2-15-1902


George Detwiler

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons

Permanent URL: https://mosaic.messiah.edu/evanvisitor/309

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/309

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

www.Messiah.edu One University Ave. | Mechanicsburg PA 17055
It seems almost beyond belief when we read statistics of the amount of money spent in the United States for intoxicating drink and tobacco every year. Yet the figures are official and no doubt are reliable. These statistics tell us that in 1900 liquor to the amount of $1,172,493,447, or nearly eleven hundred and seventy-two and a half million dollars was sold. The sum is immense, almost more than the mind can grasp. Then for tobacco, cigars etc., the people spent $625,000,000, making for these two items of expense nearly eighteen hundred millions of dollars spent in 1900 in the United States of America. The tobacco bill is nearly as large as the meat bill. The liquor bill is nearly as large as the bread and meat bills combined. Tobacco alone does not fall far short from costing as much as is spent for fruit, public education, furniture, tea and coffee, salaries of ministers and foreign missions combined. Liquor and tobacco combined exceed by a hundred million dollars the amount spent for bread, including flour and meal, iron and steel, dairy and egg products, and also exceed by about the same amount the sum spent for sawed lumber, cotton goods, boots and shoes, woolen goods and sugar and molasses. Now what does result from this large expenditure for that which is neither food nor clothing? We quote from an exchange the following: "According to the report of the State Board of Statistics, eighty-one per cent of the idiotic and feeble minded, are traceable to the use of intoxicating liquors. The last census reports 700,000 drunkards in the United States. About 100,000 of them perish annually from the effects of intoxicants, multitudes of the innocent lose their lives by accident, and women and children are beggared, heart-broken and ruined without number." The report further states, "It will be observed that the liquor bill is almost as large as the entire sum paid for meat ($666,000,000) and bread ($690,000,000.) Then it will be noticed that the people pay more for tobacco than for bread. If to the liquor bill we add the tobacco expense we have nearly two billion dollars, or more than $24 to every man, woman and child in the land. For public schools we pay less than $3 per capita, and for preachers and mission work less than thirty cents. Could we only reverse this scale and pay $1,172,493,447 for spreading the Gospel and doing other good work, what a happy world we would have!" These two twin giant evils have the country by the throat, and are drawing from its vitality and destroying its manhood and womanhood, filling up its prisons and asylums, retarding greatly the advancement of the redemption of mankind from sin and everlasting destruction.

It is reported that Herr Krupp, the great manufacturer of Krupp guns and cannon, is the richest man in Germany. We also notice that the man who is able to invent machines which exceed in destructiveness of human life, all other machines, is on the highway to riches and honor. The time seems to be far off yet when the nations will disarm, and when they shall dwell together in peace and quietness. If individuals as neighbors can dwell together peacefully, and respect each others' rights, why should not the nations be able to respect the rights the one of the other and do business with each other in peace and quietness? If all can enjoy with satisfaction the riches produced by the engagements of war? It seems to us that only the business which has for its object the good of one's fellows will in the end prove a blessing to us. But this is not the principle of the world, else there would not be so many dispensing to the people that which is not bread.

At an Alliance convention held recently in Los Angeles, Cali., one thousand dollars were subscribed by about one hundred people, for Foreign Mission purposes. A correspondent thinks this ought to serve as a stimulant to some of the Brethren wealthy as they are.
COMMINION, or "Eucharist," is the sacramental ordinance instituted by Christ and enjoined on His church as a perpetual obligation, in commemoration of His atoning sacrifice, of the love He had for mankind, and the benefits purchased for them by His death. The precise form of its celebration varies with the different churches that observe it, but the essential elements are the same in all. In the Western church, the Eucharist is celebrated under two species, bread and wine, while in the Eastern church, the Eucharist is observed under one species, usually bread.

The term Eucharist is derived from the Greek word εὐχαριστία, meaning "gratitude" or "thanksgiving." It was first used by the early Christians to refer to the act of giving thanks for the gifts of the table and for the grace that the Lord has bestowed upon them. This practice was later extended to include the act of giving thanks for the grace of salvation, which is symbolized by the Eucharist.

The Eucharist is considered a spiritual banquet where the faithful partake of the body and blood of Christ in remembrance of His sacrifice. It is a means of grace, a source of spiritual nourishment, and a bond of unity among the members of the church.

The Eucharist is also a call to action, a reminder that the faithful are called to live a life that is worthy of their salvation. It is a call to follow theexample of Christ, to love one another as He loved them, and to serve others as He served them. The Eucharist is a reminder that the faithful are called to be living sacrifices, offering themselves to God as a living Eucharist.

The Eucharist is observed on a variety of occasions, including Sundays, Holy Days, and feast days of the church calendar. It is a sacred act that is celebrated in a solemn and reverent manner, with prayers, readings, and the breaking of the bread and pouring of the wine.

The Eucharist is not just a meal, but a spiritual act that is central to the life of the Christian church. It is a reminder that the faithful are called to live a life that is worthy of their salvation, and to follow the example of Christ in their service to others.
It is thus St. Chrysostom explains the term: "The awful mysteries, laden with mighty salvation, which are celebrated at every communion, * * are called Eucharist, because they are the commemoration of many benefits, and by all means they work upon us to be thankful."

Another familiar name is the Communion, or the Holy Communion. This is derived from the words of St. Paul, 1. Cor. 10:16-17. "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break is it not the communion of the Body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread."

The general use of that term is not so early as of the word "eucharist," but is found in Traneus, 167 A. D., who speaks of slaves who have heard from their masters that "the divine communion is the body and blood of Christ," and it is used by Hilary, Basil, and Chisostom. St. Paul's words show that the leading idea contained in this name is, "that by means of this sacrament all faithful recipients become partakers of the body and blood of Christ," and receive a communication of the blessings of His sacrifice. But they also express another fundamental truth, expressed in the Apostle's Creed as "the communion of saints," viz. the communion or the fellowship which all true Christians have with one another, as members of one body, sharers of one life, of which the joint participation of this sacrament is an outward symbol and pledge. By this sacrament is signified and sealed that union which is among our Savior's true disciples communicating therein; their being together united in consent of mind and unity of faith, "one Lord, one faith, one baptism," (one formula of baptism), in mutual good will and affection, in hope and tendency to the same blessed end, in spiritual brotherhood, and society, especially on account of this communion with Christ, which most closely ties them one to another; they partaking of this one individual food, become translated, as it were, into one body and substance. Without being thus united in faith, purpose and practice, there can be no communion. To establish this union is declared by Christ to be one great purpose of His incarnation and death and high-priestly intercession. John 14:22, 23. And the Eucharist by its symbolism sets forth the truth that the only way of thus uniting men to each other is by first having them to become united with Christ. They must be one with Him before they can be one with each other in Him. "Not union of mankind, but a union begun and subsisting only in Christ, is what the Lord's Supper sacramentally expresses." Participation in the Eucharist being thus the chief outward sign and pledge of communion and fellowship with the church, admission to this sacrament was practically identified with a recognition that the communicant had submitted to the ordinance of baptism as recorded in the commission, which gave him a claim of membership in the church, and without being baptized as above stated, no person is entitled to partake of the communion, while to be repelled from communion on account of uncorrected misdemeanor, very often ended in exclusion from the Christian body, such exclusion receiving the name of excommunication.

Another designation of this sacrament, derived from the Holy Scripture, is the Lord's Supper. It is so called by St. Paul himself, who, when speaking of its unworthy reception, says, "When ye come together into one place, this is not to eat the Lord's supper."—1 Cor. 11:20. The special appropriateness of the name, taking us back to the time and place of its first institution by Christ, "the same night that He was betrayed," secured it for it an early and wide reception, and we find in Chisostom and Augustine's writings it as a familiar term. "He gave the supper consecrated by His own hands to the disciples. We have not sat down at that feast, and yet by faith we daily eat the same supper." The name "supper" indicates also the original idea of the sacred rite as a common meal, "the most natural and universal way of expressing, maintaining, and, as it were, ratifying "corporate union."

"The meal consists of bread and wine, the simplest and universal elements of food; and when men of different nations, and degrees, who have been brought into the unity of the faith by grace, sit and kneel together, and receive, as from the hand of God, the repast, they are reminded in the most forcible manner of their common human wants, and their common character as pensioners on the bounty of the universal Father." And thus this designation guards against a common but dangerous misconception of the sacrament. A "supper" is something to be partaken of, not to be worshipped. Bread and wine are viands to be eaten and drunk, not to be adored.

We now proceed to speak of the mode and time of the celebration of the Eucharist. It is evident from St. Paul's words and practice 1 Cor. 11:17-34; Acts 20:7 that in the Apostolic church the administration took place, after our Lord's pattern, in the evening, and in close connection with an ordinary meal. The disorders referred to by the apostle, which indicated the danger of this connection, before long caused a separation of the religions from the ordinary meal, and invested the Eucharist with a character of special sacredness. The time of celebration, we learn from the notices in the earlier fathers, was either after nightfall or before daybreak. Pliny, in his well known letter to Tragan, 104 A. D. speaks of the Christians in Bithynia coming together on a set day before it was light, "To sing to Christ as God, and bind themselves by a sacrament to commit no crime." Tertullian also speaks of the reception of "the sacrament of the Eucharist in assemblies even before dawn." The earliest account of the celebration of the Eucharist, that of Justin Martyr, c 140 A. D., shows the extreme simplicity of the rite at that time. The day of administration was Sunday. It took place at the close of the common prayer, and was preceded by the kiss of peace. The celebrant was "president of the brethren." The materials of the sacrament were "bread and a cup of wine mixed with water." After prayer and praise offered by the president, to which the congre-
sion responded “amen,” the deacons gave to each present, “to partake of the bread, and wine mixed with water, over which the thanksgiving had been pronounced,” “consecrated as an eucharist,” and carried away a portion to those who were absent from the rite. This food he concludes, is “called by us the Eucharist.” St. Cyril of Jerusalem furnishes us with a detailed description of the eucharistic celebration in the middle of the 4th century (c. 347 A.D.) By this time the ritual had become fixed, and of a somewhat elaborate character. The ceremony commences with celebrant and presbyters washing their hands. This was followed by the kiss of peace, the invocation to the Holy Table, the kiss of peace, the invocation to the Holy Table, the celebration of the Holy Communion, although it has been concluded with much more probability from Acts 2:46 that the earliest Christians, in the first fervor of their faith, partook of the Eucharist daily, appearances are rather in favor of a weekly celebration on the Lord’s day being the rule in the apostolic and primitive church. It was on “the first day of the week” that Christians met for breaking of bread at Troas, Acts 20:7; and St. Paul’s direction to the Corinthian Christians: “to lay by for the poor on the day passes without an offering; in others, offering is made on the Sabbath day only, and the Lord’s day; in others on the Lord’s day only.” This proves that the rule was not universal. CHARLES BAKER.

