The above is selected by our aged Sister Shockey, now past four score and six years. She is spending the remnant of her days at the home of her son, Bro. Isaac Shockey, Abilene, Kans. She is yet able to attend the service of the sanctuary, and to engage in the service of praise and testimony which is entirely her great satisfaction and delight. Her testimony is that God is good, very good. He brought her through many years and has confidence in Him that He will complete the good work which He began in her heart many years ago, and that she shall stand before Him at His coming.
THE BRIGHT FOREVER.

Breaking through the clouds that gather,
O'er the Christian's natal skies,
Distant beams, like floods of glory
Fill the soul with glad surprise;
And we almost hear the echo
Of the pure and holy throng,
In the bright, the bright forever,
In the summer-land of song.

CHORUS.
On the banks beyond the river
We shall meet no more to sever,
In the bright, the bright forever,
In the summer-land of song.

Yet a little while of labor,
Ere we reach our journey's end:
Yet a little while of labor,
Ere the evening shades descend;
Then we'll lay us down to slumber,
But the night will soon be o'er;
In the bright, the bright forever
We shall wake, to weep no more,
O the bliss of life eternal!
O the long unbroken rest!
In the golden fields of pleasure
In the region of the blest;
But, to see our dear Redeemer
And before His throne to fall,
There to hear His gracious welcome
Will be sweeter far than all.

Fanny Crosby.

1. EVANGELICAL VISITOR.

PERILOUS TIMES.

THERE are many things that might be considered as steps leading to this awful condition of-professed Christians, which I do not hesitate to call "perilous times," but the two important and most prominent steps are, "The Decline of Vital Piety" and "The Worldliness of the Church." These have been considered in the first two articles under the above caption which necessarily comes first in order because they have been the primary causes in bringing about the awful condition described under the sub-heading "Abounding Apostacy and Unbelief." In this article we wish to deal with a delusive doctrine which is so plausible that many good meaning and honest persons are deceived thereby.

Our attention was drawn to this doctrine, called annihilation, several years ago. In our first consideration of it we were not able to harmonize it with the doctrine of Jesus Christ. At the time we did not come to any conclusions because we were ignorant of the harmonized facts from which to draw a right conclusion. God had taught us not to draw conclusions from facts that do not harmonize; therefore we put this doctrine, as it were, on a shelf until He gave us proper light. Since then we searched God's Word and read different authors whereby we were enabled to glean harmonized facts from which we could draw a right conclusion.

There are two of these doctrines closely connected with each other. One is that which leads on to the "no hell" theory or that the wicked are annihilated at once and after that no more conscious punishment; only called punishment because they are deprived of the privileges which the righteous enjoy. The other is that later and more subtle form of satanic delusion. While the former advocates annihilation at once, the latter, advocates it after the dissolution of this world or when hell shall have been cast into the lake of fire. Since the birth of the former it had been dealt with and exposed so that the devil lost his foothold; therefore he had to change his tactics and give birth to the latter.

This latter doctrine with which we wish to deal came under our notice on our way to Africa. It was presented to my wife in the form of a tract by a saintly sister at Harrisburg, Pa., on our way to New York. She presented it to her in good faith thinking it wholesome literature. The title of the tract is "God, Love and Consuming Fire." In reading it we found at once it did not harmonize with God's Word, but with all the burdens coming on one by extensive travel, we could not consider it thoroughly until we came here. We investigated it thoroughly as far as our limited knowledge took us; but we trust there has been sufficient evidence gotten by our short research to prove that the doctrine is false and comes from the pit. We were led, we trust, by the Holy Spirit to write a letter to the author of this doctrine giving him the evidences against the same. We also are led by that same spirit to submit the following extract of said letter to the readers of the "Visitor" for the benefit of mankind:

"Just recently we gave this doctrine a fair consideration and studied it very minutely, when we discovered that the author, by choice Scriptures of his own, endeavored to establish a doctrine that is not found from Genesis to Revelation. It was then we discovered the fact that this collection of Scripture was only produced to shake the confidence of the reader in a doctrine which is plainly taught in God's Word. That this doctrine is not according to the tenor of God's Word is plainly evident without going into any detailed study or comparison for his own way of dealing with terms and conclusions conflict and on the face of it is written deceit. This is plainly disclosed in the manner he deals with terms to establish his doctrine; whereas if he would deal with similar terms in the same verse it would fall never to rise again.

"Let us consider this doctrine in the Spirit of Christ and be teachable that God's Word may establish us on right doctrines. Let it be a settled fact at the outset, that any doctrine which weakens the conceptions of God's righteous judgments, the fierceness of His anger and the bitterness of His wrath is not heaven-born; and any Scripture passage which seems plausible to such a doctrine, should not be used to establish it aside from its correlative.

"There are five conclusions absolutely necessary for the collection of these Scripture references to the establishing of this doctrine viz: 1st The doctrine of annihilation is true. 2nd. Everlasting existence in everlasting fire is immortality. 3d. There is a difference between the words kill and destroy. 4th. Day and night are marks of time. 5th. Fire is an emblem of destruction.

1. THE DOCTRINE OF ANNIHILATION IS TRUE.

1st. We admit that the author did not mention the word annihilation in all his production, yet that does not prove he was not advocating it. No one needs to proclaim that he is not going to Chicago when everybody sees him on the way that leads there; and when he gets there he need not say that he is not in Chicago for all that
know the place say he is. Now then, why are we opposed to the doctrine of annihilation? 1st. It weakens the conceptions and awfulness of God's righteous judgments, the fierceness of His anger and the bitterness of His wrath. What if people do believe, contrary to the Word of God, that they shall be in conscious torment forever and ever in everlasting fire by forfeiting their salvation. This will not cause them to lose their salvation. But they will fear and reverence God more; and this fear and dread will serve as a school master to bring them to Christ. While on the other hand if they believe that conscious punishment ends when Christ shall have cast the devil with hell into the lake of fire, which is the place prepared for him and his angels, it shakes their confidence in God's retributions and thus causes them to think that hell will not be so bad after all. Who could ever form an adequate conception of "everlasting fire prepared for the devil and his angels" and the "vengeance of eternal fire"? No one but those who were so unfortunate as to get there. In vain have writers tried to tell of the horrors and awfulness of war. When their portrait was drawn it was far from life-size. Only those who have had the actual experience know what it is. So it is with the everlasting burnings and may man never veni e to make people believe that it is not quite as awful as they think. 2nd. Annihilation is not taught from Genesis to Revelation. God's Word is opposed to it and even this natural world teaches us that there is no such thing. Science teaches us that if any substance, whether rock or iron wood or hay, were dissolved it would only go back to its former state of gases and would weigh as much as much in its present state. Does this look much like annihilation? If this natural world cannot be annihilated, how can the soul of man? In Heb. 11:3, we read that things which are seen were not made of things which do appear. This proves to us that this world was not made from nothing as the prevalent idea is, but it was made from unseen things. Again 2 Cor, 4:18, tells us that the unseen things are of greater important then the things which we see. Indeed this world was only swung into its present state so that we may see eternal things and the Author of them—Rom. 1:20.

2. ETERNAL EXISTENCE IN EVERLASTING FIRE IMMORTALITY.

We must confess there is something profoundly awful about God's punishing the wicked forever and ever; but for any one to say this is immortality is not in harmony with God's Word. What does God say about immortality? In Rom. 2:7 we find that immortality and eternal life are synonymous terms. Therefore to have eternal life is to be immortal; and in St. John 17:3 Christ says, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." How can any one know God, who cannot endure his presence and is in the place prepared for the devil and his angels? To know some one is to be intimately acquainted with him and to be at enmity with him this cannot be accomplished.

3. THERE IS A DIFFERENCE BETWEEN KILL AND DESTROY.

I cannot see why the author should contend for a difference between these two words for they go hand in hand. To kill anything is to destroy it and to destroy anything is to kill it. What Christ wanted to convince His followers of was that man can proceed no farther than to kill the body. This conclusion of the author depended upon the first one in question.

4. DAY AND NIGHT ARE MARKS OF TIME.

In view of Rev. 14:10,11, I believe the author has made himself guilty of the judgments pronounced in Rev. 22:15,19. How can it be otherwise when in his craftiness he only dealt with the term day and night, whereas if he would have dealt with the term forever and ever in the same verse his doctrine would have fallen. We believe the author is well aware that the term forever and ever is used in describing God's existence, glory, honor, and kingdom. If forever and ever means ages of ages for God it also means the same for conscious punishment. We are not ignorant of the fact that Christ shall be the light of the eternal world, but this does not prove that they have no night in hell; for Christ says in Matt. 25:30, "Cust ye the unprofitable servant into outer darkness," and yet in Rev. 14:10 we are told "they shall be tormented in the presence of the holy angels and the Lamb." This looks as though they might have day and night there.

5. FIRE AN EMBLEM OF DESTRUCTION.

Indeed fire may be an emblem of destruction but never of annihilation. Fire never annihilates anything; it only turns it into something else. It turns ore into iron, water into steam and all combustible matter into ashes, smoke and gases. In view of this fact and God's Word we believe that Christ chose fire as an emblem of torment for in connection with fire He would give a thought suggestive of torment; such as weeping and gnashing of teeth, tormented in this flame, punishment, suffering and similar expressions.

Such doctrines are read and believed in by many seemingly spiritual people and as a consequence in a short time they do not prize God's promises as much as before. This may not be recognized at first, but these doctrines with their stealthy tread make their inroad on the hallowed soul and unconsciously cause it to doubt the awfulness of God's retributions. Thus the enemy has accomplished his object—a starting point—causing the soul to believe their are many other things in God's Word not quite as believed. Dogtrines like these were unheard of until recent years. Previous to this it was believed that God meant what He said on this line; but since the world is growing worse and worse and these perilous times have set in many seek to evade the force of God's Word concerning His righteous judgments.

May we in the spirit of deep reverence believe these awful truths and profit thereby.

J. O. LEHMAN.

BULAWAYO, S. A.

Sin is the only thing in the world that is contrary to God.—Sel.

Prosperity is the worst enemy some people have.—Sel.
AS ENJOINED by the above-named chapter, because God is merciful to us we owe Him our bodies as holy, living, acceptable sacrifices—He wants no un holy, dead sacrifice. This is only our reasonable—not unusual or extraordinary—service, because of unmerited mercies to us. Living thus we will not be conformed to this world, but rather transformed by renewal of our minds, thus to prove the good, acceptable and perfect will of God concerning us.

