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REDEEMED.

Christ has redeemed us from the curse of the law, being made a curse for us, "ye know this that ye were not redeemed with corruptable things such as silver or gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." The meaning of redemption is to buy back, to ransom, to liberate, to ransom from captivity or bondage or from any obligation or liability to suffer or to be forfeited, by paying a price or ransom. In Scripture, to rescue and deliver from the bondage of sin, and the penalties of God's violated law. The underlying truth as to man's condition is that he is a captive, that he is under the power and control of, and led captive by the "prince of the power of the air, the spirit that now worketh in the children of disobedience." "Dead in trespasses and sins." "Among whom," says Paul, "we also once lived, in the lusts of our flesh doing the desires of the flesh and the mind, and were by nature, the children of wrath even as the rest."

Is it true that this is the condition in which the natural man is found? Does it apply to all? Are there not some who are exempted? who are naturally good? "There is none righteous, no not one." "All have sinned and come short of the glory of God."

Then, is there a remedy, and what is it? Ah! friends, there is one, and only one. Man could not deliver himself, he was helpless and hopeless so far as it rested in himself or his fellow man, but in his helplessness and hopelessness God in love and pity redeemed him. Help came from the Lord, the Creator, and he the Creator, has become the Redeemer.

The transgressor is under the curse of the law but "Christ redeemed us from the curse of the law in that He gave Himself to be nailed to the Cross and so became a curse for us. So the price of man's redemption, the ransom price of our deliverance paid by Himself was not gold or silver but His precious blood which He so freely shed for us. He was offered up for our offences, and rose again for our justification, therefore being justified, we have peace with God through our Lord Jesus Christ, by faith."

This is the Gospel of Jesus Christ, the gospel which is still the power of God unto salvation to them who believe. It fully meets the need of humanity. It is the gospel which saved Paul and which he preached, the gospel which saves from sin not in sin, the gospel whose power is manifested in the transformed lives of those who are saved through it.

The price which was paid for man's redemption is beyond comparison. The precious blood! More precious than silver or gold. They are precious "metals, but the Apostle says, "they belonged to the corruptible things and therefore not effectual to redeem the sinner, but the precious blood of Christ is effectual to redeem and to save from the guilt of sin and its power, from sin and sinning, to create anew, so that old things pass away and all things become new..."

When Jesus met the impotent man waiting at the pool He said to him, "Wilt thou be made whole?" and so everywhere comes again the Savior to sinful, fallen, humanity with the offer of salvation and healing and enduement with power to serve Him in "holiness and righteousness," and as many as receive Him, accept His gracious offer, consent to the conditions, and surrender to God, they receive power, right or privilege to become the children of God. God "wills that all men should be saved, and come to the knowledge of the truth." What wonderful love, what condescension, that God should so manifest His love to us that He should give His Son and that He the Son should die for us, not because, we loved Him, but while we were yet enemies He died for us.

The blood of Christ is precious because it is the only means of our redemption. Not the blood of bulls and goats could make atonement. It took the precious blood of Christ. Our peace is made by the blood of His cross, and redemption, even the forgiveness of sins is ours through it. Even this precious blood is the foundation of eternal joys, for it is the key note of the new song. "Unto Him who hath loved us and washed us from our sins in His own blood" is the song of all the inhabitants of future bliss.
Glorious Things.

Glorious things of thee are spoken, Zion, city of our God;
He, whose word canst not be broken, Formed thee for His own abode.
As the days of a tree are the days of man;
So shall not his years be shortened, nor his term
He shall be like the mountain enduring, the mountain forever.
Your iniquities are remitted, and your sins forgiven,
And your graces will be received with thanksgiving.
Psalm 90:2-5

The Second Coming of Christ.

This is the seventh day—the day of rest—the year of jubilee, forseen and vividly described by ancient seers through the spirit of revelation in glowing words and images, which they themselves could not fully comprehend. Poets saw the center of His kingdom? The most interesting and important subject, beginning with Isa. 65:17-25. "Behold I create Jerusalem a rejoicing, and her people a joy." 262

For Evangelical Visitor.

NEW HEAVENS, AND A NEW EARTH:
And the former (heaven and earth) shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy."