CONCLUDED NEXT ISSUE.

Oh that I had a thousand lives, and a thousand bodies; all of them should be devoted to no other employment but to preach Christ to these degraded, yet beloved mortals.

—Robert Moffatt.
show them how in the example of a young man, every memory of whom is associated with beautiful ideas, finally let us learn from the wonderful story of God's ancient servant the beauty and nobility of a pure upright God-fearing life. There is nothing noble or beautiful in wickedness. Goodness is the true crown and glory of manhood. There is no true manhood without it.

C. E. KRUGER.
For the EVANGELICAL VISITOR.

CHRISTIANITY.

WHAT is Christianity? It is being like Christ, not occasionally but continually. To do as He would do if He were in your place.

It is an easy thing to be a Christian in church on Sunday, surrounded by Christian friends, but it takes grace to be a Christian out in the world surrounded by the enemies of the cross. And yet the Christian is a Christian at all times and under all circumstances. There can be no compromise.

Being a Christian means something—and far more than many people suppose. It is not merely a profession—it is a life. It is not something for one day in particular, but for every day. It is more than going to church. One may do this regularly and yet not be a Christian.

One may be a constant attendant at service; a liberal giver upon all occasions; a member of the official church body, and an occasional leader of the prayer meeting, and still not be a Christian.

"Churchianity" is too often mistaken by people for Christianity.

The real Christian will study the Word to learn what Christ did that he may do likewise. He will seek to know the Father's will that he may be obedient in service. In fact the true Christian will so live that those with whom he comes in contact will take knowledge that he has been with Jesus.

Dear one, are you a Christian—a real one? Will you not examine yourself in the light of Scripture that you may not deceive yourself, but know your true condition.

Wait upon God earnestly that He may show you yourself as He sees you, and then surrender yourself absolutely and unconditionally to Him.

C. F. LADD.
For the EVANGELICAL VISITOR.

JOY IN THE SOUL.

WHEN Paul preached to the Philippian, he said, "Rejoice in the Lord always; and again I say, Rejoice." This joy of the soul is only found in God. Joy is the only experience in the soul when we are born into the kingdom of God. It is the gift of the new life in the soul. And this gift of joy in my soul has been my main stay and support under the most trying circumstances of life. Even in afflictions I have been able to say with Pauls, what are these light afflictions which last but for a moment if we compare them with the glory that awaits all them that serve Him faithfully to the end.

I rejoice because I was early in life brought in touch with that spiritual life which brings joy to the soul, such as the world cannot give. Yet I still thought there was something higher to be obtained in this spiritual life, than I had myself experienced. I read a great deal about holy living and full consecration, and had an earnest desire to come in full possession of it. It seemed the burden of my life for a number of years.

I am glad and rejoice that I made a full surrender to Jesus and as soon as I was willing to consecrate my whole life to Him my prayers were answered. To-day my soul is filled with joy because the things of this world are dead to me. Jesus said to His disciples, "Ye are in the world, but not of the world." This full surrender has brought such joy in my soul that I am not able to describe. How sweet it is to trust in Jesus. In sorrow he is my comfort, in weakness He is my strength. When I am cast down He upholds me with His right hand. How He unfolds to us that higher life if we are only willing to be led by Him.

If we follow in the purpose of His life, we shall not walk in darkness but shall have the light of life. Again it fills my soul with joy to know when this life with all its cares and hardships is over, we shall then see our Redeemer face to face. There shall be no more night, and they need no light of the sun for the Lord God shall be their light. Then He shall forever reign with the Lord.

I write this in all humility and heartfelt gratitude to God that by His grace I am thus counted worthy to enjoy this peace which passeth all understanding. I am glad that we are co-workers together in the vineyard of the Lord. May we all make good use of the talent which has been entrusted to us.

Your Sister. MRS. WILLIAM FISHER.
Maytown Lancaster Co. Pa.

For the EVANGELICAL VISITOR.

BE ENCOURAGED.

WHILE reading 2 Cor. 8, I found in the 12th verse these words, "For if there be first a willing mind it is accepted according to that a man hath and not according to that he hath not." I was so much encouraged and felt to write some for the VISITOR, so that, others who feel weak and discouraged might be encouraged, for we find some seem very strong in the Lord, and judge the weak rashly as though the weak would not be accepted of God. But we praise God, for His Word. Second Cor. 8:15 says, "He that gathered much had nothing over and he that gathered little had no lack." Here we can see that if we are sincere and improve our talents, if we have but one, God will accept it. Paul says in Philipp. 3:12, "Not as though I had already attained either were already perfect but I follow after." How much we should take courage and press forward toward the mark of the prize of the high calling of God in Christ Jesus.

Truly it is a high calling of God in Christ Jesus. How blessed that He can cleanse our hearts from longing after this world and its vanity and fill us with a longing after Himself and His righteousness. Truly we can say with the words:

"More about Jesus would I know,
More of His grace to others show,
More of His saving fullness see,
More of His love who died for me."
Oh how much we need watching
that we abide in Him and His words
abide in us; that we try the spirits
whether they be of God, for surely
God's Spirit must agree with His
Word.
From one who loves the cause.
R. J. LANDIS.

My experience landed me across
the Red Sea with the wilderness before
me, according to Paul's writing. The
old man we might call Daniel, I had
thought (as many think to this day) that the old man was dead
but found out afterwards that he
was not, and I was not long in the
wilderness till he manifested him­self. Then according to God's Word
Israel were when they crossed the
Red Sea. For Paul says, "they were
all baptized unto Moses in the cloud
and in the sea."—1 Cor. 10:2.
After they had crossed the sea and
their enemies were drowned they
sang a song of deliverance, and were
rejoicing, which I also did, and never
thought that I would have to drink
bitter water, and would murmur
against God. But I just thought
like many people think now-a-days
that they got all the deliverance God
had for them when their sins were
pardoned, only they must grow in
this work and overcome the old man
by degrees.

My experience landed me across
the Red Sea with the wilderness before
me, according to Paul's writing. The
old man we might call Daniel, I had
thought (as many think to this day) that the old man was dead
but found out afterwards that he
was not, and I was not long in the
wilderness till he manifested himself. So I tried to keep him down by
thinking of myself many a time. But I got
advanced so far at last that no sinner, worldly-minded professor, or
formal church member would have
detected the old man. But he had
greater possessions than, than he
had when I received remission of
sins. I commenced fault-finding with others, and thought they were
not walking in the light of God. I
thought for a while that there was a
place to get to that these trials of
life would not affect us enough to
make us look sour, feel badly and
pout about them. But as I inquired
of brethren about this overcoming
power they would tell me that they
have the same things to contend with and to fight against, and that we do not always feel so happy. In short they would tell me, that it would not be good for us to feel so happy all the time; that it takes cloudy and rainy days as well as sunshine to make a good crop. At last, I concluded that they were right. I would often talk with those in whom I had faith about those that claimed to be sanctified, rid of self, always happy, and took Jesus for their healer, and we came to the conclusion that they were some of those deceivers we read of in the Bible. And sometimes I would say they are just getting converted; that I realized all these things in my outset, start, as becoming holy, losing our reputation, and the baptism of the Holy Spirit.

I could not feel myself at home among the Brethren towards the last of my wilderness experience and about that time a sister who had faith testified that she was healed of a sick headache by divine power. As she would give in her testimony I would frequently rebut her in my testimony, but these things would just bring arrows to my heart. Sometimes I felt like not going to church, then again I would go just to know for myself what was going on. I was burdened for these people because they didn't believe and think as I did; and I thought that my belief was according to the Bible, because when I would read the Word it would bring the same thought and belief to me as I had before. Yes! I prayed for those brethren and sisters with tears, and then I would pray for myself because I was not sure that I was pleasing to the Lord. So one night in May 1898 the Lord could show me that I was in the wilderness because of unbelief, and if I would have faith I could enter Canaan. He showed me also that I had no right to fight until I came to the promised land, and at that moment I received faith and something went through my body from head to foot, and the words came to me, I can be healed, but was not healed just then. Then I saw I was the one that was deceived and my Bible reads altogether different to me ever since. 

But was not healed just then. Then words came to me, I can be healed, to fight until I came to the promised land, and the Lord showed me also that I had no right cause of unbelief, and if I would have faith I could enter Canaan. He showed me also that I had no right to fight until I came to the promised land, and at that moment I received faith and something went through my body from head to foot, and the words came to me, I can be healed, but was not healed just then. Then I saw I was the one that was deceived and my Bible reads altogether different to me ever since. That night I saw my self-righteousness unbelief, poverty and nakedness. Since that time praying, testifying and obeying Him in everything has become the joy of my life. I can rejoice in tribulation and when people speak evil of me, only so that His Word clears me. God turns the curses of Balaam to a wonderful blessing. Jesus now is my "Justifier, Sanctifier, Healer, and Coming King." And I have put off the old man with his deeds and put on the new man. And through clouds gather thick in the sky there is always sunshine in the soul. But there are more battles to fight than before.

