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George Detwiler

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EVANGELICAL VISITOR.

The Earth Shall Be Full Of The Knowledge Of The Lord As The Waters Cover The Sea.--Isa. 11:9.

"SOME TRUST IN CHARIOTS AND SOME IN HORSES; BUT WE WILL REMEMBER THE NAME OF THE LORD OUR GOD."—Psa. 20:7.

VOLUME XVI.

ABILENE, KANSAS, MARCH 1, 1902.

NUMBER 5

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We believe Geo. T. Angell, editor of *Our Dumb Animals*, is about correct when he says, "In this age of war and cruel strife the development of a humane spirit among the youth soon to pass into manhood and to take up the burdens which their elders must lay down, seems to me more important than anything else. *They that take the sword shall perish by the sword*" is the warning to the contentious and the warlike. In the spirit of battle and conquest is the germ of national decay. *Every nation that has fallen has marched under standards of war to the scene and event of its own destruction.* The law of helpfulness, of good will seems to be the law of longevity. Peace and prosperity are the familiar

promise of virtuous conduct in man or nation." He further says that he has witnessed an astonishing increase of the spirit of strife in this generation. "Not alone has the sword been unsheathed in conflict between peoples, but even the diversions and pastimes of civilized Christian nations have partaken more and more of the character of fierce physical struggle. We see the President of this great nation, with members of his cabinet, going from Washington to Philadelphia to be present at a foot ball game in which young men, chosen for their great athletic development fling themselves at one another and engage in what looks almost like a death struggle, and out of which, at least not infrequently, a bruised and bleeding form is carried away and subjected to the care of physicians."

A law has recently been passed in the United States which forbids and abolishes American rum-selling in the New Hebrides and other independent islands in the Pacific. The aged missionary, John G. Paton, has for 9 years been laboring to bring about this reform. It is hoped that other efforts which are being made to legally protect all child-races against the powers of rum, opium, etc., will soon be successful, and that the time will soon be here when the ships which carry missionaries in the cabin will not be loaded down with rum in the hold. The Canadian government strictly forbids selling or giving liquor to the Indian, and it is more and more recognized that the uncivilized races should be protected on this line. Reform on these lines is only accomplished by the earnest and untiring efforts of those who are convinced of the greatness of the wrong. May there be a mutual understanding

and united effort made by the different civilized governments to protect the native races against the deceptive and ruinous rum and opium power.

"There shall be * * earth-
quakes in divers places" is among the predictions of Jesus. Since He spake those words many and great calamities have occurred in that way. Recently, in places far apart from each other, earthquakes have occurred attended with more or less loss of life and property. Perhaps the most destructive calamity which has recently occurred was in south eastern Russia where a whole town has been destroyed and several thousand persons lost their lives. At such times people are apt to pray. It is related that some years ago in a city in Europe a party who had attended a masquerade ball were going home in the last hours of the night, dressed in masquerade costumes when suddenly the earth commenced to heave and tremble. Soon the company were on their knees crying to God for mercy. It is better to stand in such relationship with God that such scenes will not affright us. "Therefore be ye also ready for in such an hour as ye think not the Son of man cometh."

One little hour for watching with the Master,
Eternal years to walk with Him in white;
One little hour to bravely meet disaster,
Eternal years to reign with Him in light.
One little hour to suffer scorn and losses,
Eternal years beyond earth's cruel frowns;
One little hour to carry heavy crosses,
Eternal years to wear unfading crowns.
One little hour for weary toils and trials,
Eternal years for calm and peaceful rest,
One little hour for patient self-denials,
Eternal years of life where life is blest.
Then, souls, be brave and watch until the
morrow,
Awake, arise, your lamps of purpose trim;
Your Savior speaks across the night of
sorrow,
Can ye not watch one little hour with Him?
—Selected.

O, RAISE THY HEAD.

O raise thy head! thou sad one!

The sun is in the sky,
Although thick clouds conceal it
From thy foreboding eye.
O be not down cast or repine!
Above the clouds the light does shine.

O raise thy head! beholding,

With faith's own vision bright,
Thy Father's beauteous dwelling,—
The home of love and light.
The mists of sin arise from earth,
But Grace and Peace have heav'nly birth.

O raise thy head! above thee

Thine elder brother reigns;
One smile from Him repays thee
For all thy toils and pains.
It makes the wilderness bloom bright
And floods the shadowing vale with light.

O raise thy head in triumph!

The bitter shall be sweet;
And mourning turn to gladness
When Salem's hills you greet.
Sad notes embrace the sweet refrain,
And angels pause to hear thy strain.

O raise thy head in gladness,

And laugh thy woe away!
For after storm comes sunshine
And glad refulgent day.
Rest after toil; peace after strife,
Earth's thorns,—then Heaven's crown of life!

—Record of Christian Work.

For the EVANGELICAL VISITOR.

COMMUNION.

CONCLUDED.

IN THE Roman church, the mass being the chief religious service absorbing into itself nearly all public acts of worship, the Eucharist is celebrated daily in all churches, and in churches where there are many altars, many times a day. With regard to the doctrine known as transubstantiation, the church of Rome teaches that the whole substance of the bread and wine in the Eucharist is converted by consecration into the Body and Blood of Christ, in such a manner that Christ in His entirety, including His human soul and His divine nature, are contained in the elements; and that with such a thorough transmutation that not only is the whole Christ contained in the wine as well as in the bread, but also in each drop of the wine. The denial of the cup to the laity, therefore, does not deprive them of any blessing, inasmuch as whosoever receives

even a crumb of the consecrated bread receives Christ in His completeness, and that not only by spiritual, but by actual and real manducation. The Church of Rome also teaches that the Eucharist is a propitiatory sacrifice offered to God the Father on every occasion when this sacrament is celebrated, and that not only for the sins of those who partake of it, but for those of all mankind, dead as well as living.

The liturgy of the church of England, by providing a collect epistle and gospel, evidently contemplates the celebration of the Eucharist every Sunday and holy day of the year. No strict rule, however, on the subject is laid down in any of her formularies. The frequency of the administration is left to the discretion of the parish priest, with this proviso, that it be frequent enough to enable every parishioner to comply with the rubric which enjoins that "he shall communicate at the least three times in the year, of which Easter be one." The doctrine of the Church of England, is that "the supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death, insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ. The body of Christ is given, taken, and eaten in the supper only after an heavenly and spiritual manner, and the means whereby the body of Christ is received and eaten in the supper is faith." It teaches also that "the body and blood of Christ are verily and indeed taken and received by the faithful," to "the strengthening and refreshing of our souls by the body and blood of Christ as our bodies are by the bread and wine." The eucharistical doctrines of the Orthodox Greek church may be best gathered from what is subscribed by the chief patriarchs, and published in 1643. This document shows that the Greek church is at one with that of Rome with regard to transubstantiation and the sacrifice of the

mass. In Questio 107 it is laid down that the intention of the celebrant is essential for the validity of the rite, and that immediately on the pronouncement of the Epiclesis, transubstantiation takes place, and the bread is changed into the very Body of Christ and the wine into His very Blood, the species of bread and wine alone remaining. The same article declares the benefits of the sacrament to be—(1) the commemoration of the sinless passion and death of Christ; (2) a propitiation and reconciliation before God for the sins as well of the dead as the living; (3) the presence of Christ in the communicant furnishing a safeguard against temptations and perils of the devil. It is also definitely declared in the confession of Dositheus, at the synod of Jerusalem, 1672, that unbelievers as well as believers are partakers of Christ in the Eucharist, the one receiving Him to eternal life and the other to eternal damnation; and that it is one and the same Christ, not many, that is partaken of in all the Eucharist throughout the world; and that He cannot be divided, but is present in His entirety in the smallest portion of the bread and wine.

While the Continental Reformers were of one mind in repudiating the Roman doctrine of transubstantiation and the sacrifice of the mass, very wide difference existed between them in their estimate of the grace imparted by the Eucharist, and the mode of the presence of Christ in that sacrament.

The symbolical books of the Lutheran church, following the teaching of Luther himself, declare the doctrine of the real presence of Christ's body and blood in the Eucharist, together with the bread and wine, as well as the ubiquity of His body, as the orthodox doctrine of the church. One consequence of this view was that the unbelieving recipients are held to be as really partakers of the body of Christ in, with, and under the bread as the faithful, though they receive it to their own hurt.

Of all the reformers, the teaching of Zwingli was the furthest removed from that of Luther. At an early period he asserted that the

Eucharist was nothing more than food for the soul, and had been instituted by Christ only as an act of commemoration and as a visible sign of His body and blood. Notwithstanding Zwingli did not reject the higher religious significance of the Eucharist, and was far from degrading the bread and wine as he was accused of doing.

The views of Calvin were intermediate between those of his two great contemporaries. "Though he pointed out the sacramental character, and together with it the more profound mystical significance of the Lord's Supper more distinctly than Zwingli, according to his own interpretation it is the believer only who partakes in a spiritual manner of Christ's body existing in heaven. While Zwingli lays principal stress upon the historical fact, and the idea of an act of commemoration; Calvin attaches greater importance to the intimate union of the believers with Christ. Thus in his opinion the Eucharist is not only a commemoration of a past event, but also the pledge and seal of something then actually present. As bread and wine sustain our earthly body, so the body and blood of Christ nourish and refresh our spiritual nature.

Above we have given our readers extracts of the way communion was kept throughout christendom from the time it was instituted by Christ until shortly after the Reformation. We have seen how it was changed and modified by those who had the oversight of the church from time to time. The same drifting and shifting tendency is noticeable in the world today. What was instituted by Christ and ratified by the apostles and the early church-fathers is not countenanced any more. This is not as it ought to be, and certainly cannot be pleasing to the Founder of Christianity. We believe, what is needed today is a searching after the old land marks, and a vigorous attempt to abide by the same, if we want to stand approved at that notable day.

In this our day we hear it advocated all around us that all believers in Christ should labour and commune together. This may look alright to some, but when we examine

it by the Word of God, we find that it will not stand the test. When we look around in the world what a spectacle do we behold? The church of God is divided and subdivided almost into innumerable fractions. The question is, who is the author of all this confusion? Paul tells us "For God is not the author of confusion, but of peace," etc. If God is not the author of all this bewilderment, is it then reasonable to suppose that those who have been zealous in maintaining the first principles of the gospel, that they should yield to the catering of the enemy and join hand in hand with those who have gone astray? We answer nay, verily nay! It appears to us, if those who have been faithful in maintaining the truth, if they would join in with those who have gone astray, that the enemy would have gained his point. The enemy knows very well, if those who have been true to God should join in with those who have been untrue, that the world would conclude that it makes no difference what a person believes, and consequently all would go on from bad to worse until the day of accounts, when we fear, the enemy would reap a rich harvest of lost souls. Whereas, if those who obey the Lord in all things stand aloof, and go on obeying the Lord, they might be the means of convincing some of their errers, so that they might repent and mend their course and be saved.

That the Holy Scriptures teach that all God's children, regardless of race and position, should at all times be of one faith and practice is evident from the following. "That they may be one, even as we are one."—John 17:22. "One Lord one faith, one baptism."—Eph. 4:5. "Let us walk by the same rule, let us mind the same thing."—Phil. 3:16. "Finally, be ye all of one mind."—1 Peter 3:8. "Be of one mind."—2. Cor. 13:11. "That ye all speak the same thing."—1. Cor. 1:10. From the foregoing we conclude that all who are "of one faith," and are baptized with one (formula) of baptism, etc. are fit subjects to commune together, but those who have a different faith and are baptized with another formula

of baptism, etc. are excluded from the communion of the faithful.

This is plainly evident from the following. "Now I beseech you, Brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."—Rom. 16:17. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—2 Thes. 3:6. Thus we see, that we are to avoid, or withdraw ourselves from such that walk disorderly, or contrary to the doctrine which we have learned. This being the case, the question is, can those who obey the Lord in all things commune with those who call themselves the children of God, yet at the same time omit or change some of the commandments of the Lord and walk contrary to the doctrine of Christ as we learn it from the Scriptures. Are those that say that they love the Lord, yet at the same time obey not His commandments not walking contrary to the doctrine of Christ? Are they not such that say, and do not? John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Then, dear reader, is it reasonable to suppose that those who exert themselves in order to obey the Lord in all things, that they should commune and labour hand in hand with those whom John designates as being untruthful? Would the former not, more or less, make themselves partakes, with the latter of their evil deeds by so doing?

