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Brethren in Christ Church

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may enjoy that blessing if we choose. We may help the work with our sympathy, our prayers and gifts. 

Another chapter has been added to the history of great disasters. This chapter would seem to be equal to, if it does not exceed, in the terror and destructiveness of its destructive character all the records of the past. Centuries ago the cities of Pompeii and Herculaneum were suddenly destroyed, buried, by an eruption of Mount Vesuvius. The city of St. Pierre on the island of Martinique in the West Indies was in like manner overwhelmed by an eruption of Mount Pelee, on May 8, whereby it is estimated that 30,000 people lost their lives, and 50,000 more were rendered homeless. We are unable, adequately to estimate the awfulness of such a calamity. There seem to be at present unusual evidences of unrest in the bowels of the earth. These things remind us of the predictions by Christ and His apostles, and while men are trying to explain these things scientifically, yet, it remains true that at some time the "heavens shall be on fire and the elements melt with fervent heat." Many are saying, "Where is the promise of His coming?" But, "The Lord is not slack concerning His promise," and soon, "He that shall come, will come, and will not tarry." It is reported that the people of St. Pierre were warned but like so many, who, when warned and entreated to flee the wrath to come, will say, "there is no danger," and so are caught in the general destruction. But beyond the final disaster, and the crushing of worlds, the Christian, by faith, beholds the "new Heaven and the new earth wherein dwelleth righteousness."

At last, after almost three years of destructive warfare, in which many thousands of lives were sacrificed, and at a cost of millions of money, the war in South Africa is declared off. Peace negotiations were in progress for several months and at last an agreement was reached and the documents signed by the representatives of the British and Boers. It is cause for much thankfulness that the conclusion has now been reached, and, may we not hope a lesson has been learned, not only by those engaged in the disasters struggle, but also by other nations as well, that it may make them more slow in engaging in war. If now the Philippine war could also be concluded and peace restored to the Islands, it would enable these two great nations, Britain and the United States, to engage more fully in the avocations of peace and exert a powerful influence for good among all the nations. Still may we pray, "Thy kingdom come, Thy will be done in earth as in heaven." Christ is the Prince of Peace, and His reign will be one of righteousness.

In China there are 1,746 walled cities. In about 247 of these, missionaries are at work, leaving 1500 unoccupied, and in only 88 villages and unwalled towns have mission stations been established. The statement is a loud call for more missionaries from Christian lands, and for the training of native Christian Chinese to be evangelists to their own people.—Missionary Link.
WHY NOT TONIGHT?

Oh, do not let the word depart, and close thine eyes against the light; poor sinner, harden not thy heart, thou wouldst be saved, why not tonight? Thou wouldst be saved, why not tonight? Thou wouldst be saved, why not tonight? Our Lord in pity lingerst still, and wilt thou thus His love requite? Repentance at once thy stubborn will; Thou wouldst be saved, why not tonight? The world hath nothing left to give; It hath no new, no pure delight. Oh, try the life which Christians live! Thou wouldst be saved, why not tonight? Our blessed Lord refuses none, who would to Him their souls unite. Believe on Him the work is done; Thou wouldst be saved, why not tonight?

For the Evangelical Visitor.

DANIEL.

At present we are reading the book of this great prince of God for our morning lessons. Among the many worthies in the Old and New Testament, Daniel stands out among the most spiritual and brightest characters. Of him it cannot be said as of the wise man Solomon that in spite of his great wisdom and discretion, he fell into the clutches of the devil. Sometimes when one contends for the faith once delivered unto the saints and for continual sunshine and victory in one’s soul, reference is made to such characters as Solomon in the Bible and thereby endeavoring to establish the idea that where one starts out victorious and is endowed by the Holy Spirit with faith and wisdom, he is bound to fall sometime or other.

But we wish to state that this is contrary to the doctrine of the Father and the Son, and is utterly out of harmony with the blessed experience through which Daniel passed with his God.

As we are reading this book, it gives us more of a desire to be like Daniel, and then like Jesus.

There were three things under God which kept Daniel from falling.

1st. He purposed in his heart not to defile himself with the king’s meat. 2nd. He cared not what people thought about him. 3rd. He spent much time in communion with his God. If Solomon or any other character like him would have done the same things he would not have fallen.

Just so with all other persons when they fall, they do not fall because everybody else has fallen, but because they have not complied with God’s plan.

Would to God that we had more Daniels. More souls would get saved, believers sanctified and the coming of Christ be hastened. If we would be soul winners, we must have the purpose of Daniel in our hearts. Then we will shine as Daniel says, “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.”

J. O. Lehman.

The Highlands, Cape Town, S. A.

BIBLE LIGHTS.

Salvation hath appeared to all men, “teaching us that we should live soberly, righteously and godly.”—Titus 2:12. Jesus said, “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.”

We know that we can’t do anything without God. Jesus only can lead us through; without Him we are undone, we have no power. Again Jesus says, “Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends for all things that I have heard of my father I have made known unto you.”

Let us do whatsoever our Lord has commanded us to do, denying ourselves from all sinful lust and taking our cross daily and following Jesus. He gave His life for us and, out of love, suffered to save us, to redeem us. Let us be in earnest and faithful bending our knees in prayer.

Remember your Sister.

B. Barbara G. Bashor.

Naponee, Neb.

For the Evangelical Visitor.

CHRISTIAN PERFECTION.

As we enter upon this momentous question we feel like asking God’s grace.

First, what is Christian perfection? A soul free from sin and full of the Holy Ghost. Jesus said, “Blessed are the pure in heart.” “Love is the fulfilling of the law.” In justification our transgressions (sins) are pardoned; in sanctification sin is removed. In the M. E. catechism the question is asked, “What is entire sanctification?” Answer: “The state of being entirely cleansed from sin?”

In the regenerate there is life: in perfect love there is death to sin and self and depravity.

Our depraved nature is the result of sin and therefore needs to be cleansed, not pardoned. Does one, just saved, often feel like that sin is all taken out? Yes, it is very natural. When one has passed from death unto life, from darkness into light, and the inflowing of love divine comes in, one easily imagines that sin (depravity) is gone. But sooner or later they feel a conflict—the flesh against the spirit, and the spirit against the flesh, and not having an understanding of God’s Word, they fail to consecrate all to God, and, like the poet, think they must go on at this poor dying rate. Oh, may God help us as ministers to preach the Word, first, getting an understanding of God’s Word, then consecrating all to God’s Word, then getting the experience and then teaching it as a doctrine of Jesus.

Many stumble when we talk about perfection. So we want to say that Christian perfection is not absolute perfection; there is neither
The grace of God shall work for our good. We often fail in judgment and understanding, and make many mistakes, but we can conquer through Christ. There are many that make mistakes on this line. Some call all infirmities sin, others call sin only infirmities. So we need yet to pray with the poet “More love to thee, oh Christ.”

We are to love God with all our soul, heart, mind and strength, and to walk in His ways, according to our ability. This is required from all saints.

Some may ask, how can I know if I enjoy the blessing of perfect love? It is perfect in quality and quantity and is constant in love, and casts out fear, makes us rejoice at all times and keeps us continually looking for Jesus to come in the clouds of heaven to gather His saints.

Hamlin, Kansas.

For the Evangelical Visitor.

O NELY BELIEVE.

W E OFTEN hear this doctrine set up by the ministry without telling very much to the people what the Scripture requires of them, leaving the many things which the Holy Writing says, thou shalt and thou shalt not do. This appears to a great many as an easy religion, and just as cheap as it is easy thinking that if such is the case there will not be very much required from us anyhow and upon them conditions it is accepted. Will not such ministers have much to answer for?

Again, is not the value of a thing in this world largely determined by the difficulty and cost of its attainment? The person who is trying to be saved by the easiest, cheapest and shortest method, may be in great danger in the end to lose his eternal salvation which is all in all. To say, “I believe” and make all the commands and sayings of Jesus Christ as practical is merely the safe way. Jesus says, “If ye love me keep my commandments,” and “This is my commandment, that ye love one another, even as I have loved you.” “Not to be ministered unto but to minister,” to go about doing good everywhere when and where opportunity affords which are many all along our life down to the grave.

O ye ministers of the Gospel, great and terrible is your responsibility if ye shun to declare the whole counsel of God!

GEO. S. GRIM.

Louisville, Ohio.

For the Evangelical Visitor.

BEYOND!

“Set your affection on things above.”—Colossians 3:2.

W HEN I read over this passage of Paul’s writing, a thought came to my mind, why could we not drop (or leave out) the second verse, because it reads almost like the first, or has it not the same meaning? We do not believe that the Apostle just wanted to write a big letter that he might receive some honor of these brethren, whose face he had not yet seen. (Chap. 2:1), He only had heard of them through Epaphras, probably the founder of the church. But no, no; The Apostle could not see any way for a man to seek the things above without setting his affection thereon, which means to be affected with things that are beyond,—things reserved in heaven for us, as the Apostle said, an “inheritance with the saints in light.” Is that all? Oh no; the best I had almost forgotten. Paul says: “where Jesus is.” This is what should draw our mind heavenward, for He is our life and our so living Redeemer as Job said, and as Paul said to the Corinthians, that Christ is the head of the man. Let us therefore look upward and heavenward, and with St. John, be ready for His appearing, and then enjoy those heavenly mansions, which are prepared for us, (John 14), and of which the Revealer saw the beauty, where there is nothing that shall interrupt our joy.

Paul assigns three reasons for this: because first: we are dead, crucified unto the world and the world to us, Gal. 6:14. Well, then we will not be affected with things on the earth let be whatever it will, or could be named, for we are pilgrims and strangers here. Heb. 11:13.

Second: our true life is in the other world and is hid with Christ.
in God, for, “when Christ shall appear we shall also appear with him in glory.”—Col. 3:4.