Hence, we will not think more of ourselves than we ought to think, but rather soberly (i.e. think right) according to the measure of faith given us. As we are but one Body, though many members in Christ, and as particular members therein, we harmoniously perform our several functions in and for the Body to the upbuilding and preservation of the same. Thus when in proper relation to the Body one member prospers, another ministers, another teaches, another exhorts, another gives, another rules, another shews mercy etc., etc.—all these tending not to the destruction or schism of the Body; but when done “decently and in order,” as God furnishes faith and ability, “to the edifying of itself in love.”

Thus love is to be without impartiality or hypocrisy, evil abhorred, good cleaved to, brotherly love, kindness and affection manifested, honor and preference yielded to a brother or sister before ourselves, indicating the grace of meek ness decked with the beautiful flowers of humility—plants found growing only in the hearts wet with the dews of Heaven, as per Psalm 133:3. This will lead to attention to business properly and timely, whether for ourselves, others or the church, not in an indolent or careless manner, but as doing service for the Lord and not unto men—this, of course, includes the “not forsaking the assembling of ourselves together,” as per Heb. 10:25.

Moreover we are to rejoice in hope be patient in tribulation, continue without fainting or becoming discouraged in prayer, to be hospitable, help needy saints, bless and curse not—even persecutors. We are to share in each others joys and sorrows, rejoicing and weeping in symmetry with all our brethren and sisters of the one great family of Faith, considering all alike as equals in the Truth, not manifesting partiality to the rich or great ones, but considering ourselves as one of the lowly—both spiritual and natural, not being conceited in our wisdom, our blood, our kin-folk, or our riches.

Thus being inclined, we will not readily return evil for evil, but will be honest and above-board—not sneaking, and, as often there are connected lives assembly with all men; no gossippers, no backbiters, no evil surmisers, no strikers, suffering patiently and trusting our Heavenly Father to avenge us and punish evil.

Thus living this yielded life, we will then be enabled to gladly feed enemies and give them drink. Though unpleasant and against the grain of natural man, we will hope in this manner, by pouring coals of fire on the head and heart, to sooner consume the evil and preserve the good—indicating the maxim that “there is nothing so kingly as kindness and nothing so royal as truth,” thereby testifying to this dark world who the true Overcomers are, by letting the good drown out the evil.

The above is the standard for the ideal Christian; and the fruit of the spirit manifested, as above indicated, is the true test of a dedicated, thoroughly—sacri ficed, holy, sacrificial life. If these holy actions above depicted, as paraphrased from Chap. 12 of Paul’s epistle to the Roman Christians, characterize an individual or company of individuals, they speak more than volumes of verbal or written testimonies as to what blessing Christ through the Church may be to mankind. “The city set on an hill” will verify the unchangeable, unfailing word of the Savior, by certifying to the world it “cannot be hid.” By this shall all men know we are His disciples, and though our lips be silent, the testimony of our holy lives never will be. Whether, therefore, bearing one another’s burdens secretly, or speaking a word in due season to him that is weary, we will still be fulfilling the law of Christ. And the savor and virtue of such holy lives will not be forgotten even when absent: for though being dead we may yet speak.

May this work of grace, and an abounding in the same, be the true concern and holy aspiration of all of us, both great and small.

I. J. Ransom.

THE FAITHFUL ONES.

GOD has some in these days who are faithful true and loyal. Faithful because they love God with their whole soul, mind and strength. True because they are Christ-like—Christians. Loyal because they are filled with the Holy Ghost and like the examples which are given in the Bible they have the witness from Heaven that they have present salvation and this witness agrees with their practical Christian life. When we read the Bible we find many examples of faithfulness and how those who were the examples thereof had the witness that they pleased Him—a real witness from Heaven, from God Himself. It was not a “guess” with them but they knew God was pleased with them because they had the witness and what more could any one want but a clear witness and from God. This is what gave boldness to those whom we have for examples in the Bible, before those who opposed them, such calm sweet boldness that shut the mouth of their opposers and God worked mightily in and through them. They were faithful, they were loyal; so it is to-day; those who are faithful have the same testimony.

All those who are faithful are walking in all the light God lets down upon them; they are not once hot and then cold, they keep an even temperature—they are faithful, they follow Jesus and imitate Him. They are faithful when they are attacked by the devil. They saw how Jesus “was tempted in all points as we are yet without sin,” and in this they also followed His example. Remember they do as Jesus did because they are Christians—they are Christ-like.

The mystery of the Gospel—
"Christ in you"—is the source of true faithfulness, the power is within and thus they have this treasure in earthen vessels so that the excellency of the power is of God and not of man.

Modern steamers are a beautiful illustration of power within. When the propeller is put in motion there is a forward movement. A faithful Christian possesses Christ (the propeller) and, therefore, although he may be attacked severely by the powers of darkness and the enemy may come in like a flood, yet here comes the cheering news, the Spirit of the Lord will raise up a standard against him. These are blessed realities are they not faithful one? Oh, yes, I know your heart leaps for joy because thou art taught by the Holy Ghost. All those who are faithful even though they have only come to a knowledge of the truth there are promises given to them of God. But none who are faithful will in a year from now be found at the same place where they are now. No, emphatically, no. Faithfulness means earnestness but where there is faithfulness earnestness is seen—a going forward. They are walking in all the light they have now and they keep walking in the light; no stop! Whatsoever is not of faith is sin is a very forcible text to those who are faithful and the devil knows this and if he possibly can he will get the faithful one to sin in some way, lose sight of the strong weapon with which God can always enable him to put the devil to flight because there is nothing that the devil hates more than truth well applied. This we can see when the devil came to Jesus how that Jesus applied the truth and what effect it had. It is just the same to-day. The devil also applies truth but he can always be found out. Praise the Lord. Dear faithful one, take new courage because greater is He that is in you than he that is in the world. This is John the Beloved's precious encouraging word to you. There may be times when it seems dark but remember that there is no darkness in you, because Jesus the light of the world dwells only in the light, Hallelujah! The Lord says of you that you have great peace and nothing shall offend you. Surely it pays to be faithful. God made no promises but to the faithful only. Let many more join the faithful company and do exploits for God.

God only works through faithful ones. "The same commit to faithful men." The inspiration that is created by faithfulness is heaven-born and heaven and earth share in the effects of it. Let there be more examples of faithfulness, brethren let us be faithful. Let everyone obey God's voice and be faithful. Yours for true faithfulness.

ISAAC O. LEHMAN
Cape Town S. A.

For the Evangelical Visitor.

WHAT DO YOU DO WITH YOUR VISITORS?

THE Evangelical Visitor, being a clean paper of good interesting matter, is something a little like the Bible that never grows old or stale. When you have read and perhaps re-read it until you have the essence out of it, how do you dispose of it? We have met some who have filed it away for future reference which is, in a manner, all right.

Lately we saw an example of a brother who we think, would be worth imitating by such at least who do not care to keep it on file for future reference. We saw this brother take a number of the papers to the Railway Station and put them into a receiver where they are free to the public and he says they are read by some one. Who knows of the good that may result from such a course! The writer knows of a whole family, all of whose members were converted through reading the Visitor. Long live the Visitor!

If you can't take them to the Railway Station maybe you have some neighbors who would read them if you would hand them to them, especially some poor families. How much better to make use of them in that way than to let them lay carelessly about the house or, what is worse still consign them to a waste basket or elsewhere. If all who don't care to keep them on file distribute them, there might be a good seed sown in many a heart that might bring forth fruit unto Eternal life.

Dear ones, let us make good use of them, and eternity alone will reveal the good that has been done, And the Master may say to you, "well done good and faithful servant, enter thou into the joy of thy Lord."

AN OBSERVER.

For the Evangelical Visitor.

THE PRAYER COVERING.

I FELT impressed to write a little about the covering, as there seems to be a good deal of trouble in these days with regard to it. I cannot say like some that I was just led of the Lord to wear a covering as I was quite young when I started in the service of the Lord. But as it was a custom amongst our brethren and I wanted to be like the sisters, I became willing to wear a white cap, although it was quite a cross at first. As I grew older and could read and understand for myself, it was very plain to me that it was just in order to wear a covering when praying or prophesying, so I have never had any trouble on that line, and I sometimes have to wonder why the Apostle wrote about it, if it was not necessary.

Now let us ask ourselves the question, is it comely for a woman to pray unto God uncovered? The Apostle does not say it is a sin, but says, "is it comely for a woman to pray unto God uncovered?" Now I believe the Lord would be pleased with any plain covering but, after all since it is the custom of our beloved Brotherhood to wear the white cap, why should we want anything different. And what is more becoming for a Christian woman than a plain white cap? We have often taken notice that when sisters commenced to change from one thing to another they gradually got led off till they threw it away altogether.

I would say let us beware of pride. It is true that some sisters are proud with their caps, especially if they have nice ones, but dear sisters, if we have any pride in our hearts let us get it out. The Lord is able to take it out if we let Him. We don't need to be proud with anything we wear if Jesus has full possession of
our hearts. O, it seems the devil is trying in every possible way to deceive God's children in these last days. I suppose he knows his time is short. So let us watch him on every hand. He comes to us in so many ways that we can hardly detect him sometimes, but we need to watch and pray continually. This was written in love and perhaps a timely warning will help some one to keep out of danger.

Hamlin, Kansas.

ANNA BYER.

PREIOUS.

Behold, I lay in Zion a chief corner stone elect precious, and he that believeth on Him shall not be confounded.1-Peter 2:6. Again in verse 7 “Unto you therefore which believe he is precious.”

Is this our experience? It is mine.

Hallelujah! Read on about the disobedient. I feel this evening like the poet who says:

“No tongue of mortal can express,
No pen can write its blessedness,
Alone who hath Thee in his heart.
Knows love of Jesus what Thou art.”

Chapter 1 of 1 Peter is more precious to me this evening than anything else I see or have around me.

Ye are in heaviness through manifold temptations that the trial of your faith being much more precious than gold that perisheth. It seems to me trials are much more precious to saints than gold. I know of my own experience that through my deep trials I was drawn nearer to God than through any of my gold ornaments. I know that the four gold finger rings which I wore never drew me nearer to God, nor my earings, nor my gold bracelets, nor my necklace or gold watch. All this gold drew me to the world with many other drawings I had yet which I called precious.

But we must be careful and have the right precious. Will all world and worldly trash do us any good when we come down to die? Will it be precious to us then? Must we not leave it all and go to God? The chief corner stone is the only precious one. Oh, when I think of all my precious trash I used to have, and show to my friends! All of these I sacrificed, burned and deceased. These things cost me sore trials and I can well realize that the trial of my faith is much more precious to me than gold or pictures, or perishable things.

It is sometimes said, “I wish I had an experience.” Well, before I was willing to go through trials or to stand up against temptations I could not get a good or deep experience. Oh let us go forth bearing precious seed, (Psalm 126:6) and we’ll come again rejoicing bringing in the sheaves. I am glad I ever found Jesus precious to my soul. I have still room to get Him still a little more precious.

