EDITORIAL—

Hibberto, .......................... 2
Notes and Special Mention, ........ 3

POETRY—

A Day of Beginning, .................. 5
The Way of Right, .................. 6
It Pays, ................................ 11

CONTRIBUTIONS—

Temperance—A Sermon, ................ 1
The Great Love of God—Levi F. Sheed, .......................... 6
The Law of Sin—E. H. Cook, ............ 6
A Better Way—John A. Stump, ........... 7
The Missions Are a Great Blessing—C. A. Myers, .......... 8
More About Hymnals—1. G. Leisher, ....... 9
How the Lord Dealt With Me—Emma Dobner, .... 9
About Colonization—J. Haldeman, ....... 12
From Bro. and Sister Myers, ............. 13

SELECTED—

John Kemper’s New Year, ............... 16

NEWS OF CHURCH ACTIVITY... 4

THE SABBATH-SCHOOL, .......... 11

OBITUARY, ETC., .................. 16

Temperance.

A sermon preached by J. R. Zook at the Gospel Temple, Des Moines, la., December 1, 1907.

Text: “And they have cast lots for my people; and have given a boy for a cause of their peculiar environments, and of the social relations they sustain to other great politicians, but the Bible says: “It is not for kings to drink wine, nor for princes strong drink.” Why not? “Let them forget the law, and pervert the judgment of any of the afflicted.” Intoxicating drink is the cause of much lawlessness and injustice: “Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them.” This scripture describes the awful servitude of the drink habit. Alcohol is a cruel king.

Many more similar expressions we find in the sacred volume against the liquor habit and traffic.

ALARM.

- The increase and dominance of the liquor business in our fair land is one of the most alarming things we can contemplate.

When we consider its almost unlimited wealth, its unscrupulous methods, its power to corrupt politicians, parties, courts and legislators, its brazen defiance to law and order; its utter contempt for all law, both human and divine, we may well tremble. The stability of our republic is dangerously threatened, and our liberties assaulted.

It holds a menacing rod over our judges and juries, and, if possible, intimates the chief executives of our commonwealth. It constantly tightens its grip on the throat of every aspirant to public office. We may be thoughtless and indifferent about it, but nevertheless this great juggernaut of the twentieth century is grinding the liver, lungs, kidney, and heart through the nerves, which control and regulate its beat. There are nerves that act as breaks to keep the heart from beating too fast, and thus

(Continued on page 4.)
We wish for all our readers a truly Happy New Year in the Lord!  

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet;
I asked and paused; he answered, soft and sweet,
"God’s will to KNOW."

"Will knowledge then suffice, New Year?" I cried;
And ere the question into silence died
The answer came, "Nay, but remember, too,
God’s will to DO."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell:
"Yes, this one thing all other things above,
God’s will to LOVE."—Anon.

Hitherto.

The last regular Sunday-school lesson for the year 1907 showed us the picture of Israel’s deliverance from their Philistine oppressors, when Samuel prayed and the Lord heard and answered, and thundered with a great thunder against the enemy, thus bringing the changes which are inevitable.

Children are born into the families, they grow from infancy to youth and young manhood and young womanhood, they go out from the home. The poet expresses it briefly yet comprehensively in “From Shore to Shore:"

“In childhood’s hour with careless joy
Upon the stream we glide
With Yorby’s tireless voice we gaily speed
To reach the other side.
Maxwvion looks forth with steady glance,
That steady plies the oar;
While O. P. and calmly wait to hear
The keel upon the shore.”

Thus goes the tragedy of life, and if all of it were found “Under the sun,” we might well say with Solomon, The day of one’s death is better than the day of one’s birth. But since “It is not all of life to live, Nor all of death to die,” nor all life “under the sun,” we recognize in the arrangements and plans of God that in one’s birth there is the beginning of glorious possibilities which shall not end with the life that now is but reaches far into eternity.

“The things which are seen are temporal, but the things which are not seen are eternal.”

Thus, dear readers, families where the Visitor has come during the year now past, you have had your joys; no doubt you have realized the goodness and mercy of God. You have toiled and labored faithfully in order to meet the requirements of God in a temporal way; perhaps there has come into your home a tender little blossom for your care and love and joy; perhaps one of its members has flown out of the home nest to take up the burden of life in his or her own home by the side of a chosen companion, and you look over the year with satisfaction and you say, "Ebenezer, hitherto has the Lord helped us."

But, perhaps, there are homes where suffering and sorrow have cast their dark shadow. Sickness of members of the family has brought much of anxious thought and, perhaps, gloomy foreboding. Or, perhaps, and we know there are many who have had this experience, the death messenger, against whom no lock is strong enough to bar him out, has come into your home and there is a vacant chair, it may be of child, or companion, or of parent, and it has left you desolate, and you question as to why this is so.

Ah, there is much of "Rachel weeping for her children;" there are many that now, over departed ones, O. D. Age calmly waits to hear, "Will not forget thy tear. He loveth ever faitheth never So rest in him, to-day, forever."

Thus there are two other comfortable hitherto’s which make excellent companions to the hitherto of help. The first is found in Numbers 14:19, where Moses intercedes for the rebellious people. The people so often provoked God, murmuring against God and Moses. The Lord now said, "I will smite them with the pestilence and disinherit them, and will make of thee (Moses) a greater nation and mightier than they." But Moses intervened for them. Read verses 13 to 19. He closes with "Pardon, I beseech thee, the iniquity of this people according to the greatness of the mercy—loving-kindness R.V.—and as thou hast forgiven this people, from Egypt even until now—hitherto (margin). The hitherto of forgiveness. "If we confess our sins he is merciful and just to forgive our sins and to cleanse us from all iniquity." (I. John 1:9.)

The other hitherto we find in Joshua 17:14. The hitherto of blessing. We no doubt think of many temporal blessings, which was the matter in question with the children of Joseph. They had become a strong people under the blessing of the Lord. But we under the Gospel have something better. In Ephesians 1:3, the Apostle writes, The blessed God... hath blessed us with all spiritual bless-
Thus can we be made strong in the which we may securely stand; but we have none other merit on hitherto of help. Where glory stand upon HIS merit, I know no safer stand; not even where comfort of forgiveness; the hitherto of blessing, and the hitherto of help. And as you step into the new year take along Ephesians 6:10-18 and Hebrews 12:1, 2, and feed on I. John 3:1-3. And may you have a year of growth in all that pertains to your soul's prosperity. And may you meet all of life's providences courageously and know that nothing can harm the Father's child, that "all things work together for good to those who love God, who are the called according to his purpose."

A letter from Bro. Elias M. Smith, of Clay Center, Kans., informs us of a season of blessing vouchsafed to the Clay county church. The meeting was commenced and continued a week by Bro. T. A. Long, and continued later by Elder M. G. Engle and Bro. J. M. Sheets, and was in the fifth week already. Seventeen had turned to the Lord, and deep conviction was still resting on the people. Some of the saints had sought and found a deeper work of grace. Thus can the Lord receive his work. It is his work; the souls are his: not a one but has been redeemed by the precious blood of Jesus Christ—the Lamb of God who bore away the sin of the world. The prayer of the church should be more fervent, praying the Lord to revive his work. O that conviction, deep and strong would come upon the people, and overcome the awful indifference prevailing everywhere.

In admitting the recent correspondence on Colonization in the Visitor columns, we did not consider that it would be regarded as a violation of the rule of the paper, not to admit advertisements in its columns. Of course, those who are near to, and acquainted with, the beginnings of the movement have opportunities of knowing whether personal or individual profit lies at the root of the scheme, a knowledge which we at this distance do not have. We did not think that it was the project of any one brother in order to make a good thing of it for himself, financially. But from some correspondence that has come to us, there seems to be an opinion of that kind among some, and they feel grieved that the project was so forwarded by the Visitor. It is not pleasant for us to feel that any one of our friends should be grieved. However, be that as it may, as evidence by other correspondence, the movement is favorably received and regarded by some who have been isolated from the church and who now hope to get located where they can have church privileges. Elder Jacob N. Engle has written us, approving of the movement, in that he has come in contact with the disadvantages those members who are isolated have to suffer. And since we published considerable correspondence last year in reference to Colonizing in the Canadian West, we hardly felt justified in refusing to publish this more recent correspondence. We hope those who have been grieved over it will have much forbearance and love.