Third: because, at the second coming of Christ we hope for the perfection of our true happiness for Paul says, “for me to live is Christ and to die is gain.”

O let this be an encouragement to us dear Brethren; let us forget the things past, and look forward when Christ shall come, in all the pomp of the upper world with His holy angels, in His own glory and in the glory of His Father.

I feel encouraged to go on in this well-begun work and not lose things I have wrought, but receive a full reward, for the Lord knows that I was called of God in my young years and yielded to the first definite call, and after an evangelical repentance has set me free, and apart for His service. For Moses chose rather to suffer affliction with the children of Israel, than to enjoy the riches of Egypt, (Heb. 11:26), for he looked beyond to the recompense of reward. Should things look dark or should there be a little pointing of fingers or a little persecution let us look above for if we “suffer with him we shall also reign with him” in glory.

Many a young man hired himself this spring to a master, willing to face the heat of the sun and the cold of the winter just because of one day to which he looks ahead and where his courage lies; that is the last day of that year, to receive his wages which might be only a few hundred dollars, nothing compared with the reward of the Christian. And many a one bade father and mother, or perhaps wife and dear little ones farewell to go in the field of battle, helping to keep up the liberty of this land, and to keep down some evil, and never reached home land again. All this he doeth because he looks ahead when peace shall be declared and he shall be rewarded. I remember the time, when I bade father, and mother and two sisters farewell five years ago, to seek some fortune and being affected by the good reports of this country that came across the sea. But this is for things on earth; how much more should we be willing to work for Jesus in all trials and afflictions. This was not all. How did I and my sister break the mother’s heart. I can see her yet, standing and listening perhaps yet to hear the sound of a word or of a foot. There also stood the father, the tears rolling over his cheeks, seeing his youngest son go out on the wide and deep ocean. How did they wave till we had vanished out of their sight. Everything was tasteless to them for weeks and months just because of their children being drawn by the good reports of America; and how much more should we be affected by the things reported by true men, as Stephan seeing heaven open and Jesus standing; and John saw the Holy Jerusalem and heaven in all its beauty. O come, dear ones, let us press forward; let us take the things past, and look for­

Jesus lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high."

and desirath that he at last may anchor his soul in the heaven of rest. So also E. C. Homberg wrote a hymn on Col. 3:1-4 and expresses himself as follows: “Jesus lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high."

May God help us that we may be kept by faith in Jesus Christ.
A Brother in Christ to all God’s children.

F. K. BOWERS.

Souderton Pa.

Remember we are still offering Our Premium Bible at the same low rate as before although the publisher has raised the price on us at the beginning of the year.

For the Evangelical Visitor.

“THAT YOUR FAITH FAIL NOT.”

T HESEx words of Jesus from Luke 22:31 are worth careful consideration.

Take your Bibles please, open at this passage and let us study the context together a little: “I have prayed for you.”

Jesus knew that Peter would be tested and that his actions would fail. He knew that he would deny Him. But he prayed that Peter’s faith should not fail. Judas’ faith failed and he went and hanged himself. Peter’s failed not and he went and in bitter tears of sorrow and repentance learned new lessons of love and trust and devotion to his Lord.

Oh brother, have you thanked God for Jesus’ prayer? Temptations come. Satan is back of them. See James 1:12. The sifting process will make better disciples of us. God has weighed them all. 1 Cor. 10:13. (You might study the whole passage from 1 to 10.)

Here is a most helpful lesson for young converts. Those just recently born into the kingdom. Satan has desired to have them. Testing comes. Failure too, very often, because like Peter we trust ourselves and not Him, and then what? All over, no use trying. Oh no dear one. Let not your faith fail. Relationships do not change in the family. New ties may be added but even a prodigal son could say “Father.” In the song of Solomon Chap. 5 you will find a period of declension. The soul however is still the beloved. So is the Lord. Oh backsliders remember this.

You are a child still. Still the lamb or sheep that belongs to the Shepherd’s one hundred, though you be the one astray or out of fellowship. Jesus has prayed for you and does more; He seeks. Jesus’ look to Peter (see verse 61), was proof positive of this. Then that loving message, “and Peter” (Mark 16:7,) and that appearance, first of the 12, to Peter,(Luke 24:34,)and then that heart searching time in John 21, all are bits of comfort to us erring, weak ones, who, because of our leaning on ourselves instead of trusting
wholly on Him, fail and fall.

"I have prayed for thee that thy faith fail not."

"What time I am afraid I will trust in thee."—Ps. 56:3. A. Z. M.

For the Evangelical Visitor.

SEPARATION.

PAUL exhorts the Corinthians to be temples of the living God. As God has said; "I will dwell in them and walk in them and I will be their God and they shall be my people."

"Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and ye shall be my sons and daughters."

Paul says, "I am crucified with Christ; nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God."

This separation from the world is extremely important, and we should be fully determined to live it at the cost of severing ourselves from anything and everything that interferes with it.

If we can say, "Lord Jesus, I am Thine, then we must be willing to give up all that serves to separate us from Him.

Jesus prayed for His disciples, not that they might be taken out of the world, but that they might be kept from the evil. Again Jesus said, "ye are in the world but not of the world."

Dear Brethren, do we not realize that in our lives, as regenerate men and women there are two centers of being, one is the flesh life—the fallen nature. The other is the Spirit life—the supernatural life.

My soul longeth for more of this Christ life that inspires every true child of God to live separate from the world. Although we live in the world yet we have no desire to do as the world does. Jesus said "Marvel not if the world hate you for they hated me before they hated you."

May we then all as children who have been born into this spiritual life go forward with renewed effort, and work together for the upbuilding of Christ's kingdom, and for the ingathering of precious souls; such as shall be saved at last.

Sometimes we become weary and discouraged when we realise our weakness and imperfection, yet we rejoice in the promises of the blessed Bible, where He says, "My grace is sufficient for thee; for my strength is made perfect in weakness."

Let us then say with Paul, "Most gladly, therefore, will I rejoice in my infirmities." Oh for a longing desire that we may become more like our Blessed Master, and a willingness even to suffer hardships, if need be, and thus become living witnesses for Christ! Your humble Sister in Christ. MRS. WILLIAM FISHER.

Maytown, Pa.

PRESENT TENSE CHRISTIANITY.

"He that believeth on the Son hath everlasting life."—John 3:36.

It would be a great gain for the world if all men could come to realize how largely the religion of Christ is a religion for the present—not largely something of the past, or more fully something for the future, but something for today, this very working, struggling, suffering, grace demanding day. The Bible is a present tense Book. Its exhortations and promises, its commands and its consolations are all for today. "I am with you" says Christ. "My peace give I unto you," He says again. "The blood of Jesus Christ, His Son, cleanseth us from all sin"—not will cleanse, but now cleanseth, makes us clean at this very moment. "I can do all things through Christ which strengtheneth me." Not, He will strengthen me for some future testings, but He is strengthening me today, now, in the trials, or duties or temptations I am meeting at this moment.

"The Lord God omnipotent reigneth." Things cannot go wrong, God is overhead, He is now in dominion and is doing His pleasure. He is not to reign by and by. He is reigning. "Who comforteth us in all our tribulation." He is giving you comfort at this moment in your tribulation. "All things work together for good to them that love God." They are working together to work out that which is best for you. The process you are at this moment passing through is producing good in you and for you and all the creation.

"All things are yours." All things are your present possession, in Christ. All things serve the man who serves Christ.

Some one has well said; "All that Christianity has ever done it can do now. All that is possible to it in the exhibition of supernatural power and the largest achievement is possible now. Wherever the power of the Gospel is fairly tested it proves itself to be now, as heretofore, invincible. All it wants is Christians who enjoy a full salvation in the present, to push its triumphs everywhere in the present tense." We need to become deeply conscious that the Christianity of Christ is a present tense Christianity.

I. The day of salvation is in the present tense. The Bible nowhere says for us to accept of Christ tomorrow. It says, "Today if ye will hear His voice harden not your hearts." It says, "Now is the accepted time, behold, now is the day of salvation." There is no salvation in the past or future tense. All the benefits of Christ's redemption are available for you now, and if the offer of salvation is made to you today you have no right to even think of delaying acceptance until tomorrow. There is no such day as tomorrow in the matter of our salvation. The day of salvation is in the present tense. The day is your day when salvation, a present tense salvation, is available for you.

II. Eternal life is in the present tense. The Bible nowhere says that if you accept of Christ you will come into a state of eternal life by and by. No, it says: "He that believeth on the Son hath eternal life." In a true and deep sense, all who believe have already entered upon the Eternal State. They have stepped across the frontier life into the glorious state of being in which the changes of this mortal existence cannot affect the permanence of their life or blessedness. "He that believeth on the Son hath eternal life."

III. Heaven is in the present tense. The Bible does tell us of Heaven to come, but Christ made it
plain that we do not have to wait till after we die for heaven to begin with us. Said he, "The Kingdom of God is within you." Or, as some one has expressed it, "All the way to Heaven is Heaven." It is a present heaven the Christian enjoys, an inner heaven in the heart. We do not have to wait till we die to taste the joys of heaven. It was said of a pious old Puritan that "heaven was in him before he was in heaven." A Scotchman being asked if he ever expected to go to heaven, gave the quaint reply, "why mon, I live there." When Edward Payson was dying he said: "If I had known twenty-five years ago what I know now I might have walked in the light of the New Jerusalem all these years." He had just entered the Buehlah land experience. Many do not enter because, like him, they think it is only to be obtained after death. But it is the same heaven in both worlds. The only difference is one of degree, "Lay hold on eternal life." It is something for us to get hold of now. It is a thing of the future, but it is a thing of the present too, and even the part of it which is future can be so realized and grasped by faith as to be actually enjoyed while we are here. Heaven is in the present tense.