In conclusion, we believe it is right, and also the duty of every brother and sister to show due courtesy and respect unto those who are of a different persuasion. Nevertheless, it is also our duty to keep our place. Our forefathers did well in maintaining the trust which was committed unto them, namely the first principles of the gospel according to the Scriptures. The word of God was dear unto them, and they did not hesitate to preach it as it is in Jesus, even amidst much persecution and gain-sayings. Now this important duty is devolving upon us as a church to

keep the true light of the gospel burning, in this age of confusion, and not betray the trust which God has committed unto us. In order to accomplish this to the glory and honor of God, we need to stand together, and not allow the enemy an opening into our ranks. This can only be done by each one keeping his place, and not go hand in hand with all classes of christian professors. If this had been adhered to by all of us during the past, there would today not be so many aching hearts, nor so much anxiety concerning our beloved Brotherhood. The enemy would not have obtained such an inroad into the flock, which now threatens to scatter, and to kill according to his carnal desires. The only alternative that remains for us as a church, is to stand together, and to come to the rescue as one man. To keep aloof from mixing up too freely with others, and keep ourselves unspotted from the world, and strive manfully for the principles for which the church has so bravely laboured during the past. Then and then only will we be able to accomplish with the help of God that great and holy task, which God has intrusted to us, to His glory and honor.

CHARLES BAKER.

Nottawa, Ont.

For the Evangelical Visitor.

TRIALS ARE FOR OUR GOOD.

"Knowing this that the trying of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, wanting nothing."—Jas. 1:3,4.

I FEEL again to put in my mite to the columns of the VISITOR. As I feel the necessity of doing my duty toward God and man and feel that I want to improve the one talent entrusted to me. How glad we may be in this that we are counted worthy to be labourers together with God. "Ye are God's building." Our labor is not in vain in the Lord. Dear one whoever you are, whose faith is tried, though it were by fire, be not discouraged; be not dismayed, "knowing that the trying of your faith worketh patience" and "patience, experience; and experience, hope; and hope maketh not ashamed." No, it

maketh not ashamed but it reveals to us the life that now is and that which is to come. Blessed hope! My faith was tested time and again; sometimes I came out victorious and received a grand experience, but when I failed to have that perfect trust I suffered loss. But I was saved: but I was saved yet as by fire. The Word of God says, "The fire shall try every man's work of what sort it be."

I still found that I had not been so rooted and grounded in love. I had not fully comprehended yet what the breadth, the length, and the width and height was in Christ Jesus. O, we should thank God that He permits trials to come for they work out for us an exceeding weight of glory to all who are entirely surrendered to Him.

A SISTER.

For the Evangelical Visitor.

THOUGHTS ON THE ARK.

"Come thou and all thy house into the ark."—Gen. 7:1.

TO the casual reader, the Book of Genesis seems but an historical narrative, relating in rapid succession, the early history of the human race. To the serious and inquiring mind, however, it is full of spiritual instruction, solemn warning, and blessed encouragement.

Our subject for this paper is, "The Ark." As a type of Christ, it is quoted so frequently in Gospel preaching, that all are familiar with it. In the toy shops, miniature Noah's arks have been sold from time immemorial. In our family Bibles, the artists have pictured the Ark peacefully floating amid the awful scenes of the deluge, and the wreck of a ruined world.

In order to bring cause and effect in their proper order in this paper, we may ask first, Why was the ark needed? From the fall of our first parents sin had been constantly accumulating, just as boys rolling a soft snowball increases its proportions. The remarkable length of human life, and the rapid increase of population consequent to it; the awful possibilities of doing evil in an individual's life-time, and its corrupting influence over others, swel-

led the spring of first disobedience into a raging torrent of open wickedness. To stem this rising tide, God chipped off the big end, of man's life and left him only 120 years. This awful shortening of man's days only seemed to make him worse. So many dying off increased the wealth of those remaining, and an era of worldly prosperity set in, in which (with the exception of Noah and his house) the last vestige of godliness was swept away. "It repented God that he had made man and it grieved him at his heart." Man can never fathom the depth of those words. But His infinite mind was made up, His holy eyes could stand those awful scenes of violence, lust, and corruption no longer. The voice of divine justice is heard, "I will destroy man whom I have created, etc." What an awful decision. What a terrible fate for God's fair creation!

Closely following the sentence of retributive justice however, we find the tender breathings of a Father's love, "Noah found grace in His sight." Why? He was a just man and perfect (upright)—and he *walked with God*. God never has and never will, suffer His people to perish with the wicked, without providing a way of escape, and giving timely warning to the offenders also to repent and live.

"THE CONSTRUCTION OF THE ARK."

"Make thee an ark of gopher wood." God has a wonderful plan in all His purposes, for either the spiritual or physical salvation of man. There is a human side and a divine side, and they blend harmoniously together. "Gopher wood." No miscellaneous assortment of timber, with its varying shades of strength, or weakness, were fit material for an ark that was to carry its precious cargo safely, through the most awful experience in the annals of navigation. What gopher wood was like I *don't* know but God *did*; it filled the bill, and He ordered its *exclusive* use. His infinite mind conceived the dimensions, 450 feet long, 75 feet wide, and 45 feet high. What liberal dimensions, what grand storage capacity, what a mighty host it *might* have saved! Here we see the divine and human sides working

together. God Himself conceives the plan, and specifies the material and size to His servant Noah, who materializes it in due time. So in the fullness of time when God prepared an ark of spiritual safety He chose as the fleshly vehicle and material a pure unsullied virgin, of the seed of David, whose lineage came down pure, and unmixed from Abraham the "Father of promise." "Conceived of the Holy Ghost, born of the virgin Mary." Just as Noah got his material from the virgin forest, and of only *one kind*, so God chose one who was never polluted by man, and of pure lineage, as the subject of divine conception, and who should materialize of her substance, a Savior, "Which is Christ the Lord." We notice further the,

"STRENGTH OF THE ARK."

Imagine if we can, torrents like Niagara, pouring from the "Windows of Heaven" above, mighty forces from beneath heaving it up on their foaming crests, for "The fountains of the great deep were broken up," awful avalanches of water rushing down the mountain sides, delivering tremendous broadsides against the floating refuge; all this and far more than we can think, or describe, leaves the picture far from overdrawn. The ark uninjured sailed calmly on; all who were *inside* were *SAVED*, all who were *outside* were *LOST*. Only a wall of gopher wood between them and a watery grave, but gloriously safe, for He who had sent the deluge had *also* planned and ordered the ark. Jesus the soul's refuge, is the Lion of Judah, mighty to save, yea to the *uttermost*. Whether it be the storms of life, the assaults of Satan, or the coming deluge of God's wrath, they who are in Christ are eternally safe. Again we notice the,

PROVISIONING OF THE ARK.

The Lord Who planned the ark, *also* knew how long it would be needed and provision was amply stored to provide for all their varied needs. So, in Jesus, all the believer's present wants are supplied, and His *future* ones anticipated and provided for, till his eventful voyage is ended.

THE EMBARKATION.

First in response to our text,

Noah and his house went into the ark, but all his preaching had failed to induce another soul to seek its shelter. Then followed such a scene as the world has never witnessed before or since. From forest and plain, from mountain and swamp, came birds, beasts and creeping things; calmly, orderly, they fly, walk, or creep into their assigned places in the ark, not a single species is missing, all are represented. All their former animosity is laid aside and the order of Eden is restored. How came they to come to the ark? Divine power inspired them with *fear* of coming calamity, and led, and directed them to the refuge provided. They heeded the Divine warning; they yielded to the heavenly direction; they entered the ark and were saved. What a blessed type of salvation! The sinner by the Spirit, is convicted, warned and reprov'd of sin, righteousness and judgment. Jesus says, "And I if I be *lifted up* will draw all men unto Me." No works of our own, no merits, helpless as these creatures were to save themselves, we come to a prepared ark with an open door, and a place therein especially designed for us. Like *them* we are fully provided for. "For it pleased the Father that in Him should all fullness dwell." We now come to the,

DISPENSATIONAL CHARACTER OF THE ARK.

It was built in three stories, lower second and upper. The door was in the *side*, and reached up, from the bottom to the top, mark it does not read *doors* but *door*, "it," all singular. Jesus said, "I am the *door* by Me if any man enter in, he *SHALL BE SAVED*."—John 10:9. "In the *side*." (of the ark) "But one of the soldiers with a sword pierced HIS *SIDE*, and forthwith came there out blood and water."—John 19:34. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, etc."—Heb. 10:19. We take the ground that while each was saved in the dispensation in which he lived by faith *in*, and obedience *to*, its requirements yet it was all based on Christ, just as the three stories were in the *same ark* and *one door only*,

opened to each and all. We *infer* that the lower was for the unclean creatures of all kinds. It looks reasonable, and orderly. This may be applied to those who lived from Adam to the Jewish dispensation. The second story, the *clean* creatures, gives us the idea of *selection*. The Jews were a chosen people, separated from all others. The third story contained Noah, his family, and the supplies. This is the Christian dispensation. If any one thinks I am doing violence, in likening men to animals etc, please refer to Peter's vision on the tanner's roof.

The first dispensation was like starlight, the second, moonlight, the third, clear sunshine. First, conscience, second, law, third, free grace. In the first the light was dim like the stars, yet while it left undiscovered much of the evil that was in man it pointed the way to something better beyond. As conscience ruled *individually*, so each one offered his *own* sacrifice but it had to be a bloody one, as witness Abel. A thin red line, faint at times, but always *connected*, runs down from Abel, through the Starlight or Conscience dispensation pointing to the All-atoning Lamb of God. Though their light was dim and God winked at many things, yet we read of some of those ancient worthies, that they "walked with God."

The second dispensation, Moonlight or Law. There is a great advancement over the previous one, just as the light of the moon is superior to the stars. Objects unnoticed by the starlight, are brought distinctly to view. We see farther ahead; we walk more securely and with less anxiety. Yet withal, while it *lights* us, it fails to *warm* us. It does not melt the ice and snow, or cause the green verdure to spring up along our path. "By the law is the knowledge of sin." It shows man's awful condition, but it has no power to save. The red line *thickens* however. A separate chosen people, positive commands and penalties, a sacrificing priesthood, point with increased distinctness to the great High Priest Who would "offer Himself once for all." Thirdly,

SUNLIGHT, OR FREE GRACE.

With joy we enter its blessed por-

tal. Here all is warmth, and sunshine; "The darkness is past and the true light now shineth." "The Sun of Righteousness has risen with healing in His wings." Down through the window in the roof, stream the illuminating, and life-giving rays of the Holy Spirit. Here are stored abundant supplies of grace. Here are "green pastures and still waters." Here mercy rejoices over judgment. Here are "righteousness, peace and joy in the Holy Spirit." God shuts the door, the deluge comes. His *own* are SAFE in the ark; the *world* is outside and LOST. Sinner listen, "As the days of Noah were so shall also the coming of the Son of Man be." We believe we are living in those days now. The Gospel Sun is sinking down the western horizon; the days of mercy will soon be past. Before the fiery deluge of divine wrath falls on this guilty world, the angels will gather the elect of God. They will come from the east and west and north and south. Not one will be missing. Today you have the privilege of making one of that redeemed company, who will meet the Lord in the air. Will you accept it? The ark is prepared, the DOOR IS OPEN, will you enter in, and be **SAVED**? O, let me entreat you, don't delay! O, remember you are either *in* the ark, or *outside*. The one is Eternal life, the other Eternal Death. The one shall be taken and the other left.

May you be able to truly sing:

"I have anchored my soul in the Haven of rest

I sail the wild seas no more—

The tempest may sweep o'er the wild stormy deep,

In Jesus I am safe evermore." Amen.

F. ELLIOTT.

Richmond Hill, Ont.

My Christian life that was spent in business laying up treasure on earth, I count lost time, lost for me and lost for God and His kingdom and lost for souls. If we would follow Christ we must take no thought for our life what we shall eat or what we shall put on, but seek the kingdom of God and His righteousness, daily and hourly.

H. HANSEM.

Pasadena, Cal.

For The EVANGELICAL VISITOR.

FIRST PRINCIPLES. HEB. 6.

NUMBER SIX.

SUBJECT.—ETERNAL JUDGMENT.

The word "judgment" here no doubt refers to award, a determination and bestowal of that which is due. The good and the bad shall be rewarded according as their deeds shall be. The judge shall be Jesus Christ. The law by which we will be judged is the gospel of our Lord and Savior.

The reward shall be eternal to both classes. Since the obedience to the Gospel of Christ means eternal life, the violation and disregard of the same incurs eternal death.

