. The Savior calls it "the narrow way."—Matt. 7:14. Isaiah calls it "the way of holiness."—Isa. 35:8. All who go there, go this way.

To enter this way, you must repent. You must confess your sins to God. Where you have wronged your fellow-men, you must confess to them and make restitution as far as you can. You must pray. Ask for God's mercy in the forgiveness of your sins. Seek Him with all your heart. Beseech Him to take away the stony heart out of your flesh and give you a heart of flesh. Ezek. 36:29.

The Savior says, "Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." You can not be in too great haste, or be too earnest about this matter.

To keep in the way to heaven you must obey God. Follow the directions laid down by our Lord in His sermons on the mount. Be upright in all your business transactions. Govern your tongue, your temper and your affections. Be merciful to the poor. Use the means with which the Lord intrusts you, not to gratify pride, or appetite, but to do good.
and use them where they will do the most good. Go on in your experience. Give yourself fully to God. Present your body a sacrifice to Him. Ask Him to make you holy.

Reader, are you in the way to heaven, or in the way to hell? Which?—Earnest Christian.

For the Evangelical Visitor.

THE CHURCH WALKING WITH THE WORLD.

The Church and the World walked far apart, On the changing shores of time; The World was singing a giddy song, And the Church a hymn sublime. "Come, give me your hand," cried the merry World, "And walk with me this way!"

But the good Church hid her snowy hand, And solemnly answered, "Nay, I will not give you my hand at all, And I will not walk with you; Your way is the way of endless death; Your words are all untrue."

"Nay walk with me but a little space," Said the World with a kindly air; "The road I walk is a pleasant road, And the sun shines always there. Your path is thorny and rough and rude, And my gate is high and wide,— My path is broad and plain; And mine is broad and plain;"

The sky above you is always dark; And the World and his children were there And laughter and music and feasts were heard In the place that was meant for prayer. While millions and millions of deathless souls To the horrible pit were hurled, She had cushioned pews for the rich and great To sit in their pomp and their pride, And the World gave in their place, And I will not walk with you; Your dress is too simple to please my taste; Carpets of Brussels and curtains of lace, And furniture ever so fine." So he built her a costly and beautiful house— Splendid it was to behold; Her sons and her beautiful daughters dwelt there, Gleaming in purple and gold; And fairs and shows in the halls were held; And the World and his children were there And laughter and music and feasts were heard In the place that was meant for prayer. She had cushioned pews for the rich and great To sit in their pomp and their pride, While the poor folks clod in their shabby suits, Sat meekly down outside, The angel of mercy flew over the Church, And whispered, "I know thy sin," The Church looked back with a sigh and lenged To gather her children in, But some were off in the midnight ball And some were off at the play. Some were off at the play, And some were drinking in gay saloons, So she quietly went her way, The sly World gallantly said to her, "Your children mean no harm— Merely indulging in innocent sports." So she leaned on his proffered arm, And smiled, and chatted, and gathered flowers, As she walked along with the World; While millions and millions of deathless souls To the horrible pit were hurled, "Your preachers are all to old and plain," Said the gay old World with a sneer: They frighten my children with dreadful tales, Which I like not for them to hear; They talk of brimstone and fire and pain, And the horrors of endless night; They talk of a place that should not be Mentioned to ears polite, I will send you some of the better stamp, Brilliant and gay and fast, Who will tell them that people may live as they list, And go to heaven at last. The Father is merciful and great and good, Tender and true and kind? Do you think He would take one child to heaven And leave the rest behind?" So he filled her house with gay divines, Gifted and great and learned; And the plain old men that preached the words Were out of the pulpit turned.

"You give too much to the poor," said the World; Far more than you ought to do, If the poor need shelter and food and clothes, Why need it trouble you? Go, take your money and buy rich robes, And horses and carriages fine, And pearls and jewels and dainty food, And the rarest and costliest wine, My children they dote on all such things, And if you thir love would win, You must do as they do, and walk in the ways That they are walking in. The Church held tightly the strings of her purse, And gracefully lowered her hand, And simpered, I've given too much away; I'll do, sir, as you have said."

So the poor were turned from her door in scorn, And she heard not the orphans' cry; And she drew her beautiful robes aside, As the widows wept weeping by. And the sons of the World and the sons of the Church Walked closely hand and heart, And only the Master who knoweth all, Could tell the two apart. Then the Church sat down at her ease and said, "I am rich, and in goods increased; I have need of nothing, and naught to do. But to laugh and dance and feast. The sly World heard her, and laughed in his heart, And mockingly said aside, The Church is fallen the beautiful Church— And her shame is her boast and pride! The angel drew near to the mercy-seat, And whispered in sighs her name; And saints in their anthems of rapture bushed, And covered their heads with shame, And a voice came down, through the hush of heaven. From Him who sat on the throne, "I know thy work and how thou hast said, "I am rich;" and hast not known That thou art naked and poor and blind And wretched before my face; Therefore, from my presence I cast thee out, And blot thy name from its place!"

—Selected by J. D. Keefer, Rife, Pa.

Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. —Philippians 4:6.

Wine smiles in the cup, but stings in the conscience.
HEALTH AND HOME.

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

SO LITTLE MADE ME GLAD.

So little made me glad, for I was young,
Flowers, a sunset, books, a friend or two,
Gray skies with scantly sunshine piercing through,
How little made me glad when I was young;
So little makes me happy now I'm old;
Your hand is mine, dear heart, here by the fire;
The children grown unto our hearts' desire—
How little keeps us happy when we're old;
And yet between the little then and now,
What worlds of life, or thought and feeling keen;
What spiritual depths and heights unseen—
Ah, me, between the little then and now!
For little things seem mighty when we're young;
Then we rush onward through the changing years,
Till mighty things seem little. We are old.
—Harper's Weekly.

PREVENTATIVES OF PROSTITUTION.

BIBLE STANDPOINT.

