Evangelical Visitor- September 1, 1896. Vol. IX. No. 17.

Brethren in Christ Church
THE HAPPIER LIFE.

Out of the chill and the shadow
Into the thrill and the shine;
Out of the death and the famine
Into the fullness divine.

Up from the strife and the battle
(Oft with the shameful defeat),
Up to the palm and the laurel,
Oh, but the rest will be sweet!

Leaving the cloud and the tempest,
Reaching the balm and the cheer;
Finding the end of our sorrow,
Finding the end of our fear.

Seeing the face of the Master
Yearned for in “distance and dream,”
Oh! for that rapture of gladness!
Oh! for that vision supreme!

Meeting the dear ones departed,
Knowing them, clasping their hands,
All the beloved and true-hearted,
There in the fairest of lands!

Sin evermore left behind us,
Pain nevermore to distress;
Changing the moan for the music,
Living the Savior to bless.

Why should we care for the dying
That is but springing in life,
Why should we shrink from the struggle,
Pale at the swift-closing strife,
Since it is only beyond us,
Scarcely a step and a breath,
All that dear home of the living,
Guarded by what we call death!

There we shall learn the sweet meanings
Hidden to-day from our eyes;
There we shall waken like children
Joyous at gift and surprise.
Come then, dear Lord, in the gloaming,
Or when the dawning is gray!
Take us to dwell in Thy presence—
Only Thyself lead the way.

Out of the chill and the shadow
Into the thrill and the shine,
Out of the death and famine
Into the fullness divine.

Out of the sigh and the silence
Into the deep-swelling song;
Out of the exile and bondage
Into the home-gathered throng.

—Selected.

For the Evangelical Visitor.

SALVATION TO THE UTTERMOST.

To well-beloved Elder Isaac Kulp.

You are by no means forgotten.
With deep sympathy I often
think of you in your prolonged affictions. If your thorn in the flesh may not be removed, I earnestly
hope your inward ear may distinctly
catch the words of the adorable Jesus, "MY GRACE IS SUFFICIENT FOR THEE." That the Divine Incarnation pervades this mortal body, admits not of question. "What? know ye not that your body is the temple of the Holy Ghost."—1 Cor. 6:19. How, we know not. That it does so by an economy separate from the physical processes, is equally certain. This accounts why eminent saints may be sickly; and why all saints must die. About salvation there is certainty. No one can believe in Jesus without reserve or doubt, and be lost. If this faith is transferred to the physical as absolutely as to the spiritual, our material organization must feel the invigorating power of the Holy Ghost. But it is far more difficult to utilize Christ by faith for physical rejuvenation than for physical uses. I can more readily use my hand and foot for the glory of God than I can augment my physical energy and stimulate my physical functions by the indwelling Christ by faith. Paul could glory in his infirmities, and do wonders through weakness, even when his thrice-offered prayer for the removal of his infirmity was not answered.

Sense is a tyrannical master. To step across that mountain border and believe the very reverse of what eyes and feeling testify, is the hardest thing that man can attempt. Yet this is the very thing that is required to be healed through faith. We may have perfect assurance of reconciliation by faith in Christ, and yet not be able to exercise the same faith in relation to our physical conditions and wants. The body may be wholly under the dominion of the indwelling Spirit so far as the will is concerned. But the function of faith transcends volition. If faith reaches the high-water level of Mark 11:23,24, pain and cancer, and consumption, fractures, and disorganizations, must yield. Complete salvation is for the body no less than for the soul. But the time is not yet. The keynote of Paul in Philippians 3, is verse 13. In verse 14, he shows his ardor to realize the final and
glorious issue of the “high calling of God in Christ Jesus.” In verse 21 he delineates the August consummation.

Meanwhile “the peace of God which passeth all understanding is keeping our hearts and minds through Christ Jesus”—Philipp. 4:7. Your outward man is in daily agony, while your inward man is in constant renewal and progress. Our nature, in its totality, is dear to God. He has redeemed the whole of it. But we too often forget the sacredness of our material part—Rom. 12:1. God and humanity are reciprocal facts in Emmanuel. So they must be in us.

C. H. BALSBBAUGH.

For the Evangelical Visitor.

NUMBER THREE.

HAVING considered the necessity and the nature of regeneration, we come now to ask how it may be received. How is the new nature implanted? How may a man be born from above? “How can these things be?” To claim the ability to explain all the intricacies of this new birth would be presumption; for Christ himself said, “The wind bloweth where it listeth, and thou hearest the sound thereof, and canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit”—John 3:8. But I am sure the Holy Spirit through the Word will give much light on this subject to the honest searcher after truth. There is a strong tendency in man to disbelieve everything he cannot understand or “see through.” Things must be clearly demonstrated or proven before the natural mind is ready to accept. If this were the law of the Gospel, then faith would be excluded. Take away the supernatural and the mysterious from God’s wondrous plan of redemption, and there is no occasion for the exercise of faith.

Now in the matter of regeneration faith occupies a very prominent place, as it does in the attainment of all the blessings and graces of the Christian life. We must not look for the new birth in our feelings, in the keeping of ordinances, nor by any act of man. The new nature is not implanted by a process but is received by an act of faith. It does not come by doing, but by believing. Let us see what light the Scriptures will throw on this vital question.

Jesus, in repeating to Nicodemus the statement of the necessity of the new birth, puts it in this form: “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God”—John 3:5. The water here can in no way refer to the ordinance of baptism, as that would only wash the body and leave the inner life untouched. I fear many honest souls have been deceived by looking to this ordinance for that which can only be received by exercising saving faith in Christ himself. Baptism does not change nature is not implanted by a process; but by displacing the thoughts of the flesh and putting in those of God. “The entrance of thy words giveth light”—Psa. 119:103.

We see, then, that the Word cleanses even as water cleanses; that regeneration is called a washing, and that Christ cleanses the church by the washing of water by the Word. Now add to this the statement in 1 Peter 1:23: “Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever,” and that in James 1:18: “Of his own will begat he us, with the Word of Truth.” And it appears perfectly consistent, and in harmony with all Scripture, to say that to be born of water is the same as being born of the Word.

But our Savior not only said that we must be born of water, but of water and of the Spirit.

“We must be born of the Spirit—not the Spirit apart from the Word, not the Word apart from the Spirit—not two births, but the one Divine new birth.”

We should learn that, while the Word is the water, it is stagnant and powerless without the Spirit, and that the Word of God applies it.—John 6:63. The Word and the Spirit together make living water.—John 7:38. Only from those who are filled with the Spirit shall rivers of living water flow. Words alone are often but empty sounds; but the gracious and wonderful words of life uttered by the Spirit of God, are they not like refreshing streams that bring blessing and good cheer to dry and thirsting souls?

Whoever partakes of this living water is born of the Spirit, and has
everlasting life.—John 4:14. Receiving Jesus is partaking of the living water, and the moment one receives Him he is born of God.—John 1:12,13; 1 John 5:1.