Meetings are in progress at the Air Hill M. H. in North Franklin county. Bro. and Sister Zook are laboring there. A number of souls have turned to the Lord and it is hoped that many more will be brought to repentance, and turn their feet unto the testimonies of the Lord. Go where we will there are many who are yet unsaved, and people are wonderfully indifferent in regard to salvation. Well may the church pray with the poet,

"O Lord! thy work revive In Zion's gloomy hour; And let our dying graces live By thy restoring power. Let thy chosen few Awake to earnest prayer; Their solemn vow again renew And walk in filial fear. Thy Spirit then will speak Through lips of humble clay, Till hearts of adamant will break Till rebels shall obey."

Just before going to press there came the glad tidings of a gracious work of the Divine Spirit visiting the Bethel congregation in North Dickenson, Kans. A goodly number had already accepted the offer of grace in Christ Jesus as Savior, and the work was yet in progress. Thus here and there the Lord is graciously visiting his people. O that the "showers of blessing" would increase until everywhere the church would be revived, and large numbers be gathered into the fold.

Many of our friends are still inquiring regarding Sister Detwiler's condition. For this reason we make a brief report now and then. For ten weeks now she has been relieved of any special distress, although not able to go about. During this time she was tapped the third time, and up to now the swelling has not returned. We are hoping that the improvement may continue. We are touched and humbled by the many marks of sympathy and kindness of our readers. May God bless you all. We are sure you will continue to pray for us.

The Brethren T. A. Long and John Herr, who were commissioned to visit isolated members and do evangelistic work along the way, in Southern Kansas and Missouri, started on their trip the week before Christmas. We hope for them a trip of blessing for themselves, and that they may be a blessing to many on their itineraries.

We are informed that the health of Sister Rhoda Z. Martin is such that it was regarded that she would stay in India through another hot season at great risk. So it was decided at the annual meeting of the Association to send them home on furlough for a year. They are now looking to the Lord to open their way financially.

The special meetings which were held in the Markham, Ont., district, closed December 20 with good interest, quite a number having yielded to their convictions.

Religion gives a man courage. I do not mean the courage that hates, that smites, that kills; but the calm courage that loves and heals and blesses such as smite and hate and kill; the courage that dares resist evil, popular, powerful, anointed evil, yet does it with good, and knows it shall thereby overcome. That is not a common quality. I think it never comes without religion.—Parker.

Nearer Home.

O'er the hill the sun is setting, And the eve is drawing on; Slowly drops the gentle twilight, For another day is gone; Gone for aye—its race is o'er— Soon the darker shades will come, Still it's sweet to know at even We are one day nearer home.

One day nearer, sings the mariner, As he glides the waters o'er, While the light is softly dying On his distant native shore. Thus the Christian on life's ocean, As his life-boat cuts the foam, In the evening cries, with August, I am one day nearer home.

Nearer home! Yes, one day nearer To our Father's house so bright— To the green fields and the fountains In the land of pure delight; For the heavens grow brighter o'er us, And the lamps hang in the home; And our tents are pitchet still closer, For we're one day nearer home.

Sel. by Anna S. Myers.
**NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS**

**Our City Missions.**

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.


**Missions.**


**Central America.**

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

**Mountain Missions.—**Dear readers; through the love and mercy of God, and in answer to prayer, another box of clothing weighing 170 lbs. has been sent for distribution to the leading missionary among the poor mountain whites. This is the eleventh box of from 170 to 500 lbs. sent them. It is some years since God first laid the work upon me. A large number of Bibles and Testaments have also been sent,—most of them direct from the American Bible Society to that field. Hundreds of very good articles of warm clothing for men, women and children have been sent; also much new clothing purchased expressly for the missionaries. The people being poor they cannot do much; for the work­ers not to have a home to support, so what God has led me to send has been received with tears and real gratitude to God and those who have helped me. I have a per­fect measurement taken by a tailor for two of my work­ers and was led to send recently for the measurement of the third worker. Our clother can fit them and gives me a reduction on these goods. We hope to send another box by last of Jan­uary, or as soon as I have enough to pur­chase two more suits of clothing. Most of the money in this report was used to pur­chase clothing for the last donation sent in November, ten dozen was sent directly to the work by request. If we help to keep the workers going we too shall have a share in the harvest of souls. If you really knew the ceaseless rounds of toll and exposure going on by some of these missionaries you would not imagine there are not some one open their heart and home to this little boy? God will bless you if you do. Pray for us and the dear souls who made a start for the kingdom in our revival meetings.

**EVANGELICAL VISITOR.**

**Philadelphia, Mission, Dec. 15, 1907.**

**Philadelphia, PA.—**Dear readers of the Visitor: Greeting in the precious name of Jesus. We come to you with a heart full of love and praise. We are greatly encouraged in the Lord's work. We had started Sunday-school. The first Sunday there was quite a little number here. On December 15 we started a meeting right after Sunday-school. Bro. Abner Martin preached to us. He encouraged many hearts. His visit to Philadelphia was greatly enjoyed; may the Lord bless him for his labor. We do thank and praise the Lord that he doth provide for his children; sometime sent potato, and we thank the Lord for them. We also received $2.50 for the poor from a brother and sister of Mount Joy, and we will use it for that purpose. May the dear Lord bless them abundantly for their obedience. We got chairs for the Mission room; a Phila­delphia brother gave us $7 towards them. The chairs are paid for, praise his dear name.

**Philadelphia, PA.—**Our brother, the old soldier, is greatly encouraged. The Brother's and sisters of Second street stand by us very nobly. Bro. Stover is interested in the Mission work; remember him in your prayers. We met together for Jesus and also for the good of others. O brothers and sisters, get out of the lukewarm condition and be up and a doing for the Lord. We believe our Lord will soon make his appearing. Ask the question, are we ready when he comes? Glory, hallelujah, that it is our privilege to be ready. Let us get hot for the Lord, then he can do something for us and with us. Pray for your unworthy brother and sister.


**Branch Mission of 3123 North Second street, Philadelphia, Pa.**

**Mapank Mission, South Africa.—** Greetings in Jesus' name. "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7.)

We have again many reasons to magnify the Name of the Lord. His faithfulness toward us is proved time and again. His love abides forever, blessed be his dear Name.

By the help and grace of God I will give an account of the love feast held re­cently at this place, November 2 and 3. When we heard that new workers were
Ordination Services, Kansas.

A pleasant and profitable service to all present was held at the Roselank church on Sunday, December 15, when Bro. Adam Book was ordained to the ministry.

Elder J. N. Engle was present and gave scriptural references, and comments, as to the duties and responsibilities of the minister. The laity were also reminded of their duty to encourage "those who are standing on the walls of Zion," in every possible way, and not to discourage them, after which our brother was ordained by the laying on of hands and prayer. May God bless and use Bro. Book to his glory is our prayer.

J. E. Bowers.

Do not be disheartened because the eye of the world is constantly and earnestly fixed upon you, to detect your errors and to rejoice in your halting. But rather regard the state of your soul as trying it as may be as one of the safeguards which a kind Father has placed around you, to keep alive in your own bosom an antagonist spirit of watchfulness, and to prevent those very mistakes and transgressions which your enemies eagerly anticipate.

Self-forgetfulness in love for others has a foremost place in our ideal of character and our deep homesickness represents the true end of our humanity.—Andrew P. Peabody.

December Credits:


A Day of Beginnings.

To-day is a beginning day, my father told me so, And not like yesterday, for that was the old year, you know; But New Year's Day is different and nicer, Seems to me. So I'm beginning everything as new as new can be.

When mother combed my hair to-day, I didn't cry one tear, I've always, always, cried before, but then that was last year; I didn't stump my feet at Tom—he took my orange, too— I would have quarreled yesterday, but now the year is new.

I went to church in grandma's pew, and heard the preacher say That everybody should begin a good, glad year to-day. Especially the children, because they're going to grow, And should make the world all over, and better, as they go.

Then every one stood up and sang, and I sang right out too, Because I think beginning days are splendid days, don't you? And if I can as good this year as ever good.

Why then, the next beginning will be happier yet, you see. —Priscilla Leonard.

The Bright Face.

There is nothing that conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door. If the light of love shines, it lightens the load and brightens up the outlook. The bright, sunny face in the home is a power for good that cannot be parodied. There is nothing like the cheerful, happy frame of mind which it helps to bring about.