It is wise and necessary to study the subject of prostitution from the standpoint of prevention. This will tend to an increased interest in the recovery of the fallen. The vital question is the sin involved, sin against God, humanity, and one's own person. Keep the matter on the highest plane, sin against God, and you have a firm Bible basis for faith and effort against this evil. The human side is always right when the God side is taken. The God side is always right when the human side is taken. The question is the sin involved, sin against God, humanity, and one's own person. Keep the matter on the highest plane, sin against God, and you have a firm Bible basis for faith and effort against this evil. These are the highest considerations, bearing upon the conscience and will of the individual from a Bible standpoint. Whoever is truly recovered from this vice of lust will have to come back on these Bible lines. The demon lust has him or her tied down to earth; this nature must be searched out by the Spirit and the Word of God, and it will break loose under the power of evil tendencies, a corrupt imagination and habits of vice, and turn back to a life of sin. Human sympathy and reform belong to the work, but there must be deliverance from the lust nature or there is no security to the rescued or to society.

PARENTAL RESPONSIBILITY.

Parents cannot begin too early or be too faithful to inculcate in their children Bible principles as to virtue, and to educate their conscience as well as their minds in that which pertains to godliness. The book of Proverbs is full of instruction and warnings to young men as well as old, as to the snares of the "strange woman." Prov. 2:16-19; 5:3,15; 6:24,29; 7. How many fathers have read this to their boys and explained its meaning? The indifference of many parents to the dangers to which their children are exposed on lines of sexual vice, accounts, in a great degree, for its prevalence among children. There needs to be a widespread awakening among parents to this matter. They need to know the private habits of their children.

SELF ABUSE.

This habit is often induced by the careless neglect or stupid indifference of mothers with their infants. Later on it is stimulated by vicious associations, and vile literature, which is clandestinely put into the hands of children. This evil is propagated among school children and in private association, almost beyond credence, even among "choice" companions. A young lady whose mother was very particular as to her association, tells how the knowledge of this sin came to her from her choice associate, of whom her mother had no suspicion. Going away to spend the night with as an early grave are inevitable, only as God saves.

This precious child-saving work, how it should press on the hearts of parents, as of greatest importance. With the grace of God and the spirit of faith and the help of His Spirit and Word children can be saved to virtue and to God.—Sel.

UNCLEAN HAND.

The bright, healthy child grows pale, languid and listless, lost to noble aspirations and purposes. The demon lust has him or her captured. This may cover a period of years, but every step is downward. The asylum, prostitution and an early grave are inevitable, only as God saves.

Running for health.—Running is a fine exercise but should be indulged in moderately. Restrictions have fettered the feet of our girls, many of whom, if untrammeled by fashion and their mammas, would be as fleet of foot as their brothers. If you hear them say, "She is a little romp," depend upon it, "she" is a bright, energetic girl, who will follow the footsteps of Hygeia wherever she may lead—in the fields, through the brooks, over the fences, and when she returns from the race, mark the joyous laugh and the bright glow of health. When nature moulds her form into the delicate outlines of womanhood, cruel fashion says she may no longer vie with her brothers in fleetness, although running is unwomanly only so far as it is unhealthful.
TEMPERANCE.

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

THE DRINK DEMON.

THE GOVERNMENT is on the side of the rum-seller. He has been petted by the state, respectability has been thrown around his most atrocious crime; he has been protected in it by law.

He has become the boon companion of law makers; permitted to appear in court and sit in juries as a virtuous citizen.

The scurrilous miscreant, once despised, but patronized, has become the acknowledged gentleman of fashion.

The rum-seller is a criminal pure and simple, he must be treated as such in law and administration.

Have we not exhausted all possible methods of rescuing his victims, only to find him at the end of a hundred years of unsuccessful efforts still entrenched and defiant?

Have we not bound him with the withes of law license, and hampered him with local option and obstructive legislation?

The remedy is not alone by sermons, prayers, or the abstinence of the well disposed, no, there is but one road of deliverance from this pestiferous evil.

There is but one way; it is plain and simple. Treat the criminal as he deserves; let criminal law do its function.

The felon's dock, the felon's cell, and if need be the felon's gibbet, is the only remedy for such a crime.

Moderation, no! Who talks of moderation in the coils of a boa constrictor? We have temporized too long. It is time we talk and act like men. A murderer, cold, heartless and cruel, is among us. Not the assassin of one of a family. His victims count by millions.

All that is demanded is concert of action. It will come. It is at the door. There are men enough not hopelessly debauched to vote such laws. They will yet unite and rid the earth of this foul monster.

If half the voters have not sunk below the level of men, it cannot be long until we are delivered from this insufferable shame.—Bishop Foster.

THE BEGINNING AND THE END.

WHAT harm can there be in a moderate social glass of wine?"

This is a question young men often ask.

Remember that "at last it biteth like a serpent, and stingeth like an adder."

If the sting came at the beginning of the indulgence, few would be led astray. But the pleasure comes at the first, and the sting at the last, and herein lies the danger of drinking wine or strong drink.

At first, it sparkles and cheers. At last, it poisons and maddens. At first, it may appear to quicken the intellect to unwonted activity, and impart a captivating brilliancy to the conversation. At last, it emasculates the mind of every element of strength, and degrades the conversation to the merest stammering or idiotic gibbering.

At first, it stimulates the body to unnatural vigor. At last, it breaks down the strongest frame, and sends weakness into the limbs and trembling into the flesh.

At first, there may be health enough to resist the pernicious tendency of intoxication, so that with all the pleasures there are few of the pains of indulgence.

At last, drinkers become victims of manifold, loathsome, and distressing diseases. At first, it is a cup of exhilaration in the hands of thoughtless youth. At last, it is a "cup of fearful trembling in the hand of an offended Deity."—Temperance Record.

SUNSHINE OR SHADOW.

CHOOSE you this day whom ye will serve. There is danger in halting and wavering.