Silverdale, Pa.

AMANDA SNYDER.

For the EVANGELICAL VISITOR.

FORETASTE OF HEAVEN.

PAUL, in writing to the Ephesians says that those who are quickened from the death of sin; are quickened together with Christ. “He has raised us up together and made us sit together in heavenly places in Christ Jesus.”

Evidently Paul refers to those foretastes of heaven, which the saints enjoy already in this life, in communion with each other and with Christ. It is therefore the Christian’s happy privilege to live by faith quite on the verge of heaven. When the Israelites tasted of Canaan’s grapes in the wilderness they had then a foretaste of the fruits of Canaan, because they were the same as they should eat when once they should be actually in the goodly land, as a foretaste of heaven, in the heart of the saint, is the real life of heaven; he has part of the “purchased possession,” already in this life by faith in Christ.

The Apostle declares that we are “sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession;” we have then already here in this life communion with the heavenly assembly. But it is evident that not all persons are conscious by sweet personal experience; to the carnal mind this is foolishness. This foretaste of heaven is withheld from those who are dead in sins; they will say, “thou bringest strange things to our ears.” They cannot understand. This life of heaven is then only for those who live by faith in Christ. Faith is the substance of things hoped for. So the Christian has a hope of heaven with all its glorious realities, but faith is the assurance to us that they exist. Thus faith is the soul’s spiritual sense by which we taste of heaven. The true child of God will understand all this. “The secret of the Lord is with them that fear Him: in thy light shall we see light.”

How then can any one deny this union and communion of the soul with heaven. And if we have this foretaste of heaven we must have the fruits of the Spirit, and these fruits are such as “love, joy, peace, long-suffering, gentleness, faith, meekness, temperance.” These are then the first fruits of heaven and they will bring to us the peace of God which passes all understanding. We then shall be able to say, “Thy loving kindness is better than life and in thy presence there is fulness of joy.” I am glad for the blessed promises of the gospel. That after awhile we shall see Him face to face, no dark glass to intervene in this vision. We have then a right to believe that God gives His saints a foretaste of heaven when they need encouragement, when they grow weary, when their pathway seems distressingly dark, when the burdens of life press them sorely. He visits them and gives them a foretaste of heaven and says, “As thy day so shall thy strength be,” and thus shows Himself a very present help in trouble.

Your sister in Christ.

MRS. WILLIAM FISHER.

Maytown Lancaster Co. Pa.

The child of God does not look backward to gain fresh energy. His energy is the energy of hope and not of retrospection. He presses forward; his glance is ever onward. He anticipates revelations of God ever more and more glorious.—Stop ford A. Brooke.

Measure power for service, not by what you find in yourself, but what you find in God.—Sel.
THE POWER OF STILLNESS.

A SCORE of years ago a friend placed in my hand a little book which became one of the turning points of my life. It was "True Peace." It was an old mediaeval message, and it had but one thought, and it was this, that God was waiting in the depth of my being to talk with me if I would only get still enough to hear Him.

I thought that this would be a very easy matter, so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamoring notes from within and without, until I could hear nothing but their noise and din. Some of them were my own questions, some of them my own cares, some of them my own prayers. Others were the suggestions of the tempter and the voices of the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought; and in every direction I was pulled and pushed and greeted with noisy acclamations and unspokeable unrest. It seemed necessary for me to listen to some of them but God said, "Be still." Then came the conflict of thoughts for the morrow, and its duties and cares; but God said, "Be still."

And as I listened, and slowly learned to obey, and shut my ears to every sound, I found that after a while when the other voices ceased, or I ceased to hear them, there was a still, small voice in the depth of my spirit. As I listened it became to me the power of prayer, and the voice of wisdom, and the call of duty and I did not need to think so hard, or pray so hard, or trust so hard, but that still, small voice of the Holy Spirit in my heart was God's prayer in my secret soul, and God's answer to all my questions.—Tract.

AT THE MASTER'S FEET.

ONCE I went forth to look for Repentance. I sought her day and night in the city of Mansoul, I asked many if they knew where she dwelt, and they said they had never seen her. I met one, grave and scholarly, who told me what she was like, and bade me seek her earnestly; but he did not tell me where she was to be found. Then, all sad at heart, and weared with my search, I went forth without the city walls, and climbed a lonely hill, and up a steep and rugged way, until I came in sight of the cross of Him who hung thereon. And lo! as I looked upon Him, there came one and touched me. Then instantly my heart was melted, and all the great deeps of my soul were broken up.

"Ah, Repentance, I have been looking everywhere for you," I said. "Thou wilt always find me here," said Repentance; "Here in sight of my crucified Lord. I tarry ever at His feet."

Again I went forth to look for Forgiveness. I knocked at many a door in the City of Mansoul and asked for her. And some said they thought she did live there sometimes; and some said she used to come; and some said she came there occasionally. Then up came one whom I knew by name as Unbelief, with a voice like the croaking of a raven, and he said that Forgiveness never was there and never would be; that she was much too fine a lady to live in so low a place as that and among such a set as they were. So
I came forth wearied and sad, and as I reached the city gate I met again the grave scholar, and he gave me much account of her birth and parentage, and he showed me her portrait, and told me of her gracious works, and bade me seek her earnestly, but he did not tell me where I could find her.

So I went along my way, looking, but well nigh in despair, when it chanced that I found myself again upon the hill, climbing again the steep and rugged path. And I lifted my eyes and saw once more the cross and Him Who hung thereon; and lo! at the first sight of my dear Lord, Forgiveness met me, and filled my soul with holy peace and a rest like Heaven itself.

"Oh, I have had a weary search for you," I said.

"I am always here," said Forgiveness; "Here, at my Master's feet." Did you ever think of it that true Christianity in the heart is what makes good manners? Of course there may be the superficial culture and polish of cultivated society without a Christian life or even a profession of it. Just so there may be a profession of Christianity by those whose daily lives are examples of vulgar, boorish, unchristian manners. Of the two it may be quite possible that those who make no profession of religion, and yet, though with insufficient understanding of its deep meaning, live out the golden rule, are nearer to the kingdom of heaven. When those who have never known the truths of religion, and yet have lived kindly, courteous charitable lives among their fellows, understand and accept the message of the gospel, they have not so difficult a task to perform in conforming their lives to the teachings of the Master as have those who have known and claimed to accept those teachings, and yet have always lived contrary to them.

"Whatsoever ye would that men should do to you, do ye even so to them," is the key-note of good manners. These are the words of the Master. Those who do not live up to them are failing to obey Him, and neglecting to follow His example in the plainest lesson of His life among men. These words do not have reference alone to great deeds of self-sacrifice, for the opportunities for such come rarely, but rather much more to the little thoughtful kindnesses and courtesies which we have continual need to show to those about us. God is love; that heart in which He dwells will overflow with His presence. Where God is not, there will be no love; and His absence from the heart will be apparent to all, because it sheds forth no love. Then when God occupies the whole heart, His love will, like a sweet perfume, pervade the whole house, the whole life; and that person will be like the candle which is not set under a bushel, but lights the house, and spreads the light far abroad through the windows.

THE MANNERS OF GOD'S FAMILY.

GIVING GOD THE RAKINGS.

THERE are others who "give God the rakings," maybe by different methods, but from the same inherent principle of base selfishness. One who has it not in his heart to give to God out of the "firstfruits of his increase," and, as a miserable libellerous make-believe of benevolence scarpes up the offal of his abundance and with an air of affected piety lays it upon the altar, such an one is sadly in need of a heart-to-heart acquaintance with the great Giver who gave His "best" to enrich all men in grace and glory.

Let us notice what temporal advantage there would have come to the farmer had he disposed of his rakings in the ordinary avenues. To put it upon the market meant a lower figure. To convert it into flour meant a poorer, cheaper grade of flour. To use it for seed would mean a crop of cheat. Can any...
service. Beware of giving God the essential fruitage of all our earthly clare it, and we shall partake of the what we sow, for the day shall de­ quality as well as to the quantity of should give careful thought to the ciples of spiritual agriculture, con­ we shall reap what we sow. AVe sowing “culled grain?” Brethren, receive of the profit to be gained by conception of the underlying prin­ Men shall be lovers of their own selves, covetous, boasters, proud * * heady, high-minded, lovers of pleasure more than lovers of God.”— 2 Tim. 3: 2,4. Foretelling the declension among His own followers in these times the Son of God, in trumpet tones, declares, “Because iniquity shall abound, the love of many shall wax cold.”—Matt. 24:15. Sad, sad, but alas too true! The tide of worldliness which has set in among churches of nearly every name is moving onward with an ever-increasing rapidity and strength and threatens to carry everything before it. The latest and most ridic­ ularious styles of fashion in dress; operatic singing in churches by un­ godly choirs; churches in their pride and jealousy trying to outdo each other in the cost and elegance of their church buildings, and courting the world with all manner of question­ able amusements in order to get the means to do it, are prominent characteristics of Christendom in these last days. This kind of re­ ligion “curls its lips at holiness; caricatures divine healing; antag­ onizes the premillennial coming of Jesus; thinks the world is growing beautifully better; puts outward re­ forrnation for soul salvation: runs off on lines of humanitarism as a substitute for the indwelling Holy Spirit; is forever forming itself into fresh organizations of ‘Leagues’ and ‘Endeavors’ and ‘Boy’s Brigades’. It dreams of bringing in the millen­ ium by social reforms; it denies that Jesus will come and reign on the earth, but seeks to usurp His place and build for itself a kingdom in this world. It is an ease-loving, jovial, laughing, fun-making, fun­ loving, superficial thing. All its enterprises have an atmosphere of worldliness about them. It despires the day of small things; it scorns little, humble people, and lonely ways. It is eager to jump to the height of prosperity; it is domineer­ ing and Popish in its assertions over the poor, and yet, at the same time, cringes like a puppy before the rich and the great ones. Its music has no pathos in it; its laughter lacks divine cheerfulness; its worship lacks supernatural love; its prayers bring down no huge answers; it works no miracles; calls forth no criticism from the world; it has no light of eternity in its eye. It is a poor, pale, sickly thing, born of the union of the heart of the world with the head of Christian theology—a mongrel, bastard thing, with a back­ slidden Church for its mother, and the world for its father. This modern, fashionable religion will be everlasting­ ly wrecked at the appearing of Jesus.”—Selected by C. N. Hostetter A SOLEMN WARNING. THE world is whizzing on with great rapidity towards the close of the present dispensation; delighted with the great progress made in literature, science, art, and general knowledge; while the churches of every creed are, with here and there a few exceptions, hoping to see the millennial dawn very speedily; the world and the churches generally having very little dissension, and being at variance mainly on the coarser vices, such as drunkenness and gross immoralities. No one denies that there is great progress being made in education, science, and all mechanical improve­ ments; but few see and feel that the decadence of morals is keeping pace with the others; and still fewer, perhaps, see that vital godliness and spiritual power are leaving the churches generally, only to have their places filled by numerous or­ ganizations, societies, artistic, musical, moral and political lectures in lieu of Gospel sermons. The members of the Laodicean church (Rev. 3:14,15), are not aware of their fearful condition: Thou “knowest not that thou art wretched, and miser­ able and poor, and blind, and naked” (v. 17). They think they are all right, but they are only ripening for the tribulation! God’s Word says: “PREACH THE WORD” (2 Tim. 4:2). Beloved, are you preaching the Word? All of it? Are you warning the people to get ready to meet the Bridegroom (Matt. 24:34,44;25:13)? You cannot help your people to get ready, unless you preach the doctrine of consecration, which prepares one to enter the Spirit-filled life. Do you preach and practice these doctrines? Nothing less than the Spirit-filled life will prepare one to meet the Bridegroom. The warning here to be issued is: Christ, as Bridegroom may come at any moment. No man can say that He may not come the present year, the present month, or the present day. Hence, because we do not know, we ought to be ready and watching. You are running a terrible risk, if you are not ready and watch­ ing. The world and sleeping Chris­ tians will be taken by surprise, when He comes, (Matt. 24:37-39; Luke 17:26-29); and there is no substi­ tute for being ready and watching. The fact that you were regenerated will not atone for your disobedience. “The great tribulation,” we feel sure will be the the doom of those not ready. (See Rev. 12:12,17;13:7). To escape the tribulation is one of the special rewards of obedience, Luke 21:36; Rev. 3:10. Get ready, oh get ready, if you would obey the Saviour, and be accounted worthy to “escape all” the horrors of that day! What a terrible plight those people will be in, who have taught the post-millennial coming, and have thus lulled their people to sleep, by annulling the admonitions of Jesus, to be ready and watch! Their learning and titles will do them no good in that day! The childings of their disappointed and misguided congregations will, very likely, add much to the consternation of these unfaithful servants who have said...
Lord delayeth His coming)—Matt. 24:48. The great mass of Christendom—yea of Christians—are unprepared for the Lord's coming; and we would warn them of their great peril and urge them to get ready. At any rate, we hope to be free from the blood of men.—Sel.