IV. Duty is in the present tense. No man ever did or can do today's duties tomorrow. If today's duties are not done today they are left undone. "Work while it is called tooday; the night cometh when no man can work." All duty is in today, and what you do for your own soul, what you do for other souls, and what you do for the world, done or left undone in today.

V. The possibilities of life are in the present tense. Do you think you will grasp your ideals, attain your possibilities some tomorrow? No, you will not. Your tomorrow will be your result of today. Are you grasping your ideals today? Are you reaching your possibilities today? Your tomorrow will be of the structure of today's building?

Be a present tense Christian. Believe in a present tense Christianity. Study and know and live by your present tense Bible. Today is your great day, your only day, in religion.

—The Preacher's Assistant. Selected by Peter J. Wiebe.

THE PEERLESSNESS OF CHRISTIAN EXPERIENCE.

A ND many of the Samaritans of that city believed on him for the saying of the woman—and many more believed because of his own words, and said unto the woman: Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world. John 4:39-42. By Jesse W. Brooks, Ph. D. (Reformed), Chicago, Ill.

After Christ's meeting with the Samaritan woman at Jacob's well it was her testimony which led her neighbors to believe in Christ and to seek him, but it was only after a personal experience with him on their part that they were able to say to the woman: "Now we believe, not because of thy saying, for we have seen him ourselves and know that this is indeed the Christ, the Savior of the world."

There is nothing in all the world that can take the place of Christian experience. You may read all about Christ and be instructed by his saints. The prophet may be sent you, yet your faith may be weak and your knowledge altogether superficial. Even the Bible cannot take the place of Christian experience.

The highest and truest faith is not apart from reason, but it is that which becomes veritable knowledge. Not apart from reason, but it is that which becomes veritable knowledge. It is the most certain kind of knowledge.

That our faith does not rest alone upon the testimony of either. Rather let us take their testimony, even that of the prophet, the evangelist and the apostle—the truth living and burning and apply it to our hearts that it may live and burn in our own life experience. —Treasury of Religious Thought.

A KING NEEDED.

THE book of Judges presents a dark picture in Israel's history. It illustrates the failing of man without God. It is a gloomy book, but written for our learning, "on whom the end of the ages are come." The last verse in the book gives the secret of the degenerate times of which the author wrote. "In those days there was no king in Israel: every man did that which was right in his own eyes." From this we have the subject, "Spiritual Anarchy." The word anarchy means lawlessness. It means every man doing as he pleases, irrespective of God or his fellows. This is what modern anarchists are trying to bring about. They are opposed to all existing laws and institutions. This is the spirit of anti-Christ. He is described as the lawless one. Let us draw some lessons for modern times from this period of Israel's history. Let us look at the condition of Israel without a king. The book of Judges is a book of war, bloodshed, violence, and unnameable sins. It is divided into three parts.

First.—An introduction, giving the relation of the children of Israel to the Canaanites. Second.—A history of the Judges of Israel. Thirdly.—Some definite illustrations, to show the abounding iniquity of the times. This latter division from chapter 17 to 21 is sufficient to give us an idea of the prevailing conditions.

Here is picture No. 1. Micah, a man of Ephriam, steals from his mother eleven hundred shekels of silver, and fearing the mother's cruel
cure, restores it to her. Then she gives it back to him saying: “I have wholly dedicated the silver unto the Lord from my hand, for my son to make a graven image and a molten image.” When he refused to receive it she gave part of it to the founder, who made thereof a graven image, which Micah placed in his “house of gods,” and to accompany which, he made an ephod and a teraphim and consecrated one of his sons as priest.

Then follows the same statement found at the end of the book, “In those days there was no king in Israel, but every man did that which was right in his own eyes.”

Picture No. 2. A young man, a Levite, from Bethlehem-judah, leaves his native town to sojourn where he could find a place. Religion was at such a low ebb that there was not “much doing” for the Levites. As he journeyed he came upon the house of Micah on Mount Ephriam. After a little Micah says, “Dwell with me and be unto me a father and a priest and I will give thee ten shekels of silver by the year, and a suit of apparel and thy victuals. So the Levite went in.” He, a descendent of Moses, and a chosen minister of the high God, became private chaplain of a man of Israel in his idolatrous worship. Then said Micah, “Now know I that the Lord will do me good, seeing that I have a Levite to my priest.” What sacrilege! What blasphemy!

Picture No. 3. Chapter 18 describes the dissatisfaction of the Danites with their allotted inheritance. Their bargain with the young Levite to become their priest. Their robbery of Micah, taking his Gods as well as his priests and their selfish and cruel treatment of the people of Laish, and the monopoly of their land and the setting up of idolatrous worship there.

Picture No. 4. Chapter 19 gives the sad and demoralized state of the priesthood and the shameful immoralities of the tribe of Benjamin.

Picture No. 5. Chapter 20 describes the Iniquity of the other tribes against Benjamin and their presumptuous demand, “Now therefore, deliver the children of Belial which are in Gibeah, that we may put them to death and put away evil from Israel.” This was doing a right thing in a wrong way. This was flesh stirring up flesh. The children of Benjamin would certainly resent the affirmation that they as a people were worse than the other tribes. Had they been asked themselves to punish the offenders, had they been approached in a more conciliatory method, this iniquity would have been punished and pardoned in a simpler way, and the sacrifice of multitudes prevented. But now the tribe of Benjamin decided to withstand the other tribes. But as these were times when “there was no king in Israel and every man did that which was right in his own eyes,” it seemed that justice overreached itself and as a result a tribe of Israel was almost exterminated and 38,000 of Israel’s armed men are put to death. Had the other tribes humbly sought the mind of God at the first instant of settling upon their course, this awful calamity might have been avoided.

The last chapter of the book describes the sorrow of Israel mourning over the lacking tribe and their questionable device of destroying all the men of Jebes-Gilead to get wives for the handful of men who had scattered from Benjamin to the wilderness. Four hundred virgins are thus delivered to the almost extinct tribe. When this is found insufficient another device is instituted for stealing more from the daughters of Shiloh.

These are a few samples of the prevailing iniquities in Israel when “they were without a king and every man did what was right in his own eyes.” As a nation they were without a king, without law, without the living God, without unity and without testimony.

If this were only a past history it would not be so sad, but because it illustrates the spiritual anarchy of our own time, it is full of meaning and full of warning. Individuals everywhere are deliberately and stubbornly saying, “We will not have this man Christ Jesus to reign over us,” and they are beyond hope of recovery, and will be eternally doomed. The professed church has fallen into a form of godliness, and denied the power thereof until she is honey-combed with unitarianism, universalism, spiritualism, rationalism, sectarianism, Christian Science and worldliness. This is not the opinion of one man or one school of thought. Faithful watchmen of every cult, teachers post-millennial and teachers pre-millennial, papers religious and papers secular, are all agreed that the church has lost her old-time power and testimony and is not very rapidly sweeping this world into a glorious millennium. Nothing but the coming of the King will usher in that glad day for which man and nature have been groaning.

—Pastor W. J. Mootz in Faithful Witness.

WORDS OF CHEER AND ADMONITION FOR THE PULPIT.

FIRST of all, let the pastor and preacher remember that holy boldness, true courage, inspired by sublime faith in and love for Christ, is essential to the most effective service, no matter what may be the field in which he is called to labor. Old Gurnall well says: “A minister without boldness is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. If men will be bold in sin, ministers must be bold to reprove.” What the necessary boldness is can be best seen in the life of the meek and lowly Savior and of His great apostle Paul.

The Word of God everywhere encourages the leaders of the Christian hosts to be “very courageous” and brave, and always cheers them with the assurance of the unfailing presence and power of the great Captain of our salvation. The faith that enters fully into the divine arrangement for the prosecution of the work and warfare of His kingdom will meet every hard duty and stubborn foe with the victorious shout of Paul: “I can do all things through Christ who strengtheneth me.” And such faith and holy boldness shall never be put to shame, for the Lord Himself will bring it to pass.

Let the preacher also remember that suffering is sure to be part of his lot, and let him bravely face it for His Master’s sake. It is infinite-
ly better to suffer in the service of Christ in defense of truth and right, even to the loss of every earthly advantage and comfort, while the sweet consciousness of divine approval cheers the soul, than to gain every advantage by compromise or denial of the truth. There is another life! This is not all! We must all appear before the judgment seat of Christ. There no false standards will be recognized. The Judge of all the earth will do right. And then it will appear that those who here suffer with Christ shall reign with Him.

"And heaven's long age of bliss shall pay
For all His children suffer here.”

—The Evangelical.

THREE ASPECTS OF PRAYER.

WHATSOEVER men may thoughtlessly or ignorantly allege against the efficacy of human appeals for the divine intervention, certain facts are before the eyes of all men, and to the Christian these are of undeniable significance.

That prayer is of Divine ordination and has special encouragement in the abundant promises of God, no one who accepts the Divine Revelation will deny. That prayer is universal is plain to the most superficial observer of the ways of men; and that prayer characterizes every man who aspires to godliness is beyond dispute.

In short, prayer is a fact. Its power is a fact. Its place in the human heart is a fact. Its relation to the economy of grace is a fact. Those who know God at all, know this. They have been exercised by it. They have experienced its reality.

Ask the owner of the “Yellow Aster” if he thinks there is gold in his claim: attempt to dispute the fact with him. He will smile, as he brushes aside all your reasoning by saying: “Why I know it, for I am constantly receiving the benefit of the output!” Not less certain is prayer. Those who pray know its power. They have a possession in God; and they realize continually by prayer His gracious and satisfying response to their requests.

Prayerlessness is a sign of an unsanctified heart, an unsanctified life—of a will and purpose out of harmony with God. One does not, cannot know God unless he prays.