A stonecutter had in his employ two intemperate men. One Monday, as they entered the yard, he said to them, "Why do you waste yourselves so? The moment you get your Saturday's wages you go and lay out everything in rum. And Sundays you lie in the gutter until the flies are so thick on your faces that no one would know you from a brute that was dead and ought to be buried out of sight."

Ten years passed. On a recent morning this employer reached his desk when a pleasant looking man entered and said, do you remember me? He had no difficulty in the recognition. It was the other of the two employees of years before. He went on: "I took to heart what you said to me, and dropped liquor at once and forever. I am now in easy circumstances and have two thousand on deposit at the Metropolitan Bank."

A purse proud man, just getting into his carriage, with his wife and daughter flaunting in velvet and furs, said to a poor laborer who was shoveling coal into his vault: "Joe, if you had not drunk gin, you now might have been riding in a carriage, for nothing else could have prevented a man of your talents and education from making money." "True enough," was the reply of the poor man, "and if you had not sold gin and induced me and others to become drunkards, you might have been my driver, for gin spinning was the only way by which you ever made a shilling in your life."

LAST year I came home from abroad. As we crossed the Atlantic and were in a fog the foghorn would blow, and it was very disagreeable, and yet the disagreeable noise was for our safety, and I wondered if we should not find out some time that the disagreeable things in our lives were really the means of our safety.—Home Journal.


DEAR young people and children: Perhaps you would like to know about the Japanese children, and the work God is helping us to do among them, then you will know better how to pray for them.

I shall first tell you a little about Choshi and the people here. This town has a population of about 30 thousand, and is situated on the most eastern point of central Japan. The "Inubujaki" Light House stands by Choshi and the scenery about the seashore is beautiful. The higher hills, covered with pine trees, are lovely, but on every one stands a temple or graven images. This place is a noted fishing town and a great many fish are caught here, some of which are very large. A large shark was caught alive here, a few days ago. The paper said it is 120 feet in length with a mouth six feet at its widest part and a body of 21 feet around. It weighs over 5 tons. People are flocking to Choshi from far and near to see it.

The people here being all fishermen and merchants they are a very hard class to reach, but God loves them just the same. Several years ago different ones have been here doing Christian work, but finding it too difficult to do anything gave up trying but the last couple years God has been working and now it is a very needy field. Work among the children is especially promising. About a year ago I felt God would have me start a Sabbath school. Although people told me that parents would never let their children come to a place where they were taught Christianity, yet I felt God leading, and trusting Him fully went ahead. The first time we had 20 children and have now never less than 50 of 60 regular pupils. At first the S. S. children were hated and called bad names by their school mates, and some were at times made to cry piteously, but some have been absent only several times from the first, while others have dropped off altogether. About that time (when we started the S. S.) God answered prayer and saved my teacher who was a teacher in the public school, and thus had a good influence among the children, for they began to feel that Christianity was not so dangerous after all. This teacher stood true and the president of that school saw such a change in her life (in the way of being kinder to the children etc.) that he declared he wanted another Christian teacher in his school and sent for the same. This new teacher now helps us on Sunday by teaching a class of small children, for which we thank God.

At the beginning of March I was left alone with the S. S. and seeing the pupils were increasing and needed to be divided into classes prayed earnestly for God to send me a helper. Father answered prayer (just like He always does) and sent me a dear girl who has had experience in S. S. work since 12 years of age. She has received a deeper experience since coming here and is a great help to me.

Our house is on Main street. The front can be all opened, the paper partitions be taken out and easily be made into a meeting house. The time for our S. S. is at 9 o'clock but as they begin to come at seven we must begin about eight. When the children begin to sing many other people come to hear so in order to give them all the Gospel we have a short lesson given to them all together before dividing them into classes. About always 140 or 170 listen to this and then the children are separated into three classes. I have the large ones (from 10 to 16) and know it would do your hearts good to hear these dear little children answer questions. Have 45 in roll in my class alone but only about 26 or 30 come regular. They all receive tickets with scripture verses, but as it takes too long to hear them say their verses during S. S. so those who have five tickets stay when the rest go home, and after repeating their verses receive a card with a verse on it. When this school is finished it is fully 10 o'clock and we then go to a little village not far from here and have another S. S. in a large farm house that we have rented for that purpose.

This one has just been opened since last month by the help of a boy of this place who has been converted. Have here about 75 pupils (mostly school boys) besides other people. It is interesting here to see how kind the woman of the house is to the children who come with babies on their backs. When the babies begin to cry we always make them take them outside so that the others can hear, but this dear old woman sometimes takes them away and keeps them quiet so the children can listen. The people of this place have asked us to please come and have evening meetings so that every one can have a chance to hear. There are many places where there ought to be meetings here but we don't feel the last dear old woman sometimes sends more help. Pray the Lord of the harvest to "send forth laborers."

We finish this S. S. come back a little before noon and about one o'clock start out again, cross the widest river in Japan (Tongawaga) and have another S. S. in a different province called Shtaiji. This town has a population of 12,000 people. Here we use a room upstairs and have about 40 school children, who listen very quietly and are well behaved. Many would like to come but as the room is small can not take them in so they gather about outside and listen. This school is specially promising and the children seem more grateful and reverent than at any other one. A teacher in the public school at this place used to come to us for Bible study and when he heard of us starting S. S. he seemed glad and said, "Well, you know I am not allowed to help you outwardly but otherwise I will do all I can for you."

Most of the teachers (in the interior at least) are very strict about not letting any Christian influence in the schools, because the "Department of Education" made an instrument some time ago to the effect that no religious teaching or exercise be carried on in the school room. Therefore it is difficult in some places to do work among school children but God is opening the way here and we ask your prayers that God may ever keep us humble and filled with His spirit and that He may send more help.

Your sister in Christ only for souls.

MARY E. LONG.
Choshi, Japan, June 19, 1901.

TO THINK ABOUT.