Praise the Lord! He fights our battles. Yes, we are more than conquerors through Him that loved us.

For the good of Zion. D. L. Gish.

THE GRACE OF GIVING.

Beloved, it is probable that we may give too little, but we can not give too much; hence let us take the safe side. Giving is the proof of love. How may we claim to love the suffering, enduring, self-denying missionary, when at the same time we are very good to ourselves in seeking comfort, plenty, and self-satisfaction, the which do not help us on to God? Our Father certainly does not require more denial and deprivation than of those at one end of the rope than of those at the other end. Our Father is rich,—the silver and gold and the cattle upon a thousand hills, yes, all is His. We are only stewards. He does not need us;—we are only a chosen, honored vessel. Father could wonderfully flood His servants with means, if it were His way. Do we spend the Lord's money, as faith-
ful pilgrims, in stewardship? If our love were sufficiently great could not much be saved which is needlessly spent for mere appearance, for vanity or self-satisfaction, or personal tastes, and for dieting which is not simple, denying, or scriptural. Beloved, get real quiet within yourselves, and listen to what the Spirit says. What saith the Scripture? "Freely ye have received, freely give." "It is more blessed to give than to receive." What have we give." "It is more blessed to give than to receive." What have we that we have not received? or, "Who has first given to Him."—Rom. 11:35. Christ gave His life for us feely, we ought to give our lives for the brethren. He was rich, yet for our sakes He became poor.—2 Cor. 8:9. Our lives are very closely crowded with blessing upon blessing given of God. So the Scripture says, "Give and it shall be given unto you." Are we willing that God shall give to us and deal with us as we really do with our fellows? As we forgive, and exercise towards our neighbor so God will to us. Help us Lord.

Giving is a grace.—2 Cor. 8: The tenth we owe to God. Only above that is a gift.

(a) How to give: Freely, Matt. 10:8; cheerfully,—2 Cor. 9:7; not grudgingly,—2 Cor. 9:7; tithe of all increase.—Mal. 3:8, also see Matt. 23:23; as God has prospered.—1 Cor. 16:2; and of the ability that God giveth,—1 Pet. 4:11.

(b) When to give: When asked,—Matt. 5:42; and when we will, Mark 14:7; and when we see our brother in need, 1 John 3:17; and be ready for every good work,—Titus 3:1.

(c) To whom to give:—To every one whose circumstances ask,—Matt. 5:42; especially to them of the household of faith,—Gal. 6:10; and to the hungry, and naked, and sick, prisoner, and to the thirsty, temporally and spiritually,—Matt. 25:35, also Gal. 6:10.

(d) What to give:—To give ourselves to the Lord first,—2 Cor. 8:5; such as we have,—Acts 3:6; also our prayers, see James 5:16; our love, our sympathy and our service. Our things to be sold,—Luke 12:33. All see Luke 21:4.

(c) Why to give:—Because we should love our neighbor as ourselves, even if they are very needy. Who are more needy than the poor benighted heathen? Because we are commanded; and it is foreshadowed by the law.—Lev. 19.

Our pattern came not to be ministered unto, but to minister,—Mark 10:45; Because of unequal distribution of food, though there is always sufficient in the world for all mankind, hence if any starve it is evident that some withhold, please turn to 2 Cor. 8:14. Because it worketh thanksgiving,—2 Cor. 9:11. Because zealously giving stirs up many, 2 Cor. 9:2. Because as St. Paul said, "not that I seek for the gift but I seek for the fruit that increaseth to your account,"—Phil. 4:17.

Because Jesus, saith "make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into everlasting tabernacles."—Luke 16:9. There is that scattereth, and it shall fail, they may receive you into everlasting tabernacles."—Luke 16:9. There is that scattereth, and it shall fail, they may receive you into everlasting tabernacles."—Luke 16:9. There is that scattereth, and i crasseth ye more. 'The liberal soul shall be made fat.'—Prov. 11:24. Be it known that God blesses that is in a perpetual sense.

J. MYERS BOSSLER.

Canton, Ohio.

For the Evangelical Visitor.

THE MISSION SPIRIT.

WHILE sitting by our pleasant fireside I was thinking of those who have left home and loved ones. Some have left their native land to tell the story of Love to those who are yet in darkness.

Are we doing what we can to spread the Gospel? Sure if we have the love of God in our hearts we will help in some way. With our prayers certainly, but not with words only. "Now as concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:1,2. If this plan is pursued there will be more money for both home and foreign fields. "Bear ye one another's burdens, and so fulfill the law of Christ."—Gal.6:2.

ADDIE CASSEL.

Bradford Ohio.

For the Evangelical Visitor.

THE ELDER SON.

"Thou never gavest me a kid that I might make merry with my friends,"—Luke 15:23.

The father said, "All that I have is thine." This man was angry because his younger brother had returned and that such a display was made for one who had left without cause and came back only a beggar. But perhaps the best robe, the ring, etc., could have been endured, but, the friends being asked in, stirred his inmost soul and he said, "thou never gavest me a kid." He little understood that all things belonged to him.

So many in these last days are void of the joys of salvation. We ought not to be content to be just living in the house of the Lord, for the Lord says He is more willing to give the Holy Spirit than we are to give good gifts to our children. He (the elder son) had all things at his command and yet he had never been merry with his friends. How many are in touch with all things pertaining to godliness, and yet fail to receive! Why is this? Thou never askedst, David, the man after God's own heart, prayed for the joys of salvation. We see but little joy manifested before the world. God would open the windows of Heaven and pour out a blessing that we could not contain it, if we would bring in all the tithes, and then ask believing.

Why is there so little joy when it is so near? There are numberless reasons, but some stand out in raised letters. Such as the elder son manifested—a complaining spirit; wishing to bring everybody to their experience, self-seeking, gratifying the appetite, desires etc—a haughty spirit thinking ourselves to be something; heady, believing God has given them judgment above our fellows; ecclesiastical, seeing no way but our own; all these are keeping us from enjoying perfect love.

Thank God, there is a way out. God says, "ask and ye shall receive." So let us draw near with full assurance of faith having our hearts sprinkled from an evil conscience. So one must have a clean heart, and ask to enjoy the joys of salvation.
Let us get our eyes off from the opinions of men and take God's way in all things so that we may be the means of leading some to the Lamb that was slain for the world. Souls are perishing on every hand and for that reason the Lord through the inspired Apostle tells us not to do any thing that would not prove to be to the glory of God. Truly this is a very narrow way. It separates us from all that is contrary to God's will. Again let the sweet words come to us. Do all to the glory of God. Oh that these words might find their way to every one of us in such a powerful force that nothing can induce us to ever do anything but to the glory of God.

May God in His own way help us to see that henceforth we write only to His glory so that souls may receive benefit and be blessed of God. Let us not depend on ourselves but let God have His way in us that He may plainly show us His blessed will and do all things to the glory of God. Your Brother in Jesus.

ISAAC O. LEHMAN

FOR THE EVANGELICAL VISITOR.

EXPERIENCE OF A YOUNG SISTER.

DEAR readers of the Visitor: I have felt somewhat impressed to write for the Visitor. And by God's grace I will do so, as I know of myself I can do nothing.

It is now almost six years since I accepted my Savior. I have never doubted my conversion, as I know it was a thorough one. I had the witness within that my sins were forgiven. I also saw as it were a vision of the narrow way which all Christians travel. This way seemed so narrow and high that one could very easily step off. The Lord also had placed me on that path and I also saw myself there. But as I went on I became careless and alas, I got to the side of that beautiful path, on which the Lord had placed me. I became willing to obey in all the Lord asked of me—even to put on that plain dress so despised by most people and even by some professed Christians. I had been a lover of the world and enjoyed following the fashions of the world but it all became sinful to me, and in order to enjoy peace and be happy I had to give it all up. I then became willing to unite with the Brethren in Christ, and can truthfully say I enjoyed salvation for a while. But when the Lord asked of me to pray openly I was not willing. Hence I lost my peace to a certain extent, and from that time on it seemed I stood still. After all I did not give up praying for which I feel thankful, but I went on in that way about three years but still kept on praying—Lord take some way to bring me back, and, blessed be God, a little over a year ago, He left me realize my need and to-day I am enjoying salvation. The first thing the Lord required of me was to engage in open prayer, and this time I said, yes, Lord by your help, I will, though it went hard at first.

I can't praise my Savior enough that He ever brought me back to the fold and has now put me in the position where I can grow in grace and in the knowledge of our Lord and Savior. Then after the Lord had brought me back to the fold I became so zealous I ran ahead of the Spirit but the Lord did not let me go on in that way. You see, I lacked in wisdom and understanding. I also came to the place I thought this plain dress was not necessary and began to despise it and laid it off. I also lost true love for those who wore it but I soon became enlightened that it was a wrong spirit that taught me thus and through a dream the Lord wonderfully changed my heart and gave me love for all mankind, and I had to become willing to again put on the plain garb. I trust the Lord will keep me to the end. I also believe we can become formal but let us pray God to take that out of our hearts and I believe He will. I feel so thankful for the faith I have in Christ Jesus, also for the overcoming power.

I know I have made mistakes since; after all I feel so glad to know I have an Advocate with the Father, and Paul says we should forget those things which are behind and reach...
forth unto those things which are before. I trust my letter has not become too lengthy and would yet say this, let us become earnestly engaged in our salvation.

Yours in love.

ANNA M. RODES.

THE WORDS THAT MOVE.

SCOLDING the gospel at people is not the most effective way of presenting God's message to man. The wrath of man worketh not God's righteousness, nor man's salvation.

"Were you ever a fisherman?" said an aged Christian to a student of divinity. "Yes, I have fished with the rod on the rocks," was his reply. "Oh! But I mean with the net?" "No, I never did." "Well, you need to learn it. And do you know that when there is thunder, the fish go to the bottom of the sea?" "Yes, I know that to be a fact." "Well, my young friend, there are very many ministers that don't seem to think of that."