But prayer serves a various office. It is not always alike. It does not always answer the same ends. Its motives, spirit, purpose and benefit may all be different under different conditions. It would seem, therefore, especially profitable and in place to consider certain of the distinct aspects in which prayer presents its claims to the minds of men. To three such I would call special attention, to-wit: Prayer as a Refuge, as an Exercise, and as a Ministry.

1. PRAYER AS A REFUGE.

Thus probably, it appears to the vast majority. Prayer is our recourse when we want something—something beyond our own power to obtain. It is regarded as a sort of final resort—a relief in an extremity. Thus, in view of conditions of distress—as when sickness has exhausted our strength, or when our loved ones are in situations of peril which we cannot relieve, or when sudden reverses have placed us in conditions from which human aid cannot extricate us—then we pray.

Thus when a crisis confronts men—their tossed ship is likely to become a wreck; some great interest whose failure would be disastrous is imperilled; the heart is tense with anxiety, then men pray.

Thus when an ordeal is to be met—some trial that threatens the reputation; some fierce struggle of the mind battling for a crucial end; when all the powers are wrought upon by the dread of possible defeat—then men pray.

Thus too, when the consciousness of sin overwhelms—the burdening condemnation of some great wrong done by us; the deep and harrowing sense of the evil within us; the fear of deserved and certain retribution—then, ay, then! men pray.

Now in all these, prayer is the refuge of overburdened hearts; it is the asylum to which we betake ourselves when nothing else offers us protection or relief. How happy indeed is it that it is so! Pitiful is it if this is the only use we make of our precious privilege!

He, certainly, is an unworthy son who speaks to his father only when he is in distress and has a favor to ask. And that man is certainly worthy of contempt who comes to God in prayer only when he has exhausted all other resources. And yet it is the glory of God that even under such conditions the pathway of prayer is open to the children of men! Blessed is it to know, that no matter how helpless or forlorn men may be, they are always welcome to entreat their beneficent Creator and Friend to undertake for them!

How often has this very aspect of prayer been the door of hope to sinners, helpless mortals! How very few of us, indeed, would learn to know and serve our God at all, were it not for the fact that in our miseries and needs He still has a care over us, and extends to us His sympathy and aid: even bidding us to ask and receive, that our joy may be full. But prayer is more than a refuge—a last resort; prayer is essential to life and growth.

The Divine salvation is more than a rescue from peril; it is a companionship—the lifting of the man into a new and blessed, and continuous relationship to God. God does not simply forgive sins; He takes the forgiven sinner into partnership with Himself. The persistence of a sinner is simply the condition of his entrance into the enjoyment of the Divine fellowship—a real and constant alliance with God. Reconciliation in Christ is not a mere cessation of hostilities; it is the beginning of a new life—a life of daily, constant and ever-developing communion with God; of the revelation of God to the soul; and of corresponding soul-expansion by reason of God’s indwelling. Now prayer is the beginning of that life; the first breath of a new-born child of God is prayer. The whole after development of the Christian life is dependent upon prayer—the intercommunication of God and the human spirit.

As children of God, our prayer-life is our real life. If this is intermittent, formal, thoughtless or selfish, the outward expression of our Christian life will be intermit-
tent, formal thoughtless and selfish. If this is constant, sincere, devout and godly, our outward life will be correspondingly constant, sincere, devout and godly.

Some have failed to catch the significance of 1 Thes. 5:17: “Pray without ceasing;” and idly ask: “How can any one pray without ceasing?” Allow me to change a word, and employ a word for illustration. Suppose I write: “Breathe without ceasing”—is that difficult of apprehension? The necessity of the continual expansion and contraction of the lungs, in order to unpained physical life, is obvious. Prayer is equally the breath of spiritual existence—a function of grace upon which the life of the Christian depends.—Tract, by A. Prichard, of the Los Angeles Bible Institute.

To be Continued.

ALONE.

IT IS human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

“No man stood with me, but all men forsook me,” wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.


And of the lonely way His disciples should walk He said: “Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.”

Of their treatment by the many who walk in the broad way, He said: “If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you.”

The church in the wilderness praised Abraham and persecuted Moses. The church of the Kings praised Moses and persecuted the prophets.

The church of Caiphas praised the prophets and persecuted Jesus. The church of the popes praised the Savior and persecuted the saints. And multitudes now, both in church and the world, applaud the courage and fortitude of the patriarch and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like ‘faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.—Selected.

A SECOND-HAND LIFE.

A LITTLE while ago,” said Mrs. Denning, “I was in Norwich. I went into a shop to buy a dress. When I had selected one, and was paying the young person who had served me for it, I said, ‘Now you’ll be sure and send me this dress?’ ‘Oh, yes ma’am.’ ‘You’ll send it to me now, at once, today?’ ‘Certainly, ma’am.’ ‘You won’t take it and wear it out first, and then send it to me when it is worn out, will you?’

The young woman seemed quite hurt and offended. ‘Why you surely don’t know our house, ma’am; this is one of the first houses in Norwich; of course we should not dream of such disgraceful conduct! I never heard of such a thing!’ ‘My dear young friend,’ said I, ‘are you not serving the Lord Jesus Christ so? Are you not wearing out your precious life, which He bought and paid for, with His own priceless, precious blood, in the service of the world and self, and sin and Satan? Have you given Him what was His own by right of purchase? You are not your own; you are bought with a price! Have you given yourself, body, soul, and spirit, to God?’

The young woman burst into tears, and said, ‘O ma’am, no one ever spoke to me about my soul since my mother died.’”—Selected.

PRAYER AND PLUMS.

This poem is founded on a true incident of Christian work in South Africa.

“Is there power in prayer?”

Does anyone say?

“Can we really depend

That the answer we have prayed for

The Father will send?”

Yes verily, friends,

But the answer depends

On how, and for what, and why we pray.

Oh had I the time what stories I’d tell

How prayer has oft broken the power of hell,

But listen to this and you will see,

God answers our prayers most wonderfully.

A Christian lady, whose spirit craved

To see the souls of our soldiers saved,

Serving in South Africa made a cake,

For a poor, sick “Tommy,” for Jesus’ sake;

And during the morn as the cake was made,

She took the Lord into her work and prayed:

“Dear Lord, may the man who eats this cake

Be soundly converted for Jesus’ sake.”

Then she said as she gave it to one of his comrades:

“Here’s a cake that’s made out of prayers and plums!”

Snowden laughed (that’s his chum) but he little knew

What that cake, made with prayer, was going to do!

He delivered the parcel safe and right,

But it utterly vanished during the night,

And the poor sick “Tommy” got never a bite.

A son of Belial, a drunken sot, as they suppose, had stolen the lot.

He’d eaten the cake but was not aware

It had been made, and baked, and iced with prayer!

A sort of spiritual “Lyddite shell,”

To blow up the forces ranged by hell

Round the poor man’s soul,

To keep out the Christ who would enter in,

And end the control of the power of sin.

And during the morn as the cake was made,

And the control of the power of sin.

And it did so too,

As you shall hear,

And this story is true.

Seven days passed away or it might have been ten,

And the cake was almost forgotten when,

Snowden heard one night as he lay in his tent,

The voice of weeping and loud lament;

Whose there?”

Tis the voice of the infidel makes reply:
"I must find peace, or my soul will die."
"Ah!" Snowden said. "You stole that cake; it's that that makes you shiver and shake."
"Tis true," said the man, "and I've had no rest."
God's fires are raging in my breast;
For God's sake let me in!
I've never believed in God or prayer
But you know the way and can tell me where,
I can rid myself of the burden of sin,"
"Come in! Come in!"
And together they kneel
In Snowden's tent in the lonely veldt,
And there the wonder of life was done,
The son of the devil became God's son!

Oh! glory to God:
It is blessedly true.
The infidel soldier was born anew.
And this simple incident, I declare,
Was at length won for Christ by the power
Of the tongue, it is an unruly evil.

For there'd be less of sinners in sin a-stray-
And this simple incident, I declare,
Was at length won for Christ by the power
Of the tongue, it is an unruly evil.

What an immense lot of overloaded people there are in the world! We can see it in their care-worn faces and each one thinks his burden is the heaviest. There is a certain kind of care that is wise; a man who has no thought for the future is a sluggard or a fool. The apostle had no reference to a wise thoughtfulness for the future when he said, "Cast all your care upon Him for He careth for you." That much perverted verse is accurately translated in the Revised Version—"casting all your anxiety upon Him because He careth for you." Now just what our almighty and all-loving Father offers is—to help carry our loads, He who watched over the infant deliverer of Israel in his cradle of rushes, who sent His ravens to feed Elijah by the brookside, Who protected Daniel in the den, and kept Paul calm and cheerful in the hurricane, is the very one who says to us—Roll your anxieties over on Me, for I have you in my heart!—Theodore L. Cuyler.

A woman in humble circumstances, the mother of four children, was suddenly bereft of her husband. She took up her burden with calmness and patience, toiling early and late that her children might obtain an education. A friend said to her one day, "Do you never get tired or discouraged?" "Oh yes," was the reply, "quite often, but when I think I can go no farther, or do no more, I go and rest in my easy chair." "Easy chair?" said her friend, looking around the bare room. "Yes," said the woman, "would you like to see it? Come with me." She led her into a small, scantily furnished bedroom, and taking her by the hand, knelt by the bedside, and the toil-worn, burdened woman prayed as if she were face to face with God. Rising she said, "Now I feel rested, and feel ready for work again. Prayer is my easy chair." There is no home so low or humble, no life so bare or destitute, but can have the easy chair of prayer.