We cannot bring back a single unkind untrue or immodest word, cross look, or neglected opportunity of the year that is past. Yet we can try to remember wherein we have fallen short of our duty in all these particulars, and ask God to forgive all our shortcomings.

We can pray God to make us brave to do the right, and strong to refuse to do wrong. We can give ourselves so wholly to Christ that we will be ashamed to do wrong, or to neglect the right, because we remember that we are not our own, but that Christ is honored or dishonored by our every act. We can remember, "Whatsoever ye do, do it heartily, as unto the Lord."—Our Young Folks.

Actions are of three kinds, those that are good, those that are bad, and those that are doubtful. The greatest danger lurks in the latter; because they do not alarm us. Satan easily makes us believe they are not harmful; yet they insensibly lead us to greater transgressions, just as the shapes of twilight gradually reconcile us to darkness. God keep us free from doubtful actions.
EVANGELICAL VISITOR.


For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church. Published in the interest of the church of the Brethren in Christ.

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

Sample Copies Free.

To Foreign Countries, $1.25 a Year.

GEORGE DETWILER, Abilene, Kansas, Editor.

ELDER W. O. BAKER, Louisville, Ohio, Elder Samuel Zook, Abilene, Kansas.

GEORGE DETWILER, Office Manager.

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

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.

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

2. The date on the printed label should be sent to subscribers when their subscription expires.

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

4. Communications for the Vis­tor should be written on one side of the paper only. Write all business letters on separate sheets.

5. Communications for the Visitor should be sent in at least ten days before date of issue.

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

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

Abilene, Kansas, AUGUST 1, 1901.

ADRESSES OF MISSIONARIES.

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

Miss Barbara Hershey, Inanda Mission Station, Durban, Natal, South Africa.

Mr. and Mrs. W. Zook and wife, Ogul Post Office, Surwood District, Bengal, India.

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

Mr. and Mrs. C. C. Roberts, Hidalgo, Texas.

J. G. and Mrs. Susan Cassel, Box 74, Graanfontein, O. R., South Africa.

Fannie L. Hoffman, Girgum, Bombay, India, Bereachah Home Grant Road.

Elmina Hoffman, Kedgca Poona Dist, Ramabia Home, India.

We need three Visstorms of volume of 1900 of April 1, and five of Nov. 15, in order to make up bound volumes. If any of our subscribers have these papers and would mail them to this office they would be thankfully received. We would also say that we have yet several bound volumes of 1899 to spare, and will be forwarded on receipt of price, $1.50.

Just before making up the forms of this issue a telephone message reports the death of Sister Mary Engle Heise, wife of Bro. Anthony Heise, of Hamlin, Kansas. She was the only daughter of the late Elder Jesse, and Sister Elizabeth Engle. Her father died April 3, 1900, at the Matoppo Mission, South Africa. A bushel of four young children are left to mourn their great loss. May God comfort them in their sorrow.

That there is wickedness abounding at the Pan-American now going on at Buffalo, N. Y., seems to go without saying. Several of our correspondents have called attention to this and the following item from one of our exchanges seems to confirm what has been said. “The wickedness of the Pan-American Exposition is only the doing on a large scale what is being regularly done at the state and county fairs on a smaller scale. So long as this wickedness is tolerated at home, we shall scarcely expect to find it absent from the large shows of the country.” This being the case it seems easy to decide where the Christian’s place is.

We are glad to give to our readers Sister Emma Long’s letter giving an account of the last stage of the journey of the Missionaries to the Matoppo Mission. It is satisfactory to know that they reached their destination safely. Only those who have had the experience can fully know the joy of the Missionaries when they are permitted to meet as these met. When, under the blessing of God, Brother and Sister Steigerwalt also have joined the number of workers there, we hope the Mission may prosper as never before. Bro. Lehman, in his letter, speaks of a matter with regard to the Mission property which may prove a drawback for the time being, but we understand that they have hopes of a satisfactory solution of the difficulty. Remember that the traveling expenses for the outgoing Missionaries must come through free-will offerings.

No man’s name is likely to be on the run-seller’s application for license and the Lamb’s book of life at the same time.
PROFITABLE EMPLOYMENT.

BEHOLD the busy activity everywhere. Observe the rush and hurry night and day. Through heat and cold men are pushing on their schemes of business. What for? Why this ceaseless activity? The answer, in short, is, for profit. Men want to be profitably employed. Everybody is after profit, wants to make something. But the rush and hurry of business pertains to material things as if that were the important matter. Jesus says, "What shall it profit a man if he gain the whole world and lose his own soul? or what shall he give in exchange for his soul?"

David rightly appreciated profitable employment when he commenced with himself. He says, "I thought on my way. "This or self way is the way of death. It is the way that is broad and its course is downward, and ends in death and everlasting destruction.

The associations on this way are many and varied. Here are those who are following all kinds of crime and those who practice the vices of whatever nature they may be. The self way may be the way of the murderer, the thief, the profane, the dishonest, the covetous, the adulterer, the fornicator, the liar, the rotary of the lodge, whose name is legion, the devotee of fashion, etc., etc.

Considering the sad ending there is to this way, it is poor employment to continue going that way. Better do as David did, "I thought on my way. "This means that he halted. A person can hardly think profitably on so important a matter unless he halts and takes time to consider.

"Stop poor sinner, stop and think. Before you farther go; Will you sport upon the brink Of everlasting woe?"

The thinking necessary is serious thinking. Satan is not friendly to seriousness. He will seek to prevent getting still before God. He says, "On with the dance, let joy be unconfined," and thus he keeps the souls intoxicated with their pride and giddiness, and feebly gratification. He makes the victim believe he is having real joy, and points to something better farther on, and so deceives until the day of doom unless there be some solid thinking done. It is for the want of consideration that souls are lost, that people go to hell.