Not like hail, and snow, and hurricane, and tempest, does the gracious word of God come most effectively to the hearts of men. The words that break hearts, come from hearts that are broken. Said Moses: "My doctrine shall drop as the rain, my speech shall distil as the dew; because I will publish the name of the Lord: ascribe ye greatness unto our God."—Deut. 22:2, 3.

Many years ago," said a writer in the Oberlin Evangelist, "we knew a gospel minister, who had been preaching many a pointed sermon to stir up his people to the work of the Lord. Hope, long deferred, began to threaten heart-sickness. At length his feelings became intensely earnest for the conversion of several of the youth in his congregation. It seemed to him like a mighty baptism of love and prayer for their souls. When the next Sabbath brought him before his people, he tried to tell them, in a plain, simple way, how he had felt for the souls of some of their children, and naturally made some allusions to the need of repentance and of first love in the church. It was remarkable, however, that not one stern word fell from his lips. He spoke freely of his own sins, sparingly of theirs. In fact, it seemed to him that day, as if it would be a great relief to him if—somewhat like his Master—he could bear the sins of his beloved people on his own soul—at least so far as to bow before God, and repent of them all, and especially in view of his own responsibility for those sins. It was natural that he should speak with some feeling of the freeness of pardon through Jesus Christ, even for such grievous sins. "That day was an era in that church. The house of God was another Bochim, and many an aching heart found relief in tears. The people of God repented, and came up to the help of the Lord, and many were turned from their sins to praise redeeming love. We noted the lesson at the time, and ever since deemed it in point to show how those who labor for Christ should bear themselves towards their tardy, and, perhaps, backslidden brethren."—The Christian, Sel., by S. B. Stoner.

RESPONSIBILITY OF SUPERINTENDENTS AND TEACHERS.

THE superintendent is appointed to oversee and direct the work of the whole school, but he should not be expected to furnish the motive power that runs the school, as the steam engine furnishes the power that runs the threshing machine. While the superintendent exercises a general oversight over the whole school he can do but little or nothing without faithful teachers; teachers who can inspire their pupils with a desire for Bible study and then meet that desire, not by parading the interest and affection of their pupils and guiding their minds and hearts as they search for themselves.

Teachers, never lose sight of the fact that the aim and purpose of the Sunday school is to lead souls to Christ and to teach the things pertaining to His kingdom. It is a self-evident fact that no one is able to teach that which he himself does not know. Only those are competent to teach a S. S. class who have themselves found the Savior and can say from the heart, out of love for the souls of their pupils, "O, that my Savior were your Savior too."

SPURGEON ON PREACHING.

IN a late address on open-air-preaching Mr. Spurgeon severely criticized some ministerial mistakes. He knew preachers whose manner was simply execrable. Some men closed their fists, and from other actions it would appear as if they were going to give some one a black eye. Some men could not preach unless they chopped and sawed the air, and had seen men preach with their hands behind them lifting up their coat tails. Some preachers imitate others. So that some who heard them say, "that's like Spurgeon," and of others they would say, "That's like Moody." He recommended them by no means to imitate anybody, but to be themselves. Preaching-monkeys would not do, they must be preaching-men. He would not have any minister of Christ to be grotesque so as to draw away the attention of his hearers from his subject and draw it upon himself. Then they should regulate their voice. It was a grand thing to have a sonorous voice, but they should not bawl themselves to death. He had known open air-preachers who seemed to think that the power of the everlasting Gospel had something to do with the power of their lungs, and they bawled so loudly that they had to stop every now and then to pump air into their lungs.—Sel.
EVANGELICAL VISITOR.

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.

THE AVERAGE MAN!

When it comes to a question of trusting yourself to the risks of the road, when the thing is the sharing of burdens, the lifting of the heft of a load, in the hour of peril and trial, acknowledgment is due by right to another, how hard to acknowledge them. It stands at the last with the noblest, but who wears the swarth grime of his calling, takes a certain amount of courage to tie the average man and no other.

The commonplace average man.

And labors and earns as he can, and yet many times such an acknowledgment is due by right to another, and is the only fair and honorable course that we can take.

A man well known in Chicago was hurrying down the stairs at the railroad station to catch his suburban train, when a detaining hand was laid upon him. Turning, he saw a news-boy, angry and much out of breath.

"Give me back my papers!" demanded the boy. "This ten-cent piece you gave me is a counterfeit."

And he held out a battered, discolored dime.

"I never saw you before," said the gentleman. "These papers," taking from his pocket two city dailies, "I have delivered at my office every night.

"Oh yes, that's what you all say, but just give me back my papers."

Being in a hurry, the gentleman thought it wiser to do as requested, and handed the papers to the boy, who gave him the dime and dashed away.

The next evening the gentleman met the lad at the end of the bridge, and the boy said at once, "You're the one I wanted to see."

"I don't care for the papers," the gentleman said, "but I want you to understand that you made a mistake when—"

"I know I did," interrupted the boy, "and that's why I was hoping I would see you. I mistook you for a man who buys papers of me every night. This customer handed me that bad dime, took the papers, and hurried along, saying, 'Keep the change till to-morrow night.' To-night when he asked me for the change for the dime, I saw the mistake I had made. I'm sorry I spoke the way I did last night, and I hope you'll overlook it."

Many mistakes are caused by carelessness that might be avoided, but when we have made a mistake we are not all courageous enough to acknowledge it.—Sel.

EAT SLOWLY.

The opinion that hurry in eating is a prolific cause of dyspepsia is founded on common observation. Theills resulting from bolting food have been attributed to the lack of thorough mastication, and to the incomplete action of the saliva upon the food. Two-thirds of the food which we eat is starch, and starch can not be utilized in the system as food until it has been converted into sugar, and this change is principally effected by the saliva. But there is a third reason why rapidity of eating interferes with digestion. The presence of the salivary secretion in the stomach acts as a stimulus to the secretion of the gastric juice. Irrespective of the mechanical function of the teeth, food which goes into the stomach incompletely mingled with saliva passes slowly and imperfectly through the process of stomach digestion. Therefore, as a sanitary maxim of no mean value, teach the children to eat slowly; and in giving this instruction by example, the teacher, as well as the pupil, may receive benefit.—Sel.

TWO TYPES OF CHRISTIAN WOMEN-HOOD.

THERE are two Christian women, and we know them both. They are good, true, and faithful, each in her sphere. One attends conventions, makes missionary addresses, manages societies, and collects a vast amount of money for missionary and church enterprises. She is doing a work for God and humanity, and many heathen homes are transformed through her labors. I know another woman, timid and shrinking from public gaze. You never see her name among the delegates to religious conventions, nor see an account of an able paper that she has read before some religious body, for the simple reason that she hasn't read any papers; but I have met her many a time by the sick-bed of the poor and destitute, sitting up with the sick who had no friends, night after night and out of her own slender means providing food for the hungry, medicine for the sick, clothing for half-naked children. No one except her pastor knew anything of it, yet she also was doing a great work for God and humanity.—Alabama Christian Advocate.

"If the kingdom is ever to come to our Lord—and it will come—it never will come through a few ministers, missionaries or evangelists preaching the gospel. It must come through every one of you preaching it—in the shop and by the firesides, when walking abroad and when sitting in the chamber. You must all of you be always endeavoring to save some."—Sel.

Obedience is the crowning grace of a follower of Jesus Christ. It is the essence, the very core, of personal holiness. To learn the will of our divine Master is the chief purpose of Bible study and true prayer. To do the will of that Master is the loftiest attainment to which any child of redeeming grace can aspire this side of heaven.—Theodore E. Cuyler.
TEMPERANCE.

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

DRUNKENNESS A SIN.

DRUNKENNESS is a sin. The Bible is a just volume, pronouncing just judgment. It condemns the drunkards, "they that tarry long at the wine." Some temperance reformers are over-lenient to the drunkard, speaking of him and to him only in soft words, on the theory that he is but slightly responsible for the crime of putting "an enemy into his mouth to steal away his brains." The Word of God does not say that. Its weightiest condemnations fall on the drunkard. He is not to inherit eternal life. He is excluded from the kingdom of God as having defiled that body which was made to be a temple for the divine indwelling, and desecrated that soul which was meant to be a reflex image of the God of holiness. He is under condemnation as a breaker of the divine law, and needs the love of God in Christ to pardon, cleanse, and heal him.

The Christian ought to keep this truth in mind in all his efforts to reclaim the drunkard. Thus he will bend over the fallen soul with a pitifulness like that of Christ, whose tears of sorrow came from a heart that knew all things, both the possibilities of good in the vilest and also the appalling ills which sin carries in it and with it eternally. The spirit in which the Christian is to do temperance work is the spirit of the wise evangelist, recognizing the interaction of physical and moral agencies, how the body depraves the soul and the soul may subdue the body, but holding on, above all things, to a divine, omnipotent Lord who is able to regenerate both soul and body.

I accept the scientific truth that drunkenness may become a disease, to be treated by medical and hygienic influences. But it is more than disease. It is a sin; it is a voluntary surrender of a man's moral nature to his lower passions, and while medicine is doing its work the divine Spirit and the divine truth may be doing their work. As a wise citizen, the disciple of Jesus will favor all the agencies, social, legal, and physical, which help the drunkard, but if he does not seek to win him to the love of Christ he betrays His Master and His Mission. If the Christian teachers in South Africa were content when the Kaffirs had been persuaded to wear civilized clothing, he would simply fail of his distinctive work. And so our work for the drunkards comes short of anything supremely important if it leaves them children of disobedience, abiding under the condemnation of God.—Selected.

LIQUOR AND CRIME.