So, dear ones of the household, wear a smile, and see what wonders they will work, when there are fretting, anxious cares and uncomfortable people about to deal with. Many annoyances come every day; none of us are exempt. There is no way of getting rid of them, but it is necessary to discipline us. Let us be sure that, in the end, they make our faces shine.

Nazareth.

Nazareth is beautiful in April. The botanist is delighted with its profusion of flowers. From the hill above Nazareth, where to doubt Jesus often went to pray, is a fine view that takes our eyes into the far distance. There is no water in the rocky valley, but in other lives of which his life was a part.—W. Jay Peck, in New York Observer.
The Way of Right.

Sowing the seeds
Of tares and weeds;
The thought of that harvest is plenty for
as dust.
When taught but great bundles of tares
we shall see,
Good sheaves, ungathered lay-rotting and
dead,
While we bring, by the arm-full, sharp
thistles instead.

Thresh, Thresh,
Clean all the trash,
Lay hold of the flail, bring it down with
some force;
And Jesus will pardon my sins all, of
course.
Get right with our neighbours, pay back
what we stole,
Believe on the Savior and we shall be
whole.

Down on the rock,
To stand every shock,
There may my spiritual feet ever stand.
Oh, see the gloom of the soft sinking
sand!
When Satan's temptations come hurrying
near
There may I stand in the gale without fear.

Sing, sing,
Like a bird on the wing.
Put away the time-beating, the flats and
the sharps.
Burn up the old fiddle, the flutes and the
harps.
And sing with the spirit that David had
when
"The Lord is my Shepherd" in truth he
could sing.
Mulgrave, Out.

For the EVANGELICAL VISITOR.

The Great Love of God.

LEVI F. SHEETZ.

"For God so loved the world that
he gave his only begotten Son, that
whosoever believeth in him should
not perish but have everlasting life." (Jno. 3:16.)

The great love which God has for
the human family has its beginning
as soon as man was created. God
placed him in the Garden of Eden,
the most beautiful spot on the earth.
It is almost impossible for human
minds to comprehend the beauty and
grandeur of that place in which God
placed man. It is safe to say that it
surpassed any and all of the beautiful
parts of to-day. Besides putting man
into the garden he gave him permission
to eat the fruit of every tree that
grew there, with the exception of the
Tree of Knowledge of Good and Evil;
and created for him a helpmate;
thus showing the great love he had for him.

After enjoying the beautiful garden
for some time, we find that the man
and his wife transgressed the command of God and took of the forbidden fruit of which God said that if they would eat thereof they would surely die. God was greatly grieved

that they thus disobeyed his voice and
fell under sin; but he did not utterly
destroy them nor forsake them,
though he drove them out of the
garden with a flaming sword. He
provided a remedy, that whosoever
would apply it to themselves would
be cleansed from their sins, and
would again have sweet communion
with God. We cannot fully realize
what it cost God to provide a remedy
for sin, and none but a loving God
would have done it.

God could not have given anything
that cost him more than his only be­
gotten Son. He could have created a
thousand worlds, or could have de­
stroyed Adam and his wife, and in­
stead create a million obedient peo­
ples; but God laid his life upon Jesus,
who is the only begotten Son of God,
and Jesus gave his life for the sins of
the whole world.

God's great love is seen all through the ages; even when wickedness increased on the earth, he still looked upon it and sought out some one through whom he could show his love to the people. We find that as the people increased on the earth, wickedness also increased, and it re­
pented God of his creation. He could not have created a more perfect being than what we have been, but it plainly shows how much he loved the human family. In the course of time this beloved Son came into the world to do the will of his heavenly Father, which was to bring salvation unto the people. The Lord is my Shepherd in truth he
could sing.

For the EVANGELICAL VISITOR.

"The Law of Sin" (Rom. 7:23).

E. H. COOK.

The word law in this particular text
does not have reference to any written
law. We speak of the law of gravi­
tation, of nature, etc. We instinctively
preserve life, love and care for the
body because of the law of nature.
Just as there is a law governing na­
ture, so Paul speaks of "the law of
sin." The law of nature causes us to
hate anything that is truly shameful
and we unconsciously obey it, and in
like manner, Paul wishes to show us,
the sins that are committed are the re­
sult of a law, an inherited principle of
our nature, "the law of sin and death.
Jesus also refers to this same law.
He says: "Whosoever committeth
sin is the servant of sin." (Jno. 8:34.)
That is, the one who has to sin in
"word, thought and deed" is the ser­
vant of sin, a law of his nature, that
"old man," the law of sin. He is not
free. "If the Son therefore shall make
you free, ye shall be free indeed." (Jno. 8:36.)

The unawakened sinner obscures this
law of sin without any comprehension of
conscience. He covets and lives in
lust and violates God's holy command.
ments without any remorse of conscience. In the seventh chapter of Romans Paul has dwelt at length on this "law of sin" that controls those who are "in the flesh." (Rom. 7:5.) He shows the object of the law of God was to awaken man to a consciousness of his condition as under the dominion of sin, or carnality; that "the law was our schoolmaster to bring us unto Christ," that we might be humbled and so be prepared to accept of God's remedy. The commandment of God was, "Thou shalt not covet," and since awakened he desired to live after this law which was ordained to life (salvation), but he found another law or condition in his members, "the law of sin," the corrupt nature inherited from the fall, so controlling him that although he desired not to covet, yet "sin wrought in me all manner of coveting." R. V. And there is no remedy. The commandment of God was to awaken man to a consciousness of sin, or carnality; that "the law was to awaken man to a consciousness of sin. (Rom. 7:5.)

"First of all it is necessary for us to be fully persuaded that the Bible School is what we really need to prepare our workers for the work our Father has assigned them to do."

"Next, that it is in harmony with the word of God. If we, as a church, are thus minded, then we can become united in our prayers, which, I think, is a better way than for us to discuss the Bible School question pro and con."

"Now, I would say, I do not think the location is the most important feature connected with the establishment of a Bible School. I am impressed that the most important feature is the teachers. What does location avail unless we have teachers on whose hearts the Father has laid the work, and who can trust him for their support?"

"Others put us to shame who we think are not so Spirit-filled as our people. They have men who have given their all to the work and trust God for their support. Who will join with us in prayer that God will give us men who are wholly consecrated and have accepted the gospel as it is believed and taught by our fathers, and are living what they teach. The great problem, with me, is the teachers, while with others it is location."

"May I mention just a few things that come to my notice. Our Mennonite brethren, some years past started a school in Elkhart, Ind. They rented a building first, and afterward built a house, and with a mighty struggle, and earnest workers, have now the satisfaction of their people acknowledging the benefit of their school, and in consequence of that they expect to establish a second school in the West, and some of those who were opposed to the work are now in favor of it."

"I might write of others who are not as great in number, but because of their faith, rather than have their children go to our day schools, they have built their own school-houses and pay their own teachers, and still must pay their taxes with us."

"Such zeal puts me to shame, with some of the excuses offered by our people. They do this to keep their people from drifting into worldliness and thereby becoming conformable to the world."

"Here is another thing that grieves my heart-the dissatisfaction of the work done by our home missions, and why we as a church are spending money, time and labor, and what is being done in some of our city Missions. Not so much, hardly, as the faith established. Some might have been useful had they the privilege to go to school and might have been saved from being side-tracked."

"The adage is this: "Contact forms character," and it is true that you can find such who can meet most anything and are not moved. I wish that all were there."

"As I have referred to our Home Missions, I will cite our Mission at Chicago. I do pity our workers there, as without a minister they can only look to the Lord to send them someone to preach for them, but if we would have a Bible School where we as parents could send our noble sons and daughters, and encourage them to go, and as parents would not feel to tremble when they leave the parental roof, as our own sad experience has been. But here we are handicapped. We have our Home Mission Board, but what can they do? Where can they draw from to supply the present need of the Chicago Mission, that is without a settled minister?"

"As a church we feel to obey our Lord's command as do other churches and we don't want to neglect this most important charge, but because of our way of going to work we have suffered failure after failure till some have become discouraged to even help support the Missions. What will we do? Will we take the prophet's advice when he said, "Come let us reason together," which I think would be a much better way."