The Son of Man lifted up is our life.—John 3:14,15. He was raised upon the cross because of our offenses; He was raised out of the tomb for our justification.—Rom. 4:25.

Having satisfied every demand of God's broken law, he can now communicate his resurrection life to every person who believes on him.—Gal. 3:13 with 1 John 5:11,12. It is this blessed truth that Christ preached to Nicodemus when he told him of the new birth, and it is this gracious Word that must be believed by the sinner if he would be born again and enter the kingdom. Without a knowledge of the crucified Christ no one can be born of God. "Faith cometh by hearing and believing the Word of God."—Rom. 10:14. The Spirit and the Word together can alone impart regeneration. The Spirit of God applies the Word that speaks of the lifted-up Christ, whom we receive and rest upon for our salvation; and doing this we are born of God, or born of water and of the Spirit.—1 Pet. 2:24 with John 5:24.

For the Evangelical Visitor.

MARRIAGE.

Of all the ordinances that God has given to his people, this one is the most sacred. God, after he had made man, said, "It is not good that man should be alone; I will make an helper meet for him" (Gen. 2:18.) We all know how that after he said this, he caused the man which he had made to fall into a deep sleep, and took from him one of his bones, and made for him a companion. A blessed couple, indeed, they must have been. Each of them made by God himself.

He created them for a wise and noble purpose. And their life was no doubt, one of purity and holiness until Satan, that evil one, beguiled them, and they fell. Although they had fallen from their primitive state of purity, the sacred bond of matrimony, which bound them together; and the great commission, "Be fruitful, and multiply and replenish the earth," which God had given them at the beginning, had lost none of their force, for "gifts and callings of God are without repentance." And as we know, they fulfilled their commission as God had given it unto them.

How few marriages today are thus ordered by God, and how very low is their standard of purity of life, even among the "Christians (\?)". Very few men to-day wait till God says to them, "It is not good that man should be alone: I will make an helpmeet for him." But instead, they will be heard to say, "It is not good that I should be alone: I will choose for me a slave." What a difference between the proposition of God and that of man. God intended that woman should be a helpmeet and bound her to the man by the sacred bonds of matrimony. Man intends that she shall be a slave of his passions and binds her to him with claims of bondage.

The marriages to-day are more the product of inordinate affection, and are more for the fulfilling of the lusts of the flesh, than for the glory of God. In the New Testament Scriptures no provisions whatever are made for the flesh, and no such unclean person can ever enter the kingdom of God. "Know ye not that the unrighteous shall not enter the kingdom of God? Be ye not deceived. Neither fornicators, nor effeminate, nor abusers of themselves with mankind shall inherit the kingdom of God."

Their children, which they bring into the world, are only the product of their lust. They are not as was Samuel or Isaac, the desire of prayer. But they come into the world undesired, and the time of their birth is looked forward to with great hatred. In many instances the hatred is so great for the unborn that it culminates into murder preceeding the birth.

Is it true that such things exist in the world to-day? Alas! to true. Such practices are even to be found among the Christians (\?). Many of the pure ones would be surprised if they knew the corruption that exists in many a married life. You ask, "Why is it so?" It is simply because men are afraid to cry out against sin. Too many of the Shepherds cry "Peace, peace," where there is no peace. Too many are afraid to cry out against sin because it exists in their own lives. While they will not cry out against such sin because of the opposition, or for fear they might lose part of their salary. They are hired and must preach to suit the people.

But let us listen to what God says about the matter. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions." (Is. 58:1.) And again, "Cursed be he that keepeth back his sword from blood." (Jer. 48:10.)

What shall be done? God's way is that of purity. Let all that are for God take their stand, and "chew that which is evil."

Yokohama, Japan.

D. W. ZOOK.

For the Evangelical Visitor.

"YE MUST BE BORN AGAIN."

In the ordinary course of nature we are all the children of Adam and have inherited a sinful dispo-
sion, which is "not subject to the law of God." The carnal or fleshy mind naturally reverts to the things that please its fallen nature, that appear grand and beautiful; it constantly has self in the forefront; seeks those things which are said to give riches, honor, pleasure and ease, and the praise of men. "That which is born of the flesh is flesh." No marvel then, that the natural man will seek for those things which are in accordance with his nature to do so. Servants of sin led captive by Satan at his will, with finer prospects and higher attainments still presented to our view. Anything that will entertain or promise self-satisfaction and keeps the soul and conscience at ease. Man in unregenerate state is truly an object of pity, reaching out after knowledge and refinement and those things which a sinful world delights in and seeks after and calls honorable and good and yet with all its intellectual light and knowledge, it never has had sufficient power to bring one soul into the new life. The new life is not an acquired condition, brought about by intellectual attainment or refinement of character, but it is the direct result of the operation of the spirit of God upon the soul. "Light is one thing and birth quite another, the soul must be born again before it can see light; a child must be born before it can be taught." This holds good in the case of a spiritual birth as well as in the natural. "The natural man cannot receive the things of the spirit," hence the necessity of a new birth to bring us into a new condition, a new life, by which we are brought into a new relationship with God. "Old things are passed away; behold, all things are become new." Then we can look up to our heavenly Father and in truth and verity say: "OUR FATHER WHO ART IN HEAVEN." That which is born of the spirit is spirit." "To be spiritually minded is life and peace." Peace will follow as a consequence, because that which hindered it was taken away.—2 Cor. 5:21. "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." The new birth gives new light, by which the understanding is enlightened and we are enabled to behold the kingdom, or, church of the living God with all her glorious and precious promises set before us. "I have set before thee an open door and no man can shut it." If we are willing to follow that light we shall also see what we must do in order to enter through the door into the kingdom. "Verily, verily, I say unto thee, except man be born of water and of the spirit he cannot enter into the kingdom of God." There are numerous substitutes offered by the Christian world for the definitions of the term "spirit and water," many of them I fear to the discredit of God's word instead of advocating and contending for a legitimate birth—Jno. 1:13 and 1 Peter 1:23—may after all only prove to be an apostasy. God is light and if we walk with Him we will walk in the light. Therefore he bids us first to unshackle ourselves of all prejudice and selfishness and pride or worldly-mindedness and Satanical influence, from whatever source it may come, that would hinder us from taking unbiased and impartial view of the order as our Lord instituted it. That we do indeed. "Behold the Lamb of God, which taketh away the sins of the world." In every institution which our Savior has given for to bring a lost and ruined world back to God. "I am the door, by me if any man enter in, he shall be saved." It has pleased our blessed Savior to place our salvation on such conditions that it will necessarily demand on the part of the penitent self denial and faith. "If any man will come after me, let him deny himself and take up his cross and follow me." The promised land was on the other side of the Jordan. Israel in order to enter in must pass through the water. It has pleased the Lord to place his kingdom or church militant in the same position. We must enter in by faith through the water. "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." Self and unbelief will say what virtue is there in the water. Does baptism add anything to our salvation? True faith will answer, yes. If we are obedient to the light already received, it will as surely lead us to the water as God's word has led us to the light.—Acts 2:41. Our Savior made it a special condition to the promise, "He that believeth and is baptized shall be saved." It also pleased the Lord to take an emblem that would properly resemble a birth; going down into and under the water (which is baptism) coming up out of the water received as a child of grace. In a natural birth, the life which existed before is not only made manifest and the new comer is received as a member of the household, so also is the spiritual. The penitent does not receive the new life in passing through the water, but as we go down into the water and are buried with Christ in baptism, fitly resembles a death and burial of the old natural man, and as we come up out of the water a "birth being born again," imbued with the spirit and power from on high, "to walk in newness of life," are received into the household of faith, make manifest to the church and world that new spiritual or Christian life of which the apostle says: "The life
THE NECESSITY OF A GENERAL JUDGMENT.