When we truly think on our ways we will be convinced of the danger of the way, and this conviction is only on account of the mercy and grace of God. Or let none resist this grace of God which leads to repentance. When David thought on his way it did bring repentance to his heart, and so it will to everyone. His mind became changed toward God, and seeing the danger of his course he changed it. His feet were carrying him away from God, away from His testimonies, and what he now did was to turn his feet towards the testimonies of God.

The answer, in short, is, for profit. Men are pushing on their schemes of business.

The associations on this way are many and varied. Here are those who are following all kinds of crime and those who practice the vices of whatever nature they may be. The self way may be the way of the murderer, the thief, the profane, the dishonest, the covetous, the adulterer, the fornicator, the liar, the rotary of the lodge, whose name is legion, the devotee of fashion, etc., etc.

Considering the sad ending there is to this way, it is poor employment to continue going that way. Better do as David did, "I thought on my way. "This means that he halted. A person can hardly think profitably on so important a matter unless he halts and takes time to consider.

"Stop poor sinner, stop and think. Before you farther go; Will you sport upon the brink Of everlasting woe?"

The thinking necessary is serious thinking. Satan is not friendly to seriousness. He will seek to prevent getting still before God. He says, "On with the dance, let joy be unconfined," and thus he keeps the souls intoxicated with their pride and giddiness, and feebly gratification. He makes the victim believe he is having real joy, and points to something better farther on, and so deceives until the day of doom unless there be some solid thinking done. It is for the want of consideration that souls are lost, that people go to hell.

When we truly think on our ways we will be convinced of the danger of the way, and this conviction is only on account of the mercy and grace of God. Or let none resist this grace of God which leads to repentance. When David thought on his way it did bring repentance to his heart, and so it will to everyone. His mind became changed toward God, and seeing the danger of his course he changed it. His feet were carrying him away from God, away from His testimonies, and what he now did was to turn his feet towards the testimonies of God.

The answer, in short, is, for profit. Men are pushing on their schemes of business.
feared I would lose one of my eyes. A growth came on it. I did not tell any one; the Lord had helped me in feeble-
ness and I thought He must help in this case. I felt very decided that it
must all stand before God on the day of
judgment and give an account of the
deeds done in the body.

须 all must stand before God on the day of
judgment and give an account of the
deeds done in the body.

"Missionary.

MATOPPA MISSION

DEAR Readers of the Visitor: "Wait
upon the Lord be of good courage
and he shall strengthen thine heart,
wait I say upon the Lord."—Psalms 27:14.

The inspiration that comes with the
above words to us who are dealt with by
the power of God unto salvation is bliss
beyond expression especially in times of
trial when one does not know which way
to move. Then come these precious
words with such strengthening power
that one's faith swells like a river after
a generous shower and although dark it
may seem it is pierced through and the
bright light is our abode. At this point
Nicodemus must ask again "how can
these things be" but it is only made
known to those who are indeed and in
truth converted unto God. We feel to
praise the Lord for the wonderful up-
lifting power of His grace at this par-
icular time when a mighty tempest is
blowing upon us for the Lord goes before
and shields us from the storm. Bless
His Name.

Some time ago it was told us that the
"Mission" was not located on govern-
ment land as we thought it was, but on
private land. At first we were not dis-
posed to believe this, but when we began
to inquire we found that there were
beacons all around us and this proved
the fact that the "Mission" was on pri-
vate or surveyed land. It would indeed
be from the Lord's point of view that
we are to do our present duty that we may
not be found in fault for not having
done our part, even in this the Lord
wonderfully helps us and we need not
worry for the battle is not ours but the
Lord's. We might be carrying much of
the burden that the Lord does not want
us to carry if we would look at ourselves,
but the Lord wants us to utterly ignore
ourselves and not only so but to have it cruci-
fied; thank God for a way of deliverance
—casting all your cares upon Him for
He careth for you." We cannot feel dis-
couraged, no! that is out of the question
when we fully trust Him and we sweetly
realize that the Lord will have His own
way and He will over-rule all things and
bring praise to His exalted name. Tests
and trials are the most common thing in
a Christian's life and by them and in
passing through them do we prove our
faithfulness to God and His Word.

The Lord is blessing every hand,
and we realize that He is blessing the
believers and showing them the need of
going out to tell their lost brethren the
story of the cross. Two of them left this
morning for a three days' journey. They
go with the Bible in their hand
and believe also in their hearts. May
the Lord give them boldness in testifying
for Him to those who have no hope. We
realize that if we could stay at this place
that the school would increase rapidly,
but as things are unsettled we do not
feel disposed to have any more to come
to stay at the "Mission" until we see
more definitely how things proceed. We
are trusting in the Lord and we ask your
earnest prayers in behalf of the work in
general. Yours seeking the lost.

ISAAC O. LEHMANN.

AT HOME IN AFRICA.

As our dear ones in the homeland will
be anxious to hear of our safe ar-
vival at the "Mission", we take this op-
portunity of informing them. Truly
we all feel greatly indebted to our
Heavenly Father for the many blessings
He has bestowed upon us all along the
way to this our field of labor.

As the brethren have reported our
voyage from America to Capetown,
South Africa, I will tell a little of our
stay there, also our journey to Bulawayo,
and from thence to the Mission. Hav-
ing had a letter to Mr. and Mrs.
Fallon, we soon found our way to their
home, and they proved to be a real
father and mother to us all For one
week I enjoyed their hospitality, and
the others of our party were well cared
for by some of their friends. The town
being so filled up with the refugees
from the war district, we could scarcely
have obtained comfortable quarters had
it not been for the kindness of Dr.
Fallon's. We also enjoyed real fellow-
ship with the little band of Holiness

"Missionary.

MATOPPA MISSION

DEAR Readers of the Visitor: "Wait
upon the Lord be of good courage
and he shall strengthen thine heart,
wait I say upon the Lord."—Psalms 27:14.