THE SOLITARY PLACES OF LIFE.

IT IS said of Christ, when in the garden of Gethsemane, that "he went a little farther," to endure the great agony of his life apart from His friends. They could not follow Him there. Their sympathy was sweet to Him for a time; but in the hour of His greatest anguish no human heart could help. He must be alone with His God.

So there will be times in our lives when our fellow-creatures will fail us. Whatever their impulse to help, aid will be impossible; however unwilling we may be to separate ourselves from them, yet we, ourselves—all our thoughts and the longings of our hearts—will go "a little farther." We may be disappointed; our aspirations may not be realized or some hope may be foiled, the dearest wish of the heart, which we have not whispered in any earthly ear; or it may be ours to experience the greatest desolation in the loss of those we love. In all these sorrows, how insufficient, how powerless, is human sympathy! Then the "heart crieth out for the living God."—Golden Rule.

HUMILITY.

HUMILITY is perfect quietness of heart. It is to have no trouble. It is never to be fretted, vexed, or irritated, or sore, or disappointed.

It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble.—Andrew Murray.

WHAT FIFTY TESTAMENTS DID.

A YEAR ago, a woman was living near a town where fifty Italians came to work. She became very much distressed at the heathenish way in which they lived; for she discovered that they never went to church and that the nearest Roman Catholic priest had not taken the trouble to look them up. Most of them could speak no English and she could speak no Italian, so she was at a loss to know how to help them. Learning that almost all of them could read in their native tongue, she purchased copies of the New Testament in Italian, and gave one to each man. It was not long before each of the leaders came to her and asked if there was a church where they could go and hear that Book read. He said most of the men were reading it, many of them with much interest. She consulted with her pastor, and they arranged to have a man come from the neighboring city, and preach to them in Italian. The men were so interested and grateful that other meetings followed, until now that church has what might be called an Italian annex, and the results of the work are most gratifying.—Sel.

This chapter (Heb. 12) proves that the saints of all ages are essentially one. There is a link which unites them: a thrill which passes from hand to hand around the circle. One theme for many voices; one attitude for many faces, one inspiration for many hearts. The saints that lived before the Advent and those that have lived since are one in their faith in the living God, making the unseen visible, the distant near, and seeing the eternal through the transient and ephemeral. And now heaven waits. Its joys are not complete; its rapture is not full. The blessed are blessed; but there is yet a margin between what they are and what they will be—between what they enjoy, what they may enjoy. The choir is not full, and the anthem cannot be fully rendered till our voices blend in it. There is a pause, a halt, an expectancy, an incompleteness, till we come. Our dear ones want us to be there. They have not gone far into the heart of God's bliss, but are lingering near the gate till we have joined them. Oh, rapture of eternal joy! We stretch out our hands in yearning desire, and doing so touch other hands reached toward ours!—F. B. Myer:

"Their multitude dried up with thirst." A man once owned a costly attractive liquor-saloon in this city and said: "I sold liquor for eleven years—long enough to see the beginning of the end of its effects. I have seen men after men wealthy and educated, come into my saloon, who can not now buy a dinner. I can recall twenty customers worth from $100,000 to $500,000, who are now without money, place or friends."

God's bounty must not discourage our industry: but prompt us to be zealous co-workers with God.—Sel.
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.

WHOSE FAULT?

If men were a little more tender
To women—more faithful and true—
They would not care for a larger share
Of work in the world to do,
If homes were a blessed refuge,
Where loving were at its best,
The better part of a woman's heart
Would cling to its peace and rest,
There never yet was a woman
Who did not hunger alone
For the love desired and the manly pride
Who cherished her for his own;
Who would not give wealth and power,
"And the glittering things of life,
For love-lit eyes, for the priceless prize,
The crown of mother and wife."

If the husbands were but lovers,
Who cared to pet and praise,
There would be no fret in the trials met
In the frictions of the days,
There would be no passionate yearning
For something in her heart,
For the soul that strives in the restless
Wives,
If the husbands did their part,
If the men would practice justice
In the making of the laws—
Were straight and right—there would be
No fight,
No need of a "woman's cause."

It is only that hearts are starving
Behind life's prison bars,
Who long for the gem God meant for them
Who are reaching for the stars.
Oh, if men would but be tender
And loving, they would find
Love would rebound the whole world round,
And lives be sweet and kind.
There would be no talking of equal rights;
No search in the skies above;
For women's care is a larger share
In the kingdom of man's love.

THE FENCE STORY.

An old writer tells a story of a man who prided himself on his morality, and expected to be saved by it, who was constantly saying, "I am doing pretty well, on the whole; I sometimes get mad and swear, but then I am strictly honest; I work on Sunday when I am particularly busy, but I give a good deal to the poor, and I never was drunk in my life." This man once hired a canny Scotchman to build a fence around his lot, and gave him very particular directions as to his work. In the evening, when the Scotchman came in from his labor, the man said:

"Well, Jack, is the fence built, and is it tight and strong?"

"I cannot say that it is all tight and strong," replied Jack, "but it's a good average fence anyhow. If some parts are a little weak, others are extra strong. I don't know but I may have left a gap here and there, a yard wide or so; but then I made up for it by doubling the number of rails on each side of the gap. I dare say that the cattle will find it a very good fence, on the whole, and will like it, though I canna just say that it's perfect."

"What!" cried the man, not seeing the point, "do you tell me that you have built a fence around my lot with weak places in it, and gaps in it? Why, you might as well have built no fence at all. If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and will all go through. Don't you know, man, a fence must be perfect or it is worthless?"

I used to think so," said the dry Scotchman, "but I hear you talk so much about averaging matters with the Lord, seems to me that we might try it with the cattle. If an average fence won't do for them, I am afraid that an average character won't do in the day of judgment. When I was on shipboard, and a storm was driving us on the rocks, the captain cried, 'Let go the anchor!' But the mate shouted back, 'There is a broken link in the cable.' Did the captain say when he heard that: 'No matter it's only one link. The rest of the chain is good. Ninety-nine of the hundred links are strong. Its average is high. It only lacks one per cent of being perfect. Surely the anchor ought to respect so excellent a chain, and not break away from it? No, indeed; he shouted, 'Get another chain!'"

"He knew that a chain with one broken link was no chain at all,—that he might as well throw the anchor overboard without any cable as with a defective one. So with the anchor of our souls. If there is the least flaw in the cable, it is not safe to trust it."—Selected.

QUARANTINE YOUR HOUSE.

You must quarantine against immoral literature. This is a deadly poison. It comes in various and attractive disguises. Exclude it as you would the germs of a pestilence. To effectively protect your homes from its baleful influence, supply them with healthy literature. It is as easy to cultivate a good as a depraved literary taste in children. They will read something, and what they read will exert an important influence on their character. Let your most earnest effort be exerted to keep out of the house the sensational novel, the blood curdling tale of vice, the obscene pictures, and the whole flood of wicked, degrading, crime-producing literature that threatens us. Put in reach of your family good papers, magazines, and books. Bait them with a chaste story, and keep them supplied with wholesome knowledge. A bad book may prepare your son for the cell of a felon. A novel may vitiate the whole life of your daughter.—Memphis Advocate.

We are generally too ready for the sake of peace to put a premium on ill temper, and to give the cross person the right of way. This is often cowardly and almost always a mistake. Ill temper should be gently resisted.—L. H. Journal.

Exercise, cleanliness, wholesome and simple diet and regular habits are the best preventives of disease we know of, and but few doctors would be needed if all attended to these things.—Sel.

Merely warm the back by the fire, and never continue keeping the back exposed to heat after it has become comfortably warm. To do otherwise is debilitating.—Sel.

Never omit regular bathing, for, unless the skin is in active condition, the cold will close the pores and favor congestion or other diseases.—Selected.
EVANGELICAL VISITOR.

TEMPERANCE.

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

TURN IT DOWN BOYS.

If urged to lift the glass that tempts,
In city grand or humble town,
Be he that tempts you king or czar,
Quick, turn your glass and set it down!

If those that ask you vex and tease,
Perhaps condemn you with a frown,
Be firm, mind not the laugh and sneer,
Quick, turn your glass and set it down!

If health you crave and strength of arm,
Would keep your hardy hue of brown,
Or have the scarlet flush of sin,
Quick, turn your glass and set it down!