The voice recently addressed a letter to a large number of chiefs of police of the country, asking them the following questions: First, in your opinion, what proportion of the business which comes to your department arises from the use of intoxicating liquor? Second, if the saloons of your city were closed, and liquor selling and liquor drinking should cease, is it your opinion that the police expenses of your city would be reduced? If so, how much would they be reduced? In all, 255 replies were received. Out of these says the Voice, "thirty estimated the proportion of business of the police, which came from the saloon at 90 per cent or more. Fifty-one estimated the proportion at 50 per cent or more; while only thirty put the per cent at less than one-half. The average estimate to the first proposition was 63 per cent, while the average of the second proposition was 41 per cent."—Central Christian Advocate.

DRINK AND SUICIDE.

Terrible is the tale of suicides in Germany. Nearly eight thousand took their own lives in the year 1900; the proportion of men to women being three to one. The official figures show that rather more than one-quarter were persons mentally deranged. Nearly one-half the whole number had been addicted to drink. This we understand to mean immediate users of alcoholic intoxicants.

The chief occasions among women, mental derangement, bodily suffering, shame, and passion.—Christian Advocate.

"Woe unto him that giveth his neighbor drink."—Hab. 2:15. Years ago a man in Philadelphia, tired of making an honest living as a carpenter, went to a friend of his, and asked for a license to open a tavern. The man said, "Why do you not stick to the plane?" "Tavern-keeping is more lucrative. I want to get richer." But will you not be affording additional facilities to drunkards to destroy themselves? "Perhaps I shall." "Will not at least five men die drunkards every year if you get a license?" "I never thought of that; but I suppose so." Then, if you keep a tavern ten years, fifty men will have died through your agency. Now, what becomes of the drunkard? Does he go to heaven? "I suppose not." "I am sure he does not; for no drunkard shall inherit the kingdom of heaven. What becomes of him, then?" "Why, he must go to hell." "Well, do you not think it will be just if, at the end of ten years, the Lord sends you to hell to look after those fifty drunkards?" The carpenter went back to his plane. He saw that the liquor dealer not only makes his victims poor, despised, and miserable, but takes from them their chance of happiness and heaven, and deserves himself an eternal death.—Selected.

David had found the safeguard against sin when he said, "Thy word have I hid in mine heart." We know God through His word; we love Him only when we know Him. How important, then, is the study of God's messages to the world! Learn more of your Bible; spend hours upon it where you have been spending minutes, and you will soon see the fruit of it in a better life.—Sel.

A bushel of corn makes four gallons of whiskey, which retails for $16. Out of this the government gets $3, the railroads $1, the manufacturers $4, the vendors $7, the farmers 40c and the drinker the delirium tremens.—Sel.
Our Youth.

An Errand Boy.

Dear friends and readers of the Visitor: I was impressed I should write to you. I am trying to follow my Master who did so much for me. I have found that a small experience of late about walking in His footsteps. It had snowed a little in the night and when I went to school I noticed a few footprints along the side of the road and I began to walk in them, but I found that I just had to look only at them and did not dare to be looking around. I had to have my eyes fixed on them, and I thought, that is the way when we try to walk in the steps of our Master, Jesus Christ. We dare not be looking what is going on around us in the world, but must fix our eyes on Jesus.

Now I hope Christian friends; we will all try to keep in His footsteps that we may obey His will. I want to trust Him more; He has done so much for me. I had a very bad cold so that I had to cough near all night, but, praise His Holy Name, He took it all away and lets me sleep again at night. I wish I could have more of the things that I have for us.

Your friend in Jesus Christ.

ELEN X. HOFFMAN.

Lobata, Tex.

Answers to Bible Questions.

Following are the answers to Bible questions in Jan. 1st issue of the Visitor.

A. - Abalam. 2 Sam. 18:9.
E. - Easu. Gen. 23:34.
H. - Hannah. 1 Sam. 1:22.
I. - Israel. 2 Kings 17:18, 25.
J. - Jethro. Ex. 31.
O. - Ophel. 2 Chron. 27:3.
P. - Patmos. Rev. 19.
V. - Vasith. Est. 2:17.

We have received some answers to the above questions which were very good, but only had one to send us answers that correspond with the above. We thank those who have responded, because it proved very interesting to us and believe that more questions of the same nature would stimulate Bible study.

Donegal, Kan.

What a Governor Says to Boys.

Governor Mount, of Indiana, wrote some suggestions to boys which are wise and well put. We quote the "five fundamental principles" which he declares, are essential to success, and lie at the foundation of good citizenship:

1. Purpose in Life.-I would impress upon the mind of every youth the motto of Longfellow: "I am determined to be intensely something;" or that of Emerson: "Hitch your wagon to a star." Intensity of purpose, a resolute determination, with indomitable will power, coupled with the foregoing principles; are the essential factors which will win in the battle of life.-Sel.

The country-bred boy has the distinct advantage over the city-bred fellow in two things—his strength is greater by reason of his country birth and he has a clearer idea of hard work. The country-bred boy, as a general rule, has to struggle for his existence; he has to help on the farm, and generally it is hard work. This gives him strength and power of endurance, while all the time he is breathing an atmosphere of pure air into his lungs. Experience prepares such a boy for hard work. The city-bred boy rarely knows what hard work is, and when he meets it as a young man he cannot endure it. It is true that the country boy approaches city problems with a lesser knowledge of them than does the city-bred boy. But often, as has been said, the two fundamental essentials in carving out one's way to a successful career are good health and hard work. With these a young man can accomplish almost anything he desires; without them he can do nothing.-Sel.

Do not despise your situation; in it you must act, suffer, and conquer. From every point on earth we are equally near to heaven and to the infinite.—Amiel.

"The essential oil of tobacco has been used for homicidal purposes. Nearly fifty years ago, it was employed by the Count Bocarme to murder his brother-in-law, for the purpose of securing his property."
EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the Brethren in Christ.
Subscriptions, $1.00 per year; six months, 50c.
Sample Ocopia Free.
To Foreign Countries, $1.25 a Year.

PUBLISHERS' NOTICE.
To Subscribers:—Our terms are cash in advance.
1. When writing to have your address changed, be sure to give both old and new address.
2. The date on the printed label will show to subscribers when their subscription expires.
3. If you do not receive the Visior within ten days from date of issue, write us at once and we will send the number called for.
4. To the Voice—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.
5. Communications without the author's name will receive no recognition.
6. Communications for the Visior should be sent in at least ten days before date of issue.

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

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

Abilene, Kansas, FEBRUARY 15, 1902.

ADDRESSES OF MEMBERS.
Miss Barbara Hershay, Isubida Mission Station, Duff's Road, Natal, South Africa.
D. W. Zook and wife), Sripat Purulia P. O. Mrs. Amanda Zook, Bankura District, Anna Herr, Kutho, Bengal, India.
Mr. and Mrs. H. B. Zook, Havana, Tex.
Mr. and Mrs. C. C. Roberts, Hidalgo, Tex.
J. G. and Mrs. Susan Cassel, Box 74, Guatemala, Central America.

Our subscribers can help us considerably, if, when they make remittance of money on subscription, they will watch the credit on the address label. If not changed properly after the second or third issue after the money was sent, then write to us at once and we can easily trace it up. But if it is left run for a year it is more difficult to trace the matter. Please make a note of this and it will be mutually helpful.

Bro. J. H. Byer of Blackwell, Okla., informs us that he will in the future be located at Ovatti, Benzie county, Mich. It is hoped he may there find opportunity to exercise in the ministry and win souls to Christ. We understand there are no other members of the Brotherhood at that place, so there will be opportunity for mission work. We also learn that

Bro. Perry Alexander of North Enid, Okla., has also moved to the same locality and so the two families will be associated in the work.

It is dawning upon the minds of other nations, that, in the United States of America, they have a very formidable rival in manufactures of all kinds, and a few of them have sent capable men to study the causes of the supremacy of the States products. It is found that the workers in this country are more reliable, may be depended on to work the required time, and as to quality of work, they are more exact and can produce a finer article than European workers. Now as to the causes at work to produce such results perhaps the most prominent mentioned is that in this country the expert worker is free from drunkenness, a great many of them being total abstainers from intoxicating liquor, while in Germany the national beverage is so freely indulged in, workmen even carrying it with them to their work. Thus, the mind being more or less befuddled, they fail in doing work of as high character as the one whose mind is clear and whose hand is steady. The young man who would gain a place among the more excellent workers in any line of industry will do well to recognize the signs and abstain from all narcotic or stimulating drugs, whether tobacco, opium, alcohol or of any other name. The large corporations employing armies of workmen are drawing the lines closer, and drinking workmen, and, with some, tobacco-using workmen are not wanted.

Commenting on the lesson about Annias and Saphira, C. I. Scofield has this to say in his Record of Christian Work, on the modern forms of this sin which he says, are three-fold:—1. A lying consecration of our money. The most solemn act to which the believer is exhorted is the presentation of the body a living sacrifice (Rom. 12:1). The form of it, the ceremonial of it, are gone through again and again by millions of professed believers in Christ and amongst these are vast numbers of real Christians. The two false notions concerning consecration are that it is but the expression of a desire to be “better Christians,” and, that it is an act which admits of repitition. Biblically, it is neither the expression of a desire, nor susceptible of repitition. It is the yielding, once for all, of the whole being and life to do and endure the will of God. He who has done this has no self to give. It is given.

2. A lying consecration of our money. This, really, is involved in the true thought of the consecration of ourselves. Our money is, in a powerful and pecu-
lilur sense, ourselves. Into the gaining of it we put every part of our being—mind, heart, body. If it is not ourselves it is the most speaking image of ourselves.

3. A lying consolation of our affections. We pretend to love Jesus supremely, and live for self. He further says, "Our precious Christian hymnology is made the innocent accomplice of this sin. We sing, "Were the whole realm of nature mine, that were an offering all too small!" and put less money into the evangelization of the world than into our hoarding or our waste. We sing, "If ever I loved thee, my Jesus, 'tis now," with scarce a thought of the import of our words. And the penalty is spiritual death, as in the case of Ananias it was physical death.

THE MESSAGE TO THE WORLD.