I find none who dispute the eternal joys of heaven; but many disbelieve the unending tortures of hell. The very nature of the sacrifice, for sin is one of the strongest proofs of the eternal punishment of those who die in their sins. The sacrifice was, and must needs have been, infinite. Finite sacrifices were only used as types and shadows of the infinite, and therefore could not atone for sin. This makes obvious the heinousness and awfulness of sin. Now since it takes an infinite sacrifice to cancel a sin repented of, does it not follow that the guilt of a sin unrepented of, requires infinite punishment? But some one may say, "I don't see how immortality can be applied to both *life* and *death* because they are direct opposites." Is not light applied to both *cold* and *hot* spaces? And are they not direct opposites? Natural death is the separation of the physical body, and spirit [James 2:26.] Spiritual death is the separation of man from God. The thing that separates man from God is *sin*. This state of separation in this life already is called *death*. Eph. 2:1; Col. 2:13. Since this separation in this earth-life is termed death, is it not true that such separation in the existence or world to come should also be and is called DEATH? The definition of death, then, is not annihilation, nor total extinction of man's existence, but a separation from his God, which separation is produced by *sin*.

ETERNAL DEATH,

or eternal punishment must therefore mean,—eternal separation from God and His glory. Does not the sinner exist in this present world? Most assuredly he does, and, yet, the Scriptures pronounce him dead. Likewise the word of God declares the unsaved, in the world to come, dead, and yet they exist. How could a *person* or *thing* be dead that does not exist? Death is a condition—not extinction.

Here is the solution to the whole matter: Existence with God is life. Existence apart from God is death. Eternal existence with God means eternal life. The proof text we find in 2 Thess. 1:6-9. In this quotation Paul refers to the wicked "who shall be *punished* with *everlasting destruction from the presence of the Lord*, and from the glory of His power."

Destruction does not mean blotting out of existence, but a change of relationship. We cut down a tree, saw it into lumber and build a house with the lumber. The tree is destroyed but not annihilated—it exists but its relations to its environments have to change. *Everlasting destruction* is therefore understood to mean an everlasting change to or of environments. In this day of grace the sinner has the opportunity and entreaty to repent, believe and be saved. But in the next world no such privileges are offered—conditions and environments have been changed forever—*everlasting destruction from the presence of God*, and from the glory of His power. Therefore let us "fear him which is able to *destroy* both soul and body in hell." [gehenna.]

NO RESTORATION FOR THE WICKED.

How can we expect conversions in hell where nothing but evil exists, and where none but the wicked dwell? Where tokens of God's love are never heard of nor seen, and where holy influences are eternally debarred? Where remembrance of the sacred memories of saints, angels and God shall be blotted out where the mist of awful darkness and forgetfulness enshroud them forever as they are taking their *everlasting flight from God*, followed

by the thunders of *eternal judgment*? where the star of hope shall never rise to greet the weeping eyes? "Where the worm never dies and the fire is not quenched? and where "the smoke of their torment ascendeth forever and ever?" "And these [the unsaved] shall go away into everlasting punishment: but the righteous into life eternal." —Matt. 25:46.

"No room, no room for Jesus,
O, give Him welcome free,
Lest you should hear at heaven's gate;
There is no room for thee."

Paul is right—we must believe in eternal judgment. J. R. ZOOK.
Des Moines, Ia.

For the EVANGELICAL VISITOR.
CLOUDED SENSES.

IT IS a good thing to have physical sight; one's usefulness is crippled and enjoyment curtailed by partial or total blindness. What wonderful instances we have of Jesus restoring sight to the blind. What joy and comfort must have entered into the homes of those who were for the first time in their lives perhaps, enabled to earn their own living, instead of having to beg it of others.

Physical sight is good but it is not to be compared in its value to "mental sight." When a man's mind has become clouded, when His intellect is shattered, and his reasoning powers gone, what a wreckage there is. To have a bright, acute mind, with all intellectual powers sensitive to the will of the owner, is a blessing we should be fervently grateful for, and make the best use of to God's honor and the good of our fellows. What madness to let passion, or lust or appetite enter and hold sway over such a mind and dull all its acuteness. And yet many of our brightest minds plunge madly into all all sorts of excesses, and eventually become intellectually shipwrecked. Anger and kindred passions cloud our judgment just when we need clear vision, lust dulls our sense of honor, whilst dissipation enslaves and stunts all our faculties. He who has learnt the value of a bright mind, turns instinctively from such things, as he would from a plague.

Sad, however as it is to see a physical or mental wreck, I think the saddest sight of all is to see one whose spiritual senses are impaired or distorted. A blind man may be guided from the dangerous pitfalls; he knows how helpless he is and gladly accepts the offered aid to safety. Even one with a shattered intellect often depends on others like a little child and thus can be guarded from danger. But the one whose spiritual eyes have been blinded by the god of this world rushes confidently, proudly forward, like another Pharaoh, regardless of his awful danger, deaf to the voice of God, heedless to the wealth of love which Jesus would seek to bestow upon him, until the darkness of a never-ending night settles upon him.

How thankful one should be that there ever came a time in their life in the which they were brought to a standstill, and made to understand their need of Jesus. Truly He is the Light of the world; when we, in our darkness and need, knelt at His dear feet, how gently He received us, and how quickly the glorious light of His gospel dawned upon our clouded senses; we saw in Him all that our souls needed, and as we went forth in the light which He shed around us, we wondered how we ever could have been so blinded. How many countless thousands are rejoicing in the fact that once they were blind but now they see. Then as we remember how blinded we were once were, and that it was only through coming to Christ that the darkness disappeared, let us never be weary in seeking to bring others to Jesus that He may open their eyes also, and turn them from darkness to light, and from the power of satan unto God.

I have been much helped by realizing what a wonderful power Jesus exercises over the physical, mental and spiritual senses of those with whom He comes in touch. In the days of His ministry this power was tested: the Lord's chosen people had still the faith to believe that if Jesus came from God, it was an evidence of God's favor and therefore the needy ones came to Him for healing, believing that it was the will

of God that they should be restored to health and soundness. The blind, the deaf, the dumb went their way rejoicing in sight, hearing, speech; the crazed and demon-possessed were sought out by Him, or brought to Him by their friends, and the clouds passed away from their minds, the evil spirits were driven out, and the freed souls were found "clothed and in their right minds sitting at Jesus' feet." And then, too, the poor lost souls who were living a spiritual death were sought out by Him who came to seek and to save that which was lost, and under the powerful convictions of His Spirit-fraught words they fell at His feet, in penitential love and rose up with spirits quickened into new life and activity; they saw, they heard, they spoke; no longer were they deaf, and blind and dumb regarding spiritual things, but they testify to what they see and hear of God as manifested in Jesus. And the testimonies that are recorded as the centuries pass, show that Jesus is just the same, tender, sympathetic, compassionate and powerful to all those who really seek Him, no matter what their needs may be. The evidences are multiplying, in this our day, that He still exercises His miraculous gifts upon all who will dare the sneers or the cold unbelief of the age in which we live, and who will not be deterred until they too have pressed through all obstacles, and have proved His healing power for body, soul and spirit. From India, from Africa, from China as well as from our own homeland come testimonies after testimonies, proving that Jesus still wields His power to heal and restore, even as He did in the days of old.

Especially was I helped with the way God guards His children from the plots and hatred of evil-disposed men, His throwing a haze or cloud over their faculties; and then again how He clarifies the judgment and quickens the faculties of His "little ones" so that their pathway becomes victorious in spite of complications and hindrances. For instance, when the Jews took up stones to cast at Jesus, as recorded in John 8:59 the A. V. says Jesus "hid Himself" and went out of the temple, going

through the midst of them and so passed by—the Revised Version tells more clearly how Jesus hid Himself, “He was hidden.” That is, a cloud came over the senses of those who sought to kill Him; their eyes were holden, so that they did not recognize Him, but as they looked His appearance was different, He appeared in another form to them, even as He did to the two disciples on the way to Emmaus, and so He passed through unharmed. It was not that Jesus changed His body, or that body, which is the very counterpart of ours, with flesh and blood and bones like ours became different, but that the eyes of the onlookers failed to recognize the Christ whom they sought to slay. He was not hidden from His disciples, they followed Him and enjoyed His company, but He was hidden from His enemies, their senses were clouded. Jesus has power over men’s sight now, is the lesson I get from this; He has power over men’s senses. When men of the world bring wicked or covetous devices against His cause or against His people, how often just at the crisis, just when all their worldly plans seem to be coming to a successful issue, just when the follower of Jesus thinks there is no possible escape short of a miracle, just then, some of the senses of the plotter fail—he makes a false step—his plans are thrown into confusion, and the intended victim breathes freely, for he recognizes that the danger is passed and that His God has delivered him. In the case above the sense of “sight” failed; seeing they saw not. So it was when Elisha led his enemies right into the midst of the army of Israel; what a lesson on God’s power over the senses is here given. The servant of Elisha, greets his master one morning, with the message that the Syrians had surrounded them. Elisha prays and his servant’s eyes are opened and he sees the chariots of God between his master and danger. Again Elisha prays that blindness may come upon his enemies and he leads the very men who had come to Dothan to capture him, right into captivity themselves. Yes, led them away from the little vil-

lage right into the heart of the capital city of the king of Israel. Just think one moment of that band of Syrians apparently seeing, apparently alert and guarding against every danger and yet for all that being blind to the trap they were being led into, blind to their enemy, the Israelites who silently opened their ranks, and let the Syrians into the very center of the army. Not until Elisha had again prayed were their eyes opened that they could see clearly how that with opened eyes they had blindly walked into this danger. Seeing they saw not, but as they were sent homeward without harm, how puzzled they must have been to account for their foolishness, in going right into the very heart of the city of Samaria, and in the midst of an overpowering force. How amazed and encouraged Elisha’s servant must have been when he saw the heavenly host guarding his master, and how amazed he must have been also as he saw the enemy so blinded as to follow his master as they did.

Again when the Sodomites sought to harm the angel messengers, how their eyes were blinded “both small and great, so that they wearied themselves to find the door.”

Numerous other incidents both in sacred page and in the lives of God’s people can be shown in which people have been stricken with a confusion of senses or a blindness of sight so that they looked on familiar objects without comprehension, and so deliverance has been effected.

I believe we are often taught a truth, and then a crisis comes into our lives, giving us an opportunity to put the teaching to a profitable use. Such has been my case relative to the above lesson. I have been led to pray like Elijah, that eyes might be closed, that senses might be dulled, that plans that threatened danger and confusion to myself, might miscarry. I have also been led to pray that my eyes might be opened, my senses made keen so I might accomplish success, where otherwise failure would have resulted. It is a comfort to know that the Lord can close the senses of those who would injure us, so that they stumble and fall, and their

plans are all overturned. It is also a good thing to know that He can open our eyes and give keenness to our senses, so that we will avoid the pitfall and the snare. Truly in Him we live, and move and have our being. A. Mc G.

For the Evangelical Visitor.

EATING AND DRINKING.

APOSTLE Paul in 1 Cor. 10:31 says “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.” In the context he was speaking as regards eating meat offered to idols. He told them to not seek their own, but one another’s good; and so give no occasion of stumbling. He concludes by saying “therefore” eat and drink to the glory of God. Specifying eating and drinking, and bulking all the other doings. Not only are we to eat and drink hygienically, but also in a manner that savors godliness. In Phil. 3:19 Paul talks of some whose God is their belly. We now turn to our great example on this line of doing, John 4:31 read, —“In the mean while the disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of Him that sent me, and to accomplish His work.” Jesus incarnate ate only of necessity. How few esteem the sweet will of God above the things of the flesh.

Phil. 4:12. Paul says: “I have learned the secret both to be filled and to be hungry.” 1 Cor. 4:11 again “even unto this present hour we both hunger and thirst” etc. That too much attention is given to eating and drinking is evident. If sufficient love and interest existed for souls (Father’s business) much money and time could be saved by cheap, simple and hygienic dieting, and could be spent very profitably in the work of the Master.

To eat with unwashed hands defileth not a man; but to serve a luxurious stomach and a gluttonous appetite will certainly do damage to some one if not in body it will in spirit. By not seeking a variety of

foods, and not using divers preparations, much time and energy could be spent in devotion and prayer to much edification. A morning meal certainly is the product of developed unnatural appetite. Scripture and nature agree on two meals per day. How much better for a mother of many cares to devote the time of preparing the morning meal, to prayer and reading. When the Israelites murmured because of only manna, God gave them quails. He granteth the desire of the heart; but sendeth leanness into the soul. Much in the matter and way of eating and drinking in this modern day of great discovery and advancement does not honor God nor help on to godliness. How and what would Jesus do?