ACCORDING to the teaching of the Holy Scriptures, when the soul leaves the body it returns to God who gave it (Eccl. 12:7), and if washed in the laver of regeneration shall enter rest and be as happy as it is capable of being in its disembodied state. But the deeds which had been done in the body have not yet been adjusted, whether small or great. We are told that "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come."—1 Tim. 4:8.

This is exemplified in the experience of every true Christian. It may be compared to compound interest; it will continue to accumulate until the resurrection, when the soul shall reunite with the body, and the books shall be opened and the accounts audited by the Judge of all the earth. Then only in the aggregate shall the full reward be given to the entire church of Christ, according to their works, with compound interest. Hence the necessity of a general judgment.

As an illustration, suppose we had no corn in this country—a product so valuable, and it is said brought originally from East India; we had there a friend, and we request him by letter to send us seed, and we receive a single seed and plant it in a select place. The grain would germinate and the stalk would produce from one to three ears. The next year we could plant a garden, the next a farm, the next a county, the next a state, all having originated from a single grain. So with the membership of the church of Christ. They have been sowing to the Spirit, some sparingly, others bountifully. Some have been deeply imbued with the Holy Ghost and by their zeal have been instrumental in bringing thousands of souls into the fold of Christ. Others have won but one soul. But that one wins a score, the score an hundred, the hundred a thousand, and the thousand ten thousand. Thus the seed will continue to multiply until the last sermon shall be preached and the last prayer offered, when Christ shall appear the second time "without sin unto salvation," and the command will be given, "Call the laborers and give them their hire." Then the soul and body shall be reunited and fashioned like unto the glorious body of our Lord Jesus Christ. Then only shall the full reward be given to the Israel of God, which is plainly set forth in the Holy Scriptures. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. 14:13.

The same will also apply to the ungodly. By their rebellion against God and his Divine government their souls at death shall be driven from God and the glory of his power. They have sown to the flesh, the seed being scattered by their teaching, example and influence, will continue to multiply until the trumpet of God shall sound. Then in the aggregate it will be announced by the righteous Judge what number of souls have been destroyed by the rum traffic, infidels and blind leaders. Then they will receive their just reward and their eternal destiny will be fixed where the worm dieth not and the fire is not quenched. "Some men's sins are open beforehand and some men they follow after."—1 Tim. 5:24. The Bible plainly teaches that there will be diversity of rewards, both of the righteous and of the wicked. "And unto whomsoever much is given of him shall be much required."—Luke 12:48.

Yours in favor of Truth,

JOHN FOHL.

WHAT IS FEET WASHING?

John 18:1-17.

1. It was something new, it surprised Peter: "Lord, dost thou wash my feet?" v. 6. Peter did not understand it. Jesus said: "What I do thou knowest not now; but thou shalt know hereafter." v. 7. Had it been for the removal of dust, Peter would have known there and then; any three year old boy would. Peter was not a fool. The feet washing was more than physical.

2. It was something that gave part with Jesus, refusal to submit would lead excommunication. "If I wash thee not, thou hast no part with me." v. 8. Peter desired part with Christ, submission to Christ in this act would give it. The disciple then was willing to have not only his feet, but his head and hands washed. These need not be washed or bathed. v. 10. But in washing a lesson was to be taught.

3. It was something spiritual. "Ye are clean but not all." For he knew who should betray him, therefore, said he, "ye are not clean." vs. 10, 11. He knew Judas would betray him, hence he said: "Ye are not all clean." Did he have reference to clean bodies? All could be and no doubt all were clean. The very fact that they were at such a feast is evidence they were all clean in body. The Master intimates it in v. 10, but they were not all clean spiritually. Judas was unclean hence he said: "Ye are not all clean."

4. It is something that shows Christ we do not desire to be great er than himself, he said he was our "Lord and Master." v. 13. He washed the disciples' feet, they were
to wash one another's feet." Refusal would make them in appearance greater than he. They could not afford to take such a position, neither can we. Christ is our Lord and Master, and refusal is a manifestation of pride and rebellion.

5. It is something we ought to do. "Ye also ought to wash one another's feet." v. 14. No use to quibble about the word ought. It means obligation. Paul said: "So ought men to love their wives." Eph. 5:28. Ought means something here. "Thou oughtest therefore to have put my money to the exchangers." Matt. 25:27. Because he did not do what he ought to do, he was cast into outer darkness. Some one has said: "God is in the word ought, and therefore it outweighs all but God." It means just as much as John 13, as it does in Eph. 5 or Matt. 25.

3. It is something for which we have a divine example that ye should do as I have done to you." v. 15. The Ausburg Sunday school teacher says: "The Master here doth not only rule the scholar's book for him, but writes him a copy with his own hand." A copy is written for the scholar to follow. Christ gives us the example we are to follow. The closer we keep to the copy the better the writing.

7. It is something that adds to our happiness: "Happy are ye if ye do them." v. 17. The "these things" were the things Jesus had just done and spoken of; doing them brings satisfaction, happiness. The word "happy" is expressed in the word blessed, found in Rev. 22:14. "Blessed are they that do his commandments, that they may have right to the tree of life." Truly happiness must come from doing, and the doing must be according to the teaching of Jesus.—Brethren Evangelist.

HUMAN nature is the same the world over. There is a fellowship of kindred minds among all men, and because of this kinship tie we can get very close to each other. "Rejoice with them that do rejoice, and weep with them that do weep." There is an astonishing unity of experience among all hearts. Not a single trial or temptation comes to us but has come to others. If we are weak, others have been weak before us; if we are poor, others have tasted of poverty; if our path is filled with sorrow, the paths of others before us were filled with sorrows more bitter; if we are alone in the world, others have been alone amid greater difficulties; if we are oppressed, others have been oppressed with even sadder oppressions. Then, when my brother comes to me and tells me that troubles dark, sad, and heart-rending have befallen him, can I not enter into his troubles? Have I not had troubles in my own experience? Can I not tenderly shed a tear of sympathy and bestow some kind word upon him? Can I not firmly press his hand, if my heart is too full for utterance, and thus show that there is a tender spot in my nature for him?