AFTER the rejection, condemnation, crucifixion, and resurrection of Jesus Christ He occupied the place where He could rightfully claim that "All power (authority) is given unto Me in heaven and in earth," and occupying such an exalted position all the movements and efforts of His servants in the future should be under His direction. Someone has said that the 21st chapter of St. John is an epitome of the work of this Gospel age. First the disciples made a self-effort in fishing, and after having toiled all night they had caught nothing. And there was a poor look-out for breakfast, for the weary, all-night toilers. But when Jesus directed them in their efforts there was immediate and remarkable success. Once before had Jesus directed where the net was to be cast with similar result. Thus in the future were the workers, the servants, to be under the direction of the "High Priest of our profession," even Jesus Christ.

In Acts 26:18 the Apostle Paul gives a statement of the announcement he was to carry to the Gentiles, and what it was Christ's purpose to accomplish for them. The ultimate purpose was that they should be heirs of eternal life, heirs of heaven.

Israel had much advantage—see Rom. 3:2 and 9:4, but God included all people in His plan of salvation, so He calls a special servant and fits him to go to the Gentiles, in order that unto them might be made known the "riches of His grace," and that the company of heaven should be composed of others beside the seed of Abraham. How wonderful is our God! His ways are past finding out! Is God the God of Jews only? Is He not the God of Gentiles also? Yea of Gentiles also; if so be that God is one, and He shall justify the circumcision by faith, and the uncircumcision through faith."—Rom. 3:29, 30. R. V.

The heirs are those who are sanctified; "that they may receive remission of sins and an inheritance among them that are sanctified, which is by faith in Me." (Christ Jesus.) Thus has God provided salvation for the Gentiles that they may be fellow-heirs with the children of Abraham, and an open door is placed before them through which they are invited to enter. "I am the door by Me, if man enter in he shall be saved, and shall go in and out, and find pasture."—John 10:9.

Inside of the open door, in the fold there is safety, and shelter, and food, but outside is danger, and exposure, and thirst. And there is safety, and shelter, and food, but outside is danger, and exposure, and want.

But the Gentiles knew not God; they were blind; their eyes were closed; they were in darkness, and, finally, under the power of satan. Thus with a few bold strokes of the Master's brush there is presented to our view a picture of the awful condition of the unsaved.

Do we ask, why will people continue in sin? why will the unrighteous, dishonest, dissipated man continue in his course? Why will even those that are young in years choose in the way that's wide? Oh, it is because satan has them in his power. But, while it is true that the Gentiles to whom Paul was sent had eyes closed and were in darkness, and such is the state of the heathen today to whom the Gospel has not been made known, the many sinners in Gospel lands who have often heard the good news of Christ's redemption, if blind and in darkness, are purposely so; they have not permitted the entrance of God's Word, because its entrance giveth light. Scarce any who have never heard the Gospel will read these lines, but there may be such in the homes where the Visiron reads, who are of the class that are purposely blind. Remember that Jesus pronounced the woes on the cities where many of His mighty works were done because they had not repented. The cities of the plain, and Tyre and Sidon, would find it more tolerable in the day of judgment than these favored cities. It is awful to deliberately close out the light. O may God help all such to escape for their lives now.

But the message and work included more than to be enlightened—more than to hear, more than to be convicted of sin. Possibly many are heavily convicted, are brought face to face with their record of sin, and make a start, turn over a new leaf, become moral, and seek to lead a new life, in outward observance of the ceremonial of the church but have not been delivered from the power of satan unto God. The enlightened, convicted, contrite sinner will be led to become obedient to God in repentance for sin, confession of sin, forsaking of sin and so be truly turned away from his course in darkness toward the heavenly Light. Such a soul will be led up to Calvary where Christ—the Lamb of God—paid the penalty for sin, and deliverance comes "by faith that is in Me."

Yea, only Christ is the "propitiation for our sins." His redemption saves from the guilt of sin. He delivers from the power of sin and satan. He sanctifies those whom He redeemeth; He makes them all glorious again. He has conquered the strong foe, and His saints overcome by the Blood of the Lamb. The Blood is all their plea. They sing unto Him Who loved us and washed us from our sins in His own Blood. Then will those who have been delivered from the guilt of sin, and also made free from its power, and who enthroned in their hearts Christ as Lord, (1 Peter 3:15) and who have put on Jesus Christ (Rom. 13:14); and who serve the Lord in holiness and righteousness (Luke 1:5) unto the end, be also delivered from the presence of sin; heirs of the heavenly inheritance which is "incorruptible, undefiled, and which fadeth not away, reserved in heaven for you."—1 Peter 1:4.

Then, unsaved one, will you not now heed the pleadings of mercy, and come home to Jesus Who "gives you rest?" Then give yourself unreservedly, consecrating yourself to Him without reserve, taking upon you His yoke and learn of Him * * and you shall find soul rest in Him. Some of our correspondents writing from different fields speak of souls who are coming home to God. This is cheering news, but when the foundation is laid, there must follow the superstructure. The walking in the Light; the becoming fruitful branches so that there may be "fruit," "more fruit" and "much fruit," the yielding yourselves unto God as those who are alive from the dead; the "presenting your bodies * * a living sacrifice;" the coming out from among them and not touching the unclean thing; the cleansing of yourselves from all "defilement of the flesh and spirit—perfecting (going forward) in holiness in the fear of God."
### CHURCH NEWS.

#### BUFFALO MISSION.

**January Report.**

<table>
<thead>
<tr>
<th>Donations</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sister Craten Bitner, Ont.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Sister Clara Winger, Ont.</td>
<td>$0.50</td>
</tr>
<tr>
<td>Bro. Elias Good, Pa.</td>
<td>$2.00</td>
</tr>
<tr>
<td>A Brother</td>
<td>$10.00</td>
</tr>
<tr>
<td>Bro. Sheppard, Buffalo</td>
<td>$0.50</td>
</tr>
<tr>
<td>Sister Maggie Turner, Ont.</td>
<td>$2.00</td>
</tr>
<tr>
<td>Sister Corn Herr, Clarence Center</td>
<td>$1.00</td>
</tr>
</tbody>
</table>

**Total Expenses:** $17.00

#### MESSIAH RESCUE HOME.

- **Cash donations for the months Dec. and Jan.:**
  - Donation box: $5.75
  - M. C. Eby: $0.60
  - Jacob B. Nisley: $0.80
  - Annie Lauber: $0.25
  - Elias Good: $0.20
  - Lizzie Miller: $0.17

**Total:** $13.36

#### MESSIAH HOME ORPHANAGE.

- **Cash donations for the months Dec. and Jan.:**
  - Donation box: $0.86
  - M. C. Eby: $0.50
  - Emma Engle: $0.90
  - Elias Good: $0.20

**Total:** $3.66

**The report shows that the receipts were small for the last few months, but feel thankful for what is donated towards the cause. May God help us, Amen.**

A. B. Musser, Treas.

For the Evangelical Visitor.

#### MEETINGS AT BLACKWELL, OKLA.

On January 1st, meetings were commenced at the Blackwell Mission, and continued until the 15th. The Brethren H. L. Shirk, of Shannon, Ill., and Harvey Frey of Talmage, Kan., labored in the meetings. The attendance and attention were good, and a few seemingly accepted the truth, but were not willing to obey altogether.

People, in general, thought the meetings were good because money was not before the sermon, and as Bro. Frey brought the deep work of grace fresh to our minds again, we were not slow in accepting it as we believe there is too much shallow work being done. While doing some personal work we only find out how people stand.

One woman whom we met was much wrapped up in the Millennium Dawn teachings, but when we brought to her mind the second birth she could not understand it. Finally she said, she was begotten, but not born again. So we found many who believe in some doctrine which is of little use but neglect the essential part may be taught first, then go on to perfection.

Pray for the writer that he may ever be kept humble.

Wm. P. Kern.

Blackwell, Okla.

For the Evangelical Visitor.
fessed followers of Christ would be driven out by the Holy Ghost and fire. How very true is that expression of Christ, “out of the abundance of the heart the mouth speaketh.” People can readily see what fills my heart by hearing what my mouth speaketh and how hard it is for some professors to speak “just a word” for Jesus. It takes so much coaxing when the heart isn’t full of His love. We believe Bro. Myers freed his hands, and pray God’s richest blessings to crown all his labors for the Lord. Amen.
HENRY K. KREIDER.

For the Evangelical Visitor.

MEETINGS AT HOWICK, ONT.

A SERIES of meetings was held in the Brethren’s M. H. in Howick, Ont., by Bro. Peter Steckley of Bethesda, Ont., commencing on Jan. 12, 1902 and was closed on the 29th. The meetings in general were interesting and spiritual.

A true spiritual living was earnestly held up to the believer, which was generally well accepted and the sinner was earnestly entreated to accept the Savior Who gave Himself a Ransom for their sins, and is able to save to the uttermost.’

We hope these may also find Jesus precious to their souls.

After the meetings had been in progress for about a week, Bro. T. Doner of Gormley, Ont., also came and was with us, until the meetings closed. May God abundantly bless the Brethren for the interest they have taken in our young people here, and may the need soon be effectual in bringing many souls to Christ.

JOHN REICHARD.

For the Evangelical Visitor.

BE YOU THANKFUL.

We are sending a goodly number of the Visitor, to such as are not able to pay, free. Some are free in expressing their appreciation of the favor. The following letter is on that line. (Ed.)

TO the readers of the Visitor.—I here with express to the Brotherhood, my heartfelt thanks for permitting even me to enjoy the Visitor. I believe the precious time spent in publishing the paper is to honor and glorify God. And we are not to only read and lay them by but to “spread the tidings all around, wherever man is found.” Where He leads us let us follow. I will also thank all those who donated help to me during the time of my affliction with a very sore hand. I believe His Spirit led them and may His richest blessing abide on all who have thus been instrumental in His hand. Pray for me that I may do good while the days are going by. Fare-ye-well. Ida Kutz.

West Fairview, Cumberland, Co., Pa.