Who will dispute that Jesus will erect His throne at Jerusalem in His reign on earth and make it the great center of His kingdom? The most memorable place on earth, where Melchisedek, the type of Christ, had his reign and headquarters; where Abraham offered his son Isaac; where King David had his throne, which shall, according to prophecy, be perpetuated through Christ, who was crowned, rejected, crucified, buried, resurrected at Jerusalem, and received up into glory from Olivet. "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." How could these conditions exist were there sin and death on earth? It would be impossible. Everything and person shall be perfect in purity and maturity. Let us read further—"There shall be no more thence (from that time forward) an infant of days, nor an old man that hath not filled his days (that condition of things shall be dispelled); for the child (immaturity) shall die an hundred years old; but the sinner (the wicked and wickedness) being an hundred years old shall be accursed." This plainly indicates that such conditions or persons of incompleteness and sin shall not infiltrate the millennial reign of Christ.

"And they (the redeemed) shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect (not sinners) shall long enjoy the works of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." We find figurative language in the above quotation. What use would the glorified bodies, such as the saints shall possess after the first resurrection, have for literal houses such as we live in now? Or for natural fruits, such as grapes, etc? We have been assured and reassured by sacred authority that none but the redeemed shall then inhabit this earth. This prophecy must then mean that all the people of God shall enjoy the rewards of their own labors; for they shall be rewarded according to their works in the resurrection morning. This does not spiritualize it. Many prophecies are given in a figurative sense by Daniel, and John the Revelator as well as by Isaiah. The next verse expresses God's watchfulness and tender care as to supplying the needs of His people during this reign—"And it shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear."

The peaceful condition, and unity, and harmlessness of God's people in the reign of Christ on earth is described in the following beautiful and figurative language: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain saith the Lord."

Some think that this is a proof text for the redemption of the beasts, claiming that they did not have their vicious and carnivorous dispositions before sin entered the world; and that man ate no meat before the fall. These ideas, in my humble mind, are vague, and can not be substantiated by the Word, Paul tells Timothy that God created meats to be received with thanksgiving of them which believe and know the truth.—1 Tim. 4:3. We also find many animals that are not vicious nor carnivorous (flesh eaters),——the sheep, goat, cow, horse, etc. Even their teeth show that they eat no flesh while other animals' teeth plainly identify them as flesh eaters, and they do eat flesh. I have no reason to believe that the fall of man changed the lion's teeth, have you? If we insist on this prophecy the redemption of the animal kingdom because of this figurative language, how will we dispose of other like figurative expressions such as we find in Isa. 35:9 where the prophet says—"No LION shall there be, nor any ravenous beast shall go up thereon, it shall not be found there?" This certainly does not mean a literal lion, or ravenous beast, but used as a figure to represent certain hurtful characters or persons. Jesus also used similar expressions, and so did Paul and John the Revelator. Isaiah.
“Having made known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times (or seasons), to sum up all things in Christ, the things in heaven and in earth; in him, I say, in whom also we were made a heritage, having been foreordained according to the counsel of his own will; in whom having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance unto the redemption of God’s own possession, unto the praise of his glory.”— Eph. 1:9-14.

R.V. God has bound Himself to His people for the fulfillment of this promise by the bestowal upon them of the Holy Spirit. This seal shall remain valid as an earnest of our inheritance until the redemption of the purchased possession.

“REDEMPTION OF GOD’S OWN POSSESSION”

does not mean heaven; and it don’t mean our bodies: because heaven never was lost—hence can’t be redeemed: and it does not mean our bodies because it is something that we shall inherit. It therefore must mean this earth which shall be redeemed from the curse brought upon it by sin: for as soon as man transgressed the earth was cursed, and brought forth thorns and thistles. Its redemption, as well as the redemption of our bodies shall be greater than the fall or curse. “The earth is the Lord’s (now) and the fullness thereof.” But soon the transgressor will be dispossessed and ejected from it, and the earth shall be purified and changed and become the inheritance of the meek.

“For behold the day cometh, that shall burn as an oven; and all the proud yea, and all that do wickedly shall be stubble and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall (flourishing condition).

And ye shall tread down the wicked (when Christ cometh spirits of the just come with Him): for they shall be ashes under the soles of your feet in that day that I shall do this, saith the Lord of hosts.”—Mal. 4:1,2,3.

Then shall “The wicked cease from troubling and the weary be at rest.”

“David is not ascended into the heavens: but he (David) saith himself, the Lord saith unto my Lord (Jesus the offspring of David), sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye crucified, both LORD and CHRIST.”