In some book on the late war I once saw a picture that indelibly fixed itself upon my memory. A ragged gunner had fallen at his gun with a mortal wound in his head, and over his lifeless body was the bent form of a ragged, forlorn, powder-smoked boy of fifteen. He had just kissed the lifeless face, and now stood with quivering lips and with grief too deep for tears, gazing into that cold-in-death face. The chaplain just then coming up heard this heart-broken soldier boy saying, "He is dead and I'm all alone now in the world." The last of his brothers had fallen, and he was without friends or home. "No, you are not alone," said the chaplain as he tenderly grasped his trembling hand. The first tears now began to flow down over his powder-stained cheeks. This Christian sympathy poured over this aching heart had mellowed it, and the thought of a new-found friend gave this aching, bleeding heart some relief. A few days after this the good chaplain gave him a Christian baptism, and through the kindness of this Christian man God raised up friends that day in the army for this homeless orphan boy, and enabled him to begin aright that Christian life which in after years was so fruitful of good. The destiny of a life, and probably many lives, turned that day upon those kind words spoken amid the dangers and smoke of battle, for they lifted a burden from a fainting heart.

"In a time of stony anguish,
When the tears refuse to fall,
I pointed a lost one of earth to Jesus.

The countless burdens that the Lord is bearing for His own, in all the walks of life, should overwhelm and make His people a mighty, consecrated, zealous relief corps to the distressed and afflicted. Jews or Greek, learned or ignorant, good or bad, at home or abroad.—The Rev. J. E. Alexander, in Saint Louis Christian Advocate.

"IT IS SWEET TO DIE."
the safety of that which we love most—life. Despite the universal belief in human immortality, “We call death by the hardest names; The aching heart its havoc blames.”

However, it is possible for the Christian to rise above this slavery to the fear and dread of death into that state of serene composure in which, like the old lady referred to above, he can say from the heart, “It is sweet to die.”

The gospel assurance of a blissful immortality robs death of all its terrors. Emerson says: “A man of thought is willing to die, willing to live; I suppose because he has seen the thread on which the beads are strung, and perceived that it reaches up and down, existing quite independently of the present illusion. A man of affairs is afraid to die, is pestered with terrors, because he has not this vision. . . . . . It is the fear of the young bird to trust its wings. The experiences of the soul will fast outgrow this alarm.”

This accords with the teachings of the gospel. In proportion as we take hold of Christ by a living faith we come to see death only as a transition to a more glorious life; but if our faith is weak, when we stand face to face with death we shrink back afraid to go, just like the young bird ready to leave its nest and eager to fly is still afraid to trust its wings. It is the Christian’s privilege and duty to cultivate faith in God and human immortality. It is the only real antidote for fear and dread of death.

And why dread death? Schiller said: “What is so universal as death must be a benefit.” It is inevitable. Then why shrink from it? Viewed in the light of the gospel, instead of its signifying endless separation of friends, the grave, corruption, and calamity, it is only being ushered into the society of the blest, liberation from the body of corruption, entering upon the higher life. These things being so, it is not strange that the aged veteran of the cross could say, “It is sweet to die.”

It is said that a friend of Michael Angelo once said to him that his constant labor for art must make him think of death with regret. “By no means,” said the renowned artist; “for if life be a pleasure, yet since death also is sent by the hand of the same Master, neither should that displease us.”

Montesquieu said: “I delight in believing myself immortal as God himself. Independently of revealed ideas, metaphysical ideas give me a vigorous hope of my eternal well-being, which I would never renounce.”

But the Word of God, which abideth forever, supplements the metaphysical idea referred to by the great French philosopher, and declares that Jesus Christ “hath brought life and immortality to light by the gospel.” Therefore “it is sweet to die;” for death is the friendly messenger whom the Father sends to release us from our prison-house of clay and transport us over to the house not made with hands, eternal in the heavens. So “let not your heart be troubled.” —Sel.

A MOTHER’S PRAYERS.

WHO can pray like a thoroughly Christian mother? Such a mother will continue to pray for her bad boy long after the father has given him up as hopeless. Many years ago there was a mother in Somerville, N. J., whose son, a young man, had begun to lead a dissolute life. One evening she begged him not to spend that evening away from her, but he declared that he would. He said, “Mother, I’m not going to be tied to your apron string; I am going to go.” The mother replied, “Please try and remember every moment to-night that until you come back, I am on my knees asking God to save you.” The son, with a rude gesture and muttered oath, rushed out from her presence and spent the night in a shameful carousal. It was 4 o’clock in the morning when he got home. He had managed to keep his mother out of his mind during his revelry. As he got to the house he saw a light shining through the shutters. Turning the blinds down and looking in, he saw his mother on her knees, and heard her pray. “God, save my wandering boy.” Going to his room, he threw himself on his bed, but could not sleep. After awhile he arose, knelt down, and it seemed to him as though Christ’s power proceeded from the room where his wrestling mother was pleading with God, and it led him to cry out, “God be merciful to me, a sinner!” And that very morning he was saved. The news of his salvation soon spread in the neighborhood, and in three weeks from that time more than 200 young people had been converted.

This young man became the father of Dr. T. DeWitt Talmage, of Brooklyn. Could that young man doubt that God hears and answers prayers! And what a blessed inspiration this is to praying? Christian mothers, hard praying leads to the conversion of hard souls.

—Buffalo Christian Advocate.
That great and good man, Rev. C. H. Spurgeon, was one of the most effective preachers of this century, and one of whom old-fashioned Christians never tire reading. We clip the following in regard to him and his work from the Christian Cynosure: 

"Spurgeon was born at Kelvedon, England, and died at Mentone, France, his usual health resort, Jan. 31, 1892. His father was a minister in the Independent church, but he joined the Baptists, and at eighteen became wonderfully popular as pastor at Waterbeach. In 1853 he was called to London where his marvelous power and eloquence drew such crowds that his congregation moved to Exeter Hall. Soon this would not contain his audiences and he moved to Surrey Hall, the largest in the city; and when this became too straightened his people built an immense tabernacle in 1861, where, during his pastorate, he received more than 20,000 members into the church. No preacher in the world's history has published so much truth. More than thirty-seven volumes of his sermons printed in every civilized language are in circulation. His large seven-volume commentary upon the Psalms is in the homes and studies of nearly all preachers in England and America. His other published works are too numerous to mention. Besides, there are thirty-six Baptist churches in London founded by ministers from Spurgeon's church and school." 

DETRACTION—WHEN JUSTIFIABLE.

The command, "Thou shalt not steal," like all other commandments of the Decalogue, expresses a fundamental principle of morals, and, in some forms, is incorporated in the laws of all nations which, in any way, recognize moral obligations. In its full scope and application it forbids, not only the taking from another, without permission, authority or right, and for one's own gratification, use or advantage, those things whose value may be reckoned in dollars and cents, but those things also whose value can not be thus reckoned, and yet, may be above price. 

We wish in this article to consider its application to the stealing of a name, or a reputation. The poet well says: 

"Who steals my purse, steals trash, 
But whoso takes from me my good name, 
Takes that which cannot profit him, 
And makes me poor indeed." 