A traveler once made arrangements with a guide to take him to the top of a high mountain to see the sun rise. They had not journeyed long when there arose a terrible thunderstorm. "It's no use to go on," the gentleman said. "We cannot see the sunrise in the midst of this fearful storm." "O sir," said the guide, "We shall soon get above the storm." They could see the lightning playing about them, and the grand old mountain shook with the thunder, and it was very dark; but when they passed up above the clouds all was light and clear, so if it is dark here, rise higher; it is light enough up around the throne. If I may rise up to the light, I have no business to be in the darkness. Rise higher, higher, higher. It is the privilege of the child of God to walk on unclouded.—D. L. Moody.
BLEEDING and hurt, I tore off from
you the bedclothes that were already
on fire, and so hurt my hand that
it never got right again. That is
the meaning of my twisted and ugly-
looking hand." You will under-
stand, whatever love had been in
that tiny heart before, now grew
and multiplied beyond words, and
now the tears that fall upon the
mother's hand, and the loving
careses with which she ever after
regarded it, would be a sort of wor-
ship. Saith our Lord to us, as He
did to Thomas, "Behold my hands." If
you have any true, and adequate
understanding of the love of the
Lord Jesus Christ, and have come
to see that not only were the hands
wounded, and the side wounded,
but the heart broken, we shall in
our heart of hearts sweetly know
just what John meant when he said,
"We love him because he first loved us." That is the gospel. The Father
sent Him to win us to such consum-
mate passion and to such an abid-
ing loyal love that we must believe
that ingratitude would be too base,
worldliness too mean, selfishness
altogether too hideous in the splen-
dor of this noonday gospel. "The
Father sent the Son to be the Savior
of the world."—Sel.

AIR AND WATER.

Air and water are the two
remedies apt to be overlooked
by the profession in the search for
cures, yet as all progress is con-
stantly bringing us back to, and
accentuating the value of first prin-
ciples, we occasionally find cases on
whom all medicines have lost effect,
and who yet can be restored by the
intelligent use of these two natural
agencies.

We have a case in mind at this
writing. The patient had been an
invalid for years. She had been
the round of doctors and "pathies," and
had experimented with all the
fads at home and abroad, with only
temporary benefit. At length she
fell into the hands of a common-
sense doctor in a little country town,
where she was passing the summer.
He regulated her diet, and es-
blished her habits on a sound
hygienic basis. Then he taught
her how to breathe (something
which many people do not know),
and insisted that she drop every-
thing, and devote a few minutes
several times a day to proper breath-
ing. Also, the most important of
all, that she drink a glass of water
every hour of the day while awake.
She followed his directions to the
letter, principally out of curiosity
at first, and later, because she be-
gan to see the good effects of the
treatment. Her color improved,
hers flesh became firm, and her
bowels regular. In six months she
was perfectly well.

The tissues of this woman were full
of impurities, which the increased
supply of oxygen and water either
burned up or flushed out into the
proper channels of elimination.
The circulation and excretory organs
felt the stimulus of the additional
fluid, and increased their work.
When the antotoxemia was relieved,
all the unpleasant symptoms sub-
sided.

The good effects which follow a
sojourn at the various mineral
springs, are due chiefly to the large
amount of water drunk, and the
moderate, but regular amount of
exercise involved in getting it.
Consumption is a house-air di-

ese; probably catarrh is also. In
all chronic diseases, their is a con-
dition of self-poisoning. Here the
remedial value of air and water is
not half appreciated. Give your
patients a tablet, to be dissolved in
a glass of water, or a small via,
from which a few drops may be
added, to insure that they drink the
full amount. Insist upon their get-
ting outside, warmly wrapped, in
cold or inclement weather, and
breathing deeply, slowly, regularly,
at certain intervals during the day.
At the end of a few weeks or
months, you will be particularly
astonished at the alteration for the
better effected in apparently desper-
ate cases, without a drop of medi-
cine. Try it.—The Medical Brief.

The law and the gospel are two keys.
The law is the key that shuts up
men under condemnation; the gospel
is the key which opens the door and lets
them out.—William Lyndale.
EVANGELICAL VISITOR.

TEMPERANCE.

"Temperance is the moderate use of a thing helpful, and total abstinence from a thing harmful."

DAMNABLE SCHEME.

The effort that is being made by saloon men to create an appetite for liquor in children is given by the Toledo Blade as follows:

"Some time ago, the president of a Brewer's Association, in an address to the members, said that the greatest dangers that confronted the trade is the influence brought to bear on the boys and girls, to keep them from forming the drink habit, that as the children are taught in their homes and in the schools and at other places not to drink anything, it was necessary to those engaged in the liquor business to cultivate a taste for drink in the young or the trade would suffer. Acting along this line it is now found that in Chicago there are a number of saloons, in which a room has been fitted up with small furniture, picture books, toys, and hobby horses, and into which children are enticed to play. They are first given sweetened wine to cultivate a taste for liquor, and are told to bring in some of their little friends to play with them. By and by the drink habit is fastened on the little ones, and all their pennies are spent for intoxicants. On one street in Chicago twenty such places have been found and evidence secured to convict the owners. How many more such saloons are now running in Chicago is a matter of conjecture. In so many parts of the city the same plan is used to destroy children."

"The scheme is as damnable as the ingenuity of man can devise. For the purpose of increasing business, little boys and girls are lured into these dens deliberately formed and executed. Ruined lives count for nothing, liquor must be sold and children sacrificed on a keg of beer. Brewers and saloon keepers who engage in this business must not be orphans of the world."

"The ablest lawyer whom I ever knew—and that is saying a great deal—came from a family where the men had for generations all died drunkards at an early age. This gentleman, who had every advantage of education, was inordinately ambitious and possessed of ability. The work of alcohol on him was the ultimate. He had not the slightest desire to serve his country by becoming a lawyer."

CHAUNCEY M. DEPEW ON HEREDITARY APPETITE.

"The ablest lawyer whom I ever knew—and that is saying a great deal—came from a family where the men had for generations all died drunkards at an early age. This gentleman, who had every advantage of education, was inordinately ambitious and possessed of ability. The work of alcohol on him was the ultimate. He had not the slightest desire to serve his country by becoming a lawyer."

Professor Max Kasowitz, a well known authority in Vienna on infantile disease, at a session of the International Alcoholic Congress, very justly claims beer and wine as generally administered to the little ones by thoughtless parents, are not only highly injurious in hindering growth, but frequently cause epilepsy and mental incapacity. While these liquors are not used here to the same extent as they are abroad, the creation of the tipping habit in youngsters is sufficiently common to call attention to its threatening dangers. In the London Temperance Hospital, during twenty-five years, alcohol has only been used in thirty-one cases out of more than 31,000. In New York seven-eighths of the charity cases are estimated to be the result of intemperance, in Wooster, Mass., 90 per cent; in Albany, 90 per cent; in Minneapolis, 80 per cent.—Christian Work.

"Hell (School) hath enlarged herself." One can not drink intoxicants and live long. Nelson, of England, investigated the cases of 7,111 drinkers, and ascertained that the death rate of English drinkers was 58 in 1,000 per annum. A startling fact, when we know the death rate for all England is but 19 in 1,000 persons. Among drinkers between 21 and 45, the death rate is ten times as great as among abstainers of the same age.

One who has had experience in society life lifts a note of warning to girls as to the matter of dress. Low-neck dresses, lace-work in the bosom, thin sleeves, tight-fitting waists, flashy colors, are the attractions the harlot uses to inflame the lust of men.
OUR YOUTH.

WILLIE'S QUESTION.

Where do you go when you go to sleep?
That's what I want to know.
There's lots of things I can't find out,
But nothing bothers me so.
Nurse puts me away in my little room
And takes away the light;
I cuddle down in the blankets warm and
And shut my eyes up tight.
Then off I go to the funnest place,
Where everything seems queer;
The' sometimes it is not funny at all,
Just like the way it is here.
There's mountains made of candy there,
Big fields covered with flowers;
And lovely ponies, and birds and trees
A hundred times nicer than ours.
Often, dear mamma, I see you there,
And sometimes papa, too;
And last night the baby came back from
Heaven,
And played like he used to do.
So all of this day I've been trying to think,
Oh, how I wish I could know
Whereabouts that wonderful country is,
Where sleepy little boys go.
—The Independent.

INTEMPERANCE.

THINK one moment, my dear friends
of the misery and untold woe caused by the "bane of the American people," the rum. Many a home that once was cheerful and happy has been made desolate by it. Many are the hopes that are forever blasted by that dreaded curse. Ah! think of the poor, innocent little children whose fair intellects are hopelessly blighted because they cannot raise themselves above their names, which have been disgraced and dishonored by an intemperate, cruel father. Think of the once hopeful intellects of men which are degraded, when, if they had never been led away by the enticing bowl they might have been shining lights for the uplifting of fallen, debased man. Think of the tender hearts that have been broken. Where happiness should reign supreme, misery and woe stalk proudly about, blighting the hopes, future and lives of many a young, noble, useful woman, whose name should be a blessing to the community. No love can there be where intemperance reigns.

But still, why do bright, noble, useful young women give their precious hands in marriage to men who are debased by liquor? Do they do it because of ignorance of these facts? No, not always,

Many young, noble women have I known to marry drunkards when those cold facts actually scared them in the face. Why do they do it, I repeat? It seems to me if every young woman would absolutely refuse to be in company with such debased young men, that would be one more great step towards temperance. Young women beware! You are heaping coals of fire on your noble heads when you marry a drunkard. Woe and misery are awaiting to descend upon you. Live alone all your lives in preference to being the wife of a drunkard. Besides ruining your life, you thereby blight the hopes of your innocent children, if you are blessed with such. If mothers would exert a greater influence over their sons in youth, and young ladies would absolutely refuse to marry low, vile drunkards, Queen Temperance would pleasantly reign, and misery and woe would turn sadly away to die. We would be a nation purer and stronger, and more precious, tender feet would be treading the pearly stones of the path that leads to eternal rest.—Religious Telescope.