"With these few facts which I have written, will those who have the work at heart join with us in earnest prayer, and I feel sure that our Father cannot only prepare the teachers, but bring such an Amen in the heart of the church that the location may be made satisfactorily and those who were discouraged will take their place with the wishes of Conference. There is no doubt in my mind but that our Father can have the work so completed by the time of our next Conference, that there will be a united Amen."

"Who will hold on to God until the work is accomplished?"

"Nappanee, Ind."

The man with an idea has ever changed the face of the world.
EVANGELICAL VISITOR.

[January 1, 1908.

The Missions are a Great Blessing.

CATY A. MYERS.

Some people say, they (the city Missions) are no good, but we have visited so many in different cities, from the Atlantic to the Pacific, and we believe much good has been done by consecrated workers who are willing to go after souls; who have a smile for the poor and needy and the children. How can it be otherwise when Jesus' last commission was, "Go into all the world and preach the gospel." Go, and do what we can at any cost. For a little bit of love.

Let us see what the city Missions are doing. Visit them when you can; don't go empty-handed; if God has blessed you with anything share out with those who are laboring night and day to win souls to God. They need our prayers, and our sympathies; they can perhaps use some of your blessings that God has blessed you with so abundantly, that you hardly know what to do with them. I believe God wants us to be helpers together, and, I believe, if we are filled with pure love from above, we will do what we can at any cost.

The city missionaries have been very helpful in raising many drunkards, even out of the gutter, to a high and a holy life. Not long ago we were in a home where we could see what the blood of Christ can do for a man that was won to Christ by a street meeting. He was a drunkard and lived in shame and disgrace; but he heard the gospel, and he accepted it and was saved and in his right mind. He has a nice home and a happy family to live with, praising God for his wonderful love to him. Those people who are so wicked and vile are sometimes sooner reached than some that are moral, who think they are as good as the majority of professors. O what a deception! How the devil deceives the people in so many ways with his craftiness. Well may we say, "My soul be on thy guard, Ten thousand foes arise, And boats of sin are pressing hard, To draw thee from the skies."

And we are here in this world for the purpose of helping souls into the kingdom of God.

Many sinners have stood by the windows, or at street corners, and heard some beautiful songs of Zion, and were convicted and yielded their lives to God and became useful men and women. Some will come into a Mission out of curiosity and when they hear the testimonies of those who have been saved they are not only "almost persuaded," but altogether, and they take the way, accept Christ as their Savior, and become new creatures in Christ Jesus.

We have been blessed in meeting with our dear missionaries at the Chicago Mission where we had blessed fellowship, where we had the pleasure of being with them in prayer-meetings, Sabbath-school and preaching service, and we are glad we could see the deep interest some take in the little Mission. We visited one dear mother, a Christian lady: she has a husband and ten children. Five of them profess Christ, and she has consecrated them all to God for his service and his glory. She wants to live so near the Mission that they can always attend the services at the Mission. She says the food they get there is worth everything, and is safe to digest. We also met others who spoke very highly of the little Mission. But we also learn they have their many discouragements. They take courage and look forward for brighter days.

We also are made to rejoice when we see that some of the dear country people remembered them with some of their blessings, such as butter and eggs, chickens and canned fruit, potatoes, onions, beets, pumpkins, squashes, cabbage, celery, endive; also some money, quilts and comforters, for all of which they felt very thankful.

Dear readers, how glad I am to believe that you all can be sharers together in the great harvest of souls. I am sure if those dear ones who live in the country knew how they can cheer the hearts of those who are consecrating their lives to God in winning souls to God, they would be glad to do their duty every day.

We also attended other Missions. Our Mennonite brethren and sisters established their first Mission station twelve years or more ago. They are very happy in their work, though not without some persecutions. They also have two new Mission stations. We visited all of them and we were asked to tell them of the needs of the gospel in South Africa which we did with the greatest of pleasure to very interesting congregations. They are doing a good work. They have such lovely classes of girls, learning them to sew, and teaching them to love Jesus and to work for him, praise God. Some of these want to be missionaries.

We also visited the Mission of the German Baptists, which has grown into a Bible School, with over one hundred young students, brethren and sisters in their church and others. The Bible School is continued in Bro. Hoff's own dwelling house in which he had lived. For the health of his children he bought some land ten miles out in the country and built a house where he lives, and now he goes to the city five days out of the week to teach those different classes free, for the Lord's work. Bro. Wendt also gives his time free, teaching the Bible students. It is a blessed place to visit, as we found them quite spiritual. Here we also had the privilege to give them a mission talk, telling them of the great need of giving the gospel to the natives of South Africa. I want to say right here, we find it a great pleasure to talk to a company of people who have been stirred and are getting ready to go wherever the Lord wants them to go. They also had a meeting to give instructions to do home mission work; this also was very instructive for all present. God bless these people and make them a blessing.

We were at a number of other Missions and accompanied a Christian lady in visiting the prison, and finding the prisoners convicted of their sin. One woman said, "I am a Catholic, and my man made me steal, and that is why I am here." O, how she did sob and weep. She said, "O pray for me that God may help me, for I don't want to live this way." Yes, I say too, let us pray for such. Our visit was so interesting to me I almost wished I was young so that I might spend more of my days in visiting the prisons and take hold of the hands of the fallen. God helping me, I shall redouble my diligence.

Dear readers, can we say we are
doing our duty? If so, let us be up and about our Master's business. I believe the city Missions have brought many blessings to many homes. Last night I dreamed that we were engaged in mission work in a city and the Lord blessed us in our labors, so that I felt very thankful. The dream was repeated three times, which made me very happy and I said, "dear Lord, what are you going to do for me yet?" I praise God for encouraging dreams, but dreams only will not answer, we want to be workers till Jesus comes. Jesus, my Jesus is coming!

"From the poor of every city, For a little bit of love, Hands are reaching out in pity For a little bit of love. Some have burdens hard to bear, Some have sorrows we should share, Shall they falter and despair For a little bit of love?"

Down before their idols falling, For a little bit of love, Many in vain are calling, For a little bit of love. If they die in sin and shame, Some are sure is to blame, For not going in his name. With a little bit of love.

With a little bit of love; For not going in his name. With a little bit of love. While the souls of men are dying, For a little bit of love. While the children too are crying, For a little bit of love. Stand no longer idly by, You can help them if you try, Go and save them. Here am I, With a little bit of love.

With a little bit of love; For not going in his name. With a little bit of love. For the Evangelical Visitor.

More About Hymnals.

J. G. LESHER.

Dear Brother, Greeting: The article in December 16 issue of the Visitor, the title of which is, The Hymnal Fund, impressed me to write for publication in the Visitor my view of the situation, both spiritually and financially.

It is evident that to make both a spiritual and financial success with the Hymnal the publishing committee will be obliged to publish both round and shaped note editions, in order to supply the needs and requirements of all concerned. True, the cost would be greater, but the sales would be larger.

The Hymnal should supply the needs of the present, as well as the future, and it is the hope of the writer that he may never feel the pang of pain produced by seeing them, proportionately few, older brethren silent and not being blest by mingling their voices in the divine inspiration of singing.

The writer has personal knowledge of funds that would have been subscribed but for the uncertainty of what system of notes would be used. It is the belief of the writer that if the publishing committee would announce through the Visitor that they would supply both system of notes, the needed funds would be forthcoming, and the church would be more of a unit.

Yours for the Master and the good of the church,


For the Evangelical Visitor.

How the Lord Dealt With Me.

EMMA DOHNER.

I have been impressed for some time to tell through the columns of the Visitor of the wonderful dealings of God with my soul and how he led me out of darkness into his marvelous light, yet hesitated, desiring first to know if it was really of the Lord, realizing that unless our feeble efforts are backed by the power of his Spirit they will accomplish no good. But this morning I will make the attempt, trust to God to direct my pen, willing to tell even that which is not exciting to self, if in some way, his name may be honored, and some soul be benefited by my past experience.

I was a child when God's Spirit brought conviction to my heart, and when about twelve years old, at a revival meeting held near our home, I yielded and publicly professed my determination to be a Christian. As soon as I had opportunity I went to mother and asked forgiveness for anything that I had done that was wrong, feeling that the greatest sins that I had committed were in disobeying her, which she freely gave. Soon after this I became willing to put on the plain garb, wearing the full uniform as the brethren believe, to school and wherever I went (which now we see so few are willing to do) and I was not ashamed of them either, and I know that while at school my appearance often kept me from engaging in things which would not have been consistent.