The Bible tells us. Everything was recorded for our learning. We will now see how God fed His servants. When the ravens fed Elijah the prophet they brought him bread and flesh only twice a day. He drank of the brook, see—1 Kings 17:2. Abraham, when he was visited by none other than the very Lord Jesus and two arch-angels, set before them cakes, butter, milk and veal. Sarah had no need to stay home from church to be sure of getting dinner. Who ever entertained a nobler guest? see Gen. 18. Hagar and her son Ishmael, were sent forth with bread and a bottle of water see Gen. 21. John the Baptist ate locust and wild honey; yet there was no greater prophet than John. Bread and water will satisfy a king, if he is fully occupied with the things of life eternal. Martha thou art anxious and troubled about many things. But *one* thing is needful; see Luke 10:40. When Jesus after the resurrection appeared unto the disciples who spent a night in fishing without any success, He made a meal for them of bread and fish, and said unto them "Come and break your fast." All this was given for learning. Let us take heed lest we let anything slip.

"But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day."—Mark 2:20. Were there more fasting there would be less over-weighted bodies and deeper

spiritual light. Let us fast, let us watch, let us pray, let us eat and drink with thankfulness, yea all things whatsoever, with an eye single to the glory of God the Father.

J. MYERS BOSSLER.

Canton, Ohio.

For the EVANGELICAL VISITOR.

"AN OPEN LETTER." CONTINUED.

Directed to the Brotherhood at Home.

WITH no intention whatever of criticising Bro. Conkling's excellent "Open Letter" addressed to Henry P. Steigerwald and wife, missionaries in South Africa, appearing in the "VISITOR" of Feb. 1st, but with a view to supplement it by extending the invitation to the Brotherhood in America to more largely co-operate in the noble work begun under its auspices in that benighted land, as well as other needy foreign fields, I embrace the opportunity afforded in this novel method to incite those at home who are really concerned for the spread of Christ's Gospel and the redemption of man from the great power of darkness, and the evil one who begets it, to more earnest diligence in the part of the work, which must necessarily be borne by them.

While it is true, as pointed out in "An open letter," that prayer is the principal reliance in the work of the missionary—for as in earthly so in heavenly forces, there must be a combination of the stronger and weaker, the positive and negative, to produce generation. Isa. 66:8—yet it must not be overlooked that no prayer can be true prayer unless accompanied by the gift of *ourselves*, and all that the latter implies. Moreover, it must be borne in mind that great powers of darkness cannot be broken but by great powers of light, and as individual members are limited in their share of the latter, it requires the many members of the body to add their united strength, thus "to come up to the help of the Lord against the mighty."

In the first place there can be no real prayer without real desire. The latter element separated from prayer makes prayer meaningless, formal and hence ascending heavenward only as high as our heads. It is

vain for one to pray for certain things when they might help in some measure to answer that prayer by withholding not good "when it is in the power of thine hands to do it,"—Prov. 3:27.

That beautiful verse quoted from a Christian poet:

"Prayer was appointed to convey
The blessings God designs to give;
Long as they live must Christians pray,
For only while they pray they live,"

might have a parody on it, not irreverently, but to make the human phase the more striking—for it has pleased God to preach the gospel by human instrumentality. As man shares in the sacrifice and conflict, so will he in the triumph and glory—blessed thought! So if I may be permitted I will amend the verse to read:

"[Giving] was appointed to convey
The blessings God designs to give;
Long as they live must Christians pray,
[And yet while praying they should give.]"

I do not mean, however, that the first verse should lose its *chief* place; for money would be of little consequence in the Lord's work unconsecrated, but as it is laid on His altar with ourselves, the altar sanctifies the gift, and thus it becomes holy as unto the Lord.

Prayer alone is of little avail unless reinforced by men and money in converting Africans or other heathens. A story is told of a Christian minister who chanced, not by design, to drop in at supper time to a family professedly Christians. Without hospitably sharing the meal with him, as Scripture would enjoin he was invited to sit in another room while they sat around a well-filled board, then afterwards they remarked to him, "we understand you live by faith." This is a simple illustration of the shallowness of some people's spirituality.

I was glad to see it was a Sister (trivial as it may seem compared to what may be done, especially by the Brethren, as pointed out in a VISITOR editorial of Jan. 15th), who suggested the devotion of Sunday eggs to the South African special fund. It strengthens me in my convictions expressed in the same issue (Feb. 1st), of the VISITOR under the caption "The Spiritual Lesson Taught

in the Covering." And as a further confirmation I might recall the fact that the first person gone out from among the Brethren to a foreign field was a Sister; and of the whole number of missionaries gone out since the awakening of missionary zeal on the part of the Brotherhood, the women have been one-third more than the men. As near as my memory serves me there were 18 women and 12 men who went to various foreign fields who were connected in membership with the Brethren. As memory is not always safe to rely upon, I do not venture this as a positive statement, yet I think we may safely conclude the women have a good working majority. God bless the self-denying, devoted women of the Cross!

If "Africa can not be given up, but must be redeemed completely from her darkness," as Bro. Conkling suggests, it must be so done by the united efforts of the Church at home with her prayers and consecrated means, as well as by the sacrifices and efforts of the Church on the field. And, to quote Bro. Conkling again, with some amendment: "and now why may not the light of Steigerwald [and the other devoted workers] commingling with the [consecrated might] by prayer still farther penetrate the darkness of Africa and dispel and break its power? I pray the Lord for this commingling of [our] light with his, and for the result. Let there be such prayer for it by the whole [Brotherhood as well as] Mission as shall prevail. Remember that the Lord did not call the Mission [exclusive of the co-operation of the united Brotherhood at home by prayer and treasure] to Africa to fall short of doing a great work for Him."

And lastly to quote Bro. Conkling again: "Properly there is a direct relation between prayer and the eyes of a blind spirit to open them." To which might be added, it must not be forgotten likewise (secondarily at least if the foregoing be primary) that there is a proper relation between prayer and giving, all that the latter may mean—whether it be material gifts, ourselves or our loved ones. This principle is in har-

mony with the thought of Jas. 2:14-17, in relation to faith and works being united, as plainly brought out in the 18th, vs. These combined efforts of priestly and sacrificial offices, typified so abundantly under the types of the Mosaic dispensation indicate the two-fold ministry of the church—heaven and earth being brought into unity with the one great purpose and effort (everything material being subordinated thereto) of redeeming a lost race.

These immense possibilities and grand opportunities of sharing in the one great work of the Church to a lost world awaken in my recollection the thoughts of a famous poet, amended somewhat [if I may take the liberty], to make them applicable to our present purpose, bearing in mind that several of the worthy missionaries of the Brethren have sealed their testimony by their death while "in harness." They are thus:

"And now the cross our worthies bore on us
is laid.

Profession's quiet sleep is o'er,
And in the scale of Truth once more
Our faith is weighed.

"[Africa's] land is red with judgment, who
stands guiltless forth?

□ Have we been faithful as we knew?
To God and to our brother true?
To Heaven and earth?

"The cry of innocent blood at last is calling
down

An answer in [the] hearts that grasp
The great commission to us passed
Through centuries down.]"

I. J. RANSOM.

A life "empty, swept, and garnished" seems to be the hope and aspiration of many people who profess to be and call themselves Christians. But the Lord asks a full life. In His forecast of the judgement, the unworthy are condemned, not for the evil they have done, but for the good they forbore to do. They may have lived very proper and faultless lives, and counted their negative goodness the keeping of the law, but He has no use for aimless, fruitless lives, however faultless. He wants positive living, and active servants, who fill up life with doing good and serving others, as He Himself did.—*Sunday School Times.*

FOR the EVANGELICAL VISITOR.
TO KNOW GOD.

KNOWING that all true, spiritual happiness is placed in the true knowledge of God, the true and right understanding of this foundation and ground of knowledge, is that which is most necessary to be *known* and *believed*, as recorded by John in that most noble prayer by Jesus to His Heavenly Father. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent"—John 17:3. To prove this we will refer to the promise of Christ as the word of comfort to his disciples. "And I will pray the Father, and He will give you another Comforter that He may abide with you forever."—John 14:16. Wherefore to know God and Jesus Christ whom He has sent, is to learn through the proper channel, namely the Holy Spirit.

When Jesus was upon earth and with His disciples for the education of the human mind, He said "learn of me." They had then the privilege to learn both by precept and example. But the time would come when the "Bridegroom would be taken away from them;" they could no more learn from natural observation, but had the promise of that powerful inward teacher whom the Father would send in His (Christ's) name.—John 14:26. So after Jesus went home to the Father, or after He rose from the sepulchre where the anxious disciples and the women looked for Him, their expectations were blighted and their hopes were gone as regards their great leader, because they knew not these things that should come to pass in these days. Yet He repeatedly told them of all these things that would happen. John 20:9 and Luke 24:13.

Thus it shows unto us the difference of the times and seasons that we are now in under the controlling power of the divine Spirit as promised by Jesus before He went to the Father. Thus, in these last days we are to learn of the Holy Spirit in order to know God aright and Jesus Christ whom He hath sent. The Apostle Paul says, "The carnal mind cannot discern the things of the Spirit" so if the natural or car-

nal mind has no spiritual discernment as regards the image (holiness) of God, it is true such individuals cannot know God as they ought to know, "but by the Holy Ghost."

Next, where is the Spirit to be? Let us hear what the Master says, "He dwelleth with you, and shall be in you."—John 14:17. Now we shall see what kind of words the Spirit will bring forth, or the kind of fruits He will bring. Jesus said "He shall teach you all things, and bring all things to your remembrance."—John 14:26. He shall guide you into all truth.

As man's will and nature are for different gifts according to the divine will, God has made provision for such, and a manifestation of the Scriptures is given to every man to profit withal. To one is given faith by the same Spirit, to another the gift of healing, to another the gift of miracles, etc. 1 Cor. 12:9-11. Thus we learn of God through the Spirit's teaching, for He is within the saints and needs no interpretation or commentary, for "He dwelleth with you and shall be in you." This indwelling of the Spirit in the saints, as it is a thing most needful to be known and believed, so is it as positively asserted in the Scriptures as anything else can be. "If so be that the Spirit of God dwell in you," saith the apostle to the Romans, chapter 8:9. And again "Know ye not that your body is the temple of the Holy Ghost."—1 Cor. 5:19, and "that the Spirit of God dwelleth in you"—1 Cor. 3:16.

Because the knowledge of God as dictated by the Spirit begets love, such as is the fulfilling of God's law in our hearts, and loving Him you must become like Him. Love begets love, it is a process of induction. Put a piece of iron in the presence of an electrified body, and that piece of iron for a time becomes electrified. It is changed into a temporary magnet in the mere presence of a permanent magnet, and as long as you leave the two side by side, they are both magnets alike. Remain side by side with Him who loved us, and gave Himself for us, and you too will become a permanent magnet, a permanently attractive force, and like He, you will draw

all men unto you, and like He, you will be drawn unto all men. That is the inevitable effect of love. Any man who fulfills that cause must have the effect produced in him. Try to give up the idea as some have, that religion comes to us by chance, or by mystery, or by caprice. It comes to us by natural law, or by supernatural law, for all law is divine. Edward Irving went to see a dying boy once and when he entered the room he just put his hand on the sufferer's head, and said, "My boy, God loves you," and went away. And the boy started from his bed, and called out to the people in the house, "God loves me, God loves me." It changed the boy. That is the way to know God by an experimental knowledge of His presence and His love shed abroad in our hearts by the *Holy Spirit*. This will make us happy here and hereafter.

A. BEARSS.

Ridgeway, Ont.

FOR THE EVANGELICAL VISITOR.

POWER.

POWER; what is it? We read, "Ye shall receive power after that the Holy Spirit is come upon you." Before Pentecost they were fearful and some even denied Christ. After it they were bold, for "seeing the boldness of Peter and John they took knowledge," "and with great power gave the apostles witness of the resurrection of the Lord Jesus." So then, when we receive the Holy Spirit we get power, not blessings, but power, something that keeps us when there are no blessings; when we are slandered, tempted, tried, tested and we bear it patiently that is power. When you can count it all joy when you fall into divers temptations and you are called deceivers and you keep sweet in your soul, that is power. Glory to God!

Again, when we receive the baptism of the Holy Ghost it fits us for service or work. To serve becomes a pleasure instead of a task. Perfect love casts out fear. For God has not given us the spirit of fear, but of power, and of love and of a sound mind. It gives us holy boldness, but makes us harmless as doves. We get an intense love for the brethren or God's children and all bitter-

ness, wrath, anger, clamor, foolish talking, and jesting is laid aside or put away.

Beloved, I am glad I received the baptism of the Holy Spirit over three years ago, and O, I just love to testify of His saving and keeping power. Really it is a power. If we ask in faith we shall receive, because He said, He would give the Holy Spirit to them that ask Him. Do you desire it? Do you lack power? Do you feel your need? Why just come, ask in faith and He will give liberally, yes, all the power we need. There are so many who tell us that they feel their need of power and we read the Apostles were filled with joy and with the Holy Spirit and if they needed it how much more do we in this world of sin and wickedness. We need all the power we can get, and bless God we can have it for He wont withhold any good thing from those who walk uprightly. It appears to me this holiness movement is the midnight cry for the Church (Bride) to prepare for the coming of the Bridegroom. How sad it would be if He should find us in a lukewarm condition. May we all be ready and looking for His coming, is my prayer.