STINGY JIMMY.

JIMMY was the stingiest boy you ever knew. He couldn't bear to give away a penny, nor a bite of an apple nor a crumb of candy. He couldn't bear to lend his sled or his hoop or his skates. All his friends were very sorry he was so stingy and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he said, "p'r'aps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and think about the happiness of other people. It makes you feel happier and better yourself. If you give your hoop to little ragged Johnnie, who never had one in his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

"Well," said Jimmy, "I'll try it."

The hoop was sent off. "How soon shall I feel better?" he asked by-and-by.

"I don't feel as well as I did when I had the hoop. Are you sure I shall feel better?"

"Certainly," answered his mother, "but if you should keep on giving something away you would feel better all the sooner."

Then he gave away his kite and thought he did not feel quite so well as before. He gave away his sixpence that he meant to spend for taffy. Then he said:

"I don't like this giving away things. It doesn't agree with me. I don't feel any better. I like being stingy better."

Just then ragged Johnny ran up the street bowling the hoop, looking proud as a prince and asking all the boys to take a turn. Jimmy began to smile as he watched him and said:

"You might give Johnny my old overcoat; he's littler than I am, and he doesn't seem to have one. I think—I guess—I know I'm beginning to feel so much better. I'm glad I gave Johnny my hoop. I'll give away something else."

And Jimmy has been feeling better ever since.—Selected.

GOOD MANNERS.

(The following essay was sent to us by a little girl of eight years. It is worth printing, both for the sake of encouraging the children to think and write, and to put some old maxims again before our readers.—Ed.)

We must all have good manners. When anyone is reading do not stand behind him, even if you do it thoughtlessly, it will seem ill-mannered. Do not walk in front of any one but if you cannot get behind them go in front of them and say excuse me, please. When a lady asks you anything either say, yes mam, or, no mam, and when a gentleman asks you anything say, yes sir, or, no sir. It is awful to quarrel with your brothers. When any one is sick help them all you can. If your papa or mamma tells you to do anything jump up and do it. It is awful to swear, do not use God's name in such bad language. Do not steal anything, and do not kill any one. Do not be cruel to poor dumb animals, such as cats and dogs. Do not be selfish. Do not talk when another is talking. Do not say too fast or too much. When you come in from out doors do not slam the door or do not walk heavily. Do not beg anything from another. When you are eating do not talk with your mouth too full, and when you are done eating put your knife and fork across your plate and fold your hands. Do not eat fast. When you call any one's name either say Mr. Mrs., or Miss. If you see a boy or girl poorly dressed do not say anything about it; silk may be as clean as wool; you should see that your own clothes are neat and tidy. Do not brag on yourself too much. Do not say anything that will hurt another's feelings. Do not kick or slap your schoolmates. Do not make too much noise. Do not jerk any thing from any one. We must all have good manners.—Selected.

We expect Bro. J. R. Zook will write a series of articles on Paul's Epistle to the Romans, commencing in July 1, issue. We bespeak for the articles a careful perusal as no doubt they will be interesting and instructive.

Since our statement in last issue with reference to the proposed plan of building a suitable house for Bro. J. R. Zook and family, one more pledge, to be one of the forty to give $25.00, has been received, and another pledge for $2.50. Thirty eight more are needed who will donate $25.00, before any further steps can be taken.

The minutes of the Conference have all been sent out, as they were ordered, and we hope they may be received in good condition. We had expected to be able to send them earlier, but failed. In the amount of matter this year's minutes exceed that of former years, and the cost of production is considerably in excess of other years. We find that at the cent-a-piece rate we run behind and must request that the deficit be met by the various districts. The actual cost to us is nearly two cents each, so that we must request the various districts to remit balance of one cent each.

The papers tell us of the burning of a sanitarium in Chicago. It is a horrible story. On the fifth floor of the building were many patients, victims of drink and drugs, under treatment. Many had delirium tremens. One, a blind alderman was confined in a straight jacket. Most of them perished. Incidentally this disaster gives a ghastly sight of the work done by the drink, and other stimulants and narcotics. It destroys its victims. Why will people not learn to abstain en tirely? It is the only safe way.

It is some time since we had any communication from the Matopp Mission. Before going to press, but too late to find room for it in this issue, a communication was received from Bro. Steigerwald dated April 19. He says that so far all the workers have escaped the fever. A few of the native boys have had slight attacks. They are kept very busy preparing to build. The harvest was quite abundant this year. The natives are well supplied, and feel happy. Sister Noah Zook and others. The love feast was a season of blessing, and in connection there were baptismal services held, and seven precious souls obeyed the Lord's command and were baptised. The love feast at Bethel, Dickinson county, Kan., was also a season of blessing. The attendance was large. A goodly number of Conference visitors from Minnesota and Canada, attended, adding to the interest of the meeting. It was here that those who were converted in last winter's revival, and who were recently baptized joined in their first communion service. May they all prove faithful. We are also glad that the Spirit is working with others, and we are praying that the Lord may find way to the hearts of many more, and bring them into the fold.

A number of Brethren from Dickinson county, Kan., attended the love feast in Clay county over last Sunday. They report having a pleasant and profitable meeting. Several of the ministering brethren and others from Penna., were permitted to attend, we trust to their advantage and to the glory of God. The class in Clay is largely composed of German members and they greatly appreciate it when ministers can exercise in that language.

One of the most dangerous systems of doctrine of our times is "Spiritualism." Many are taken captive by its spurious claims. That there is a power behind it more than human seems evident, but that power is not the power of God: consequently must be that of the evil one. Mears & Henderson & Co., of Toronto, Ont., issue a booklet entitled, "Spiritualism According to the Scriptures" price 10 cents, in which the subject is treated intelligently, in which the writer shows by relating actual experiences whence is the power manifested in this dangerous system.

The Brethren of Brown county, Kan., have lately experienced seasons of refreshing. Previous to the love feast and for a short time after, special meetings were conducted by Bro. and Sister Noah Zook and others. The love feast was a season of blessing, and in connection there were baptismal services held, and seven precious souls obeyed the Lord's command and were baptised. The love feast at Bethel, Dickinson county, Kan., was also a season of blessing. The attendance was large. A goodly number of Conference visitors from Minnesota and Canada, attended, adding to the interest of the meeting. It was here that those who were converted in last winter's revival, and who were recently baptized joined in their first communion service. May they all prove faithful. We are also glad that the Spirit is working with others, and we are praying that the Lord may find way to the hearts of many more, and bring them into the fold.

The revised version renders John 3:36, "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him." This would indicate unto us how closely believing and obeying are associated. The Scripture teaches us abundantly that salvation is the gift of God—that we are saved without the merit of any works, but it also teaches that the true saving faith is fruitful in a willing obedience.

In the above verse we learn that they who truly believe take heed and "that the faith of the New Testament is an
The spirit of bragging is very ruinous to spirituality and acceptable service with God. When anybody begins to brag over their work, or their success, or their gifts, or their grand experiences, they at once begin to lose the secret power that brought them success.

It is so easy to boast over a little prosperity, and it can be done in such smooth soft round-about and innocent looking ways, that it requires a deeply mortified and enlightened heart to detect it. We may talk of the great Nebuchadnezzar walking in his palace, and bragging of the great city he had built, and in the same hour being struck with insanity, but what shall we say when we find churches, ministers, holiness evangelists, and holiness papers, filled with a spirit of boasting of success, of their superior qualities, of their circulation, of their statistics, of their great revivals that outdid and threw in the shade some other revival, or some other man’s work, some other paper.

Oh that God would keep our eyes looking straight ahead, mowing down all the grain we can, and never allow us to look behind to count the sheaves, or to see what a wide swath we have cut!

We have heard the fable of killing the goose that laid the egg of gold. This is just what bragging does.

**I KILLS THE VERY CAUSE.**

Thus the will of Jesus, in the very moment when His faith seems about to yield, is finally triumphant. It has no feeling now to support it, no beatific vision to absorb it. It stands naked in the path of God’s glory. — Living Words.

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LOVE FEASTS.

At the home of Bro. D. Geiger, near Hamburg, Waterloo, Waterloo Co. 
Nottawa, Simcoe 
A Friend, Pa 
Mary Kreider, Campbellstown, Pa. 
Amos Wolgemuth, Florin, Pa. 
A sister of Gormley, Ont 
Daniel Gish, Chambersburg, Pa. 
Mrs. Chas. Foy, New Cumberland, Pa. 
A Bro., Shippensburg, Pa 
Annie Stoner, Martinsburg, Pa 
J. N. Martin, Elizabethtown, Pa 
Nottawa, Simcoe 
Wm. McCulloh, Whitepigeon, 111 
In His Name, Mt. Joy, Pa 
Jonathan Lyons, Yale, Mich 
A Sister, Franklin County, Pa 
J. Keener, Florin, Pa. 
John 6. Myers, Canton, Ohio 
burg, Waterloo, Waterloo Go. 
J. M. Landis, Acme, Kans 
Amos Wolgemuth, Florin, Pa. 
In Jesus' Name, Kans. 
Mary Kreider, Campbellstown, Pa. 
Mrs. Chas. Foy, New Cumberland, Pa 
Daniel Gish, Chambersburg, Pa. 
Mrs. Shaak, Pa. 
A Friend, Pa. 
Eby Rebate Money, Pa. 
Total 
MESSIAH HOME ORPHANAGE 
A. B. MUSSELER, TIKS 

LOVE FEAST AT MARKHAM, ONT.