If your trouble others say:
"In sea of drink your sorrows drown,"
Look out lest drowned the drinker be!
Quick, turn your glass and set it down!

Cold water, boys, hurrah, hurrah,
Will help to health, wealth and renown;
If urged to give these treasures up,
Quick, turn your glass and set it down!

TEMPERANCE.

I feel that you have given it also to me,
For I am not so sober as I used to be.
Oh! my poor brain is drunk, it whirls, it reels
Delirium tremens into it steals;
I rave, I shriek, I beseech and implore,
For God's sake, don't sell him even one drop more.

Saloon-keeper, you have had silver and gold;
But, Oh, Saloon-keeper, have you been told,
What else has gone into your coffers full,
Where nickels have jingled with scarce a tull?
Oh, listen I pray, and I will count it all up,
And see if it's enough to pay for the cup
That has broken my heart and blighted my life,
As I grope through earth, a drunkard's wife.

Quick, turn your glass and set it down!

A WAIL.

E VANGELIST J. B. Culpepper

An artist once asked the privilege of painting the portrait of a beautiful little boy about three years of age, because he was the loveliest child he had ever seen. When the picture was completed, he hung it in his studio, that he might gaze upon it often. Years afterward this artist met one of the most degraded and disgusting of men. He was low, vulgar, profane, filthy and indecent. His clothes were so tattered they scarcely covered his back; and he was a revolting object to look upon. The artist thought of his picture of his picture of the charming boy in his studio, and thought, "Can it be that such a wretch was once a loving little child?" He resolved to paint the portrait of the man, and hang the picture beside that of the child. Obtaining the consent of the vagabond, he painted the portrait, and suspended it beside that of the beautiful boy. What was his surprise to learn that the hardened profligate was once the loveliest child! He had painted the portrait of the boy at two periods of his life. Intemperance, with its long train of vices, had corrupted his youth, and now, in his early manhood, the awful woe unto them that are mighty to drink wine was upon him.

I ONCE asked a young man how he had escaped the drink temptation when some of his companions and college chums were drawn into its depths.

"I was always afraid of it," he said; "I saw what it had done for the drunkards who frequented the saloons, and for the tramps and loafers who were once far better men. The honest truth is that I was and am afraid of it."

In this very willingness to acknow
OUR YOUTH.

WANTED—A MILLION BOYS.

Wanted—a million boys. Say, boys, do you hear?
Wanted—a million boys—all good boys, that is clear.
An army of teet'lers, a million strong or more,
Are going to fight King Bacchus and close the saloon door.
Wanted—a million brave, true boys, with courage to say No.
To all kinds of temptations, of every wily foe
That seeks to lure them on to drink soul-destroying rum,
Which flaunts its fiery signal and says unto them, “Come.”
Wanted—a million honest boys, of every size and age,
To help blot out the record, the dark-polluted page,
Which bears the impress of the laws that legalize the trade
By which ten million boys are spoiled—ten million drunkards made.
Wanted—a million hearty lads. What’s wanted with them now?
To win good health, the truest wealth, to plant, and sow, and plow;
To drink at health’s pure fountain that riples down the hill,
And say them nay to every way which leads them to ill.
To take some comrade by the hand and help him on the way;
Lead him to shun the vile saloon the great curse of the day.
To leave the road the drunkard goes, and swear allegiance ever
To his life’s great trust, his honor, his country, and his God.
Come, boys, and pledge right heartily your oaths to do your duty,
In the effort to help blot out the record, the dark-polluted page.
New children, this big giant will trouble you all your life unless you come to
The Lord and have your heart made clean from self and sin.
You don’t want to be selfish, but you cannot help it
While you have this giant selfishness in your heart.
Pray until you know God has taken the selfishness all away,
And new you can help others and divide the nice things which are given you,
With others and they will be made happy as well as you.

HOW IT HAPPENED.

A BOY returned from school one day with the report that his scholarship
had fallen below the usual average.
“Son,” said his father, “you’ve fallen behind this month, haven’t you?”
“Yes, sir.”
“How did that happen?”
“Don’t know, sir.”
The father knew, if the son did not.
He had observed a number of dime novels
behind this month, haven’t you?”
“Son,” said his father, “you’ve fallen
below the usual average.
“Yes, sir.”
“How did that happen?”
“Don’t know, sir.”
The father knew, if the son did not.
He had observed a number of dime novels
scattered about the house, but had not
thought it worth while to say anything
until a fitting opportunity should offer itself.
A basket of apples stood upon
the floor, and he said:
“Empty out those apples, and take the
basket and bring it to me half full of
chips.”
Suspecting nothing, the boy obeyed.
“And now,” he continued, “put those
apples back into the basket.”
When half the apples were replaced,
the boy said:
“Father, they roll off. I can’t put any
more in.”
“Put them in, I tell you.”
“But, father, I can’t put them in.”
“What a summing up this is of a great
fact in life! It is not great things, but
very many small things, that make up
the sum of life. It is out of the daily
thoughts and deeds, insignificant as
many of them appear, that a beautiful
and strong character is built.
Sometimes there will come a great
strain or test of a man’s character.
This will show of what materials it is
constructed, and how the materials are put
together.
Character building proceeds slowly,
but goes on all the time. Every day
some of the work is done; for every day’s
thoughts, words, impulses, passions,
and deeds enter into our building.
Every young person should see that the
materials entering his structure and
that the construction itself be of the
best, so as to be capable of sustaining
any strain that may be put upon it in
life.

DO IT.

IF YOUR seat is too hard to sit upon,
I stand up. If a rock rises before you,
roll it away, or climb over it. If you
want money, earn it. If you wish for
discretion, prove yourself worthy of it.
It takes longer to skin an elephant than
a mouse, but the skin is worth something.
Don’t be content with doing what another has done—surpass it. De­
sire to do better, work harder, to
overcome what another has done and
achieve something better.

A BIG GIANT.

WE KNOW of a big giant who wants
everything himself. He has no
hands to help anyone else, no feet
to run errands for anyone no matter how much
trouble someone may be in. He looks
out for number one, and the little boy or
girl that don’t know how to do can’t get
along the best way they can, for this big
giant has no time to help anybody.
This giant has a name. This is not a
fairy tale but a real fact. He lives in
every town in the land. He goes to
church every Sunday. When he goes to
the table to eat he takes the best. He
wants the easiest chair and all the nice
playthings and must be first in every­
ting. I wonder if you know this giant’s
name? Everybody knows him and if you
think, you will remember all about him.
His name is SELF. People don’t like to
claim relationship with him, but he lives in everybody’s heart until he i. cast
out by the power of Jesus.
Now children, this big giant will
trouble you all your life unless you come to
the Lord and have your heart made clean
from self and sin. You don’t want to
be selfish, but you cannot help it
while you have this giant selfishness in
your heart. Pray until you know God
has taken the selfishness all away,
and then you can help others and divide
the nice things which are given you, with
others and they will be made happy
as well as you.

CHARACTER BUILDING.

A LITTLE boy watched day by day the
building of a house across the street. His father, noticing it, said to
him one day:
“My son, are you going to be a brick­layer?”
“No father,” he answered: “I have been thinking what a little thing a brick
is, and yet what a great house they
make of it.”

When going from a warm atmos­phere into a cooler one, keep the
mouth closed so that the air may be
warned by its passage through the
nose ere it reaches the lungs.
The nations which have gone down in ruin have been overtaken more from the effects of their own drunken immorality than from the assaults of their foes.

—E. P. Woodward.

I most devoutly believe, judging from what I see on every hand, that this century will witness the return of the absent King, and the end of this order of things—Facing Two Centuries.

We have mailed the Handy Paper File to all who have so far ordered them. On account of the cost being a little more than we had first thought we must ask that all who may still order remit 10 cents instead of 6.

It is a common occurrence at the beginning of the New Year that mistakes occur in dating letters. Our printer made a bad break when he failed to change the 1 for a 2 in the year date of the last issue of the Visuron, thus making it date January 1, 1901 instead of Jan 1, 1902. No doubt many of our readers have noticed the mistake and smiled over it.

Will not every subscriber who is in arrears look at the credit on his or her address label and see how much they owe and make remittance of the amount? And if you do not want the paper continued tell us and if all the indebtedness is paid we will drop the name. But we would rather not part with any of our subscribers, and trust if they pay up and continue with us they may profit by it. Let us hear from you at least.

The time has come that all who last year took "Notes for Bible Study" and wish to continue taking it during this year should renew their subscription. If not renewed before February 1, the name will be dropped. Any new ones who desire to subscribe should do so at once. We also take orders for Dr. Seiss' Lectures on Revelations, in 3 volumes at $2.50 per set post paid, and can also supply the Keswick Library Books at 20cts each.

Many years ago when men were obliged to travel by team and not by train, a man started with one of his neighbors for the great West. When Sunday came, he waited and gave his team its needed rest, while his neighbor pushed on to reach his destination. Monday morning he started on, all hands refreshed by the rest of the day previous; and he carried out his plan through the whole journey. It was not many weeks, however, before he passed his neighbor, arriving first at his destination—his own team in good condition, and his neighbor's team nearly dead.—The Christian Sabbath.

We have received a letter from Bro. Steigerwald written at the Matoppos Mission, but too late to insert in the present issue. He praises the Lord for permitting them to complete their journey in safety. Speaks of the pleasure of meeting Brother and Sister Lehman in Cape Town and tarrying with them a week. Then of the somewhat tedious journey to Bulawayo. At this place they were met by Brother Doner and all things being in readiness the next day they were transported to the Mission, where they arrived safely, and were kindly cared for and introduced to the new order of things. The letter will appear in our next.

A Sister who sends in an offering for the Matoppos Mission, and also for the Rio work says, "I wish the whole Brotherhood were endued with the Spirit that was in Jesus Christ. If we have the Spirit of Christ we cannot oppose the efforts of those who are seeking to bring souls to the saving knowledge of the truth." With this we fully agree, and are convinced if this were fully realized there would be increased missionary activity amongst us this year; there would be the conviction that too many of the past years were spent in neglect if not in indifference to the requirements of Jesus on this line. Are we in the Brotherhood largely because it costs so little?