PETER STECKLEY.

Bethesda, Ont.

No man can save himself. No man can be saved on account of his great knowledge, or wisdom, or on account of anything he has done or has in himself. The most profound scholar, the proudest philosopher, the wisest statesman and the wealthiest man in the world must all come as little children to the cross of Christ and "count all loss for the excellency of the knowledge of Christ Jesus our Lord." The king and the peasant must walk the same narrow path. Learning, wisdom, science nor riches can give safety from sin or a passport to immortality. "This is life eternal, to know thee, the only true God, and Jesus Christ whom Thou has sent."—*Sel.*

A great part of my time is spent in setting my heart in tune for prayer.—*McCheyne*.

FOR THE EVANGELICAL VISITOR.
CHARITY.

THE 13th chapter of 1 Corinthians stands prominent in the New Testament as the charity chapter, as all Bible readers are well aware. There the Apostle Paul starts out extolling charity, and characterizing all the other spiritual gifts, however excellent, *without charity as nothing*. He says "Though I speak with the tongues of men and of angels, and have not charity I am become as sounding brass and as a tinkling cymbal, and though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith so that I could remove mountains and have not charity I am nothing." But in verse 3 he particularly emphasizes his subject. He says, by doing all these, bestowing all his goods to feed the poor, and giving his body to be burned, and not have charity it profiteth nothing. Further on the Apostle makes an application of it, explaining what it does, and what it does not, but summing all things up that were referred to in his discourse, he says, *charity never faileth*.

My dear reader, have you ever comprehended the full import of this expression, implying that if all other gifts, spiritual gifts, cease and fail, that Faith, Hope and Charity abide, these three, but the greatest of these is Charity! Now when we come to close up our subject, and try to say what Charity is, we will refer the Savior's own expression as given in Matt. 22:39, and Mark 12:30, then turn to Rom. 13:8 to 10; 1 Cor. 13, our chapter; 1 Thess. 1:3; 3:6; and 4:9; 1 Tim. 4:12; 2 Tim. 3:10; Heb. 6:10; James 2:8; 1 Pet. 1:2. I will quote this last verse, "Seeing ye have purified your souls in obeying the truth, through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 John 2:10; 3:14. The Apostle John puts particular stress on this last mentioned verse, as well as on the 15th verse. Now we will wind up our subject with Rev. 2:19, given as the revelation of Jesus Christ by His angel to His servant

John. So the conclusion we deduce from the Sacred authority quoted, is that Charity as the Apostle Paul speaks of it, is the love of God shed abroad in the heart by the Holy Ghost and permeating through the whole being.

Now a little plea to a notice our editor had in February 1 issue of the VISITOR to "A Treatise on Practical Hygiene" by B. Gish of Abilene, Kans., and to prove our faith by our works let every reader of the VISITOR send for a copy to the Editor as per notice remitting 30 cents. I believe it will be thankfully received by the author of the pamphlet. This is altogether an unauthorized solicitation on the part of the writer.

A BROTHER.

THE REWARD OF ENVY.

IN one of the cities of ancient Greece, a man had been victorious in the public games, and his fellow citizens had reared a statue to his honor. One of his rivals envying him his victory and his fame, went forth night after night, seeking to destroy the monument. After repeated efforts he removed it from its pedestal, and it fell; but in his haste he forgot to provide for his own safety, and was crushed under the falling mass.

In this story we find an illustration of the working of envy. Many a man in seeking to destroy his fellow, has destroyed himself. The higher the gallows built for Mordecai, the higher Haaman who builds it will hang at last. The great God reserves to Himself the right to rebuke, to chasten, and to punish. "Vengeance is mine, I will repay, saith the Lord," and by ten thousand instances God manifests His displeasure toward those who assume to exercise His prerogatives of judgment and of punishment.

The downfall of many a wicked man dates from the time when he seeks to destroy some one who is more religious than he. Sins which have long slumbered unseen and unknown, at the bidding of a righteous God start forth to the public view; and he who thought himself secure in his iniquity, fortified by all the arts of craft and crookedness,

finds himself in one moment stripped of his hypocritical covering, his character revealed, his refuges of lies swept away, and himself exposed not only to the wrath of God, but to the scorn of men whose praise and honor he has loved so well.

Let the envious take heed, and beware how they seek the downfall of others. God can punish evil men without their aid, and if they presume to lift their hands against those that He is chastening, or to pour the vials of their wrath upon the drooping head of the man who in penitence bewails his own sins and faults, the day of their triumph may be the day of their doom; their violent dealings shall come down upon their own heads, and into the pit which they have digged for others they themselves shall fall and perish.—*The Christian. Selected by S. B. Stoner.*

HAVE FAITH IN YOURSELF.

THE wisdom of life is to do a thing and have done with it. Try to do the best thing you can—but then, leave it. It may not be the very wisest thing possible. Probably it will not be; you are not infallible. Why should you expect to make no blunders? But if you have honestly tried to make out, in the time given you, what was best to do and have done it, that is all you have to do. Go on to the next! But this is just what many cannot do. They stop. They are all the time looking back. They are thinking how different things might have turned out if they had only done this instead of that. If they had only taken this advice instead of that, or if they had gone their own way instead of taking anybody's advice—why, this calamity might have been avoided, and that affair which is giving them so much worry would not have happened or that investment which is turning out so poorly would not have been made. I dare say there is not one of us but has done just this very thing sometimes.—*Sel.*

The church wants holy men, not hollow men; and steadfast members, not standstill members.—*Sel.*

OUR YOUTH.

BOYS WANTED.

Boys who have eyes for the sister's grace,
 Swift hands for the household duty;
 Who see in the mother's patient face
 The highest, holiest beauty.
 Boys of earnest and noble aim,
 The friends of the poor and lowly;
 To whom forever a woman's name
 Is something sacred and holy.

Boys are wanted whose breaths are sweet,
 The pure air undefiling;
 Who scorn all falsehood and smooth deceit
 That lead to a soul beguiling.

Boys who in scenes that are glad and bright
 Feel their pulses beat the faster,
 But who hold each animal appetite
 As servant and not as master.

Boys are wanted whose strength can lead,
 The weaker upon them leaning;
 Boys whose "No" is a "No" indeed,
 And whose "Yes" has an equal meaning.
 Who are strong not only when life decrees
 Its bitter and heavy trials,
 But can practice its small economies,
 And its everyday self-denials.

—Carlotta Perry.

THE PRINTER LAD'S TOBACCO.

WELL, Fred, how do you like printing?"

"Pretty well, thank you."

He answered so quietly that I looked up to see what was the matter, when I noticed a pair of glasses in his hand.

"What are you doing with those glasses, Fred?"

"I don't know but I shall have to wear them or give up printing. My eyes hurt me, and I'm growing near-sighted all the time."

I reached out my hand for the glasses; and then Fred went back to the door for a moment, as if he had forgotten something. I guessed why he went. I inquired further about his eyes, and then asked him, rather suddenly, if he ever thought that tobacco using might hurt his eyes.

"Why," I said, "your eyes, like the rest of your body, are fed or poisoned with what you put into your mouth. Tobacco is taken into the blood, and goes all through the body. It affects the nerves the most; and if the nerves of the eye are weak, it will affect them. Did you ever notice how many tobacco-users wear glasses?"

"Well, yes, it is a poison, I suppose, and it may hurt some; but I don't see how it hurts me."

Nineteen out of twenty tobacco-users,

would probably have made just such a foolish reply. I talked with him several times about it, and finally hired him to give it up. I have not much faith in hiring any one to do right; but I thought it was the tobacco that hurt his eyes, and I wished to convince him of it. True enough, his eyes grew better, and after a few months were as well as ever. He acknowledged that the tobacco must have hurt them, and he felt better every way without it. I urged him to stick to his pledge: for he had made a solemn promise never to touch it again, and now he protested he was willing to do anything for the sake of his precious eyes. He did well for awhile, and then I lost sight of him, until last week I met him, glasses and all, with a companion, both smoking away like dirty chimneys.

Tobacco-using is hard to cure, I know—some say harder than drinking. But if Fred had been in good company, if he had joined one of those Boys' Anti-Tobacco Leagues, where they have such good times, he might have been saved. But it is almost certain that he never would have fallen into the hurtful habit if he had joined them before he commenced.—*Anti-Tobacco Gem.*

OF SUCH IS THE KINGDOM.

OH, I wish I had been in Palestine when Jesus was there," cried a dear little child, whose heart was touched with the story of the Savior's life in the Gospels.

"And what would you have done if you had been there?" asked someone.

"Oh, I would have run everywhere doing his errands!" was the eager answer of the child.

Just so, doubtless, did those happy children feel whom Jesus clasped in his arms and blessed.

Another childish utterance, full of love and tenderness, is recorded of a little lad of four or five years. He was one day reading to his mother in the New Testament, and when he came to these words, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," his eyes filled with tears, and with a child's unrestrained gush of feeling he said to his mother, "I am sure, mamma, if I had been there I would have given him my pillow."

Blessed children! Of such as these Jesus has said: "Their angels do always behold the face of my Father who is in heaven. Of such is the kingdom of heaven." He has also said, looking into the tender, loving, guileless hearts of the little ones, "Except ye become as little children, ye shall in no wise enter the kingdom of heaven."—*Evangelical.*

STAND BY YOUR FRIENDS.

"Why are you always ready to own that you are a Christian?" asked one boy of another.

"Because Jesus is my best friend, and I believe in standing by my friends," was the answer. "Stand by your friends if you would have them stand by you, and stand by your friends because they have stood by you, is my motto."

And a good one it is.—*Sel.*

"There are two kinds of mistakes; mistakes of moment and trivial mistakes. Undoubtedly the best service which one friend can render another is to save him from a mistake liable to be serious in its results. In such an act lies true friendship. But in these days of criticism, when we are apt to criticise everything and everybody, we are all too apt to correct mistakes which are absolutely trivial and not worth correcting. And yet in calling attention to them we often hurt the feeling of our best friends. Not one of us, even the most good-natured, likes to have his mistakes pointed out. We may appear not to mind corrections, and accept them with a smile. But it is human nature to smart under correction, although some of us may be clever enough to conceal the smart. Hence, the fewer mistakes we call attention to in others the better. Two-thirds of the mistakes we make are trivial. Their correction is unimportant. Why, then, notice them? Yet some people do, and do so constantly. A person speaks of having done a certain thing on Thursday, when in reality it was done on Wednesday. If no important point is involved why call attention to the mistake? What good does it do to have the exact day set right? It is a matter of no importance, so why insist upon correcting the trivial error? Staunch friendships have often been pricked by this needle of useless correction. It is a great art—this art of learning to allow others to be mistaken when the mistake is unimportant. Few learn it, but those who do are among the most comfortable friends one can have."—*Ladies' Home Journal.*

England's drink bill for last year exceeded £150,000,000—a larger amount than ever before. As a consequence, drunkenness abounds: wives mothers, children suffer to an appalling extent. Countless homes are made wretched, and more than ever women are becoming enslaved by drink. An ever-increasing number of persons are becoming shareholders in breweries and distilleries, manifestly willing to share the profits of a trade which is demoralising and ruining numberless families, and through which poverty, crime, and wretchedness abound.—*Sel.*

EVANGELICAL VISITOR.

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Abilene, Kansas, MARCH 1, 1902.

ADDRESSES OF MISSIONARIES.

H. Frances Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman, Bro. and Sister H. P. Steigerwald, Levi Doner, Emma C. Long, Matoppo Mission Bulawayo, South Africa.

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

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Mrs. Amanda Zook, } Bankura District,
Anna Herr, } Bengal, India.

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Fannie L. Hoffman, Khamgaon, Berar, India

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

Martha Hoffman, San Salvador Salvador C.A.

INDIA ORPHAN FUND.

J. G. E., Donegal, Kan.....	\$2 50
A Sister, Clayton, Ohio.....	2 00
— Gormley, Ont.....	6 10

BENEVOLENT FUND.

Donegal, Kan.....	\$2 50
Laporte City, Ia.....	50
Yale, Mich.....	1 00
Collingwood, Ont.....	2 00
Gormley, Ont.....	2 00

FOREIGN MISSION FUND.