To rob one of his good name is a greater theft, and more heinous in the sight of God, and should be in the sight of men, than to rob him of his farm, his merchandise, his money, or any form of material wealth whatever. Material goods may be restored or regained, but who can fully restore or regain a good name? 

No form of theft is worse than stealing from another his just reputation. But there are cases in which it may become even our duty to invade the sacred precincts of a good name for the sake of truth and for the protection of those who are being or may be deceived. To acquire or retain an undeserved reputation, by pretending to be what one is not, or to do what one does not do, and thus, by deception, to steal the confidence and the good opinion of the people, is even a worse wrong than the wrong of detracting from one's just reputation. And when we see men doing this it becomes for us a duty, and not a sin, to reveal their true character. We admit that it is one of the most critical and delicate duties we have to perform, but it is none the less a duty. And, in our judgment, men more frequently sin by not discharging this duty than they do by detracting from the just reputation of their fellows, however common the latter sin may be, and greater evil results to society from the sin of reticence than from the sin of detraction. 

It would be hard to find terms to express the deserved rebuke of the man who maliciously slandered his neighbor and seeks thus to destroy his good name; but he deserves even severer rebuke who seeks, by deceptive means, to secure or retain for himself a name he does not deserve. And scarcely less guilty is the man who helps him to do it by refusing to expose to the community his real character when he knows it.
The world is full of sharks and "confidence men" who make their way by playing upon the simplicity and credulity of their fellows, and they are not all outside of the church either. And it is as much our duty, knowing them to be such, to defend society against them, by exposing their deception, as it is to defend it against the robber or the assassin, but it takes a good deal more courage to do it, for in the latter case, those defended will almost invariably think well of us and even thank us, while in the former, in nine cases out of ten, they will not believe us and will even accuse us of maliciousness for meddling. But duty is duty, and nothing should hinder us from discharging it.—Selected.

CHURCH NEWS.

CHICAGO MISSION.

The Mission is in a flourishing condition. Services are well attended. Others are counting the cost of living and not obeying the commands of the Gospel. Bro. Wm. Clemm, of Lenark, is meeting regularly at the Mission. We appreciate his presence. We had calls from some Mennonite sisters, which greatly encouraged us.

Our donations are not sufficient to supply the needs. Let us all pray earnestly that we may show our liberality to all men. The Lord is at hand.

Our expenses this month were more on account of providing sleeping room to accommodate the visitors. We expect Bro. Isaac Trump to stop with us here on his way from Indiana. Let none of the ministering Brethren pass through Chicago without stopping to help hold up the banner of King Emanuel.

Report for the month of August is as follows:

EXPENSES.

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Envelopes and paper</td>
<td>$1.45</td>
</tr>
<tr>
<td>Repairing Door</td>
<td>$1.15</td>
</tr>
<tr>
<td>Dishes for Mission</td>
<td>$2.62</td>
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<tr>
<td>Two Bed-Sheets</td>
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</tr>
<tr>
<td>One-half Cord of Wood</td>
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<tr>
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</tr>
<tr>
<td>Sunday-school Supplies</td>
<td>$2.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$49.60</strong></td>
</tr>
</tbody>
</table>

**DONATIONS.**

Amanda Ebersole, Clarence, N. Y.... $1.00
A Brother.......................... $10.00
A Brother.......................... $1.00
Sunday-school collection............ $3.08

**Balance on hand** $15.03

**Total** $49.60

H. L. & N. A. SHIRK.

6028 Peoria St., Englewood, Ill.

DESMOI NES MISSION.

The Lord is our high tower and our strength, our present help in time of trouble.

We are holding services every evening in the Good Mission. Our attendance is good and interest excellent. Souls are being saved right along. A week ago last Sunday night there were nine seekers at the altar and several requested prayer; during the week there were a number to the altar; and last Sunday night there were several seekers at the altar seeking mercy. And one young lady raised her hand for prayer.

Many serious impressions were made in the well filled house. Visiting committees have been appointed to do from house to house work.

We had baptismal services here last Sunday a.m. Sister Kitty Harless was received into the church and was baptised in the Des Moines river.

She is a young lady of good influence and unimpeachable character and reputation.

May God use her to his glory, because she started to go all the way.

There are others who are very good material intend to unite with us in church-fellowship and receive Christian baptism in the near future.

Let us all bow at the cross and say: "Praise the Lord, Oh, my soul and all that is within me praise His holy name." God has received glory to his name by his wonderfully healing the sick. Many requests come to us, some from other states, for prayer for the sick and afflicted.

May we be able to so humble and consecrate ourselves to the Lord that the world may be blest through his church.

The church building is progressing nicely and we trust that many brethren and sisters are contemplating the attending of the dedication. You can not afford to miss it. Arrangements will be made to accommodate all, just let us know in time.

The time of the dedication will be published in a later issue. It will not occur before the latter part of October, 1896. The Lord will surely pay you largely for coming.

The name of the church will be "Gospel Temple & W. M. T. H."

These letters indicate this: "World's Missionary Training Home."

Pray continually for us. Pray for us as the church prayed for Peter; then we will have a glorious victory. Don't send us any contributions unless the Lord tells you to, but if the Lord says you shall don't dare to refuse, because the blood of Jesus is back of it.

J. B. ZOOK AND WIFE.

For the Evangelical Visitor.

A BROTHER'S TRIP.

EDITOR VISITOR: Came here recently to be present at our family reunion and parent's fiftieth marriage anniversary, and having some leisure moments, thought to pen a few lines touching different topics, some of which at least may be of more or less interest to Visitor readers.

Fifty years ago, Aug. 9, 1846, David Nysewander was married to...
Nancy Ulery at the residence of the latter's parents immediately after a meeting conducted by the Brethren in Christ or River Brethren. Of the number attending but two are living; some present at the time were the pioneers of the church in the community, notably Abraham Garver and wife long since dead. In these days of easy divorce and struggle and worry for worldly gain the number who live to commemorate their fiftieth marriage anniversary is not great. For two persons to travel the pilgrimage of life together during a period of time in which a number equal to one and a half times the earth's population arrives and passes away, seems worthy of note. Mother N. became a Christian at the age of 14, and has continued in the narrow way for 60 years. Father is nearly eighty. He accepted Christ 40 years ago. In a family of ten, the youngest 32, there has not been a death. For the blessing of health thanks are due the heavenly Father.

Visited Dowie's "Zion" while in Chicago. Only private meetings are held at the "Zion," the public ones at other points. Attended one of the private meetings and talked with a number of the "guests." There are one hundred and fifty of the latter in the "Zion" at present. Was told by some of the inmates that the price per week paid for room and board is ten dollars each. The sanitary condition of the building appeared all right, everything being scrupulously neat and clean. Not as yet having attended any of the meetings I have nothing further to add to what appeared in the Visitor columns, credited to the writer last fall. In this connection I will add a few words relative to the work at Des Moines. I have attended many of the mission services conducted by Bro. J. R. Zook and can say that the church made no mistake in sending him to Des Moines. He is well received by people of the various denominations and by those making no profession.