Under the head "Startling Information," we glean the following from one of our exchanges. There are approximately 7,000,000 young men in the United States of America, and out of this number 5,356,000 never attend religious services anywhere, 6,500,000 make no pretensions to Christianity. We only have 210,000 actively enlisted in Christian work. Seventy-five percent of the criminal list of this country is made up of boys and young men. We have now upwards of 90,000 young men in prison; these with 500,000 ex-convicts, make a grand total of somewhere near 600,000 convicts and ex-convicts among our young men. And these are only those who have been run down, tried before the courts and convicted, while we have thousands of criminals who have never been convicted by the courts. These figures prove that only a small percent of young men is actively engaged in religious work. Then there are 10,000 between 7 and 15, little boys, in our reformatories. 856 boys between 16 and 21 were convicted in one year in the State of Kentucky. In the City of Nashville, Tenn., 2,218 young men and boys were arrested in one year. Another phase of the ruin going on is the large number of girls destroyed.
by the life of shame. 60,000 of our American daughters are trapped, snared and sold each year. We have now 300,000 in houses of ill fame. 120 of our fair girls each day are dropped down, blighted and left to be damned in hell.

From a private letter written by Sister H. Frances Davidson to Bro. and Sister Van Blunk, who spent considerable time at the Matoppo Mission, and who are now returned to America, we learn that, at the date of writing, Oct. 23, 1901, they were all well and very busy. Sister Emma C. Long had been sick, but was feeling well again. Brother Doner and the boys are busy at brick making, and have 12000 ready to burn. They have 11 native boys at the Mission, 9 of whom are able to help at the work. They work in the forenoon and attend school in the afternoon.

The land question seems to be satisfactorily settled. She says, "sometimes we feel greatly encouraged in the work, then again some of our fondest hopes are dashed to the ground, so that our only refuge is to keep our eyes fixed on Him whether success or seeming defeat meet us. It is His work and He cannot fail." She finds her hands very full but looked for some relief when Bro. Steigerwald would take his place. May God sustain this brave faithful Sister in her work so that strength and health may not fail.

The Christian Sabbath, its obligation, decadence and threatened overthrow, with special reference to the "Seventh Day" delusion, by E. P. Woodward forms the theme of No. 29 of the "Safeguard and Armory," a quarterly publication issued by the Safeguard publishing company, Portland, Maine. The subject is treated very carefully, and very plainly is it shown that to burden God's people with the "Seventh Day" Sabbath cannot be demonstrated by any fair interpretation of Scripture. No. 19 of the same publication has two addresses by the same author entitled "Facing Two Centuries." First a review of the 19th century; then a forecast of the 20th. In the former he shows the wonderful advances made on many lines during the last century, and in the latter he speaks interestingly of what is the outlook for the Century now commenced under the following heads: (1) its possibilities, (2) its inherited problems, (3) its impending perils, (4) its prophetic probabilities, and (5) its voice of warning. Under the third head he says, "As heretofore suggested, the Labor, Financial, Religious, Race, and Governmental problems each involve a deadly peril. Were these problems solved wisely—in the Spirit of Christ, the perils might be averted. But, despite the earnest efforts of many great and good men and women, and the increasing light and knowledge of the times, there are grave reasons to fear that perils that now imperil will in the near future bring dire and sudden disaster. Certainly there are very many who see sore trouble ahead in just these lines. Then he speaks of other perils which are menacing in themselves and which are made doubly so by being joined with these. Of the Social evil he says, "few have any idea of the magnitude of this danger, for few are able or willing to go below the surface of society and get at the facts." Then he calls attention to the awful "drink peril, steadily growing more deadly," and reinforced by the "growing use of tobacco, opium, cocaine and other devilish things." According to the author the outlook for improvements in the morals of the people is not bright. The warning to us is to be ready and wait for the Master's return. God help us.

ADVANCEMENT.

Jesus said that to say Lord, Lord was not sufficient to gain an entrance into the Kingdom of heaven but to do the will of His Father in heaven. Reading the first chapter of Colossians we learn of the Apostles' joy because of their "faith in Jesus Christ," and of their love "to all the saints." Also for the hope laid up in heaven for them and that the power of the Gospel was manifesting itself in that the fruits were evident.

Notice that the first which he mentions is "faith in Jesus Christ." "He that would come, or cometh, to God must first believe that God is, and that he is a rewarder of them that diligently seek Him."—Heb. 11:6. This faith or belief is needed in the person who would come to God. But the faith which the Apostle rejoices over as being manifested by the Christians of Colossi was "faith in Jesus Christ" which we regard as being saving faith. It is possible to believe that, "God is, and that He is a rewarder," and yet refuse to come to Him. Further, many believe that Jesus Christ is the Son of God, that He is the Savior of the world, and so confess, yet have no salvation. Many are comforted in this phase of belief by preachers and others and urged to now keep the commandments and try to serve God, and are thus deceived. Saving faith goes further than an historical belief or giving consent with the mind to the truth of God. It is that which sees and appropriates the sacrificial work of Jesus Christ as the one and only remedy for our sin, and by which we are delivered from condemnation. Thus by this "faith in Jesus Christ," they had come into a new standing with God, as is every one who comes by the way of repentance toward God, and faith toward God is revealed in Christ Jesus." Of the former standing of the Colossians the Apostle has this to say in chapter 2. They were, "dead in your sins and the uncircumcision of your flesh." But they had in Christ, been "circumcised by the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ," had been "quickened together with Christ" and made partakers of Christ's "redemption, through his blood, even the forgiveness of sins."

But, while this was a source of joy to the Apostle when he heard of it, and that it had brought joy to their hearts, he expresses his concern for them desiring that they should make advancement, and this truth we wish to present to the readers as we enter over the threshold of the new year. Paul expresses himself as very anxious, and even as earnestly praying for them, that they might get knowledge and experience of the larger hope in Christ. In the school of Christ there are many lessons to learn and advancement toward the higher attainments in the divine life are to be expected since there is provision made in the Gospel of Jesus Christ that the saints may be perfected by His grace. Jesus Christ in His earthly life performed perfectly the will of God, His heavenly Father, and the first thing that the Apostle mentions in this prayer for the Colossians is that they might be filled with the knowledge of His Will. "Lo, I come to do Thy will, O God," and He (Jesus) did that will perfectly. No doubt it was perfectly proper for Him to say what no other one may ever properly say in its full meaning. He said, "I do always those things that please him." And in order that we may make progress we need the fulfillment of this prayer, that we might indeed "be filled with the knowledge of His will in all spiritual wisdom and understanding."

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them for they are spiritually discerned." But they who are "filled with the knowledge of His will," are able to discern the things which are spiritual, and are able to advance in this knowledge.

As a result of being thus filled we may properly expect that what he further asks for them may become manifest in their lives, namely that which is the outward manifestation of this inward filling. The walk is to be "worthy of the Lord." It is to be in "newness of life"—"in the truth"—"in the light,"—in all lowliness and weakness—in purity and
honesty. "Yes the walk is to be "worthy of the vocation with which we are called," so that God may be well-pleased and receive honor by us.

"Be fruitful in every good work." Here is a wide and large field for advancement. Every good work, whatever it may be, has a claim upon us, and we are to be fruitful in it. Then to grow in "the knowledge of God;" "to be strengthened with all might according to His glorious power unto all patience and long-suffering with joyfulness giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light."

May then during this year each heart be fully opened and emptied of all that is not of God, so that the glorious fulfilling of God Himself may be accomplished and our God-service may be to the honor of His great Name.

A WARNING.

IN THE early morning watch we pen these words from a heart bleeding for the slain. How can we give sleep to our eyes or slumber to our eyelids till our heart is unburdened of its solemn message? Could our readers hear the tragic story we heard last night from one who preferred to sacrifice her life rather than to her honor and her name—how she left her far away Christian home and landed on these shores and in this wicked city to gain a livelihood and make a home here for the loved ones; how she lived with and trusted a woman from her own rank, yet was saved by the prayers of a mother thousands of miles away. Impressed with her daughter's danger by her letters and the Holy Spirit, she agonized in prayer till the sweet assurance came, "It is well." Many another girl might have been saved from a life of shame and sorrow in the same way.

Again be watchful. Don't let your children learn the secrets of life from impure sources. Often hired help or poorly bred playmates have been Satan's messengers in this. Lay aside false modesty and let the children know the laws of their being, and show them the sacredness of these laws and of their own bodies. Never trust them in the company of dangerous persons. Make your love and home, a pure and holy life, so attractive that they will spurn the thought of anything lower. Gain and hold their confidence. Instruct them, warn them, lead them to God.

Be sympathetic. Put yourself in their place. Remember you were once young, and had the same undefined longings. Direct all right tendencies instead of curbing them. Your patient love is needed by your children. They will appreciate it. It will hold them.

Be firm. The first duty of the parent is to control the child. Self-control is a sacredly ever gained where this is lacking. After disobedience to parents comes disobedience to God and violation of His holy laws and sin against the body and the soul. "Who is sufficient for these things?" do you ask dear parent? "My grace is sufficient for you," answered the Divine Son of Man. But we must say a word.

2. To the girls. Beware of love. It is God's pure gift, but it is as dangerous as pure. Control it. Be its master. Beware of men. Not all are to be trusted. "Wise as serpents, harmless as doves," will stand you in good stead as a life motto. So many girls have been deceived by giving pure affection for a man's unholy lust that it would be well for you to prove well that which professes to be love before exchanging yours for it. "Single blessedness" is far preferable to married misery. Confide in your parents. Get your brother's opinion. Consult your Sunday School teacher. Open your heart to your pastor. They are human like yourself. They love you. They may be used of God to save you from a lifelong mistake. And then beware of the devil. He is not your friend. His chief aim is to ruin you. Fifty thousand in this metropolis alone, once as beautiful, perhaps, as you, and as happy and hopeful, are now leading lives of shame and misery because beguiled by him. Nearly every one was once a Sunday School girl, and about two-thirds are from the ranks of the poor and destitute. Some of them are ministers' daughters. Of the two hundred girls living with Chinamen in New York, most of them are from respectable families, and fifteen are from ministers' homes. They were beguiled to the city by the devil's ambassadors with the promise of large pay in a respectable position, and found themselves locked in a house of sin. Or they gave love and trusted in a promise of marriage, and then saw, as they thought, only one course left to them. Or they married hastily and were deserted. Or the devil tempted them with love for dress and the theatre and pleasure. They are all met by some of his subtle devices. "Resist the devil and he will flee from you." Admit the Lord Jesus Christ and you will not be without the knowledge of the devil's devices nor the power to overcome them.—W. J. Monier in Grace Tidings.

It is said that when caravans are crossing a desert and are in need of water they send ahead a camel with its rider. After a little time another follows, then a little more time and yet another is sent after the other two. As soon as the first rider finds water, he calls aloud, "Come." The next hearing him repeats, "Come." The next takes up the cry, and so on until the whole desert echoes and re-echoes with the word "Come." This is also the invitation which comes from the lives of all who have entered the kingdom and drunk of its living waters. Are you hungry, thirsty, sore, distressed, weary or lonely? Here is food, drink, peace, rest and companionship. Will you not come in and receive them?
THE REASON WHY.