280 Donegal, Kan.....	\$10 00
281 Yale, Mich.....	3 00
282 Collingwood, Ont.....	2 00
283 Los Angeles, Cal.....	1 00
284 Martinsville, Pa.....	1 00
285 Clayton, Ohio.....	3 00
286 Gormley, Ont.....	8 00
287 Farnham, Ont.....	5 00

MATOPPO SPECIAL FUND.

Received from Jan. 15, 1902 to Feb. 15, 1902.

H A Kauffman, Souderton, Pa.....	\$ 2 00
Elias Good, Manchester, Pa.....	2 00
J N Engle, Donegal, Kan.....	5 00
Sister Musser, Abilene Kan.....	1 00
Anna Brubaker, Galva, ".....	1 50
Bro and Sister Naylor, Talmage, Kan.....	5 00
Sister J H Byer, Blackwell, Okla.....	1 00
A Sister, Lancaster, Pa.....	5 00
E G Gish, Rheems, Pa.....	2 00
Sister Pike, Detroit, Kan.....	1 00
F F Baker, Nottawa, Ont.....	2 00
H L Trump, Polo, Ill.....	5 00
A Brother.....	10 00
Sister Philippi, Goshen, Utah.....	1 00
J G Engle, Donegal, Kan.....	10 00
B Cober, Emory, Ont.....	2 00
H F Rosenberger, Souderton, Pa.....	5 00
E Frederick, Souderton, Pa.....	2 00
Mr and Mrs J Heise, Falls City, Neb..	5 00
Samuel Cassel, Bradford, Ohio.....	1 00
T A Long, Salona, Pa.....	1 00
C Haldeman, Hamlin, Kan.....	2 00
Rheems, Pa.....	15 00
J R Kauffman, Gardner, Kan.....	1 00
M G Engle, Abilene, Kan.....	1 00
Samuel Haldeman, Hope.....	2 00
Jacob Ulrey, Cali.....	5 00
A Sister.....	10 00
Tithe-payer.....	2 00

Total receipts of the month.....\$107 50
Balance on hand Jan. 15, 1902..... 65 21

Total - - - - - 172 71
Paid over Jan. 31, 1902..... 100 10
Balance on hand Feb. 15..... 71 61
Whole amount rec. to Feb. 15..... 1073 36
Whole amount paid over..... 1000 75

SAMUEL ZOOK TREASURER.

Kansas Sunday School Conference and Joint Council will be held on March 12, 13, and 14th at the Newbern M. H. The

Sunday School Conference will convene on the 12th and Joint Council on the 13th and 14th. It is desired that the Brotherhood in Kansas may be well represented.

In our last issue we said we never have an over plus of matter for the columns of the VISITOR. We are glad that so many of our correspondents of the past have been revived and have sent us matter so that we are obliged to keep considerable over for future use. Some of the articles are rather lengthy but we hope our readers will find them interesting. Those whose articles do not appear at once will exercise patience. Let the interest continue so that there will be amply sufficient matter to select from.

One of the most important branches of work in evangelizing India, is the supporting and bringing up of the famine children. The missionaries on the field are all convinced that in this work lies the possibility of supplying missionaries to India in the future, and they are bearing heavy burdens in order that the opportunities thus offered may not be neglected. Bro. and Sister Jarvis of Lahore, North India, have secured a farm of 31 acres, on which they desire to erect suitable houses to shelter their children. They need the sympathy and prayers as well as material aid, of Christians everywhere.

A Sister writes from Los Angeles, Cal., that she hopes the time may come when there shall be an organized membership in that State of beautiful climate, flowers and fruit. There are a number of the members of the Brotherhood located in that section of country, and it would be only what should be, if they were to form a class and prosecute the work on lines in accordance with the doctrine of the Brethren. So far there has been no minister there, but now since Bro. C. C. Burkholder of Glendale, Ariz., with his family is located at North Ontario, Cal., that difficulty is removed and we think the scattered members would do well to effect an organization and observe the ordinances of God's house, and engage in active mission work.

Sometime ago we made reference to the benevolent efforts in behalf of ex-convicts, who may be desirous of living honestly and be law-abiding citizens. There is at present a movement started in Kansas on this line. We hope the movement will be supported as it should be, so that soon there will be a Home where such, on being discharged from prison, may find shelter and employment until more permanent situations are found,

Such a Home was organized in Philadelphia, Pa., in 1889. We cull from *The Friend* the following facts: Eight hundred men were cared for at this Home during 10 years, and with the gratifying result that at least three-fourths of them have gone out to take their rightful places in society, and have become good, law-abiding citizens. It is further stated that one man, only thirty-four years of age had cost the state of Pennsylvania \$12,000 in trials, convictions and imprisonments, but who is now holding a steady position, and is leading an honest, upright, and God-fearing life.

At one time in the life of Jesus his friends (kinsmen) thought it was time for them to interfere and stop Him; they thought He was beside himself, was losing His mind. No doubt if they had lived in the present time they would have pronounced Him insane, and hurried Him off to the asylum. When Paul was speaking in his own defence before Agrippa, Festus said, with a loud voice, "Paul, thou art mad; thy much learning doth turn thee to madness." R. V. He too would have been thought a dangerous character to be free. It does not take long to dispose of the person who becomes somewhat eccentric in his religious views and practices, but the really dangerous characters who prey on society and are engaged in entrapping the feet of the innocent and working their ruin by leading them in paths of dissipation, are permitted to go on with their work, if not unmolested, with the tacit understanding that the law will be interpreted in their favor. When once public sentiment becomes aroused as it should be, the characters who are a real menace to society will not be allowed to prey on the young and innocent as they now do.

The extent of ruin wrought by man's transgression and sin reaches and includes all our race. "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and festering sores." "There is none righteous, no not one." "There is no fear of God before their eyes." "All have sinned and come short of the glory of God." In Romans 3, it speaks of different members—throat, tongue, feet, etc.—as all being in the way of sin. "Their throat is an open sepulchre." "Their feet are swift to shed blood." "The poison of asps is under their lips." Thus God has concluded all under sin, both Jew and Greek, and all are guilty and all the world is under the judgment of God. It is evident that Paul is convinced that the whole race is

"fallen, depraved, guilty, and hopelessly lost if left to itself." But another conviction which the Apostle has is equally strong, namely that the redemption of Jesus Christ reaches as far as does the ruin of sin, "The blood atones for all our race." The missionary can go to every race and tribe of men, and can say, you are redeemed, Jesus Christ has reconciled you to God. You can be saved if you will. How glorious is this wonderful gospel. "One arm of the cross reaches back into all the past, while the other stretches on to the end of time."

TOMMY BROWN.

WHAT is your name?" asked the teacher.

"Tommy Brown, ma'am," answered the boy.

He was a pathetic little figure, with a thin face, large, hollow eyes and pale cheeks that plainly told of insufficient food. He wore a suit of clothes evidently made for some one else. They were patched in places with cloth of different colors. His shoes were old, his hair cut square in the neck in the unpracticed manner that women sometimes cut boys' hair. It was a bitter day, yet he wore no overcoat, and his bare hands were red with the cold.

"How old are you, Tommy?"

"Nire year old come next April. I've learnt to read at home, and I can cipher a little."

"Well, it is time for you to begin school. Why have you never come before?"

The boy fumbled with a cap in his hands, and did not reply at once. It was a ragged cap, with frayed edges, and the original color of the fabric no man could tell.

Presently he said: "I never went to school 'cause—'cause—well, mother takes in washin', an' she couldn't spare me. But sissy is big enough now to help, an' she minds the baby besides."

It was not quite time for school to begin. All around the teacher and the new scholar stood the boys that belonged in the room. While he was making his confused explanations some of the boys laughed, and one of them called out, "Say, Tommy, where are your cuffs and collar?" And another said, "You must sleep in the ragbag at night, by the looks of your clothes!" Before the teacher could quiet them, another boy had volunteered the information that the father of the new boy was "old Si Brown, who is always as drunk as a fiddler."

The poor child looked round at his tormentors like a hunted thing. Then, before the teacher could detain him, with a suppressed cry of misery he ran

out of the room, out of the building, down the street, and was seen no more.

The teacher went to her duties with a troubled heart. All day long the child's pitiful face haunted her. At night it came to her dreams. She could not rid herself of the memory of it. After a little trouble, she found the place he lived, and two of the W. C. T. U. women went to visit him.

It was a dilapidated house in a street near the river. The family lived in the back part of the house, in a frame addition. The ladies climbed the outside stairs that led up to the room occupied by the Brown family. When they first entered, they could scarcely discern objects, the room was so filled with the steam of the soapsuds. There were two windows, but a tall brick building adjacent shut out the light. It was a gloomy day, too, with gray, lowering clouds that forbade even the memory of sunshine.

A woman stood before a washtub. When they entered, she wiped her hands on her apron and came forward to meet them.

"Once she had been pretty. But the color and light had all gone out of her face, leaving only sharpened outlines and haggardness of expression.

She asked them to sit down, in a listless, uninterested manner; then, taking a chair herself, she said:

"Sissy, give me the baby."

A little girl came forward from a dark corner of the room, carrying a baby that she laid in its mother's lap—a lean and sickly looking baby with the same hollow eyes that little Tommy had.

"Your baby doesn't look strong," said one of the ladies.

"No, ma'am; she ain't very well. I have to work hard, and I expect it affects her," and the woman coughed, as she held the child to her breast.

This room was the place where this family ate, slept and lived. There was no carpet on the floor; an old table, three or four chairs, a broken stove, a bed in one corner, in an opposite corner a trundle-bed—that was all.

"Where is your little boy Tommy?" asked one of the visitors.

"He is there in the trundle-bed," replied the mother.

"Is he sick?"

"Yes'm, and the doctor thinks he ain't going to get well." At this the mother laid her head on the baby's face, while the tears ran down her thin and faded cheeks.

"What is the matter with him?"

"He was never very strong, and he's had to work too hard, carrying water and helping me lift the washtubs and things like that."

"Is his father dead?"

"No, he ain't dead. He used to be a good workman, and we had a comfortable home. But all he earns now—and that ain't much—goes for drink. If he'd only let me have what little I make over the washtub. But half the time he takes that away from me, and then the children go hungry."

She took the child off her shoulder. It was asleep now, and she laid it across her lap.

"Tommy had been crazy to go to school. I never could spare him till this winter. He thought if he could get a little education, he'd be able to take care of Sissy and baby and me. He knew he'd never be able to work hard. So I fixed up his clothes as well as I could, and last week he started. I was afraid the boys would laugh at him, but he thought he could stand it if they did. I stood in the door and watched him go. I can never forget how the little fellow looked," she continued, the tears streaming down her face. "His patched-up clothes, his old shoes, his ragged cap, his poor little anxious look. He turned around to see me as he left the yard, and said, 'Don't you worry, mother; I ain't going to mind what the boys say.' But he did mind. It wasn't an hour till he was back again. I believe the child's heart was just broke. I thought mine was broke years ago. If it was, it was broke over again that day. I can stand most anything myself, but, oh, I can't bear to see my children suffer!" Here she broke down in a fit of convulsive weeping. The little girl came up to her quietly and stole a thin, little arm around her mother's neck. "Don't cry, mother," she whispered, "don't cry."

The woman made an effort to check her tears, and wiped her eyes. As soon as she could speak with any degree of calmness, she continued:

"Poor little Tommy cried all day; I couldn't comfort him. He said it wasn't any use trying to do anything. Folks would only laugh at him for being a drunkard's little boy. I tried to comfort him before my husband came home. I told him his father would be mad if he saw him crying. But it wasn't any use. Seemed like he couldn't stop. His father came and saw him. He wouldn't have done it if he hadn't been drinking. He ain't a bad man when he is sober, I hate to tell it, but he whipped Tommy. And the child fell and struck his head. I suppose he'd 'a' been sick, any way. But, oh, my poor little boy! My sick suffering child!" she cried. "How can they let men sell a thing that makes the innocent suffer so?"

A little voice spoke from the bed. One of the ladies went to him. There he lay, poor little defenseless victim. He lived in

a Christian land, in a country that takes great care to pass laws to protect sheep and diligently legislates over its game. Would that the children were as precious as brutes and birds!

His face was flushed, and the hollowed eyes were bright. There was a strong purple mark on his temple. He put one little wasted hand to cover it, while he said:

"Father wouldn't have done it if he hadn't been drinking." Then, in his queer, piping voice, weak with sickness, he half whispered: "I'm glad I'm going to die. I'm too weak ever to help mother, anyhow. Up in heaven the angels ain't going to call me a drunkard's child and make fun of my clothes. And maybe if I'm right there, where God is I can keep reminding Him of mother, and He'll make it easier for her."

He turned his head feebly on his pillow, and then said, in a slower tone: "Some day—they ain't going—to let the saloons—keep open. But I'm afraid—poor father—will be dead—before then." Then he shut his eyes from weariness.