The new church building, the erection of which Brother Zook oversees, is progressing nicely, and when finished will be one of the best, if not the largest and best arranged house of worship owned by the church, located at a point from which an influence for good can make itself felt far and wide. Bro. Zook feels as every member of the church who examines the property, location, city, and surrounding territory will feel, that it is an opportunity to do a work the influence of which will be felt for all time to come, not only in the church and in the west, but throughout the country and in foreign lands. This is a property that it will pay to wear out by use, if such a thing were possible. I am safe in saying that the one who donates the property expects and believes that the church will make continual and active use of it and accomplish great results for years to come.

No one known to the writer is better qualified to start, continue and conduct the completed work than Bro. Zook, whom the church has seen fit to send to Des Moines. This assertion is made without the Brother's knowledge.

G. NZEWANDER.

New Carlisle, Ohio.

For the Evangelical Visitor.

GODLINESS WITH CONTENTMENT IS GREAT GAIN.

I have often felt to write a few lines for the Visitor, but as long as I looked at myself I feel too unworthy. But I love our church paper; it is food for my soul. I love to see the Brethren's and Sisters' names to the articles. But we see so much selected matter in the paper. If I could write like some, it would not be so. But it was this contentment that was on my mind. We often hear the expression, "I am very well contented where I am." But, if the Christians would all make themselves contented where they are what would become of the heathen and the isolated unsaved souls? We read in God's Holy Word: "Blessed are they that do his commandments that they may have right to the tree of life and enter through the gates into the city." What are these commandments? One is: "Go ye therefore and teach all nations," etc. If those dear ones who have crossed the ocean to carry the glad tidings to the poor heathen, should have said, "America is good enough for me; I am very well contented where I am," they would not have been doing the will of our Father in Heaven. "Not every one that sitteth unto me, Lord, Lord, shall enter the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." His will is that the Gospel should be preached to every creature. If we make ourselves so well contented how can we be doing the will of God? We have great reason to praise the Lord that he does find some willing souls that he can send out into his vineyard. There are such who leave their beautiful homes and warm firesides and are out on the mission of love to proclaim the glad tidings of salvation to famishing souls on the barren hills of sin and folly.

Again listen to what God says: "That ye may remember and do all my commandments and be holy unto your God."—Numbers 15:40. When we search the Holy Bible we find so many things to do besides the ordinances of the house of God. How our souls are filled with joy when we obey our Lord and Master. How wonderfully he does bless us when we follow in all his appointed ways. He will even bear all our infirmities and heal all our diseases. What a
wonderful Savior is Jesus my Lord!

We read again, “Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man.” If we cannot all cross the deep, wide ocean, we can give of our means to sustain those who have consecrated their lives to the Master’s use. We should be willing to deny ourselves of a few of the comments, for this is the whole duty of Fear God and keep his commandments. I will try and give a few of my thoughts on this subject, although very limited, for I know that I am not able to explain this passage of Holy writ as it should be, as it is a very important one, and I have not the experience as many of my older Brethren have, and not so well versed in the Holy Word of God as they are. John seen and heard wonderful things while on the Isle of Patmos, such as was never heard or seen by any other person since or before. Now I wish to say right here, that where I may differ on this subject to some others, and where I may be in error or wrong, I stand willing to be corrected according to the Word of God.

We must believe according to the signs of the time, that the coming of the Son of God is near. Yes, even now at the door. We read and learn the parable of the fig tree. When her branch is yet tender and putting forth leaves, ye know that summer is nigh.—Mark 13:28. So that when the signs of the times, as we see them coming into fulfilment, we may know that the time is near. We read in God’s word that in the last days perilous times will come, and we will hear of wars and rumors of wars, and earthquakes, and pestilence, and many other signs. Many have come into fulfillment, and are being fulfilled at this present time.

John says, “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.” Here we have the prophecy laid down by John, and well will it be for us all if we heed those sayings. How do we read? Let us beware how we read and what we read? John wants us here to understand what we read and profit thereby. If we mark those words well, and observe all that is contained in this verse, it will be well with us all.

As it was in the days of Noah before the flood so shall it be at the coming of the Son of Man in the clouds of Heaven with great power and glory. “Ye men of Galilee, why stand ye here gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.”—Acts 1:11.

Behold the world, the powers and nations of the earth, how they are striving against each other, and are ready at any moment to tear each other to pieces; the cry of war is raging through the whole world and every nation is preparing for mortal combat. This is one of the signs of Christ’s second coming. The people are at enmity with each other and are trying to destroy each other—parents against their children, children against their parents, brother against brother, neighbor against neighbor, friend against friend, husband against wife, wife against husband. This is another sign that we can read of. In some parts of the world war is raging and they are destroying each other by the thousands. The people everywhere are uneasy and discontented and are ready at any moment to rise up to war at any given signal. Look at the strikes of the laboring class of people; the conflict between capital and labor and the hatred and ill-feeling between them. Love has waxed cold, and instead jealousy and bitterness exists. This is another sign that we can read of.

Then look at the great storms on sea and land, the cyclones, the hurricanes, the cloudbursts, the many great and fearful accidents on rail-
roads, in mines underground and by ships on the sea, murders, suicides and many other things by which thousands of lives are lost every year. These are signs that the fig tree is fast pushing forth its leaves.

Let us for a moment take a glimpse at the great Turkish empire, that abominable, sin-cursed people, which is ruled and governed by the craft of the devil. They are butchering and murdering the poor innocent Armenians by the thousands and persecuting them on account of their faith and religion. This is the greatest massacring and butchering of human souls since the great Roman Catholic Bartholomew massacre of the Protestants of Paris and France about three hundred years ago. This is another indication of the near approach of the coming of the great Messiah. Then behold the great nations of Europe—England, Russia, Germany, France and Austria—how they are all waiting for each other, ready to pounce upon that wicked Turkish empire. They are just waiting for someone to make the start and strike the first blow. When this once begins there will be a terrible conflict, such as perhaps never has been seen, as it is predicted that the Turkish empire will then be wiped from the face of the earth. After this has been accomplished by the great powers of Europe, and the Turks are wiped out, then will come the struggle between the victors as to who will have the spoils of victory and how they will be divided. This will bring about another terrible conflict between these great rival powers. This is the belief of many prominent people, and is also my opinion as near as I can understand it, for all those great nations have made great preparations for war and are increasing their war material every year more and more, with all kinds of deadly weapons. This is held and believed by many people that these great conflicts are the outpouring of the sixth vial.—Rev. 16:10. This is believed to be the Turkish empire, and the pouring out of the sixth vial upon the Euphrates, the water thereof to be dried up, that the way of the kings of the east might be prepared. “Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”—Rev. 16:15. After the sixth vial has been poured out upon the nations of the earth, it is believed that there will be a short space of time before the seventh vial. Let this be as it may, the time will surely come when this will come to pass. How do we read? John says these sayings and prophecies are all to be kept and fulfilled. Let us mark them well, for the time is near. “Behold I come quickly; blessed is he that watcheth the sayings of the prophecy of this book.”—Rev. 22:7. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation.”—1 Thess. 5:8. If we do this we are safe in time and through all eternity. God help us all to carry this out, and we shall receive our reward.