But with all this I can't say that I felt any particular change, more than a willingness to do all that I knew, and I wondered sometimes why I did not have this joy that I heard others speak about. Some time after, knowing that some others were to be baptized, I asked to be one of them, hoping in my childish ignorance that that would satisfy my longing. The morning before I was baptized I felt that I should go to my sisters, who were older, and ask their forgiveness, for I felt that I had often disobeyed them. The enemy tried to make me ashamed and afraid, but I obeyed, believing according to I. Peter 3:21, "that baptism was not the putting away of the filth of the flesh, but the answer of a good conscience toward God," and I knew unless I obeyed my convictions my conscience would not be clear. I obeyed and was baptized, but still there was such a lack in my soul, and I was always afraid to say that I knew that I was a child of God. Some took me by the hand, and with other encouraging words, said, I should go on, but I felt I had nothing to go on with.

While I did not know then what was the matter, for I was willing and obedient as far as I knew, no doubt the reader has discovered ere this what I lacked; it was faith—faith in the precious blood of Jesus. If we could be saved by works Christ would never have needed to have suffered and died, but we read in Rom. 5:1, "Therefore being justified by faith we have peace with God" through our Lord Jesus Christ. And again in Eph. 2:8, "By grace are ye saved, through faith, and that of yourselves, it is the gift of God. There are conditions to be met on our part before God will impart to us this saving faith. We must repent and confess our sins, then he is "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I. John 1:9.) Then we must believe that he is, and that he is a rewarder of them that diligently seek him. (Heb. 11:5.) When we come thus God will give us this faith, without which it is impossible to please him, which will be to us "the substance of things hoped for, the evidence of things not seen," namely, that our sins are blotted out, and that now we are God's children. We know it is so, because his Spirit will bear witness with our spirit that it is so. (Rom. 8.) Then will come that, "peace which passeth all understanding" and the "love of God" will be "shed abroad in our hearts."

But alas! how many are building on a sandy foundation, who simply believe because they have obeyed in keeping the ordinances that they will be saved, and have never got in earnest about the matter, have never really sought God. We read in Matt. 7:7, "Seek ye and ye shall find," and we are to "strive to enter in at the strait gate." (Luke 13:24.) I am so glad that God...
did not leave me settle down and become satisfied with my condition. While sometimes I would get careless and unconcerned; yet again, I would get such a longing to know if I had ever been accepted as his child, that I would weep and pray, but could not get hold of God. I would hear others tell how they had started out when young and that they never had so much of an evidence of their acceptance as they desired, but that they thought it was because they had not gone so far out in sin.

I remember praying once in my desperation, "Lord, if there is no more evidence for one who has started so young, let me get entirely lost so that I may know that I am found." This no doubt was a suggestion of Satan, but God permitted it to be answered. By neglecting to watch and pray I grew careless and thoughtless, and by the wiles of Satan was so entrapped in sin, that it was only by the mercy of God that I ever was rescued. O how treacherous the enemy is? Now that he had got me into sin, he made me believe that my life was worth nothing unless I kept it concealed, which, by resorting to falsehood and deceit, I partially succeeded in doing for a time, and this without any particular remorse of conscience. But O, dear reader, if there is anything in your life that is unconfessed, though it may be covered and almost forgotten by yourself, "Be sure your sin will find you out." (Num. 32:23.) "For there is nothing covered, that shall not be revealed; and hid, that shall not be known." But I bless God that mine was uncovered in this world, though I had to drink the cup of repentance, with its bitter draught. While listening to a heart-searching talk by Bro. J. R. Zook, I was so convinced of my sin that I trembled like a leaf and those about me could not help but see that there was something wrong. I would scarcely have known then what to do had not a dear sister, who had a partial knowledge, urged me to go home and confess my sin and hypocrisy.

God had given me a glimpse of his holiness and purity, and of his indignation at the least sin, and also of my own vileness, that I just felt willing to humble myself in sackcloth and ashes, and to allow the brethren and sisters to walk over my prostrate body if that could in any way make atonement for the past.

God gave me grace, and I obeyed. And now that this sin was confessed, God commenced to speak to me about some little things that I should confess to my parents. So I made another trip home and as I confessed, one thing after another came up that had been forgotten, and, I tell you, till I was through there was very little left of self. I could say with the woman at the well, "He told me all that ever I did;" and where he tells us in I. John 1:9 that we are to confess our sins, it means all, and not a part of them.

And now that I had confessed all, I thought I would surely get some evidence of my pardon and acceptance, and again I was disappointed. While I had no way set, yet I was looking for some outward token, a voice or something that I could see. How ignorant I was of real faith. And why was it? I often spoke to others of my condition, even to ministers, but for some cause or other I failed to get help. Sometimes in despair I would cry out, "Is there no God in heaven, that my prayers are not heard?" This went on for some time, and while I do not understand all of God's dealings with me, yet I believe he was teaching me lessons, which, in his great wisdom, he saw I needed: and I just praise him for everything he allowed to come into my life, if thereby I may be able to help someone else.

One evening a dear brother and sister who knew my condition, came to see us with this purpose in view to help me if they could, and I verily believe the Lord sent them. I do not remember how the conversation started, but it was not long before we were on our knees, pleading God's promises in my behalf and as such promises were repeated as "Him that cometh to me I will in no wise cast out" (John 6:37), or I. John 1:9, I would almost grasp them, then would come the thought, "O, I am too unworthy." This stood in my way quite a while, but as more of God's blessed promises were repeated, and I saw that he was no respecter of persons and that he came to save those who were lost, I just seemed all at once to be able to grasp hold of faith, and the evidence came, not in great demonstrations, but it was so convincing that I said, "Yes, I know it is done, and it would have been done long ago if I had only believed."

I did not have such a wonderful outpouring of joy, as some others have said they had, but I knew that the past was under the blood, that my transgressions were removed as far from me as the East is from the West, and I was satisfied. O, how blessed it is to know that though our sins were as scarlet, they have all been blotted out and will be remembered against us no more for ever! What a wonderful Savior we have!

But the Lord still had more lessons for me to learn. I had my besetting sin, which was impatience, and many bitter tears I shed on this account. The next morning as I went about my work with a light heart, I thought, now I will have more grace and power to overcome. I will get a little better every day, and finally attain to that perfection which the Bible teaches. But, O believed, it just seemed the whole force of hell was arrayed against me. I thought those about me did everything to make my way hard. I would fly to the Lord and weep and pray over it, and sometimes I was able to keep it to myself, yet there was a struggle going on in my heart. Quite often I would say something that would grieve some one; then I would have to confess my wrong and humble myself before God. While this brought peace, yet it occurred so often that I could easily see that I was gaining no ground. I longed to see others saved, but what could I do for others when I was continually having such struggles myself? I tried to watch and pray, but the struggle seemed to be getting harder. My heart was so burdened sometimes, I just felt that I must have help. I knew the Lord was able to help me, and his word was full of promises, but I was unable to get hold of them. How good the Lord was that he did not allow me to get entirely discouraged! But in this life of victory and defeat he was leading better than I knew.

(Concluded in next issue.)

How Christ Restores Values.

He was lost and is found. One of the finest jewels that blazes in the coronet of one of the sovereigns of Europe lay for a long time on the shelf of a shop in Rome marked "Quartz crystal: price, one franc," until a man who understood the value of precious stones discovered it, and restored it to its rightful place. Before the coming of Christ, the human soul was lightly regarded. Christ came to teach that the soul is priceless in its value, whether in Darkest Africa or Christian America. Many a man is willing to have his neighbor's soul marked "Quartz crystal, price, one franc," until the light of God's truth shines in and he realizes its great worth, and that he may help it to shine resplendent in the diadem of the Most High King.—Selected.

Find a way or make one. Everything is either pusher or pushed.
THE SUNDAY-SCHOOL.


Golden Text: John 1:35-51.

Verse 35. John stood, and saw Jesus coming to him, and saith, Behold the Lamb of God!

Verse 39. Nathanael said unto him, Rabbi, thou hast the word of wisdom.

Verse 49. See. The Jews therefore answered and said unto him, What sign shewest thou us, that we may see, and believe thee?

Verse 50. Nathanael answered and said unto him, Rabbi, thou hast the word of God, and hast authority (or power) to execute judgement.