On the day of Pentecost the hearers were “pricked in their hearts,” and so were soon saying, “Men and brethren, what must we do?” In our lesson (Acts 2:38) the men of the council were “cut,” and “took counsel to slay them.”

Observe that in the latter passage the words, “to the heart” are supplied. As usual, they completely spoil the sense. The men of the council were “cut” but not “to the heart.” That was the trouble. Their love of power took alarm at the boldness of the apostles, and the favor with which the people were hearing the new message. They “doubted whereunto this would grow.” There was no room in apostolic Christianity for a Sanhedrim. That came later, with the rise of Nicodemism, clerisy, priestly assumption, and the sub-ordination of “the laity.”

Just as the forcing of the issue with the Pharisees sent Jesus Christ to the cross, so the forcing of the issue with the religious authorities sent His apostles to the whipping-post. C. I. Seifred, in Record of Christian Work. Delay not, delay not, O sinner, draw near! The waters of life are now flowing for thee: No price is demanded, the Savior is here, and while calico or gingham, ranging in size for girls from three to sixteen years. The men of the council were “cut” but not “to the heart.” That was the trouble. Their love of power took alarm at the boldness of the apostles, and the favor with which the people were hearing the new message. They “doubted whereunto this would grow.” There was no room in apostolic Christianity for a Sanhedrim. That came later, with the rise of Nicodemism, clerisy, priestly assumption, and the sub-ordination of “the laity.”

If the Reader of the Visitor.—I here wish to say to all interested in the Orphanage work in India, carried on by our son and your brother and co-workers in Jesus, that all who wish to help in clothing those little waifs, can do so by making garments for them in the way of shirts for the boys, and dresses, chemise and drawers for the girls. They don’t want any pants for the boys as they prefer the “dhoty” or loin cloth for them. We thought to bring this to the minds of the dear ones now as in the winter time many people are slack and hardly know what to get at, so like “Dorcas” they can be making garments for the poor. It certainly will be a great help to the overworked sisters there. In a letter not long since, one of the workers said they had just finished forty suits of underwear for the girls and that they had eighty shirts to make for the boys.

The shirts should be made of blue and white striped or checked shirting or a good coarse gingham; the shirt ought not to be the heaviest. The dresses should be made of the old-fashioned blue and white calico or gingham, ranging in size for girls from three to sixteen years.

We hope the sisters will interest themselves in the different localities, and not only in the church; there are other good people who are glad for the chance to do something. All that it needs is for some one to take hold of it.

Who is ready to get to work? We expect the donation to go next fall so we will have time to gather quite a bit if we go to work. When we are ready to send it we will let you know through the Visitor, where and how to send it. Let each one ask themselves the question what can I do? Mary Zook.

Winger, Ont., Feb. 8, 1902.

MATOPPA MISSION

"Praise the Lord, O my soul and forget not all His benefits.”

WE FEEL today to praise the Lord for His care over us, a little band of workers, out here where sin does much abound. It is now over five weeks since we wrote our last article for the Visitor. Such as may have been anxious to hear from us sooner will excuse us when they know how busy we have been in this time.

After such a long journey one needs much rest, as only those who have had the experience can know. We arrived here in the planting time which all know to be a very busy season. We have about 13 acres of corn planted outside of
The weather was somewhat misty, but when you farm with donkeys it is quite different from a large team of Nor­ mans. I think some of our home friends would think it farming under difficulties. You can take your team out and do as much in three hours as we can do in a day with the present equipments. Bes­ sides this there is a great many things to do which can only be understood by being in actual contact with the con­ ditions here. Taking all into considera­ tion we have all been very busy of late; there is no room for idlers here as there is nothing to do at all times.

Besides the work here there is a large harvest of souls to be gathered. The grain is ripe, ready to gather in, but Oh, the reapers are so few. One can spend day after day, week after week, and month after month visiting among these people, telling them of Jesus who died for them. But when you farm with donkeys it is just fitting them for better service for Him.

As Christmas week we depart somewhat from our regular routine. On account of special arrangements for Christmas day we had service for the natives on Monday, it having been so an­ nounced previously. There were about 160 present and Sister Davidson ad­ dressed them for some time, after which two of our boys spoke very earnestly and we believe it had a good effect on the hearers. Bro. Doner and Bro. Leh­ man also spoke a short time.

After the service was concluded a pres­ ent of salt was given to each, a tin full of salt—free from anxious thought, but has cared for us as for theraveus &nd the homeland would be willing to start a wedding trip in such humble style. We have learned that a glad heart makes all things bright. We pray God’s richest blessings on them, and hope He is just filling them for better service for Him.

As a Christmas treat for our boys and girls we gave them a very nice dinner, consisting of chicken, potatoes, new corn, rice bread and gravy and some fruit. This they enjoyed very much. I mention this simply because it is so different from their ordinary line of diet, which con­ sists mostly of porridge made of corn meal or some native grain ground into meal, or whole grain stewed. This is what they are used to and it seems to agree with them. I will now come to a close for this time. Am glad to say we like it very much here so far and think we shall feel much more at home when once we get hold of the language so we can talk to the people. This leaves us all well and striving to do our Master’s will.

Pray earnestly for the good work which has been started here, that many sons and daughters may be born into the Kingdom.

H. E. Steigerwald.

For The Evangelical Visitor.

THE HIGHLANDS, CAPE TOWN LETTER.

DEAR readers of the Visitor:—We greet you in the Name of our trium­phant Redeemer. At this time we again take the opportunity to write a few lines to you all and as He directs will tell you what great things our God hath done. Truly, “God is faithful,” and all we need to do to know that His promises are sure and never-failing, is to obey and prove Him. “Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.”—Mal. 3:10.

Such is the richness of blessing He metes out to His children if they will only let Him. We do praise God for giving us a little foretaste into His unfath­omable riches and glory, and are looking to Him and still hungering to know more of Him. To have Him reveal Jesus unto us more and more.

The Lord has so wonderfully provided shelter and a real home for us at our present abode, through one of his dear friends in South Africa—strangers in a strange land yet God had it all planned, working through His faithful ones; and we believe God gives her an abundant share in the harvest. Praise the Lord! All the dear ones at this place are so kind and thoughtful, and the very atmosphere seems to be pervaded, with peace and restfulness that is so sweet to us and carries with it a "home" feeling of joy.

As a Christmas treat for our boys and girls we gave them a very nice dinner, consisting of chicken, potatoes, new corn, rice bread and gravy and some fruit. This they enjoyed very much. I mention this simply because it is so different from their ordinary line of diet, which con­ sists mostly of porridge made of corn meal or some native grain ground into meal, or whole grain stewed. This is what they are used to and it seems to agree with them. I will now come to a close for this time. Am glad to say we like it very much here so far and think we shall feel much more at home when once we get hold of the language so we can talk to the people. This leaves us all well and striving to do our Master’s will.

Pray earnestly for the good work which has been started here, that many sons and daughters may be born into the Kingdom.

H. E. Steigerwald.

For The Evangelical Visitor.

THE HIGHLANDS, CAPE TOWN LETTER.

DEAR readers of the Visitor:—We greet you in the Name of our trium­phant Redeemer. At this time we again take the opportunity to write a few lines to you all and as He directs will tell you what great things our God hath done. Truly, “God is faithful,” and all we need to do to know that His promises are sure and never-failing, is to obey and prove Him. “Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.”—Mal. 3:10.

Such is the richness of blessing He metes out to His children if they will only let Him. We do praise God for giving us a little foretaste into His unfath­omable riches and glory, and are looking to Him and still hungering to know more of Him. To have Him reveal Jesus unto us more and more.

The Lord has so wonderfully provided shelter and a real home for us at our present abode, through one of his dear friends in South Africa—strangers in a strange land yet God had it all planned, working through His faithful ones; and we believe God gives her an abundant share in the harvest. Praise the Lord! All the dear ones at this place are so kind and thoughtful, and the very atmosphere seems to be pervaded, with peace and restfulness that is so sweet to us and carries with it a "home" feeling of joy.

As a Christmas treat for our boys and girls we gave them a very nice dinner, consisting of chicken, potatoes, new corn, rice bread and gravy and some fruit. This they enjoyed very much. I mention this simply because it is so different from their ordinary line of diet, which con­ sists mostly of porridge made of corn meal or some native grain ground into meal, or whole grain stewed. This is what they are used to and it seems to agree with them.

I will now come to a close for this time. Am glad to say we like it very much here so far and think we shall feel much more at home when once we get hold of the language so we can talk to the people. This leaves us all well and striving to do our Master’s will.

Pray earnestly for the good work which has been started here, that many sons and daughters may be born into the Kingdom.

H. E. Steigerwald.

For The Evangelical Visitor.

THE HIGHLANDS, CAPE TOWN LETTER.

DEAR readers of the Visitor:—We greet you in the Name of our trium­phant Redeemer. At this time we again take the opportunity to write a few lines to you all and as He directs will tell you what great things our God hath done. Truly, “God is faithful,” and all we need to do to know that His promises are sure and never-failing, is to obey and prove Him. “Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.”—Mal. 3:10.

Such is the richness of blessing He metes out to His children if they will only let Him. We do praise God for giving us a little foretaste into His unfath­omable riches and glory, and are looking to Him and still hungering to know more of Him. To have Him reveal Jesus unto us more and more.

The Lord has so wonderfully provided shelter and a real home for us at our present abode, through one of his dear friends in South Africa—strangers in a strange land yet God had it all planned, working through His faithful ones; and we believe God gives her an abundant share in the harvest. Praise the Lord! All the dear ones at this place are so kind and thoughtful, and the very atmosphere seems to be pervaded, with peace and restfulness that is so sweet to us and carries with it a "home" feeling of joy.

As a Christmas treat for our boys and girls we gave them a very nice dinner, consisting of chicken, potatoes, new corn, rice bread and gravy and some fruit. This they enjoyed very much. I mention this simply because it is so different from their ordinary line of diet, which con­ sists mostly of porridge made of corn meal or some native grain ground into meal, or whole grain stewed. This is what they are used to and it seems to agree with them.