I saw a little girl
With half uncovered form,
And wandered why she wandered thus,
Amid the winter storm;
They said her mother drank of that
Which took her sense away,
So she let her children go
Hungry and cold all day.
I saw them lead a man
To prison for his crime,
Where solitude, and punishment,
And toil divide the time,
And as they forced him through its gate,
Unwillingly along,
They told me 'twas intemperance
That made him do the wrong.

I saw a woman weep,
As if her heart would break;
They said her husband drank too much
Of what he should not take.
I saw an unfrequented mound,
Where weeds and bramble wave;
They said no tears had fallen there,
It was a drunkard's grave.

They said these were not all
The risks the tempestate run,
For there was danger lost the soul
Be evermore undone
Since water, then, is pure and sweet,
And beautiful to see,
And since it cannot do us harm,
It is the drink for me.
—Selected by Peter Wiebe.

For the Evangelical Visitor.

JOHN 10:9

Notes from a sermon preached at the Chicago Mission by G. Clifford, Dec. 25, 1901.

"I am the door, by me if any man enter he shall be saved, and shall go in and out, and find pasture."—Jesus.

THE JEWISH people were well acquainted with the life of the shepherd, hence Jesus took a simple commonplace phase of life to illustrate a great divine truth. These simple and somewhat homely illustrations are rendered sacred to us because they were used by the Messiah to show us the way to God the Father. In Japan and China, we are told that the sheep is held in ill repute so that this beautiful figure of speech would be of no consequence to them. Christ always appeals to us through the things with which we are familiar. The humble peasants on the vine-clad hills of Judea are taught divine truth in the parables of the sower, the vine, and the rich fool. The shepherds with the flocks are taught the same truth by the parables of the sower, the vine, and the good shepherd.

The Jews are taught divine truth in the place phase of life to illustrate a great saving faith we will accept the gracious statement and enter in and be saved. We must not doubt God's willingness to accept us. To doubt is to be condemned with the unbelieving and fearful. Jesus is anxious that we should enter in. He is the good Shepherd of the sheep. He knows that the devil as a roaring lion goeth about seeking whom he may devour, hence He leaves the ninety and nine that are safe and goes far out over the mountains seeking the lost sheep that has wandered away, if haply He may hear its cry and may rescue it. He has never turned a deaf ear to the penitent cry of any lost one. He never will. He is the same yesterday, today and forever. Only believing and entering in, "And shall go in and out, and find pasture." Hallelujah! There is no famine in the fold of Jesus. They that trust the Lord shall not lack any good thing. There is much lack on the barren mountains of sin and folly. If we reject God's mercy, we will surely suffer. God speaks to India in a marked manner during the nineteenth century, but she loved her idols and would not hear. God touched the clouds over the plains with one of His fingers of judgment and ten millions died at one fell stroke. But if any man will hear the voice of Christ and enter in, he shall go in and out in safety and be fed. Oh, let us make haste and enter in ere the door is shut and darkness settle down over our lives, and we will be like the heath in the desert, that shall not see when good cometh, but shall inhabit the parched places of the wilderness, in a wild and solitary place where no water is. As long as we are without the protection of the fold we are filled with fears and perplexed with doubts, but having entered in through the Door we rest sweetly in the love of God. Like a ship that anchors in a calm and tranquil haven after a long and tempestuous voyage, we cast the anchor of hope and offer our praises to God and pay our vows to the Most High for our safe arrival home. Again it is like entering into health after years of pain and suffering with disease. Jesus of all will be the glad day when the end cometh, and the Door which has brought us present salvation will become the Door through which we shall enter the felicity of heaven, (of which this present deliverance is but a foretaste) and with Christ begin a reign of eternal peace, far, far above the stormy scenes of life on these storm-swept shores of time, and home with God forever in glory. AMEN.

G. C. CREPS.

If the vacancies in our hearts are not filled by the Holy Ghost, the enemy will fill them.—Selected.
CHURCH NEWS.

REPORT OF BOARD OF TRUSTEES.

Reported .......................... $876.76
Henry Goshow, Silverdale, Pa ...... 25
A Brother, Lancaster County ...... 25
Total ................................ $879.51

May God continue the work.

Trustees: Peter Stover, Amos Lehman
S. G. Engle, Tross.

DES MOINES MISSION.

Balance in our last report of last year's indebtedness was $85.95.
Towards this we received as follows:
South Franklin District .......... $10.50
Newborn District, Kansas ...... 9.25
Rapho District, Pa .............. 4.00
Dayton District, Ohio ......... 8.00
Total receipts in last report .. 31.75
Balance due Jan. 2, 1902 .... 64.20

Donations for present use.
Pavonia, Ohio .................. 80
In His Name, O .............. 20
J. Emery Bowers .............. 2.00
Sister Clarke, Des Moines ...... 1.00
Mary James .................. 50

Two pieces of poultry from Kate Miller, Morrison, Ill.; a turkey; one dozen fine oranges, and some beautiful celery for Christmas dinner by a friend in the city whose name is unknown. Many thanks to all.
J. R. AND ANNA ZOOK.

BUFFALO MISSION.

Report for two months ending Jan. 1st, 1902.

EXPENSES
For November and December .......... $27.98
Due Mission on last report ........ 5.85

Total ................................ $33.83

DONATIONS.
Peter Climenhaga, Oats ........... $1.00
Nellie Johnston, Buffalo ....... 1.00
Fannie Heise, Clarence Center, N. Y. 5.00
Maggie Curver, Buffalo, N. Y .... 1.00
Ben Flagg, Out .................. 1.00
Thomas Doner, Oats ............. 1.00
Elizabeth and Nancy Brillinger, Ont. 10.00
Brethren of Elkhart, Ind .......... 4.00
Reuben Climenhaga, Oats ....... 1.00
Willie Brandage, Ind ............ 0.50
Merley Whitehead, Ind ......... 0.50
Newborn S. S. District ...... 6.22

Total ................................ $32.32

Sister John Brown, Ind.; butter and dried fruit; Bro. D. V. Heise, pot-toes, fruit, vegetables and a number of other articles.
Due Mission ........................ $1.46

May God bless all who have so kindly donated.
J. W. HOOVER AND WORKERS.
25 Hawley St., Buffalo, N. Y.

For the Evangelical Visitor.

AN OPEN LETTER.

A HAPPY New Year to all the readers of the Visitor.

This beautiful New Year's morning we feel like bearing testimony to the mercies of God which have been manifested towards us during the year that is now numbered with the past. We acknowledge the hand of God over and under the everlasting arms. To Him be all praise and honor both now and forever. Amen. It is now near six years since we have launched out in the open field, the world, to be used of God in whatever way it may seem good to Him and among all classes of people. We thank God for giving us open doors to preach the unsearchable riches of Christ among at least twelve different denominations. And have found hungry souls among all classes who were glad for the simple plain truth of God's Word. And we have the consciousness to know that the seed sown has not all fallen by the wayside to be devoured by the fowls of the air. Just how many souls were led out of darkness into light and from the power of Satan unto God to receive forgiveness of their sins we know not, neither do we know how many souls were led into the clearer light or into the deeper things of God to enjoy the fullness of the blessings provided under the Gospel. We believe the day of the Lord will reveal these things in the Lord's own way when His faithful servants will be rewarded for what they have done as unto the Lord and not unto men. We need not keep a diary of our work for the recording angel will no doubt keep a better record than we could keep. Possibly the thing that we would record as a worthy deed might not be noticed very much of the Lord, while on the other hand some of the things that we might consider of little account might be reckoned by the Lord as worthy of notice, though it might have been but a cup of cold water given in His Name.

In connection with our public ministry we have also a pen ministry by which we can be used of the Lord to water the flowers some of which are drooping and about ready to die for lack of spiritual food. We have a large correspondence by which we keep in touch with many of God's little ones who are not all members of the so-called Brethren in Christ church. This correspondence includes Kansas, Iowa, Illinois, Indiana, Ohio, Pennsylvania, Ontario, Nova Scotia, S. Africa and India. We have the satisfaction to know that these silent messages have been blest of God to encourage many of God's little ones and in return we have often been refreshed by good spiritual letters from some of them. We are glad for the medium of the pen and we desire and aim to use ours only for the glory of God and the good of mankind.

By this New Year's message we would like to encourage all of God's little ones to, if possible, a deeper or more full consecration to God and His service, giving our bottles without reserve to the Lord so He can put us just where He wants us to be, and use us anywhere as a "vessel for the Master's use made meet." The Lord has use for every one of us to carry on His work among the children of men,

Let no one hear you say; There is nothing I can do,
While the souls of men are dying,
And the Master calls for you.

The smallest member of the body is necessary to make a complete body, and while we be many yet are we one body in Christ. Read 1 Corinthians, chapter 12.

Dearly beloved, let us not despise nor envy one another but let us encourage one another by lending a helping hand in every possible way, and as Paul said, "bear ye one another's burdens and so fulfill the law of Christ," Amen!

We want to honor God with our testimony for the way He has supplied our need according to Phil. 4:19. Often from an unexpected source the Lord has supplied so that not only our own actual needs were supplied but we have been able to help Missionsaries on the way to their fields of labor and in many other ways we have been enabled to do something for the advancement of God's cause. We say these things only that God may be glorified because He says ye are my witnesses, and that by our testimony we may encourage others to step out in obedience to the will of God in whatever way He may reveal His will to you. "To obey is better than sacrifice and to hearken than the fat of rams, for rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry."

This New Year's morning we have no other desire than to go on and obey God. We need your prayers, dear ones. We have no righteousness of our own, only as we stand clothed in the snowy robes of the righteousness of the Son of God. We will be glad to hear from you by letter if the Lord so directs. Yours in Him watching for His coming.

NOAH AND MARY ZOOK.

Address, Harrisburg, Pa.

Hottentots use the oil of tobacco to kill snakes, a single minute drop causing death as quickly as lightning strikes. It is much used by gardeners and keepers of greenhouses to destroy grubs and noxious insects.
Sister Fannie Hoffman. She is doing a charge of Miss Yoder. Here we met our stay here was beneficial in many ways, though it was only a few hours. The Lord is blessing in the work and we are victorious in Him Who is the Captain of the battle. Our tests have been some what severe on the line of health. Sister Anna Herr had a touch of the smallpox but a month has been having chills and a kind of slow fever from the effects. She is now on the mend. The Lord has undertaken for her. A number of the children have been quite sick and one little boy of about three years died. He was always weak and up to the day he died he had never spoken a word or walked a step and sometimes we wondered if he had his right mind. It is perhaps better that he is gone. The sickness amongst the rest of the children has been due mostly to the change of seasons. There is always a lot of fever and cold amongst the natives at this time of the year.