The inspiration that comes with the
above words to us who are dealt with by
the power of God unto salvation is bliss
beyond expression especially in times of
trial when one does not know which way
to move. Then come these precious
words with such strengthening power
that one's faith swells like a river after
a generous shower and although dark it
may seem it is pierced through and the
bright light is our abode. At this point
Nicodemus must ask again "how can
these things be" but it is only made
known to those who are indeed and in
truth converted unto God. We feel to
praise the Lord for the wonderful up-
lifting power of His grace at this par-
icular time when a mighty tempest is
blowing upon us for the Lord goes before
and shields us from the storm. Bless
His Name.

Some time ago it was told us that the
"Mission" was not located on govern-
ment land as we thought it was, but on
private land. At first we were not dis-
posed to believe this, but when we began
to inquire we found that there were
beacons all around us and this proved
the fact that the "Mission" was on pri-
vate or surveyed land. It would indeed
be from the Lord's point of view that
we are to do our present duty that we may
not be found in fault for not having
done our part, even in this the Lord
wonderfully helps us and we need not
worry for the battle is not ours but the
Lord's. We might be carrying much of
the burden that the Lord does not want
us to carry if we would look at ourselves,
but the Lord wants us to utterly ignore
ourselves and not only so but to have it cruci-
fied; thank God for a way of deliverance
—casting all your cares upon Him for
He careth for you." We cannot feel dis-
couraged, no! that is out of the question
when we fully trust Him and we sweetly
realize that the Lord will have His own
way and He will over-rule all things and
bring praise to His exalted name. Tests
and trials are the most common thing in
a Christian's life and by them and in
passing through them do we prove our
faithfulness to God and His Word.

The Lord is blessing every hand,
and we realize that He is blessing the
believers and showing them the need of
going out to tell their lost brethren the
story of the cross. Two of them left this
morning for a three days' journey. They
go with the Bible in their hand
and believe also in their hearts. May
the Lord give them boldness in testifying
for Him to those who have no hope. We
realize that if we could stay at this place
that the school would increase rapidly,
but as things are unsettled we do not
feel disposed to have any more to come
to stay at the "Mission" until we see
more definitely how things proceed. We
are trusting in the Lord and we ask your
earnest prayers in behalf of the work in
general. Yours seeking the lost.

ISAAC O. LEHMANN.

AT HOME IN AFRICA.

As our dear ones in the homeland will
be anxious to hear of our safe ar-
vival at the "Mission", we take this op-
portunity of informing them. Truly
we all feel greatly indebted to our
Heavenly Father for the many blessings
He has bestowed upon us all along the
way to this our field of labor.

As the brethren have reported our
voyage from America to Capetown,
South Africa, I will tell a little of our
stay there, also our journey to Bulawayo,
and from thence to the Mission. Hav-
ning had a letter to Mr. and Mrs.
Fallon, we soon found our way to their
home, and they proved to be a real
father and mother to us all For one
week I enjoyed their hospitality, and
the others of our party were well cared
for by some of their friends. The town
being so filled up with the refugees
from the war district, we could scarcely
have obtained comfortable quarters had
it not been for the kindness of Dr.
Fallon's. We also enjoyed real fellow-
ship with the little band of Holiness
people at this place. We left feeling greatly benefited both physically and spiritually by our stay here. Brother Fallon having at one time been missionaries to Central Africa they knew just how to assist us in preparing for our journey to Bulawayo, sparing no time or means in doing all they could for our comfort; others of the Holiness people lent us valuable assistance, which shall not soon be forgotten by us, their homes to us were as an oasis to a weary traveler upon a barren desert.

Owing to the war in South Africa and the plague in Capetown, we found traveling somewhat difficult, but having been called to the work by God we believed He would see us through safely. We received a permit and after passing the medical examination boarded the train May 29. Preceding us were two army trains, also two cars of soldiers on our ready for defence should we be attacked by the enemy; last but not least about us were the everlasting arms of our God and we felt as safe as if at home with our dear ones. As we passed through the battle grounds we could see visible marks of the battles fought, and many graves of those who gave their lives for their country. This gave us new courage and inspiration to be faithful to our calling; and if our life-blood should be spent all night. 'Twas touching to hear the native boy who accompanied brother Lehman; after arrangements were completed we left for our mission, and will the dear ones in the homeland pray much for us all? Yours in Christ. 

EMMA C. LONG.
Matoppo Mission, June 8, 1901.

INDIA LETTER.

Let thy garments be always white; and let thy head lack ointment. 

DEAR READERS: The best news I have for you today is, the Lord is with us. Bless His Name. These are precious days to our souls. The Lord meets when we pray and gives us most blessed victory. I have been thinking much of late of the wonderful privileges the Lord has given us in the Gospel. We are not half thankful enough for the way the Lord has blessed us with the light He has. "O that men would praise the Lord for His wonderful works to the children of men." If we would praise Him He would bless us more. A great many people do lots of praying but little thanksgiving as the Apostle has exhorted us so earnestly. May God help us on these lines. Amen.

When we come in contact with darkened hearts it makes us appreciate the light all the more. I have been especially impressed with the darkness of the people all about us. It seems all they think about is how they may get their stomachs filled, and if that want is satisfied then all is well. This proves to us how badly they need the Gospel. Their belly is their God. Men in this country are proud of their stomachs as many of our people at home are proud of their dress etc. The bigger his stomach, the prouder the man. You scarcely ever see a poor man with a big stomach. The reason is he don't have enough to stuff himself with. A big stomach therefore is an indication of wealth. This may seem silly, but it is the truth. The poor man if he gets a little money then it all goes into his stomach. These people in these things know very little about temperance.