ACCORDING to announcement, we held our love feast on May 31 and June 1. We were blessed with beautiful weather and had a large gathering. Minisiting Brethren present from a distance were Bro. Charles Baker of Nottawa and Bro. Alvin Berry of Clarence Centre, who ministered unto us words of encouragement whereby the church was much revived, and we trust that sinners were made to feel their need of salvation. We were especially impressed with the subject of the last service. "Behold how good and how pleasant it is for Brethren to dwell together in unity."—Psalm 133.

Let us ever as a Brotherhood strive for that, so that the unbelieving world may be able to say that we are Christ's disciples because we love one another. 

H. B. HIRSCH.

All the objects around us are to be regarded by us as holy symbols and memorials of our Lord. Bread and wine are very common things: the act of eating and drinking is not a very elevated one; a supper table is by no means a very holy place. And when Christ selected such a place, such a time, such an act, such common material, as being the fitting emblems of the grandest and most noble truths of His gospel. In addition to all other things that He did by such a selection He did this furthermore—He showed us that all material things as well as that bread and wine which He chose for the special purpose, were fitted and were intended to impart the same symbolic and memorial teaching which these two are especially selected to do. The bread and the wine have an adaptation to speak to us about Christ's flesh and Christ's blood, about Christ's sacrifice, about eating and drinking it as the sustenance of our spirits; but they are not more adapted—or at least not in a different way, though in a different degree,—than the rest of the common objects which lie around about us. The whole universe stands here not only to say to us, "Look, there are works of design, there must be a designer; there are certain qualities which you may infer as existing in the Maker of all these things!" but to say to us "Look, there in these creatures, is a mirror in which you may see—not only capable of being inferred, but shadowed typified—The Divine Spirit that made them, the laws of His being, and the revelation of Himself." All things that are, are the shadows and image of heavenly things. The highest lessons they can teach is, to remind us of and to symbolize for us the uncreated and everlasting Wisdom and Love and Beauty which lie beneath them, and ripple up through them. —Sel.

They came to Melancthon on a thousand and different matters; and the established regulations of his household enjoined him to refuse nothing to anyone. The young professor was extremely disinterested whenever good was to be done. When all his money was spent, he would secretly carry his plate to some merchant, caring little about depriving himself of it, since it gave him wherewithal to comfort the distressed. —Sel.
MISSIONARY.

A LETTER FROM KEDGAON, INDIA.

The following letter from Sister Elmina Hoffman, one of the workers at the Ramabai Home in India, to the workers at the Chicago Mission will, no doubt, be interesting to many of our readers who are acquainted with the Sister. — Ed.

KUUKI MISSION KEDGAON, APR. 3, 1902.

My Dear Sisters:—Morning by morning our church bell rings out at 4 A. M., calling us to the duties of the day, and in the evening as we hear it again, we can and do praise the Lord for supplies that have come according to His Word “with out fail.” (Ezra 9:8.) The girls have been fed, clothed, taught; many difficulties of various kinds have been encountered and overcome, and how is it? just because “He faileth not.” Some of our superstitious heathen neighbors say, it is on account of the Pandita Ramabai’s merit or because she has performed good or worthy deeds in some previous existence, but we know it is because our God is still the father of the fatherless and judge of the widows. Two days ago He mercifully delivered from what might have been a serious fire, as a thorn hedge close to the hospital was all a blaze at noon. The men and girls worked bravely and it was soon extinguished but not before the flames had made their way within a yard of the house wall. How near the Lord lets dangers come and yet He delivers. This is the third time lately that we have been preserved from this kind of peril. One distinct blessing from these things is, that the girls learn something of the mercy and power of God, the character of the true and living God, so utterly new to them, and yet they really rejoice at the manifestation of His goodness and love. Quite a small child was telling one of our workers the other day, how a snake had crawled over several of them in the night, awakening them, and she remarked, “How kind God is. He did not let it bite the little girls because He knew how much they would cry.”

We are all very busy now with school and other regular work. Several looms are fixed and the girls are beginning to weave. They will be able to make saris and cholle cloth (all that is necessary for an Indian woman’s dress) and cotton carpets and mats such as are generally used in this country. The dhobies (girls who wash clothing) are progressing though the European articles of dress they do for us, do not yet look as if they came from a steam laundry.

Some do rope making; others coil (tin), the brass and cooking and eating utensils, while two classes of girls are being trained in the hospital. The white-washers, gardeners and field workers are busy every day in their different departments; even the little girls have theirs to do in sweeping the compounds and gathering up the rubbish. Then the grinding, cooking, and bread making occupies a large number many hours of the day and night. Please pray, dear ones, about this industrial part of the work as well as the spiritual for it is in this very largely, that, teachers and scholars are being disciplined and their characters formed. They have opportunity for putting into practice what they hear in the Bible classes, and meetings. Meetings follow one another in quick succession from 4:30 to 10 A. M. because we are so few workers and we find it more profitable for the girls to be divided into smaller companies, instead of gathering altogether in the church. As I go to the Rescue Home a quarter to 5 A. M. I pass the church and two other rooms, in each of which a Bible class is being held. While I have the first division of Rescue Home, Tungabai is taking prayers with the second. Returning to Muki about 6 A. M. I can hear the people of the poor house having their service, conducted by one of our teachers. At the same time, Miss McDonald is on her way to the hospital while another Christian girl goes to the other. At this hour, in each of the three dining rooms and in the church fresh companies have assembled; then follows prayers for the work people and watchman while the girls under punishment are not forgot- ten. At 11 A. M. we have a common prayer; all our workers gather together and very glad we are to be able to commit all to the Lord, for we know our planting and watering would be of no avail unless He gives the increase. Secular school has also begun at 7 A. M. and goes on till 4 P. M., not the same children all the time. We have to do everything in relays and then it requires much thought and careful arranging to fit in all that is necessary, for the health, benefit and comfort of this large family. Ramabai says she has learned much more about organization from the Bible than from any other source, and the book of Numbers has been particularly useful to her.

This is a very imperfect sketch of the program for this term, but if it helps you to uphold us in prayer we shall be glad.

I have forgotten to mention about our girls who volunteered as Bible women; some have been going out regularly each day since the beginning of the year with myself, or one of the older women to preach the Gospel in the surrounding villages. This means so much as they have still to teach in school and attend to household duties and their own studies. We usually found willing listeners and now that the work has had to be closed on account of plague, we are praying that the Word of Salvation may be a help to the people in their time of need.

It is gradually getting hotter and by the time this reaches you, and for three months afterwards we shall probably be having fierce heat. With the change of season a good many of the children have been sick with fever, only a few serious cases, and for these the Lord is graciously undertaking. Ramabai is in good health, she gets very tired every day for her work is enormous, but in the morning she comes renewed. It is His life manifested. This past week I have been the recipient of money through many dear friends and I thank you very much for it. Let us each do our best. I close with much love to you. I often think of you in your work. May God bless and reward you greatly.

From your Sister,

ELMINA HOFFMAN.

For the Evangelical Visitor.

PREMANANDA FAITH ORPHANAGE.

SRIPAT PURUNIA P. O., BANKURA DIST., BENGAL, INDIA, MAY 6, 1902.

GREETINGS in the precious name of Jesus. "It is of the Lord’s mercies that we are not consumed, because his compassions fail not." We were made to realize this on the evening of the 2nd inst., when a violent rainstorm came up sweeping away the orphan houses leaving our little flock shelterless in the cold rain.

Seeing the rolling clouds coming near we hurried to tie down the purdas on the verandas and bar the doors. Before this was done the storm reached us, and for a time, we were separated from each other, on the verandas and in the different rooms, leaving each one to see to his and her own post of duty. Some of the doors lacked bars and it was with much difficulty that we held them shut against the violence of the storm. The roof of the dining room was raised about a foot from the wall. Three of our number tried to hold it down. While thus engaged, doing what we could to save our own bunking, our oldest girl, Promoda, greatly frightened, came in saying, "Mamma, our house has fallen down, and I do not know where all the girls are." She went on to explain more, but this was sufficient for us to know help was needed, and we ran out to their rescue. They had left the house just before it fell, and were driven with the wind out into the
open common. We found them singly and in groups with their backs to the wind and faces on the ground holding on to small shrubs of trees. They were drenching wet, almost exhausted, and shivering with cold and fright. We soon had them safely in our rooms. By this time a boy reached us with the news of their house also having gone. We then hastened, through the storm and fast-falling rain, to their house. We found them standing under the eaves of the roof of the part which remained, crying, praying, drenching wet and shivering with cold. We also hurried them off to our bungalow.

While we were seeing to the boys, Sister Tufts, who was with us at the time, comforted the girls by relieving them of their wet clothing and in dressing them in any dry articles she could find about the room. They presented a comical picture clothed in curtains, table covers, sheets, blankets, some of her own and her baby’s clothing etc, They were all put to bed on the floor of her room and the little sewing room adjoining it.

The boys were all crowded into our small dining room through the night. There were thirty-five and the room is about 13x13. Some slept under the table and others on top. A brother, and a native helper with his wife and child, who had been staying in the boys’ house, also were given little rooms in our bungalow.

It was only after all were seen to that one little girl was missed. We searched for her, but failed to find her until the next morning she was found beneath the debris—dead. She was crushed under the timbers, and then sawn and taken away before we could get her out. She was lying face downward. One leg was broken and other parts of her body were badly bruised. She was undoubtedly, killed almost instantly. We buried her immediately afterward. She was aged seven years and named Choto Nundy.

No other child was injured, and none of us took cold though we shivered in our dripping wet clothing. Amidst it all God kept us in perfect peace. When we stopped for a moment’s thought of what next to do the glorious command and promise, “Count it all joy,” and “take the spoiling of your goods joyfully,” also “He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee,” came to our minds flooding our souls with joy. Our hearts never felt any lighter over trouble than at that moment. God was so near and His grace so sufficient that we could only rejoice.