Verse 51. He answered and said unto him, Doth not my word believe that which I said I would to do?" (V. 51)

Springtime is the season of the year when Jesus suddenly returned from the wilderness, where he had been, and John again saw him. John saw Jesus, and he saw Jesus as he walked, and saith, Behold, the Lamb of God!

The events of this lesson occurred the next day after John had proclaimed Jesus as "the Lamb of God." On that day Jesus suddenly returned from the wilderness, where he had been, and John again saw him. John saw Jesus, and he saw Jesus as he walked, and saith, Behold, the Lamb of God! The events of this lesson occur on the day Jesus was in Jerusalem for the Passover feast, which was in memory of the deliverance of the Israelites from Egypt. The fourteenth day of Nisan was the evening of the day before Passover. The fifteenth day of Nisan was the morning of Passover. The lamb was slain on the fourteenth day of Nisan and eaten on the fifteenth day of Nisan.

John's testimony concerning Jesus as the Lamb of God is found in John 1:35-51. In verses 35-36, John saw Jesus and exclaimed, "Behold the Lamb of God!" In verses 39-43, Nathanael, one of the first disciples, challenged Jesus' claim and asked for a sign. In verse 51, Jesus responded by saying, "Doth not my word believe that which I said I would to do?"

Verse 39. Nathanael said unto him, Rabbi, thou hast the word of God, and hast authority or power to execute judgment.

Verse 51. He answered and said unto him, Doth not my word believe that which I said I would to do?" (V. 51)

The inference is that the day began at sunrise. (V. 41) It pays to wear a smiling face. Our laughter or our frown. By helping it, our own; Their confidence to win. Our courage and our love: To give the current of our lives a true and noble tone. And laugh our troubles down. For all our little trials wait. Our laughter or our frown. Their confidence to win; Our courage and our love: To give the current of our lives a true and noble tone. And laugh our troubles down.
About Colonization.
JAY G. HALDEMAN.

I will try and write a short article for the Visitor. Having read the article of Bro. T. A. Long in the December 1, issue of the Visitor concerning forming a colony of the brethren for southern Texas, I think it is a move in the right direction. In the first place it would be the means of spreading the doctrine of the brethren, and also a means whereby many can get cheap homes in a good country.

It is now quite a while since we moved away from the church, and I have long since been shown my duty in regard to getting my family to the church. It became a real burden to my mind as to what I should do, and I was wrought upon until I took it to God in prayer and asked what to do and trusted he would open the way. In a very short time afterward the Visitor came to hand and I read Bro. Long's article which was a real answer to my petition, as my mind was turned that way for quite a while, but the way was not open on account of the church not being there.

Now, I will say in regard to any that may think of moving away from church privileges, take my advice, and never do it, but if possible settle where there is a church. You may think you can do right just the same. That is true also as I find the same God rules wherever you go, but you will also find that one stick of wood won't burn as good as if there are more together.

Now, I will further say I hope we can form a good sized colony and go there so there may be church and Sunday-school from the start. Yours for progress in the right direction.

Ponca City, Okla.

The Colonization Project.

Since my first writing nine families have written and given their approval of such a move, and are willing to investigate with the view of locating near the gulf coast. Some brethren started to-day to look over the country, and, no doubt, will give us some report before the next excursion which will be on January 7, 1907, at which time we are anxious to have all go along with the party that have a desire to locate or invest, and at which time we trust a decision will be reached where the colony will locate. Such who have money to invest cannot go wrong to go with the party and purchase a portion of land, as the advance in land values, especially where a colony of industrious brethren will locate, cannot help but return to the investor a large return. There are such who wish to go who cannot buy land and would be glad to farm and improve land others buy. Let us hear from all.

T. A. LONG.

Conditions in India.

Dear Readers: We know that many are interested in this great land, and therefore we feel that it is the right thing that we send the following information for earnest prayer and consideration. Our readers have undoubtedly noticed in the daily newspapers various reports of the crop condition of this country. But perhaps a few words from one that is present on the field will not come amiss. Our hearts are burdened as we look into the future, and, at times, in prayer the Spirit dictates to us in such a way that we must believe there is much suffering to be endured by the poor of this country. Poverty is of such a character here that when there is the failure of any of the crops there is much suffering. But this year there is a widespread failure, to such an extent that the Government has declared famine conditions for WHOLE INDIA. The rains stopped about the middle of September, leaving the rainy season crops in a condition that they have not amounted to near what was expected. In some provinces there was not the rain that we had in Bengal. In this district—Manbhum—the crop is only one-third what it usually is. In some places it is better than this and in some places it is worse, but rice is such a price as has never been known before in the history of India. In the famine of 1900 rice sold even in the famine districts at 12 and 14 seers (24 and 28 lbs.) per rupee (33c.). At the present time rice is selling at six seers per rupee. This is at harvest time when rice is generally cheap. We are made to exclaim as we look at these conditions of things, if this is the beginning, WHAT WILL THE END BE!

For a while the seditious spirit was having its right of way and the people were much stirred in the interests of their own country, and there was much talk against the Government. The Government did what they thought best for its suppression and we are glad that things are getting quite quiet again.

The strike spirit has lately taken hold upon the railway men and one
of the largest roads in India is at the present at a standstill. The writer was in one of the principal stations when the strike began and had to finish his journey by a bullock cart. These things to us are all indications of our Lord's near coming.

As to famine relief, if any are prompted to send offerings to relieve the suffering of the hungry, they may do so by sending to us and we will be glad to do what we can to save from death by starvation. This station is to be made one place for distribution. The people within a radius of fifteen miles who will require help will be sent here. No famine relief as yet has been started in this province, but in the central and upper provinces famine relief camps have already been started.

If again there is to be a famine we trust that many children will again be rescued. Of those that were rescued in the late famine many have grown up into lives of happiness and usefulness. We must wonder why so much famine. Is there no other way of bringing the people to God? You will hear from us again ere long as the distress increases.

Yours in the Lord,
D. W. Zook.

Raghunathpur, Manbhum Dist., India.
November 25, 1907.

From Bro. and Sister Myers.

"What doest thou here Elijah?"
(I. Kings 19:9.)

We all are somewhere in this life, but alas, many are not where the Lord would have them to be. We meet with many of the saints that read the EVANGELICAL VISITOR, and they say that they are glad to hear of us in that way. We may be somewhat tedious to our dear editor, but we beg forbearance.

We sojourned in Chicago about five weeks in which time we made the Brethren in Christ Mission our home, and were kindly entertained, or, were at home with them. We attended many places of worship, Missions and other places of worship. We were made to feel that we were among a people of whom Jesus said, "not all that say, Lord, Lord, shall enter into the kingdom of God."

"The Lord Jehovah said to Elijah what doest thou here?" We know that Elijah had fled for fear and so he was not at his place of duty; yet he had a reason for being where he was when the Lord talked to him. Read verse 10: The condition of his surroundings had become somewhat troublesome, and, indeed, terrifying. Think of him, in fear of his life, and then the Lord commanding him to stand forth upon the mount: "And behold the Lord passed by and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind." Oh my, how that seems like the noise of the present day religion! Why we get into places of worship where it seems to smash up everything that comes into the place. It makes us wonder at the power. Yes, so it did Elijah, but the Lord was not in the wind. "And after the wind an earthquake, but the Lord was not in the earthquake." Thank God for a better order of things. Earthquakes cause desolation where they occur. God's order is to save. Sin destroys. Elijah feared sin. God showed him the power of sin because he was jealous and was afraid of sin. "And after the earthquake a fire, but the Lord was not in the fire." (Verse 12.) Men and women are praying and professing the baptism of fire, and if they would give it as John Baptist preached, it would burn the pride and starch off the bodies of men and women. Yes, the feathers and dead birds off the heads of the women, and moustaches off the faces of men; and men would let nature have its course as God created men with hair on the face, but the woman with a smooth face. Elijah by this time had become somewhat exercised before God, that after the fire there came a still, small voice. (Verse 3.) "And it was so when Elijah heard it he wrapped his face in his mantle." Yes, beloved, we would have need to cover our faces before God and men, when we think of our testimonies, if they were written and read before us.

Chicago is said to be a wicked city. The saloons stand out very prominent. It is said Chicago has seven thousand. Well, no doubt, houses of ill-fame are there in number to the population as in other cities; yet, notwithstanding all the evils there are many who are holding forth the way of life, and sinners are reached and brought to accept salvation through the blessed Christ.