The Lord is blessing in His own home; a number of the children have found the Lord, in some of them we notice quite a change, in others the change is not so great, but still we do not try in any way to discourage them but rather try to lead them on to deeper things and more peace. Lately we have had to bury two more of our little boys. They were somewhere about 8 or 9 years old. The one ran away soon after we came here and did not return until a month later, when he came back very sick. He said he had been staying with a man in a certain village and then when he took sick he turned him out saying that there was no one to bury him if he died. So the boy knew of no other place to go to die, than at home where he had been before, so he came home. We prayed for him and did all we could for him but in a couple of weeks he died. We, of course, told the boy that he could not live and instructed him in the ways of the Lord. He was so sick that even though he prayed we could not tell whether his faith took hold of the Lord or not. But the last words he was heard to say was, "O, Jesus in thy hand take me." I have often thought since that surely the faith that prompted the boy in his last moments to pray in such a manner was undoubtedly recognized by our Lord.

The other boy was a sickly boy from the time he was rescued from the famine. He had a common but often a fatal disease of this country—spleen trouble. He complained little till soon after he was brought to this place. When he took real sick he called for the hospital. Our custom is when they want to go we send them. He was therefore sent to a hospital about nine miles from here. He was there a little while and the doctor said we could take him away as he was cured. We brought him home to find him much worse than when he went, but this is the way hospitals cure many that are sent. He was home a couple of weeks when he too died. Often do we wonder how many of these little faces will we meet in glory. Perhaps many more than we have an idea. Amen.

My heart goes out to the many more that are yet unrescued. If the Lord opens the way before us we hope to get many more. Beloveds, pray that God may get unto Himself great glory in India. Yours for the children.

D. W. ZOOK.

Matoppo Mission, June 8, 1901.

IT MUST BE SETTLED RIGHT.

How ever the battle is ended,
Though proudly the victors come
With flattering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto:
In letters of living light

No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with one acclaim
May call him great and just,
Let those who applaud take warning
And keep this motto in sight—
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seemed to have won,
Though his ranks are strong, if he be in the wrong.

The battle is not yet done.
For sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

—Ella Wheeler Wilcox.
ONE GIVETH, ANOTHER GETH.

Both Shall At Last Rejoice Together.

To ALL disciples of the Lord

Jesus Christ, who “love his appear­
ing and his kingdom,” comes

the touching appeal of the words he

spoke nearly two thousand years
go, to a little group of his fol­
lowers:

“Pray ye therefore the Lord of

the harvest, that he will send forth

laborers into his harvest.”

Such prayer truly and sincerely

offered involves the spirit of con­
cration and sacrifice. No one can

thus pray who is not willing to

stand at the disposal of the Lord

of the harvest for such service as he may desire, ready to

make sacrifices either by giving

some dear one to go, or by going

in person. It is for the Lord to

answer the prayer of the disciple as he will. And sometimes the

answer is indeed unexpected and startling.

One may think only of some one

else being called and sent forth by

the Lord, when lo, the answer comes

in a divine command: “Go thou!”

So was it in the experience of one

who is now a missionary in India.

When she was still at her home

she joined a prayer union and with

others made intercession, according

to the Lord’s command, for more

laborers to be sent into his harvest.

As she prayed for this object and

her heart warmed into sympathy of faith and -desire, the call of her

Lord came in gentle whispers into

her own spirit. “As I was praying,”

she says, “it seemed so mean to ask

for others to go, and not face the

question, can I go myself?” And

when she once fairly faced the

question, she was soon brought to

answer her own prayer by going,
as the Lord sent her.

A similar experience was that of

the late eminent missionary, the Rev.

Nathan Brown, D. D., whose body

sleeps on the mission field of Japan.

Nearly three-quarters of a century

ago he was a young student in

Williams College, Mass. There

his heart was deeply moved with

the conviction that he must become

a missionary to some foreign field.

Out of the deep experiences of that

crisis time of his life he wrote a

poem which has become “a persua­
sive voice to travel the wide world

through,” and which has been

made a great blessing to many.

Six years thereafter the young

student entered the heathen mission

field in Burmah. After thirty-two

years of labor, sacrifice and suffering, and fifty-nine years after writing his

poem, utterly broken down and worn

out, the brave old veteran fell asleep in

Jesus, in Japan. There now lies

his sacred dust, beneath a plain

monumental stone, on which he had

inscribed the simple, touching

prayer, “God bless the Japanese!”

Shortly before he died he gave to

Rev. J. Hartzler, then in Japan, at

his request, a copy of the original

poem, “The Missionary’s Call,”

just as he had written it nearly

sixty years before. When the good

man’s body was laid to rest, a band

of missionaries sang the touching

words of the song over the lifeless

clay of its author. We here repeat

the song. Perhaps it may give

voice to the undefined yearnings of

some other hearts to whom the call

of God is coming:

THE MISSIONARY’S CALL TO GO.

My soul is not at rest.

There comes a strange

And secret whisper to my spirit, like

A dream of night, that tells me I am on

Enchanted ground. Why live I here? The

Vows of God are on me and I may not stop

To play with shadows or pluck earthly flowers.

Till I my weary pilgrimage have done;

With angels only near to hear my dying sigh.

Or drink at pleasure’s fountain.

To thee, my country! Why should I regard

Earth’s little store of borrowed sweets?

Is there a spot where I may feel at home?

To give up friends and home, and idol hopes

And every tender tie that binds my heart,

To show that never was it His design

To play with shadows or pluck earthly flowers

Of God is coming:

To some who have frequently

prayed for the sending forth

of laborers, the answer of the

Lord has come in a request for

the surrender of a son, or daugh­
ter, or some other loved one,

to be given to the mission field.

Such an experience came to the

family of the late saintly Rev. Dr.

Hooker, of Massachusetts, when he

was painfully startled by the de­
cision of his beloved daughter to go

as a missionary to India. This

daughter, Mrs. S. B. Capron, one of the

noblest veteran heroes of the

mission field, who still lives and

prays and labors, had her mind

turned to the mission field by the

daily intercessions she heard at the

home altar and in the church. When

she had come to her decision to

Continued on last page.
Living with Jesus, a new life divine;  
Dying with Jesus, His death reckoned mine;  
Never a danger, but there on the throne,  
Never a tear drop and never a moan;  
Never a headache and never a groan,  
Never a trial that He is not there,  
Moment by moment. O Lord I am thine?  