HENRY BALSBAUGH.
222 South 17th St., Harrisburg, Pa.
(TO BE CONTINUED.)

IN DIVERSE WAYS.

VERY wonderful are the ways that God takes to spread the knowledge of his truth to people who “sit in darkness.” A letter from one of the mission stations in China tells how one of the native women, who had been for many years a worshiper of idols, was brought at last to the worship of the one true God.

When asked how the change was brought about, the woman said it was all owing to two verses in a hymn book. The hymn book belonged to a little girl who had been to church a few times, and who was beginning to learn some hymns when her people forbade her to go any more, fearing that she would become a Christian. The child gave the book to this woman, who was collecting, as a work of merit, all kinds of books and papers on which there were printed characters. The book was in good condition and she put it on a shelf, where it lay for thirteen years unread.

One day, by mere chance, she picked it up and began to read. From one hymn she went on to another, and as she read she became more and more interested. At last she began secretly to go to church, and there she was led to the light. She is studying in the woman's school, preparing to be a “Bible woman,” to be employed by the London mission.

Truly, the Father's ways are wonderful and “past finding out.”—Sel.

OUR YOUNG FOLKS.

A CHILD'S EVENING PRAYER.

Jesus, tender Shepherd, hear me,
Bless thy little lamb to night;
Through the darkness be thou near me,
Keep me safe till morning light.

Through this day thy hand has led me,
And I thank thee for thy care;
Thou hast warmed and clothed and fed me,
Listen to my evening prayer.

Let my sins be all forgiven,
Bless the friends I love so well;
Take me, when I die to heaven,
Happy there with thee to dwell.


Dear Editor:
I thought I would write you a letter. I am six years old. I like to go to school and Sunday-school. I love Jesus, and want to be a good little girl. I have a little sister; her name is Lela. I would like to see more little letters in the VISITOR.

Boyd, Ohio.

WISE men stop talking when they see that talk does no good.
For the Evangelical Visitor.

A Letter from Grandfather.

DEAR Children: Grandpa thought he would write for the Visitor and tell the children something about the Chicago Mission. We have a very good Sunday-school. The little boys and girls come in and say, "Good-morning, grandpa and grandma," and then their little faces brighten up as they hold their pennies in their hands ready to put in the contribution box with the thought that they have done something for the Lord. But there are so many little boys and girls that have not the privilege of going to Sunday-school. Some have no good clothes; others have to go for beer for their fathers. We have so many sick folks that we meet with every day.

Now, dear children, would you not like to be little Mission workers? See how many little boys and girls could take a little basket or a subscription paper and go out and see whether you could not gather a little box full and send it to the Mission to be distributed among the poor and needy. We need bread, butter, dresses, shoes, stockings and many other things for the poor.

Grandpa preaches the Gospel to the poor and goes with Grandma to visit the sick and pray for them that they may be healed.

Sister Sarah calls on the poor and supply them with bread and groceries, so they have something to eat.

Grandpa.

Chicago Mission.

Spiritual Egotists.

An egotist is once given to self-advertisement, to constantly telling of his own views, experiences and doings.

A spiritual egotist, therefore, is an egotist in spiritual matters. He assumes to have more religion than any body else and is constantly airing his own views of theology and the Bible, his own religious experiences and doings—what he believes, what he has experienced and is now experiencing, and what he has done, as a preacher or Christian worker, instead of preaching the gospel and telling what Christ has done and is able to do. An attempt to put into print what he says would soon exhaust the capital T's in the printing office, while the capitol C's and G's which it takes to spell the name of Christ and God would remain untouched, except as the names were used in an almost semi-profane way, in exclamations and ejaculations.

Another characteristic of this peculiar class of egotists is that, though as a rule, without a smattering of learning and frequently with but the very briefest Christian experience, they hesitate not to dogmatically expound the most difficult passages of Scripture and the profoundest doctrines of theology, and to attack as unsound the theology taught in the long settled and standard hymnology of the churches, and to denounce, as lacking in spirituality and consecration, those who dare to controvert their views or their possessed experiences.

At the same time they exalt to the skies those who fall in with their views and methods and hold them up as models of purity and spiritual mindedness, though, to those acquainted with them, they may be utterly unworthy of confidence and Christian fellowship.

There is something of a consolation, viewing the matter from the standpoint of a churchman, however poor it may be, in the fact that other churches are blest with this same class of characters, sometimes even in worse form.

A late number of the Western Methodist, referring to them in that church, says: "If it were not so painful it would be very amusing to hear some people, who have been acquainted with Wesleyan Methodism for a short time only, read some of us out of the church, and boast of their superior type of Wesleyan Methodism. We have heard such people belittle and abuse many who have given a lifetime of heroic self-sacrifice and endeavor to build up the church, because they did not conform to the peculiar notions of these new comers. Every true man and woman is welcome to the best the Wesleyan Methodist home affords; but they are not expected to ill-treat the older children of the family; particularly those who have been in the heaviest of labors and in the hardest of the battles. One of the class of people, who sometimes take to abusing their brothers and sisters, boast of their superior sanctity and of a more genuine type of Wesleyan Methodism than the rest of us enjoy, and yet they ignore and even despise some of the vital principles of the church.

There are persons abroad in the land, one here and another there, who flatter themselves that they have entered into such relations with God as to obtain special revelations from him, so accurate, full and authoritative as to supersede, and in some instances to abrogate the plain teaching of the Bible. A few of this class of fanatics have found their way into the Wesleyan Methodist church, and in nearly every instance those who are willing to accept the Bible, as our only revelation from God, are, by those people, read out of this church as not being true Wesleyan Methodists. We desire to simply remind all who are engaged in such un-Christian conduct that they are becoming the servants of the great enemy of God and of the church, and should repent and turn to God. True Wesleyan Methodism has always been true to the Bible. The founders of the Wesleyan Methodist church appealed everything to the Bible for final settlement. Mr. Wesley was noted as a man of one Book.—Christian Conservator.

A Real Good Old-Fashioned Mother.

"MAMMA," said a little girl, as she came rushing into the room
and threw her arms around her mother's neck. "Oh, mamma, what do you think that old lady at Mrs. Wright's said to me? She patted me on the head and said, 'My dear, I am so glad you have such a real good, old-fashioned mother!'"

The mother looked up with a smile. "I wonder what she meant by that?"

"I think she meant that you were not like the 'new woman' people talk about so much," answered the child. "The new kind of mothers, I suppose, that go off in the morning like the fathers do, and stay away all day, and join clubs and such kind of things. Jessie Wright's mother is never at home when I go there, and this afternoon Jessie came home with a lot of trouble on her mind. She missed her spelling words and she's afraid she won't get promoted. I know she wanted to sit right down with her mother and talk it over with her, just as I do with you when my mind is troubled; but her mother was out, and I was so sorry for her. I always feel better when I have talked things over with you, mamma. Somehow you are always home when we children come in from school. I don't know what we should do if you were one of the new kind of women the papers talk about." Another clasping of the loving arms around the mother's neck, a warm kiss on her cheek, and the child was off to her play.