I will now come to a close for this time. Am glad to say we like it very much here so far and think we shall feel much more at home when once we get hold of the language so we can talk to the people. This leaves us all well and striving to do our Master’s will.

Pray earnestly for the good work which has been started here, that many sons and daughters may be born into the Kingdom.

H. E. Steigerwald.

For The Evangelical Visitor.

THE HIGHLANDS, CAPE TOWN LETTER.

DEAR readers of the Visitor:—We greet you in the Name of our trium­phant Redeemer. At this time we again take the opportunity to write a few lines to you all and as He directs will tell you what great things our God hath done. Truly, “God is faithful,” and all we need to do to know that His promises are sure and never-failing, is to obey and prove Him. “Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.”—Mal. 3:10.

Such is the richness of blessing He metes out to His children if they will only let Him. We do praise God for giving us a little foretaste into His unfath­omable riches and glory, and are looking to Him and still hungering to know more of Him. To have Him reveal Jesus unto us more and more.

The Lord has so wonderfully provided shelter and a real home for us at our present abode, through one of his dear friends in South Africa—strangers in a strange land yet God had it all planned, working through His faithful ones; and we believe God gives her an abundant share in the harvest. Praise the Lord! All the dear ones at this place are so kind and thoughtful, and the very atmosphere seems to be pervaded, with peace and restfulness that is so sweet to us and carries with it a "home" feeling of joy.

As a Christmas treat for our boys and girls we gave them a very nice dinner, consisting of chicken, potatoes, new corn, rice bread and gravy and some fruit. This they enjoyed very much. I mention this simply because it is so different from their ordinary line of diet, which con­ sists mostly of porridge made of corn meal or some native grain ground into meal, or whole grain stewed. This is what they are used to and it seems to agree with them.

I will now come to a close for this time. Am glad to say we like it very much here so far and think we shall feel much more at home when once we get hold of the language so we can talk to the people. This leaves us all well and striving to do our Master’s will.

Pray earnestly for the good work which has been started here, that many sons and daughters may be born into the Kingdom.

H. E. Steigerwald.

For The Evangelical Visitor.
NEEDY WIDOWS -OF HADJIN, TURKEY

(Formerly a part of Armenia)

HADJIN, TURKEY, DEC. 16, 1901.

HADJIN is a city of from 16,000 to 20,000 inhabitants, situated on a low mountain and surrounded by higher mountains.

This barren and rocky place was chosen for safety as it is walled by mountains and difficult to enter. The inhabitants are Armenian with the exception of the Turkish officials and soldiers.

The mountain sides are partly covered with vineyards and along the stream at the foot of the mountains the narrow strip of fertile land is carefully cultivated, one acre of land often furnishing 15 to 20 gardens.

When a widow owns a garden she is not counted so extremely poor as she can raise two crops off of it in one season. But the needy women I am about to speak of are not owners of a garden.

Perhaps the reason that one finds so many widows is because formerly girls were married when very young and frequently an aged widower was married to a girl and spent a hand-to-mouth life until he became infirm or died leaving the young woman with a family of children and no support. Besides, during the massacre comparatively few women were massacred while many men thus disappeared.

In March 1899 one month before we opened our orphanage the poor women, and especially widows, came to our home in large numbers, pleading for a little work to do in order to earn a few cents and feed their hungry little ones. We promised to accept as high as three children out of the neediest families and began to give them work so as to enable them to care for their remaining orphans. So, properly speaking, our relief work began before the orphanage was opened.

We were not so busy at this so we went to visit some most needy homes. It is impossible to describe, with p. n. the sights we saw. With astonishment we remarked, "Is it possible for humans to live in such places, created a little lower than the angels?" Sufficient it to say that many Americans have better homes for their hogs.

Since then we have been giving them work as God prospered us and increased the funds.

Last winter we gave relief to 85 widows. At present we are giving relief to 100 widows, and trust God will enable us to continue it all winter. We have visited the homes of these and have found them without a relative or child who might support them and without food or wood, many of them are blind and others are ill and not able to work.

Many of them are so ignorant that they cannot sew or even knit stockings which is of the commonest work here. Many are so poor they have no jug with which to carry water.

You may wonder what they do. Those who are able to sew, mend clothes and stockings for our large family of 272 orphans, boys and girls. At this they work for 7 cents a day.

The water used for cooking, scrubbing and drinking must be carried from the city fountains. They carry it in a large copper jug on their backs. The jug itself weighs from 8 to 15 lb so for this work they receive 8 cents a day.

As most of our children are small and attend school we also let the women do the washing. There are no washing machines or wash-boards in Hadjin and all the clothes are washed by rubbing them with the hands. For this work they receive 10 cents a day.

The orphans knit most of the stockings during the summer months. The 90 of our girls who can knit succeed in knitting about 400 pairs besides their work. The remaining are knitted by the women at the rate of 5 or 6 cents a pair according to the size.

The women (blind, crippled, aged) who are not able to do the above mentioned work spin wool and goats hair which they do in their homes with a little apparatus not worthy of being called anything but a spinning stick. For spinning they receive 4 cents a day. The spun yarn is twisted and woven into a rude carpet which is used to spread under the children's mattresses in winter, and to spread washed wheat on dry, in summer: Also to spread on the floor for them to sit on in winter. They also use it to weave flour bags and a kind of goods which is made into native pantaloons. In this country bedsteads and chairs are scarce; only the very wealthy use them.

We praise God that a number of these poor women have given their hearts to the Lord. Every evening before giving them their day's wages we have prayer meeting with them and teach them of the love of Jesus to a fallen world.

You will perhaps feel sorry for these poor women who work all day long and only receive a few cents, but you need not for they think themselves fortunate which they ought (a loaf of bread can be bought for one cent). But while we are giving relief to these 100 widows, we feel sorry for the 400 or more who are also in extreme need with little ones to feed and whose hearts have been obliged to turn away. When Christ looked upon the multitudes "He had compassion upon them," Shall we not follow in His steps and do what we can to relieve the suffering? Surely He looks down from His throne and has compassion on them and let us take heed lest some day He might say unto us, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels." "For I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink. I was a stranger and ye took me not in: naked and ye clothed me not; sick and in prison and ye visited me not." Then shall we say unto Thee? "Lord when saw we thee an hungered or athirst or a stranger, or naked, or sick or in prison, and did not minister unto Thee?" And He will answer, "Inasmuch did it not to me?" God help us to be faithful in that which is least.

Yours among the needy.

ROSE LAMBERT.

Hadin Turkey, Asia Minor.

For the Evangelical Visitor.

NEWS ITEMS FROM INDIA.

Dear Editor:

As many of the readers are deeply interested in the work of the Lord in the Premananda Orphanage in India we submit a few extracts from a letter dated Dec. 25, 1901.

DEAR FATHER AND MOTHER:

As a Christmas text we send you 2 Cor. 9: 15.

To-day is Christmas in the Premananda home. It is a merry time for the children. The Lord had given us enough so that we could get something for each child. All their presents were something useful; only a few toys were given to the smaller boys and girls. Each boy was given a Dhooty (loincloth) and each girl that was old enough was given a sari, a home. It is a merry time for the children. The Lord had given us enough so that we could get something for each child. All their presents were something useful; only a few toys were given to the smaller boys and girls. Each boy was given a Dhooty (loincloth) and each girl that was old enough was given a sari, the long cloth they wear about them. And all who have finished their second book, received each a New Testament. They are far enough along to read their Bibles. Then seven of the larger boys received each a young bullock. We are making some experiments, or rather carrying out some experiments a little farther. I think this will work all right. I expect these boys to take still greater interest in their work. I expect them to take hold of farming with greater interest. I am trying to put them on an independent basis for themselves. If I give them land to farm I will expect them to give me half the produce and I furnish everything.

The boys who cook for us will begin with a rupee (33c) each a month besides their clothes, and this they are to lay aside for themselves for future use. These cook-boys do so well at their work...
that they are worthy of it because they save us the expense of hiring a cook which would be rupees 16 per month.

I find by paying them a small sum per month that it gives them a hope of really earning something for themselves as their own.

We have each one take care of his or her own clothes to teach them carefulness, and do all we can to get that unsettled feeling out of them. There is a blessed spirit among them and they are doing nicely in everything.

In their school work they had no inspiration at all, so that we were at a loss to know what to do, so we took this plan. I told them if they would try for one month to learn what they could I would give them two annas (4c) each for trying. This plan worked like a charm. What I saw amongst them when I gave each one some seeds and a plot of ground was what led me to give out these bullocks and push the scheme a little farther.

On the last day of November we baptized forty-three of those that gave satisfactory evidence of a real work of grace in their hearts during the last year.

Our dear Brother Sparrow whom the Lord sent to us is proving himself a great help in the work. Praise the Lord! As it is meeting time I must close for this time.

LATE:

Jan. 8 1902.

I have just returned from a trip to Lahore. I had a blessed time while there. Bro. and Sister Jarvis are amongst our best friends in India. They were having a revival among their children stopped at some other missions on my way home from Lahore and got some very definite help on the line of industries for the rescued children. I am encouraged in the experiments that I wrote to you of in my last. Last Sunday was a blessed day with the children.

We had our first service of feet washing with them. It was the sweetest sight we ever saw they all enjoyed it too. The Spirit gave witness to it in a wonderful manner. There is nothing like simplicity.

The translation of this ordinance in the Bengali Bible is very plain. In fact the English or any other is so very plain I do not see how it can be taken for anything else than the plain ordinance. We have got our busy building and getting things in order, so that we can leave for America just as soon as the way opens. We are building and fixing up the childrens' houses. We made fifty thousand brick. They cost us about 40c a thousand.

Continue to pray for us that God may prepare us for our mission to America.

Your loving son.

D. W. ZOOK.