"What doest thou here, Elijah?" God only knows if we did any good in the way of helping to build on Bible ground, or the faith once delivered to the saints. May God bless his faithful few. "Thou hast a few, even in Sardis, who have not defiled their garments and they shall walk with me in white for they are worthy."

Hallelujah to our God! Again, the revelator says, "Behold, I come quickly, hold that fast which thou hast that no man take thy crown."

Our visit to Chicago is in the past; we came to Nappanee, Ind., on November 27, and were conveyed to our brother, Elder John Stump's home. We found Bro. Stump and family very pleasant and filled with love, though Bro. Stump was kept in doors with a sore hand for over three weeks, but, thank God, he had improved much when we left. We stopped about ten days with the Brethren here, but owing to cold and neuralgia, I could not fill all the appointments they had made for us. We stayed a week at Bro. Stump's home on account of my cold and neuralgia. May God bless brother and sister Stump, and all the family, for their kindness to us. We learn what brotherly love is when we are sick and away from home. They were so kind, and will ever live in our memory. We came to Garrett, Ind., on December 7. Here we were met by our dear brother John C. Dick, formerly of Mechanicsburg, Pa., and conveyed to his home, where we met his dear wife and children. They were so glad to see us that they shed tears of joy. We met three times in service with the church in this place. On Wednesday, December 11, we came to Mansfield, Ohio, where brother D. L. Zook and wife met us, and we reached their home late that night.

Since then we have enjoyed their fellowship, as also that of mother Zook, widow of Joseph Zook, deceased. During the last week we attended the continued meetings at the Chestnut Grove M. H. in charge of Elder J. N. Hoover, of West Milton, Ohio. We also had the pleasure to meet our missionaries, brother and sister Wenger, and sister Heisey, who expect to sail for South Africa about the last of March, and we had the pleasure to again renew our former acquaintance and to tell the dear friends about brother and sister Steigerwald; how we met them, as this is their former home.

"What doest thou here, Elijah?" Oh dear readers, I fear sometimes I may not at all times be where the Lord wants me to be, and in my zeal or zealouenss, not so fully understand the Lord's purpose.

It was not in the wind, nor in the earthquake, nor in the fire, but in that still small voice. Oh, to have some of the gifts that Paul writes about in
I. Cor. 12. If one is to be desired above the other by me it is the gift of discerning of spirits.

We close with the thought that we have come near another Christmas. May every child of God consciously feel the Spirit of God, and yet not feel the progress of the gospel, and to establish the kingdom of darkness, I would go about telling people they might have the Spirit of God, and yet not feel it.—Whitefield.

TEMPERANCE—A SERMON.

(Continued from page 1.)

hold it steadily to its work. When these nerves are paralysed by alcohol the heart beats too fast and performs so much extra work, having no time to rest between beats. The strong healthy tissues are changed into fatty material which have no power to contract. The whole heart enlarges, and its muscles feel soft and flabby, and too weak to send the blood completely around its circuit, and the result is dropsy, difficult breathing and other ailments are sure to follow. The walls thicken, cavities enlarge and the muscles become so enfeebled that they can no longer contract and suddenly the heart fails to beat—dead. In this way we could proceed describing its awful effect on all the organs of the human body, but to save time we will forbear, only the NERVES we will notice last. Alcohol seems to have a special affinity for the nerves. That is, when a person dies under the influence of alcohol and an immediate examination be made, it is found that nerve fibers contain more of this poison than any other part of the body. Alcohol has been distilled already from the brain of the intoxicated dead.

The nerves that control and regulate the circulation of blood are weakened, and the veins, arteries and capillaries are enlarged; hence the red nose, red face and bleared eyes of the drinking man.

Most Patented Medicines Are Alcoholic.

Many who derive from the use of alcoholic liquors as a beverage, preaching and praying for prohibition, are constantly suckling the patent medicine bottle, which on an average contains a larger per cent. of alcohol than beer or whisky. According to the reports of Massachusetts Board of Health Peruna contains 23.44 per cent. alcohol; Swan's Root, 5.78; Lydia Pinkham's Vegetable Compound, 16.77; Ayer's Sarsaparilla, 26.2; Hood's Sarsaparilla, 18.8; Hostetter's Stomach Bitters, 44.3; Baker's Stomach Bitters, 42.6 per cent.

We could thus name a long list but for the sake of brevity we will desist. Nearly all patent medicines contain alcohol. So many people instantly seek a sedative for every little ache or pain, and the supposed remedy is more serious than the ailment itself. It has been estimated that sixty millions of dollars are annually spent in the U. S. A. for patent medicines.

Did you ever see a person who claimed to be cured by patent medicine entirely quit all nostrums?

Many mothers make the sad mistake of drugging their babies every time they cry, with Soothing Syrup to put them to sleep. They had much better endure a little annoyance and let the little babe expand and develop its lungs than to paralyze and injure its nerves and make him an easy victim to the opium, cocaine and alcoholic habits. Many parents wonder why their children are so easily led into those habits when in fact they themselves laid the foundation in the use of these drugs in soothing syrups.

ALCOHOL AS A MEDICINE.

Many of our leading physicians are discarding alcohol entirely as a medicine. This is what some of them say: "Alcohol is a toxic substance which ought to be retired from the materia medica and placed in the catalogue of obsolete drugs with tobacco, lobelia, etc." Another says: "Alcoholic liquids, though much used, have very limited value as therapeutic agents." Another says: "Alcohol has no place in my remedial list. It has been banished not from sentiment but from knowledge secured by scientific investigation."

Thus we could give a long list of testimonies of the leading and most successful physicians. You need not take my word for it. Ask professional men. Here we have with us Dr. Nyse-wander. Ask him after these services are over, and if he does not corroborate with what I am telling you, just let me know, because I mean to tell the truth only.

And my denouncing patent medicines is without selfishness. I am no M. D. If I were you might think that I am speaking for my own interest. But I tell it because we ought to know the truth.

Alcohol is a narcotic and stupefies the nerves the same as morphia, opium, cocaine, etc., and to paralyze them to make the sufferer unconscious of his pain, does not, in the least, remove the disease and its cause. To catch, bind and gag a watchman when he gives the alarm of approaching thieves would only make it easier for the invaders to accomplish their purpose. Therefore to silence the reporting nerve does not help to destroy the disease or cause of pain, but in many cases lets down the bars for the intruding ailment.

Ministers of the gospel, and temperance revivals have lent their photographs and strong testimonials to help the patent medicine charlatan...
advises his intoxicating nostrum, being perfectly ignorant of its ingredients. Sometimes recommending them as excellent cures for the drink habit, when the medicine contained a larger per cent. of alcohol than the most common intoxicating beverages. We should be more cautious.

**Liquor Traffic—No Help to Labor.**

There is less money paid out for labor in proportion to the cost to the consumer for the manufacture and sale of liquor, than for the manufacture and sale of any other commodity. Let me give you some well prepared statements. If a laboring man buys $100 worth of boots and shoes, he buys $20.71 of labor. In every $100 worth of cot curious, hardware, clothing, cotton, woolen goods, he buys $13.77 of labor. In every $100 worth of hardware, he buys $24.17 of labor. In purchasing $100 worth of clothing, he buys $17.42 of labor. In every $100 worth of cotton goods, he buys $16.91 of labor. In every $100 worth of men’s furnishing goods he buys $18.34 of labor. In buying $100 of worsted and woolen goods he buys $13—of labor. But in buying $100 of liquor, he only buys $1.23 of labor.

If eight men spend $800 for furniture, hardware, clothing, cotton, worsted and woolen goods and men’s furnishing goods, they contribute $137.43 to labor, and at the same time bring valuable supplies to the family, stimulate business, and add to labor.

If eight men spend $800 in a saloon, only $98.40 goes to labor, the family is made wretched, and the men themselves are made worse, physically, morally, financially, their jobs imperilled, and money wasted. And yet in the face of all these facts it is claimed that the working man knows that these evils are avowed enemies to any legitimate business, labor, morals, education and Christianity.

We have men in high office at the very head of our government that have the courage and audacity to dig up the corruption of R. R. companies, trusts, etc., but they quail before the threatening power of the liquor traffic. May God raise up men that would rather be right than be high officials and crush this slimy serpent, in whose trail we find only shame and poverty, human blood and bones, blighted lives and bleeding hearts.