Just before the little girl came home from school the mother had been wondering how some of her neighbors found so much time to devote to outside interests. It took all of her time to take care of her little ones and make her home neat and attractive for them and their father. The income on which they had to live was small and had to be used with care, consequently there was a great deal of patching and piecing to make things run smoothly and hold together well. She felt that her nearest duty was with her husband and children. And yet sometimes she thought that she accomplished little in the world, where so many women were rising in prominence and exerting great influence for good. But the Lord has given her the highest and most sacred trust—that of motherhood. To allow other interests to come into her daily life to the neglect of that highest and most important trust, would make her an unfaithful servant of His; and so she prayed for light and patience and grace, that she might prove worthy of the trust that He repose in her. She was one of the real good, old-fashioned mothers of which childhood is so much in need at the present day.

When we see a mother trying to throw off her responsibility of motherhood onto other shoulders, impatient of the wants of the dear little ones, weary of being with them and seeking her highest ambitions outside of her home, our hearts go out in pity toward those who have been given into her charge by the Father above.

Don't neglect this higher trust, young mothers, for any of the "fads and fancies" of the present age, which makes the home a secondary consideration. Be a good, old-fashioned mother, a helper at home, a refuge for your little ones in time when troubles burden their young hearts. Open your loving arms and take them close to your sympathizing breast. Get their confidence in this way while they are so young, and by-and-by when they are older you have it, when you need it most. Take all the comfort you can with them now while the little ones' "wings are growing," and they think the dearest, sweetest place on earth is the loved home nest. It will not be long before the wings will be strong and they will have to try them and fly away to outside life. These are your happiest days. At nightfall your little ones are safely cuddled under the mother's wing. So—

"Never count the moments lost, Never mind the time it cost; Little feet will go astray, Keep them, mothers, while you may."

—Susan Teal Perry, in N. Y. Evangelist.

THE HIGHER LIFE.

The higher life has deeper roots than the ordinary Christian life. It is rooted in the soil of the Divine Word, and, like the century-enduring oak, appropriates therefrom all its elements of strength. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He who wishes to dwell on this higher spiritual plane above the clouds, which intercept the sunlight to the dwellers below, must consent to be a man of one book and to endure the reproach of being a man of one idea—Christ crucified. He will awake in the morning more hungry for his soul food than for his breakfast. He will prefer the Word of God to the morning paper, if he has time for but one; and, if compelled to go forth without his daily spiritual rations, he will be conscious of faintness and weakness. Well persons always feel the loss of their regular meals; the sick never, because they have no appetite intensely consuming their strength.

Let it be understood that the life of full trust in Christ cannot be maintained by hours devoted to current literature and minutes given to hasty glances at the Holy Scriptures. That is the path to spiritual emaciation, trodden by multitudes of weak believers, piteously crying, "O my leanness, my leanness!" There must be time taken to read, mark and inwardly digest spiritual truth, that it may pour its vital ele-
ments into the life currents of our souls.

Many Christians are in too great a hurry, to live a life of uninterrupted trust. The Comforter came to abide, but the place was too confused, and he withdrew. “As the servant was busy here and there, he was gone.” Again, the higher trust. The Comforter came to abide, but the place was too confused, and he withdrew. “As the servant was busy here and there, he was gone.” Again, the higher love to God does not turn its back upon men and bury itself in a desert or cloister. It seeks human abodes, “With prayers, entreaties, tears, to save, To pluck men from the gaping grave.”

The ordinary social means of grace are necessary to the promotion of the life of the most advanced Christian. Beware of undervaluing the gatherings of the church, where young and old, the mature Christian and the young convert, testify of Jesus’ love. Both the faith and the lives of many of them may be imperfect. For this very reason they need your superior light, while you low-disciples, and to counteract the mistake is the forgetfulness that there are other fruits of the Spirit which may attest His presence, and, moreover, that the promise of God is still true, though for a brief period we see no evidence of His presence in our feelings. We are to walk by faith and not by feeling. Activity in behalf of the freedom of others is the way to preserve our own. In our recent war it was found that the republic could not maintain its own freedom without emancipating the slaves within its reach. It is just so with the preservation of the freedom indeed which Jesus, the great Emancipator, proclaims. The person who sits down to enjoy the delicious sweets of his newly-found liberty, satisfied with the ecstacies of devotion, will soon find his joys expiring. Joy is given as a motive to labor. Great exultation today means great toil tomorrow. The gladness of the Pentecost was a preparation for the conversion of the three thousand. “The joy of the Lord is your strength.” It is designed as a means to an end. Restore unto me the joy of my salvation; then will I teach transgressors thy ways; and sinners shall be converted unto thee.” If we begin to luxuriate in the means as itself an end, forgetful of the Divine end, we pervert the blessing bestowed; and the manna, being selfishly hoarded, instead of being distributed to the hungry, “breeds worms.”—From “Love Enthroned,”

by Daniel Steen, D. D.

For the Evangelical Visitor.

OBEYDENCE.

DEAR readers of the Visitor, I felt this long time that I should write again, but there always seemed to be something in the way; but the more I tried to excuse myself the less I felt justified in refusing, until it occurred to me that I was disobedient. So if God will guide my pen, I will make the effort for I have realized that in obedience there is a blessing.

I have not much to write, only some of my experience, and to speak of my desire to serve the Lord, I can say my desire is still good to serve the Lord. I’ve never been sorry that I turned to the Lord when I did, for I have enjoyed many happy seasons in his service, which I never could have enjoyed in serving Satan. I must say, is a life of joy and not of misery to serve the Lord, that is if we try to serve him aright and are willing to obey in all things, but yet I am aware that I often come short of doing my duty, but the Lord is always at hand to help me if I am only willing to be led. I know if I want to be saved, I must serve the Lord faithfully; but need more grace, I want to get nearer to the blessed Savior. I hope soon to lay down this warfare and rest with those that have gone before. I often feel to be released from care and sorrow, yet I feel to say all of my appointed time will I wait till my deliverer comes. I would ask all those that know the worth of prayer to remember me as the weakest of all God’s children.

—FANNY HUNSPERGER.
Missionsblatt.

It is reported that a Chinese Christian newspaper will appear in the course of this year in Canton under the name of Light. The editors of this new paper will be the two Christian preachers—Wong Yuk Cho, in Hong Kong, and Au Fung Chi, in Canton. It is intended first of all for the newspaper-reading members of the community in the south of China, especially of the Canton province, but it is hoped that it will also win another circle of readers, which until now has been untouched by the influence of Christian and western culture. It is a fact that whole communities of educated people in China never enter his preaching-hall, avoid all intercourse with foreigners as a matter of principle, and consequently are bound in prejudices of every kind. To such as these the newspaper will—bide the desire to examine and appropriate the Christian faith.

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