Never a weakness that He doth not feel,  
Never a harden that He doth not bear.  
Jesus, my Savior, abide with me still.  
Never a sickness that He cannot heal;  
Moment by moment in woe or in weal,  
Looking to Jesus till glory doth shine;  
Moment by moment, O Lord I am thine.  

Moment by moment I've life from above,  
Moment by moment I'm kept in His love;  
Yielded to Him. And, bless His dear  
Did not fight the conviction, but  
Lord sent awful conviction to my heart.  
A few months He sanctified me wholly.  
Name, He wonderfully saved me, and in  
May I was taken very sick with  
I have never had eczema since.  
What is the Lord doing for us?  
Did not fight the conviction, but  
Lord sent awful conviction to my heart.  
A few months He sanctified me wholly.  
Name, He wonderfully saved me, and in  
May I was taken very sick with  
I have never had eczema since.  
What is the Lord doing for us?  
Did not fight the conviction, but  
Lord sent awful conviction to my heart.  
A few months He sanctified me wholly.  
Name, He wonderfully saved me, and in  
May I was taken very sick with  
I have never had eczema since.  
What is the Lord doing for us?
answer the Lord's call in person and was about to be married to Mr. Capron, to go with him to India, her father said to her, "How came you ever to think of going abroad as a missionary?" "Why, father," answered the daughter, "I do not count it strange I have heard you pray for missions all my life, and I am going to answer your prayers."

The father, who had other plans for his gifted and lovely daughter, had not thought of such a possibility while he was praying the Lord to send laborers into his harvest, and when the answer came in a request to give his own child, the man's heart shrank back in surprise and pain. One to whom a similar experience came has given touching expression to her resignation and faith and love in the following lines, which are worthy to stand beside those of the sainted Dr. Brown. The writer is Edith Hickman Divall.

And on the altar of the faith be laid? To labor where the harvest fields are white; That is the price of every gift we bring: God knows; and He will make me strong to see.

The loss through which we find eternal gain, God knows; and He will make me strong to take The task that He has given. So today, This is my sacrifice—for love's sweet sake I bid you go—the King's command obey.

And oh, be true! Let your own light so shine, That in earth's darkest places it may be A bright reflection of the Light divine— That in your life the world His life may see.

His peace be with you always, and the power Of His own Spirit all your soul baptize With holy, living fire, and hour by hour Breathe through your lips the love that never dies.

And now farewell! God grant that in that day When you and I shall meet at His right hand, Beyond the shadows of this earthly way, Among His noblest heroes you may stand. One giveth and another giveth as the Lord of the harvest calleth, and both are workers together with him, and shall at last rejoice together in the glorious Harvest Home of the heavenly world.—The Evangelical.

FOR VALUE RECEIVED.

The Christian Standard says that "a check recently given a Western Methodist minister reads as follows: 'Pay to Rev. ------ or order, $15 for preaching the Methodist Episcopal doctrine, not exactly in the old style, but just near enough to give a faint glimpse of sheol.' "That is sharp but sound criticism on some of the so-called advanced and liberal notions that pass for good preaching in these days, when the skeleton of doctrine has become too soft to hold up the heart and brain and muscles and meat. Our boneless theology, eaten out by 'carries' has fallen into a pulpy helpless mass that cannot stand erect before God or man, or devils, before reason, or common sense or religion, before Scripture or philosophy or even science falsely so-called."

There seems to be but one cure for such troubles as these, and that is in finding out just what to preach. Precious little do the people nowadays, care for old theology or new theology; they want to hear some one speak as one that hath authority, and not as the scribes. In truth they want to hear what God says, and not what men think. Some one has said, "The Bible is getting out of date because it is not preached." The preacher is tied to certain standards, bound by certain creeds, and obliged to support certain organizations whether he can find anything in the Bible about them or not. And by the time this is done, his mind is turned away from the Word of God, and it is no longer the man of his counsel. How can he follow the Word of God alone, when to do so would perhaps cut him loose from his sectarianism, salary and support, and leave him to trust in God, and be like his Master, despised and rejected of men? Hence having become wounded from the Word of God he is left to follow all sorts of theorizing and philosophizing about our views of our doctrine and our church: adapting new views and taking new departures, simply because he has no anchorage in a clear knowledge of the Word of Truth, and because his is not in subjection to that indwelling Word.

Then he must secure "a pastorate" or else fail to get a hearing, and so settling down in one place, in the face of the command, "Go ye into all the world," he spends his time in making calls and visits, and in preaching acceptable sermons to well-fed and well-dressed worldlings, while millions sit in darkness, and perish without hope. Hence his preaching is "not exactly in the old style," but gives "a faint glimpse" of things which God's servants are hidden to proclaim with boldness and fidelity. The remedy for all this is, PREACH THE WORD!—The Common People.

The American Standard Revision of the Bible is at last to appear. Its publishers hope to have it in the hands of the public early in September. By special and exclusive arrangements with the publishers of the new Bible, and in cooperation with the American Revision Committee itself, The Sunday School Times gives, in its issue of July 27, a selected list of passages from the new Bible, showing some of its most striking characteristic changes as over against the English Revision of 1885. In connection with this there also appears in the same issue an article by Howard Osgood, who is a Bible Scholar on the salient features of the new Bible. A copy of the issue of July 27 can be had for five cents by addressing, The Sunday School Times, Philadelphia, 1031 Walnut St.

Hear—Believe—Do. He who heareth, ye, that is good as a beginning; he who believeth, yes, that is still better; but he who is on the Rock is he who doeth, and that is best of all. He has the living connection with Christ, and into his soul flows the Divine life that know storm, nor stress, nor death itself, can extinguish.

One of the greatest needs of the christian life in these days is more devotion. The tendency is to action rather than to worship, to busy toil rather than to quiet sitting at the Savior's feet to commune with Him.—J. R. Miller.