Truly “Many are the afflictions of the righteous, but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken.” How precious to have such a sweet refuge and quiet retreat under all circumstances. We feel as never before like offering ourselves unreservedly to Him for sacrifice or service. There is much labor to do over again, and humanly speaking, the outlook is not encouraging, but God keeps us from worrying, knowing His grace will be sufficient for the rebuilding in the future.

The girls’ house is entirely destroyed. The roof of the boys’ house gave way in the middle crushing down the new brick walls which had recently been put up. The two small end rooms are standing, but the walls are so damaged as to make the rooms unsafe for the children to stay in. The gable and upper part of the middle wall of the one room had fallen in. The boy’s cook room was not destroyed yet the principal wall is giving way. Two other small sheds are entirely gone. Part of the wall of a food shed which was being put up also was blown down. In the evening of March 21st, the entire new galvanized roof of the storage rooms was blown off. This had not yet been repaired when the last storm came up. The walls are still standing. We are so thankful that God spared our own bungalow. We feel unworthy to be thus remembered and protected while others are suffering. Houses in the surrounding villages are in the same condition as those on our own compound.

Since the storm, the children have manifested a precious spirit of contentment, spending most of their time out doors during the day, and sleeping any place we can find room for them at night.

Dear ones, we need your prayers though we are not discouraged. This is among the “all things” which work together for our good.

Still yours in His service.

THE WORKERS.

Prayer at its best is always secret. It is then most real. When we pray before others the temptation to unreality is so severe that it is but rarely overcome. This temptation we escape when we are alone. And it is when prayer is secret that it is deepest. The loneliness of the human heart is strikingly shown by the fact that its deepest things it can share with none but God. It is because of this that the life of the ungodly is necessarily shallow. Human life can only be fully developed in fellowship with God in order to enjoy the full blessedness of prayer.—George H. C. Macgregor.

EXTRACTS FROM GENERAL LETTER.

BElOVED in our Lord:—By His grace, whose we are and whom we serve, I am permitted, after an absence of 18 months, to address you from our Mission Field. A goodly portion of our time in the States was spent in California, where Mrs. Bishop underwent an operation, since which time she has slowly but steadily improved in health.

On account of ill health during the entire 18 months spent in the States, I was not able to present the work in as many places as I had hoped, but some interest was awakened and some good friends made for Central America. God graciously sent out with us, dear Bro. Toms and family, Mrs. Belle, Miss Ifert and Miss Alloway, all experienced workers from Pennsylvania, where I was permitted to spend two weeks in October of last year.

We embarked at San Francisco on the 20th, day of March and after a delightful voyage of 15 days on the calm Pacific we arrived at Port San Jose, Guatemala, where we were met by Bro. Cassel, who has been in charge of the work at this place during the greater part of our absence. On arriving at the depot in this city, we were met by a large number of the believers and we were made to realize that neither their love nor our diminished any during our absence.

Our missionary party of twelve made a big family for Bro. Cassel and in this land where nothing is done today which can be put off until tomorrow, some days elapsed before we were able to secure houses.

In our journeyings, we found no climate that we liked so well as that of Guatemala. If the houses were built on the American plan, permitting of good ventilation instead of the dark, damp habitations of this country and with improved sewerage system and water supply, it would seem to be a very healthful place.

My personal health has improved since arriving and I am able to take two or three services a week, besides doing some visitation work. “After that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.”—1 Pet. 5:10.

The assembly here has passed through some severe testings and it is happened unto some according unto the true proverb, “The dog is turned to his own vomit again.” Others have fallen into sin but have been humbled by the chastening hand of God and brought back into fellowship and others, thank God, have remained faithful through the persecutions and tests that come to all these Romish lands. The new mission-
I DRINK to make me work," said a young man. To which an old man replied: "That's right, thee drink and it will make thee work. Harken to me a moment, and I'll tell thee something that may do thee good. I was once a prosperous farmer. I had a good loving wife, and two fine lads as ever the sun shone on. We had a comfortable home, and lived happy together. But we used to drink to make us work. Those two lads I have laid in drunkard's graves. My wife died broken-hearted, and she now lies by her two sons. I am seventy-two years of age. Had it not been for drink, I might now have been an independent gentleman; but I used to drink to make me work, and, mark! it makes me work now. At seventy years of age I am obliged to work for my daily bread. Drink! and it will make thee work." —Domestic Journal.

A friend told me that in his youth he lived in a country in which the gentlemen were much addicted to hard drinking, and that he, too, frequently took part in their revels. Several of his sons, born at that time, although subsequently educated in a very different moral atmosphere, turned out strongly addicted to inebriety; whereas the children born after he removed to a large town, and formed more correct habits, were not the victims of this propensity. Another individual, of superior talents, described to me the wild and mischievous revelry in which he indulged at the time of his marriage, and congratulated himself on his subsequent domestication and moral improvement. His eldest son, born in his riotous days, notwithstanding a strictly moral education, turned out a personification of the father's actual condition at that time; and his younger children were more moral in proportion as they were removed from the period of vicious frolics. —Combe- Constitution of Man.

Although publishers of Bibles and Testaments have raised the price of some of the grades we are offering them at the old price as before. Write for catalogue.
BIBLE STUDY.

SCRIPTURAL STUDY.

THE study of the Scriptures is one of the most important features of the Christian life. You might as well let the babe go without milk and expect it to live and thrive as to allow babes in Christ to neglect “the sincere milk of the word.” “Line upon line, precept upon precept” is the method of our gracious Heavenly Father in dealing with His children as given in His blessed Book. While the “implanted Word” which is able to save the soul is the most important written word, it is essential to us owing to the circumstances of our natures.

It is true that the outward knowledge of truth, or the mere dwelling in the letter will not suffice, and that it is necessary to go beyond the senses to the soul, thence through the soul to the spirit, thus to witness “the word of God sharper than any two-edged sword dividing asunder soul and spirit, joints and marrow.” Yet it is nevertheless true that our natures are so darkened through the long line of sin in our progenitors, as well as by participation therein ourselves, that “the light which lighteth every man coming into the world” can be but dimly seen; and men comprehend not its blessed beams because their natures as well as their deeds are evil. So our Heavenly Father has condescended to our low estate “through the toilfulness of preaching” at present, as well as through the Sacred Scriptures (which are generally speaking, the preaching of holy men of old, moved by the Holy Ghost in ancient times), and preserved as certain testimonies and observances to be handed down through the ages for our benefit.

Every Christian, no matter what may arise, should make it part of his daily obligations to read intelligently, carefully and prayerfully a portion of Holy Scripture. To the young especially this practice will prove most salutary. It will help them stand guarded against the wiles of the wicked one, when he comes in like a flood to bewilder. Better in deed than word without morning or evening meal than to neglect to hear what God has to speak to us.

In addition to the consecutive reading of the Bible it is essential we compare spiritual things with spiritual—Scripture with Scripture—and thus behold symmetry and harmony in God’s truth. This will often help us when we fail to get true spiritual information by the former method. A book in process of compilation and composition for sixteen hundred years must certainly be a wonderful as well as unique book. One searching it with this thought in mind on any important topic relating to the welfare and duties of men in their relation to God or their fellow men will be surprised to find such agreement in the testimony of the various parts. It certainly indicates in a marvelous manner a supernatural Hand. If it were human scheming or conjecture we should certainly have detected the fraud before this time.

In order to enable young brothers and sisters who have, perhaps, neither the time nor the facilities desirable to pursue the course independently and properly herein suggested, I will gladly do what I can to aid such in the department which is proposed to inaugurate in the VisiRon for that purpose.

To this end I would invite any suggestions, criticisms or amendments from time to time by any of the readers. As I am not through learning, and I trust still teachable, I will be glad if you write me privately of anything properly belonging to our department. Any subject on your mind which you deem should be brought to our attention in the study of the Bible or any Biblical doctrine please let me know, and if feasible and for mutual edification, we may see what may be done with it.

I propose to take up in each issue of the VisiRon, until further notice, seven chapters respectively of the books of Genesis and Matthew in consecutive order, giving a general running outline of the same, touching some important points therein as time and space may permit. If you observe any point of importance omitted let us hear from you, with any light you may have thereon. I do not propose to exhaust any subject. Doubtless much more might be said on a given topic than our ability and circumstances will allow. You will not offend me by suggesting improvement.

In addition to the foregoing I will take up a topic such as salvation, assurance, our low estate “through the foolishness of preaching” at present, as well as through the Sacred Scriptures (which are generally speaking, the preaching of holy men of old, moved by the Holy Ghost in ancient times), and preserved as certain testimonies and observances to be handed down through the ages for our benefit.

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In addition to the foregoing I will take up a topic such as salvation, assurance, etc., letting the Scriptures largely speak for themselves. Also, as may open therefor, some other Scripture miscellany. Please be free and fraternal in anything you may have to communicate. Send to address as given below and not to the Editor. Hoping we may have profitable intercourse and sweet fellowship herein, I remain yours sincerely.

J. L. Ransom.

330½ S. Broadway, Los Angeles, Calif.

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A GIFT is something you cannot buy, work nor barter for, nor in any way obtain for a consideration. The moment it is paid for it ceases to be a gift. Some try to win God by being good. God, who knows what is in man, cannot be won by the latter's dead works. You may bribe or win men, not so with God. He is a thousand times more anxious to win you than you are to win him. All He desires of you is to accept of His gifts in His way. The following seven are as freely given to all who accept and use them as the sunshine and the rain. Use them as you would His gifts in nature and you will have songs in the night—of temptation and trial.

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4. Grace, Rom. 12:8; 1 Cor. 14; 2 Cor. 6:1; Eph. 4:7; Eph. 4:7; James 4:6
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