The next morning the sun shone in on the dead face of little Tommy.

He is only one of many. There are hundreds like him in tenement-houses, slums and alleys in town and country. Poor little martyrs, whose tears fall almost unheeded; who are cold and hungry in this Christian land; whose hearts and bodies are bruised with unkindness! And yet "the liquor traffic is a legitimate business and must not be interfered with," so it is said.

Over 1800 years ago it was also said: "Whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."—*Common School Education. Sel. by Annie Wenger.*

"T was long ago I read the story sweet—
Of how the German mothers, o'er the sea,
Wind in, throughout the yarn their girlies knit,

Some trinkets small and tiny shining coins,
That when the little fingers weary grow,
And fain would lay aside the tiresome task,
From out the ball will drop the hidden gift,
To please and urge them on in search of more.

And so, I think, the Father, kind above,
Winds in and out the skein of life we weave,
Through all the years, bright tokens of His love,

That when we weary grow and long for rest
They help to cheer and urge us on for more;
And far adown within the ball we find,
When all the threads of life at last are spun,
The grandest gift of all—eternal life.

—Selected.

CHURCH NEWS.

PHILADLPHIA MISSION.

Report for Dec. 1, 1901.

Balance on hand.....\$14 08

DONATIONS.

A Sister.....\$1 00
Hope, Kan..... 5 00
Roseglen, Pa..... 2 50
Philadelphia, Pa..... 1 50
" "..... 6 00

Total - - - \$ 30 08

Two boxes clothing from Shippensburg, Pennsylvania.

One box of clothing from Florin, Pa.

One box dried fruit from Florin, Pa.

One barrel of potatoes from Royers Ford, Pennsylvania.

EXPENSES.

For Mission.....\$4 50
Clothing for poor..... 9 75

Total - - - \$14 25

Report for Jan. 1, 1901.

Balance on hand.....\$15 78

DONATIONS.

Preston, Ont.....\$1 00
Philadelphia, Pa..... 4 00
A Brother..... 2 00
Philadelphia, Pa..... 1 00
Harrisburg, Pa..... 1 00
Palmyra, Pa..... 2 00
Campbellstown, Pa..... 1 00
A Brother..... 1 00
A Brother..... 1 00
Philadelphia, Pa..... 1 00

Total - - - \$30 78

EXPENSES.

Clothing for poor.....\$5 68
For Mission..... 2 60

Total - - - \$8 28

Your Brother.

PETER STOVER

Philadelphia, Pa. 2423 N. Sec. St.

REPORT OF BOARD OF TRUSTEES.

Last reported.....\$893 13
Elias Good, Manchester, Pa..... 2 00
A Brother, New Danville, Pa..... 10 00

LEBANON COUNTY DISTRICT.

A Brother..... 1 00
J W Stauffer..... 2 00
H L Kreider..... 3 00
M S Kreider..... 2 00
Cash..... 50
J K Kreider..... 5 00
Frank Bachman..... 1 00
Jacob D Books..... 3 00
J I Kreider..... 10 00
Daniel Funk..... 1 00
David Wenger..... 1 00
Catherine Wenger..... 25

Cash	25
A Sister	25
H K Kreider	1 00
B L Kreider	1 00
J H Painter	50
J J Albert	25
Cash	2 00
Worker	2 00
Sallie Kreider	3 00
Susan Bowman	2 00
Mrs Mary Kreider	1 00
J M Brandt	1 00
Cash	1 00
E M Brandt	2 00
H M Hostetter	2 00
W G Kreider	10 00
Benj Hostetter	1 00
H C Kreider	2 00
D A Kreider	5 00
Cash	25
Cash	25
D M Book and wife	5 00
J M Kuhns	1 00
H M Baum	2 00
L L Basehore	25
Jos Gingrich	5 00
Cash	25
S L Groff	1 00
Wm Roland	30
Susan Shenk	1 00
S E Brehm	5 00
Jos E Hershey	1 00
Jno S Engle	3 00
D Engle	5 00
J W Hoffman	1 00

Total - - - \$1003 43

Our next report will show the money used up to date.

Trustees { PETER STOVER
AMOS LEHMAN
S. G. ENGLE, Treas.

CHICAGO MISSION.

Report for month ending Feb. 15, 1901.

RECEIPTS.

S S, Abilene, Kan.	\$12 95
In His Name, Va.	10 00
Sister Dick, Altoona, Ind.	1 00
Daniel Brechbill, Garrett, Ind.	2 00
Bro and Sister Brechbill, Garret Ind.	5 00
John Wagner, Garrett, Ind.	1 00
Elder Isaac Trump, Polo, Ill.	2 00
In His Name, Ill.	1 00
Offering box	1 00
D F Glass, Chicago	1 00
Sister Catherine Kohl, Gratersford, Pa.	1 00
Robert Shirk, Shannon, Ill.	1 00
Miss Jennie Shirk, Shannon, Ill.	15 00

Total - - - \$53 95

EXPENSES.

Deficit Jan. 15, '902	\$ 2 41
Provisions	5 19
Gas	1 60
Coal	4 75
Rent	50 00

Total - - - \$43 95

Balance

The following donations were also received

from Sister Freesh, Garrett, Ind., one barrel filled with flour, meal, butter, etc; from S. H. Bert, Moonlight, Kan., one box containing two chickens, meat, fruit, etc.

We are deeply grateful to the Lord for His goodness to us during the past month. We were visited by Elder Isaac Trump over a weekend and Sunday. Our Brother and Sister J. R. Eyster were with us one week enroute to South Africa. Bro. N. H. Reichard who has been with us for two months left during the past month for the Vanguard Home, St. Louis, Mo. Brethren pray for us.

Yours in the Lord,
SARAH BERT AND WORKERS.
5956 Peoria, St. Ill.

FOR THE EVANGELICAL VISITOR.
MEETING AT NOTTAWA, ONT.

HAVING failed to see, as yet, a report in the VISITOR of the continued meeting held at this place, we felt to give an account.

Bro. Fred Elliott, of Richmond Hill, Ont., in company with Bro. John Bestard, of the same place, came to Nottawa on Saturday Nov. 24, 1901 and the next day began meetings in the Brethren's church. Their stay was only short however as Bro. Elliott had taken a heavy cold, so they returned home on Dec. 4th. As night after night they held forth the merits of the blood of a crucified Savior, God's people were much comforted and encouraged to renew their covenant with God, while sinners became convicted of sin, of righteousness and of a judgment to come, and ere they returned home they had the joy of seeing one young soul seeking his way to the cross. On the day of their departure Bro. Peter Steckley, of Bethesda, Ont., came to our assistance and continued the meetings with good interest until the evening of Dec. 19th.

The afternoon prayer meetings proved to be especially helpful and blessed. A number more rose for the prayers of God's children and we are glad to say a few have professed to have found Jesus precious to their souls; but our prayers still go up to the throne of grace, "that all may taste and see the riches of His grace."

We much appreciate the labors of our dear brethren who were willing to deny themselves of home comforts, and labor so faithfully for Christ and His cause. May the One who hath said, that even a cup of cold water given in the name of a disciple shall not lose its reward, richly reward them.

We wish to mention here the encouragement and help our dear old brethren and sisters may be in meetings of this kind. One dear old mother in Israel, now in her 86th year, missed only two or

three meetings during all those weeks. How it did encourage the brethren and sisters and especially the minister in charge, as she spoke of how good the Lord had been to her from her youth up to old age, and also as she so earnestly entreated the young to accept Christ while in their youth. We felt sure that her testimony could not help but strike conviction to many hearts.

We also were glad for the assistance rendered by Bro. Samuel Doner and wife, Bro. A. McTaggart and wife and others who occasionally drove a distance to help us. Bro. Doner is now getting quite feeble and very hard of hearing, but is yet active in the work. While our dear old brother may not have many more years in this world, we believe, though his form may no more be seen nor his voice heard, that his godly life, his kind and wise counsel and zeal for the church will live long in the hearts of many and bear fruit unto everlasting life. May our Heavenly Father graciously sustain our dear old brethren and sisters in their declining years, and may we who are younger ever be willing to follow in their footsteps as they have followed Christ.

HANNAH BAKER.

FOR THE EVANGELICAL VISITOR.
EXPERIENCE.

I HAVE felt impressed to write my experience for the VISITOR. By the grace of God I have been on this way for quite a long time. I was quite young when I made a start in the Lord's service. But I did not live as close as I should, and two years ago Bro. and Sister Zook held some meetings here and I thought I never heard such plain preaching before. The Lord showed me the state I was in; I was not living as close as I should, and He wanted me to have a deeper work, and I received it. But I had many things to make right. Such joy as I received in my soul!

The Lord also demanded of me to yield my body to Him and not take medicines any more, and I gave up using them and received a blessing for it. Bro. and Sister Zook have again been holding meetings here this winter, and the meetings were so good. Some were converted and made a start to serve the Lord. We were glad to see more come out for the Lord.

From your weak Sister,
SUSAN SIDER.
Winger, Ont.

The fact that some succeed should make you hopeful. The fact that some fail should make you cautious. Remember that your compensation is in living, as much as in money.—Sel.

MISSIONARY.

OUR HOME COMING.

DEAR Readers of the VISITOR: Greeting in the precious Name of Jesus.

By the above title you will notice that we are intending to make a visit to our home lands in the very near future. Even before you read this we will in all probability be on our way.

The burden came upon us some time ago, and with the workers we settled it in prayer that we were wanted in America. That is, the Lord wanted us there. We make it a point of living in divine order, for if our work on any line is to be a success it must be in His order and therefore in all things we make it a point to settle all things by prayer. Then we can go forth with boldness and confidence knowing that He will take care of us and see that we get through and that His will is accomplished. If we should have our God against us then we could not expect anything but failure.

Many of our friends will be anxious to see us, as we will be more than anxious to see them if I may so express it. We will here give our plans for a part of the tour and then would be glad if our friends would communicate with us so that we may save time and miss none. We will in all probability land at Tacoma, Washington, as we expect to return via Japan. From there we will work south through Washington, Oregon, California, Arizona, up through Oklahoma, and Kansas to Iowa. Thus far we have planned and further we are not able to plan till we know what parts we want to visit, east of Kansas. Any one wishing to communicate with us will address our mail in care of "Sent of God," Tabor, Iowa. From this place it will be forwarded to us.

We ask all our readers to make our visit a special subject of prayer that God may get glory and souls receive mutual benefit. We have not confined our time to any special limit. But we do not want to make extra trips and go over ground two or three times that may as well be done in one trip. We hope that our friends will remember this and write us if they expect us to visit them. And if an immediate writing could be done, then when we arrive we will know how to make our plans more definitely. We hope attention will be taken of this. Just how soon we will set sail we are not yet sure, but undoubtedly before you read this.

All mail sent to this home in our name will be taken care of here. As all business is done in the name of the writer, all drafts can still be sent in his name.

Sister Anna Herr who will have the general oversight is given the power of attorney and will do the business as done by the manager.

Yours in Jesus.

D. W. ZOOK.

For the EVANGELICAL VISITOR.

WHY BE INDIFFERENT.

GOD'S command is "go ye," "and teach all nations." This is being done in many parts and blessed results are being realized. Seed is being sown that is telling for the Master, and God's work, in places, is going wide and deep. This we believe is true of the work in Lahore, praise God. Our hearts are made to rejoice at what we see and hear and feel, these days. But when we look about us and see how much there still is to be done and realize there are many heathen who daily are bowing to gods of wood and stone, worshiping the cow and calf instead of the only one Who can save from sin, the "One altogether lovely," our souls groan within us and we say with Jeremiah, "O that my head were waters and my eyes a fountain of tears, that I might weep day and night" for the perishing. We wonder if God's people are awake to what they might do to help in the work among the heathen. We are often made to think of an experience Hudson Taylor had at one time. He was in his boat with books and tracts that he had gone out to distribute. When suddenly a man fell overboard. He quickly sprang in after him, but being unsuccessful in reaching him, he got into his boat again and looking around anxiously for help, he saw some fishermen with a net, just the thing to help in saving the drowning man. He cried out to them to come quickly and help him, telling them a man was drowning. They replied, "It is not convenient." The missionary said don't talk about it not being convenient "I tell you a man is drowning." "We are busy fishing," they replied. "Never mind your fishing" replied Mr. Taylor, "I will give you more money than you can get in many days fishing." "How much will you give?" came from the fishermen, "We can't stop to talk about that, come or it will be too late, I will give you \$5.00." "We won't do it for that" replied the men, "we want \$20.00." "I have not got so much, replied the missionary, "Come, I will give you all I have." "How much have you?" asked the fisherman. "I don't know exactly, about \$14.00" At last they came slowly and let down their net, the man was soon drawn out but it was too late. Everybody would blame the fisherman for the death of the lost man, but souls are dying in India today

and people move so slowly towards their rescue. Will not they be responsible for the lost of this land?