**AN ILLUSTRATION.**

Allow me to interest you a moment with an illustration. Here I have five beautiful, white and fragrant carnations. If you doubt their fragrance, come and smell them. Let this one represent a beautiful, pure, virtuous young lady; with splendid habits and possibly religious. She moves out into society, is influenced to attend the theater, the dance, next she joins a ladies’ lodge or club. Wine is set before her, she partakes, a relish is created, she tippling, neglects her husband, her children, and for the first time she presses to her lips the intoxicating cup to his lips. He is warned by his saintly mother, but he replies, I never will be a drunkard, I can drink or I can let it alone. But soon he is a slave to taste to drink. His fine sensibilities are destroyed, good judgment destroyed, will-power lost, trains with harlots, lives a dissipated life—purity lost, virtue lost, honor gone, dies a shameful death, fills a drunkard’s grave—lost! (At the close of the illustration the flower was picked to pieces and cast to the floor.)

**CARNATION NO. 2.**

This flower represents a young man who once was as pure as this beautiful white carnation, with good habits and many lovely graces. His companions invite him into a saloon and for the first time he presses the intoxicating cup to his lips. He is warned by his saintly mother, but he replies, I never will be a drunkard, I can drink or I can let it alone. But soon he is a slave to taste to drink. His fine sensibilities are destroyed, good judgment destroyed, will-power lost, trains with harlots, lives a dissipated life—purity lost, virtue lost, honor gone, dies a shameful death, fills a drunkard’s grave—lost! (At the close of the illustration the flower was picked to pieces and cast to the floor.)

**CARNATION NO. 3.**

We will have flower number three to represent a well-regulated, moral home, where there is peace, love, joy and plenty. The larder is well-filled, wardrobe replenished, the coal bin with plenty of fuel, and fine floor in the flour chest. You hear the merry laugh of children, the joyous song of a happy mother and wife. Unhinged greetings in the evening as papa returns home from business; papa presses a kiss of affection on the happy face of his devoted wife, he dandles the cooing babe, he plays with his children, he says grace at the table while all the members sit with bowed heads and folded hands. But by and by he is persuaded to join a lodge—possibly the Free Masons or Odd Fel lows, the wine cup or champagne is introduced—no harm they say—he drinks, the alcohol habit is formed, he lost his will-power, his thirst is insatiable, he comes home drunk. The wife too has joined a club and has taken to tipping, neglects her home, her children; her prayers are forgotten, poverty steals upon them, business fails, need raps on their door, the larder is empty, no robes in the wardrobe, walls bleak and bare, no fuel, no bread—coal, hungry, destitute! Hear the wail of the children—instead of the joyous song of a happy mother, we hear the pitiful cry for bread; in place of the joyous song of a happy mother, we hear the wail of despair. They have lost their happiness, their purity, their virtue, and morals. They have lost their home, good friends and honor. They are dissipated, ruined, wretched and die in contemplation and hopelessness—without God, home, or heaven—children hand ed over to the mercies of others. Ten of thousands of homes have been ruined by king alcohol. (As the illustration closed the flower was destroyed and cast to the floor.)

(Concluded next issue.)
John Kemper's New Year.

John Kemper came into the kitchen, and, depositing his armload of kindling into the woodbox, shook the snow from his clothes and stood warming his hands over the glowing fire.

There was an air of homely comfort Pabout the tidy little kitchen that made it look very cheering on such a night as this. An idea like this floated through John's mind, as he stirred his coffee and helped himself to a slice of mother's brown bread. Living in the city had not demoralized his mother, so far as cooking was concerned, at least.

They were plain country people, and had come to the city almost a year ago because John had been persuaded to believe that he could do better working in the machine shops than it was possible for him to do on the rocky little farm.

They had found out their mistake long ago, and the Summer had been one of homesickness and regret. Then, just as Winter set in, the shops had shut down, and John had found no steady work.

There seemed to be no help for it. Adam Rodley, to whom they had rented the farm, was a man who gave way for chafing his hands. He tried to apologize, but young people are usually adaptable, and as the months passed by John thought less and less about going back to the farm. During these days of enforced idleness, he had found that it would be company, and, while he had not exactly become one of those with whom he mingled, their ways were becoming daily less repulsive to him.

Chief among these was a hard, daring young fellow, who, it was darkly hinted, had been guilty of fighting and drinking. For some unknown reason, Dan Fadwick had taken a particular fancy for John, and the young man, who, it was darkly hinted, was becoming daily less repulsive to him.

Suddenly, however, the door yielded, and he found himself in the midst of a cloud of snow made him blink his eyes. He stumbled along, feeling that the street lamps, that looked like little balls of yellow light, grew blurrier and finally disappeared. He stumbled along, feeling that he could not turn around, much longer. Just then he came full against a building.

At the same time a gleam of red light in the midst of a cloud of snow made him certain that he had blinded the place to the place which he had avoided. He must be somewhere near the side entrance to the saloon, the thought. He passed his hand along the wall, and almost before he knew it, he was grasping the doorknob in his hand. His eyes were too stiff and nerveless that he could not turn it. Suddenly, however, the door yielded, and he fell forward into the room. The glare of the lights blinded him, and he had not time to rise. A few minutes later a young man with a frank, pleasant face, that had never seen before, was bending over him. By this time he became aware that he was not in the saloon, but in a church, and that the people were singing.

The young man led him to a big chair over by the register and began to chafe his hands. He tried to apologize, but the stranger only smiled and said, "That's all right." He did not know how long he slept. But he was dreaming that he had gone to the prize-fight, and that he had been arrested for killing one of the men. He had seen his mother reaching out her hands, but they were taking him away.

"Oh, if I could only go back to the farm and begin over again!" Then some one began to sing:

"Pray for one of his children who has fallen into temptation, but who wants to come back to him even now. They had risen from their knees as he stood up, saying trenchingly:

"A happy New Year, brother!"

"Yes, thank God and thank you!" John returned, clasping the stranger's hand fervently—Mattie M. Boteler.

The more we fear crosses, the more reason have we to think that we need them. Let us not be discouraged, for the hand of God layeth heavy woes upon us. We ought to judge of the violence of our disease by the violence of the remedies which our spiritual Physician prescribes for us. It is a great argument for our own wretchedness and of God's mercy, that notwithstanding the difficulty of our recovery, he vouchsafes to undertake it. Let us then draw from our very afflictions a source of love, of comfort and trust in God, saying with his Apostle:

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—Blessed are they that mourn and sow in tears, because they shall reap in joy the harvest of eternal glory.—Penelon.

SAUR—Died, in Welliborough Township, Welland County, Ont., at her home on Dec. 12, 1907, of nervous prostration, Mrs. Catherine Saur, daughter of the late Martin Wilhelm, of Bertie, aged 59 years. She leaves a husband, (she being his third wife) one step-son, two brothers and one sister to mourn their loss. She was a very pious Christian living person, and a most exemplary woman. She yielded her soul to God and accepted Jesus as her Saviour. Her peace that passeth all understanding. Funeral in the Brethren's M. H. on Sabbath, Dec. 15. Obituaries improved by A. Beets and Jonas Winger to a full house. Subject, "Heavenly warning with the shortness of time" from Isaiah 49:8. Interment in adjoining cemetery.

BRECHBILL—Sister Caroline, wife of brother John Brechbill, was born in Lan­don Township, Pa., Feb. 1, 1818. She died at her home, near Lemaster, Pa., Dec. 9, 1907, aged 70 years, 7 months and 6 days. Her death was due to heart failure and dropsy. She is survived by her husband and two sisters and brothers: Mrs. David Keller, Mrs. David Brechbill, Mrs. Ezra, of Mercersburg and Abram, Henry and John Bornhalter, of Illinois. Sister Brech­bill was with the church nearly fifty years and was a loving and devoted member. She was a staunch supporter of health laws, and after her death had few friends. She was a very religious young lady. She truly enjoyed the possession of a meek and quiet spirit which was in the sight of God of great price. She will be missed from the home and the church, but we feel certain that her loss is her eternal gain. Funeral service was held at Montgomery church, Dec. 11, 1907, at the home Brethren, in adjoining cemetery. Text, Philip 2:1.21.