I also have not been well. The strain of the summer’s work so shatred my nerves that at one time I feared a complete break-down, but the Lord has undertaken and at this writing am feeling much stronger though not fully restored.

Just a month ago I was led to take a trip to the west to have a look into other orphanages. I first stopped with the Mennonite Brethren at Dhamtari, Central Province. This work has wonderfully grown in two years. They settled right in a famine district and began taking in children and building, and now they have a large orphanage with more than six hundred children and a leper asylum with about 150 occupants. Their work is encouraging and is in great need of workers. The second place was the Alliance Mission at Akoja. They have an interesting work there. They have an orphanage of boys rescued in the late famines. We were glad to notice that this year they would have plenty. Many remember undoubtedly, Carrie Bates, the lady missionary who visited Kansas. Her name is now Mrs. Rogers. She is stationed at this place. We had blessed fellowship with the workers here. Our stay here was beneficial in many ways, though it was only a few hours.

Our next stopping place was at the girls' orphanage at Khamaun, under the charge of Miss Yoder. Here we met our sister Fannie Hoffman. She is doing a good work for the Lord. Thus far she has had mostly to wait upon the sick while also passing through some very severe trials herself. But these seem to have done her good spiritually. The Orphanage is a model home. The girls are taught industries as well as sent to school. They are taking up the dairying and weaving. The Lord is blessing and the girls have been seeking the Lord.

Our next point of visit was Pandita Ramabai’s work at Kedgaon. Her work is a marvel. She had in her home at the time I was there 2000 women and girls. Some of these are rescued from ill fame and some widows, while most all were taken from the last famine and the one previous. The Lord was blessing and there was quite an awakening at the home. I had the opportunity of preaching twice on Sunday to the largest congregation that I ever spoke to in my ministry; I was also called upon to address them one morning at prayers. While I was there and a few days previous there were a number of snake bites in her large family. Several girls were bitten twice, not one of them died. Some few simple remedies were used and much prayer made for them and though they suffered much not one died.

Bro. Sherman, editor of the Vanguard, who was staying there accompanied me to see Bro. Norton’s work at Dhond. They have an orphanage of boys, about 49. They are humble and the Lord is blessing their work. Miss Ellena Hoffman was here at the time. She was staying there for a short time only. They were in need of help and the Lord sent her down and she has proved a great blessing to them in caring for the many sick ones. We are in need of many such workers in this country that can step in where they are needed and fill a place for God.

We then hastened on to Bombay but spent only 24 hours there. Finding that my health was not as good as I thought I had to hurry home without completing the tour which I was expecting to make. There were a number of places that I wanted to visit much, where I think I could have gotten many suggestions from the experiences of others, but I had to change my plans. I arrived home in a few days, thanking God for the good I received in many ways. I got more of an idea than ever before of the need of workers and of the work there is yet to be done in India. My heart was much burdened on this line and I believe that God is going to send more workers in definite answer to prayer.

As to famine I learned that in certain parts there will be famine, and that relief camps are already being started. Some of these districts were not affected last year. Let not our readers forget this, the famine is not yet over.

Everywhere I have yet been and seen the work amongst the children I am convinced that it has the seal of the Lord upon it. Every missionary with whom I spoke seemed to think the same. I found too that we are not the only ones that have been having runaways, but almost every mission has its trials on this line. Some of the children have been in the home for six years and then even they, for no reason left the home.

I also saw some promising workers who were being trained and undoubtedly will be a great help in time to come. Much more of interest might be said but space will not permit.

Yours in the battle.

D. W. Zook.

QUIET BUT MIGHTY.

A CAPITAL illustration of the saying, “When we are weak, then we are strong,” is given by Rev. James L. Vance, D. D., in his recent book, “Royal Manhood.” He says:

In a certain city a bridge was to be built across the river. To secure a solid foundation, piles were driven in the bed of the river. One day they could make no headway, and on examination found that they had struck an old, forgotten, unused watermain left in the river-bed.

But one thing was to be done. The main must come out. Encircling the main with immense cables, they harnessed them to a locomotive on an improvised track. The engineer opened the throttle and the engine started forward only to be thrown back on the track by the cables. More steam was turned on, the mighty locomotive rushed forward with tremendous power, only to rebound again. It was useless, the engineer said; another effort would derail the engine. Tugboats were brought and the cables were harnessed to them. Then the tugs did their best. They pulled and ploughed, and churned the river into foam, but the main was unmovened.

“We shall have to give it up,” said the workmen.

“ar the location of the bridge will have to be changed,” said the city authorities.

But a quiet man came another day, and after looking on a while, said, “I can lift it out.” At once the contract was his. He brought two old mulescows and let them rest just above the stubborn main. The cables were tightly lashed to huge beams laid from one sloop to the other. “What are you going to do?” they asked him. “I have finished,” was the quiet reply.

He then climbed upon the bank, and,
folding his arms, waited for the tide to come in. The scows rocked and tossed, they tugged and stormed, while the man cried: "Come up! come on! You must come!"

Then there was a mighty upheaval that shook the river from bank to bank, and the tide had the victory. God's strength flows into human life as the tide. There is no noise, it is scarcely perceptible, but it is so sovereign.

Selected.

OUR DEAD.

WAGNER.—Died of Cataract fever on Nov. 19, 1901, near Chambersburg, Pa., Walter Raymond, infant son of D. H. Wingert, aged nearly 6 months. Services were held by the Home Brethren in the U. B. Church at Salem, Pa. Interment in adjoining cemetery.

MUSSEER.—Died, at her home in Franklin county, Pa., of typhoid fever on Nov. 29, 1901, Lydia S. Musser, aged 28 years, 10 months, and 28 days. Her husband, Amos O. Musser and three children mourn their loss. We hope their hope is her eternal gain. Funeral service, conducted by Rev. D. M. Hench and H. O. Wenger, was held at the Air Hill, M. H. Interment in adjoining cemetery.

WAGNER.—Died, on December 4, 1901, of consumption, at the home of his father near Shippensburg, Pa., Joseph D. Wenger, aged 22 years, 10 months, and 22 days. He is survived by his wife, father and two sisters. Only a short time before his death, did he receive evidence of his acceptance with God. Funeral service, conducted by the home Brethren, was held at the Air Hill, M. H. Interment in adjoining cemetery.

ARNOLD.—Died at her home, Gorin, Mo., Dec. 24, 1901, Sister Amelia Arnold. She united with us in church fellowship at the Des Moines, Iowa, Mission on Oct. 6, 1901, had been baptized by trine immersion several weeks previous. She was a devout christian lady, and to know her was to love her, for she was so unassuming and kind. The particulars of her death are unknown, having only received a short telegram announcing her sudden death. She was a great help in the work at this place and we keenly feel the loss. She had many warm friends whose hearts are broken with sorrow.

WAGNER.—Annie Wenger, wife of the late Christ Wagner, was born in Franklin county, Pa., and died Nov. 4, 1901, near Oxtong, Pa., aged 85 years, 11 months and 26 days. She was afflicted for years, but bore it all with patience, and had a desire to leave this world and be at rest. She is survived by five children: Nancy, wife of Amos Slichter; Mariah, wife of Martin Wingert; Sarah, wife of Samuel Gayman; Rev. Abram Wenger, of Pennsylvania, and Christ Wenger, of California. Funeral service conducted by Eld. Martin Oberholzer, was held at the Air Hill M. H. Nov. 7, 1901. Interment in adjoining cemetery.

Hostetter.—Died, near Mount Joy, Twp. Lan., Co., Pa., Joseph Horst, aged 32 years and 25 days. Deceased was only sick a few days, although not able to do much labor, owing to his advanced age. He was a highly respected citizen in the community in which he lived, and was a faithful and consistent member of the Mennonite Brethren in Christ and led an exemplary Christian life. He leaves one son, one daughter, one brother and two sisters, and a number of friends and neighbors to mourn their loss, yet they need not mourn as those who have no hope. Funeral services were held Jan. 5, at Mount Pleasant M. H. conducted by Elders Martin Rutt, E. N. Brubaker, and Henry B. Hoffer. Interment made in family burying ground. Text John 5: 24.

Died, at his father's home near Stevensville, Ontario, on Dec. 25, 1901, Bro. Eugene Nix, aged 22 years. The young Brother was converted at our revival in the winter of 1899 and with many others was baptized the next spring, and lived a consistent christian life until death. That lingering disease, consumption, took a severe hold on him last spring and he gradually sank until death closed his sufferings. His lot seemed to be a hard one, yet he bore it all with christian resignation, and trusted in his blessed Master without a murmur. He leaves a father, brothers and sisters, with many young companions, to mourn their loss. Obituaries improved at the house by A. Bear, from Gal. 2:20, to a very large concourse of friends, after which his remains were laid away near by in the Church of England cemetery on the Limestone ridge.

Hostetter.—Died, near Mount Joy, Pa., Dec. 24, 1901, Sister Fannie, wife of Bro. Abraham, Hostetter, aged 74 years, 2 months and 23 days. Sister Hostetter was falling in health for a few years, but attended services less than four weeks prior to her death. She was converted and united with the Brethren probably fifty years ago, and was a faithful and consistent member, and was one of our old landmarks which are being so rapidly called home. She leaves a husband, one son, Bro. J. M. and two daughters, Sister Lizzie wife of Eli H. Wolgemuth, and Annie wife of T. S. Geise, and a large number of relatives and friends to mourn their loss which we believe is her eternal gain. The family has the sympathy of the whole community in their bereavement. Funeral services were held at Mount Pleasant M. H. conducted by Elder H. B. Hoffer and Bro. J. N. Martin. Text Rev. 8:12-18. Interment in adjoining cemetery.

IS IT WORTH WHILE, AFTER ALL?

The Editor of the Ladies Home Journal has the courage to attack the practice of "cramping" so prevalent in the schools of this land. Here are statements made by nine American parents, and these are but a few samples of many more received by him, and he may appropriately ask,

"Is it Worth While, After all?"

"Brain fever at twelve—and we are left alone."

We pushed her, and God knows how we have suffered for our mistake."

"She graduated, but she never recovered, and in two years we had no daughter."

"I thought more of a diploma than I did of my child. Now, I have only the diploma."

"Everything that love and skill could suggest was done. But our eyes had been opened too late."

"Promotion! Promotion" was our cry. Then our little girl was promoted. But not in the way we hoped."

"We placed an education above health, and the life of a promising boy of eighteen is the price we paid for our mistake."

"It was music and painting added to a tired brain. Now our house is still—a monument to our thoughtlessness."

"What would not my husband and I give of our means today if we could undo the past and bring our only child back! That is the hardest part to bear; the feeling of what we might have done. From the house tops would we cry out to the parents to take care.

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