The famine and plague are still sweeping men off, at a fearful rate. Workers and money are needed.

We are in the midst of a precious revival, souls are being saved and the work is moving blessedly, but O how we need workers. The Lord has recently very graciously given us a small farm of 31 acres of well cultivated land. Homes are needed on it. Some of our children have lived in grass houses for about 2 years; we feel God would have them have something better. We will build homes as soon as the money comes in for them. Help us beloved by your prayers and faith.

The Lord forbid that it should be said of any of you, "And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none."

Yours, to be faithful.

LAURA E. JARVIS.

Frontier Faith Mission, N. India.

MATOPPA MISSION.

BULAWAYO, S. AFRICA, JAN. 8, 1902.

AS THE year has now passed into history, we look back over its months and days, and wonder how many moments have passed unobserved in which there might have been much good done.

"Oh the good we all may do
While the days are going by."

The past year has taught us how little we know what will be our lot a year hence. Little did I think one year ago that today would find us in Africa among the dark-faced people. While yet the Lord was calling time and again our will was not given up to His way and the time was always in the far distance. But, praise His Name, when the time comes for us to move out He can arrange all things in a short time if we let Him.

Today as I write I must say, praise God for the way we have been led and cared for the last year and pray that the blessing may come as richly in the coming year as in the past, as no doubt in our new field of labor we shall meet things we never met before. But we know His grace is sufficient for any emergency which may come across our path. May we all in the year which we have now entered allow ourselves so to be used that God may get honor out of our lives wherever we are. Much wickedness abounds on every hand. We have had some very blessed seasons together since we came to this place. The Lord is with us, and that to bless. Every one

of us has been blessed with good health. Today Sister Davidson was to visit the native Commissioner, Mr. Jackson, who lives at Ft. Usher, a distance of 10 miles from here. Bro. and Sister Doner were out kraal visiting in the neighborhood where Bro. and Sister Cress had located when here. They report a profitable trip, preaching Christ and His salvation to some hungry souls.

When we think of the vastness of this country and how many poor souls are starving for the bread of life, we sometimes wonder whether there are not some who are neglecting God's call, for surely there are ripe sheaves strewn over this land and Satan has a host of spirits at work on these dear ones keeping their eyes blinded and their ears that they cannot hear. This appeals to all those who are anxious to see souls saved. Let all plead earnestly with God for them and we believe prayers will be answered in their behalf. To such as are fighting the call to go into the field we say, will you not become honest with God and say, Lord send me?

This leaves all who are at the Mission well and in good cheer. Why should we not be? God has promised to be with us to the end, Amen. H. P. STEIGERWALD.

For the EVANGELICAL VISITOR.

AS HE LEADS WE FOLLOW.

To the readers of the Visitor:

SINCE we last reported through the columns of the VISITOR, the Lord our God has been going before us and giving us victory. We praise Him for this life of trust. Our faith grows stronger and becomes more simple as we lean alone on Him and trust Him as our only source of guidance and help. Praise His Name.

As we gave friends and loved ones the last farewell on Jan. 30th we felt deep down in our hearts what it means to forsake all to follow Jesus; and pour out our lives for those for whom Christ died; and yet we did it gladly, knowing it is a privilege to have a place in His vinyard to work for Him and the salvation of souls. Glory to God. We know the time will not be long when we shall all meet again and then we will not remember the sacrifice we have made or the lonely paths we have followed while in search for some lost soul or sin darkened heart who is just waiting to hear the gospel message, "Jesus saves." His blood will cleanse. The Holy Ghost will come in to abide, and comfort, and guide. Hallelujah. The old, old story is always new. It does bring joy and comfort to hungry, weary hearts. Many are starving because they do not know that Jesus can deliver and satisfy; yea, abundantly

satisfy every longing of our souls. Our faith rests on a finished work. We can repent, believe, confess and receive Him who will transform our lives from a blighted desert to a blooming garden of flowers. O Hallelujah it is so real! And then just as He has power to cleanse, so has He power to fill and keep us, not only give us a blessing but give us the blessing. Praise the dear Lord who does so love us.

We spent a few days quite profitably at the Vanguard Home in St. Louis. Had several meetings and came in touch with some hungry hearts who welcomed the truth. We left with a "God bless you" and as we walked down the steps to the street they sang, "Then speed away to every land," and the melting power of God seemed to touch our hearts while we sang His praises.

We stayed one week in Chicago at the Brethrens' Mission. The workers here made us welcome and we enjoyed a blessed time of victory. We had a farewell missionary meeting on Sunday evening and although the weather was bad yet the attendance was good and the Lord blessed the service. We attended several other meetings while here which we enjoyed very much, and saw a number of souls saved and sanctified. Our face is set toward Africa and we are anxious to press on as fast as our commander leads. We go next to Harrisburg, Pa., and will sail from New York City about April 1st as near as we know. Our home address is Abilene, Kansas. Anyone wishing to write to us will address us there, until further notice. Pray for us.

Your Brother and Sister enroute for South Africa.

JESSE R. and MALINDA EYSTER.

For the EVANGELICAL VISITOR.

WORK AT CULBERSON, N. C.

I ARRIVED here but recently and joined this Mission as Bible Colporteur, and have made one short trip in the Bible cause. I took all the Bibles and Testaments I could on horseback. I found quite a number of people who had no Bible and many both grown people and children were quite anxious to possess a copy. Soon my supply was exhausted by sale and gift, and all that got a copy seemed to be so glad to have a Bible or Testament of their own.

I think great good can be done by family visitation, preaching and the distribution of the Word of God. I feel that the blessing of God will rest upon those who have so kindly contributed of their means and made it possible for many to possess the Word of life who

otherwise would be destitute of the same. "Inasmuch as ye have done it unto the least of these, my brethren ye have done it unto me."

I have met many warm hearts, and have been treated with great kindness by many of the people, both in this village and in the country.

I found Brother and Sister Tomilson (through whom this Mission has thus far been established) at their post and full of hope in a prosperous orphan's home and industrial school soon being fully established, and expressing feelings of deepest gratitude to those through whose financial liberality this work has progressed so well.

I have met frequently with the children in the school room, and have been surprised to find them so far advanced in the knowledge of the Word of God, I think more so than any school I ever visited. I am certain these children are having the Word established in their hearts, the which "shall not return unto Him void." What in the future will the harvest be?

Surely God is using His truly devoted handmaid (Sister Overstreet who is the school teacher) as an instrument in His hands in bringing up these children in the "nurture and admonition of the Lord". I find the spirit of sacrifice and full consecration to the cause of Christ being practically manifested by Bro. and Sister Tomilson, and Brother and Sister Overstreet, and believe that God will bless and prosper this work to His glory.

Yours in Christ.

J. N. BELL, Colporteur.

Culberson, N. C.

FOR THE EVANGELICAL VISITOR.

THE EXCELLENCE OF CHRIST.

"For in Him dwelleth all the fullness of the God-head bodily."—Col. 2:9.

Grant, O Lord, Thy every blessing,
Send it down Lord from above;
In our hearts Thy truth caressing
May we know Thy gracious love.

Love beyond all comprehending,
Joy this world can never give,
Peace that passeth understanding,
Faith Thy grace, Lord, to receive.

Grace in thee, O Lord, aboundeth
Richest gifts Thou hast in store,
Consolation well surroundeth,
Those whose hearts the Lamb adore.

Lord be with us through life's pathway,
Strengthen us with heavenly grace;
For the way is dark without Thee,
Lead us to our home in bliss.

A. HUNSPERGER.

Hanover, Ont.

MARRIED.

HEER—CRAFT—Married, at the home of the bride's mother at Green, Kas., on Feb. 12, 1902, Elias M. Smith officiating, John Heer to Alice A. Craft, both of Clay County, Kan.,

OUR DEAD.

BROOKS.—Paul Gilbert Brooks infant son of Brother and Sister Byron Brooks of Abilene, Kan., was born April 7, 1901, and died Feb. 12, 1902, aged 10 months and 5 days. Funeral services, conducted by the Home Brethren, were held at the Brethren's M. H. on Feb. 14. Interment in the Abilene cemetery.

SOLLENBERGER.—Died, near Air Hill, Franklin County, Pa., on Dec. 22, 1901, Bro. Henry Sollenberger, aged 84 years, 4 months, and 12 days. He was a member of the Brethren in Christ for a great many years. Funeral services were conducted by the home Brethren. Interment at the Air Hill church cemetery.

LEEDY.—Died, near Leota, Okla., on Jan. 31, after a brief illness of pneumonia, Sister Belle Leedy, wife of Harvey Leedy, aged 35 years, 2 months, and 2 days. She left a sorrowing husband, four children, mother, Sister Stauffer, living in Newton, Kan., and a sister, Sister Mellinger, of near Thomas, Okla. Funeral services, conducted by Rev. Gripe, of the Dunkard church, at Bethany church. Interment in the cemetery at same place.

LEEDY.—Twelve days later, Feb. 12, 1902, Harvey W. Leedy, husband of the above deceased, died, aged 37 years, 5 months, and 26 days, of same disease. He leaves the four orphan children and aged parents, residing near Hope, Kan. He made no profession of religion until at the very last he made peace with God and confessed his Master but a very short time, and warned all that came in his presence not to do as he did, to spend all their life in sin, and then at the very last turn to God. His parents were not able to attend the funeral on account of feeble health. Services conducted by A. L. Eisenhower, were held at Bethany church. Interment in church cemetery.

SNYDER.—Sister Amanda Snyder was born in Louisville, Ohio, Oct. 27, 1858, and died Feb. 14, 1902, aged 43 years, 4 months, and 17 days. She was the mother of 9 children, of whom 3 preceded her to the glory world. Six children, with the father, and her brother William Snyder, are left to mourn their loss. She was a member of the Brethren in Christ church for a number of years, and we believe she has gone from labor to reward. Funeral services were improved at the Valley Chapel, near Canton, Ohio, by Elder J. H. Smith and John C. Dick, from

Rev. 14:19, to a large congregation of sympathizing neighbors and friends.

BRUBAKER.—Died, Jan. 5, 1902, Bro. John L. Brubaker of Mechanicsburg, Pa., aged 74 years, 2 months, and 18 days. Bro. Brubaker had been ailing for some time, sickness developing into Lagrippe. He was conscious of his approaching end and was resigned to the will of God. His wife, Sister Brubaker, preceded him to the spirit world eight months ago. He leaves six sons, one daughter, nine grand children and a large number of relatives and friends to mourn their loss. The family loses a kind father and the church a dear brother who was worthy of his office as a deacon. Services were improved from Job. 5:26, by the home Brethren. Interment in the Mechanicsburg cemetery.

CHRIST IN THE GARDEN.

While nature was sinking in silence to rest,
And th' last beams of daylight were dim in the west,

I stray'd in the twilight, unconscious, away,
In deep meditation, where'er my path lay,

I pass'd near a garden: there fell on my ear
A voice of deep anguish from one that was there;

The tones of His agony melted my heart,
While earnestly pleading the lost sinner's part.

In offering to heaven His strong, matchless prayer,
He spake of the torments the sinner must bear;

His life, as a ransom, He offer'd to give,
That sinners, redeemed, in glory might live.

So deep was His sorrow, so fervent His prayers,
That down o'er His bosom roll'd sweat, blood and tears,

I wept to behold Him, and asked His name,
He answer'd,—" 'Tis Jesus: from heav'n I came.

"I am thy Redeemer,—for thee I must die:
The cup is most painful, but cannot pass by,
Thy sins, like a mountain, are laid upon me,
And all this deep anguish, I suffer for thee!"

I heard, with attention, the tale of His woe,
While tears, like a fountain of waters did flow;

The cause of His sorrow to hear Him repeat,
Affected my heart, and I fell at His feet.

I trembled with horror, and loudly did cry—
"Lord, save, or I perish! O save, or I die!"

He smiled when He saw me, and said to me—
"Live

Thy sins, which are many, I freely forgive."

How sweet was that language, it made me rejoice!

His smiles, O how pleasant! how cheering
His voice!

I ran from the garden to spread it abroad;

I shouted, "Salvation! O, glory to God!"

I'm now on my journey to mansions above;
My soul full of glory, of peace, light, and love!

I think of the garden, the prayer, and the tears,
And that loving stranger, who banish'd my fears.

The day of bright glory is rolling around,
When Gabriel, descending, the trumpet shall sound;

My soul then in raptures of glory will rise,
To gaze on that Stranger with unclouded eyes,

Sel., by Sister Tufford.

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