“The government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”—Isa. 9:6,7. Hear what Paul writes to his Hebrew brethren—

“For not unto angels did he subject the world to come whereof we speak. But one hath somewhere testified, saying, what is man, that thou art mindful of him? or the son of man (the offspring of man), that thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of his hands: Thou didst put all things in subjection under his feet. For in that he (God) subjected all things unto him (man), he left nothing that is not subjected to him. But now we see not all things subjected unto him (man). But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste death for every man. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through suffering. For both he that sanctifieth and they that are sanctified are all of one; for which
cause he is not ashamed to call them brethren, etc. * * * And again, I will put my trust in him, And again, Behold I, and the children which God hath given me. Since then the children are sharers in flesh and blood also in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is the devil.”—Heb. 2:5-15 R. V. This corroborates beautifully with the teaching that Jesus shall bring this earth into subjection by destroying the works of the devil, and banish the devil himself finally, destroying him in the lake of fire. And after he (Jesus) has thus conquered all and redeemed this earth, he transfers it to his people as an inheritance.

Now let us turn to Rev. 5:9-10 R. V. “And they sing a new song saying, Worthy art thou to take the book (with seven seals) and to open the seals thereof, for thou wast slain, and didst purchase unto our God a kingdom and priests; and they reign upon the earth.” “After these things I saw and behold, a great multitude which no man could number of every nation, and of all tribes, and peoples and tongues, standing before the Lamb, arrayed in white robes, and palms in their hands, and they cry with a great voice saying, Salvation unto our God which sitteth upon the throne of God: and they serve him day and night upon his throne. * * * These are they which came out of great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God: and they serve him day and night (all the time) in his temple: and he that sitteth on the throne shall spread his tabernacles over them, they shall hunger no more, neither thirst anymore, neither shall the sun strike upon them nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away all tears.”—Rev. 7:9-17 R. V. “The kingdom of the world is become (changed hands) the kingdom of our Lord, and his Christ: and he shall reign forever and ever. * * And the nations were wroth, and thy wrath came, and the time of the dead to be judged (rewarded), and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great (the first resurrection) and to destroy them that destroy the earth.”—Rev. 11:15-18 R. V.

“And I saw thrones, and they sat thereon, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hands, and they lived and reigned with Christ a thousand years. * * * Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power; but they shall be priests of God, and of Christ, and shall reign with him a thousand years.”—Rev. 20:4-6 R. V. Please to read also Rev. 21:1-8. I omit this to spare space.

“Domitian (emperor of Rome 81-96, and brother of Titus) feared the coming of Christ as Herod did, and therefore commanded them to be killed who were of the stock of David in Judaea. There were remaining alive at that time certain of the Lord's kindred, which were the nephews of Jude, that was called the Lord's brother after the flesh. The emperor inquired of them concerning the kingdom of Christ, what manner of kingdom it was, how and when it should appear? They answered, that His kingdom was no worldly thing, but a heavenly and angelical kingdom; and that it should appear in the consummation and end of the world, when He, coming in glory, should judge the quick (living) and dead, and render to every one according to his deservings. Domitian hearing this, let them go, and said the persecution then moved against the Christians.” Fox's book of Martyr's, Page 16, column 1.

They stand, those hills of Zion, all jubilant with song, And bright with many an angel, and all the martyr throng. There is the throne of David and there from toll released, The shout of them that triumph, the song of them that feast,

And they who with their leader have conquered in the fight, Forever and forever are clad in robes of white. Oh, land that seest no sorrow! Oh state that fearest no strife! Oh, royal land of flowers! Oh, realm and home of life.”

The resurrection of the unjust will be our next topic. J. R. ZOONK.

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For the Evangelical Visitor.

Obedience Necessary to Perfection.

While meditating on God’s word, the thought that God has made the way to eternal life plain and easy, became impressive to me. Many precious promises for obedience to His commandments are given. Jesus tells us what to do and what not to do, and many things old and new, and what is in our hearts, for out of the heart proceed evil thoughts, covetousness, pride, hatred etc. These things must be put away.

But covet the best gifts which manifest the fruit of the Spirit, which is love, joy, peace, long suffering, gentleness, meekness, faith. Against such there is no law. Jesus said when He came to John to be baptized of him, it becometh us to fulfill all righteousness. He practiced all that was commanded. He was perfect and if we practice the whole will of God (for it is possible for us to do all things through Christ who strengtheneth us) then are we perfect, for when Jesus prayed for His disciples, He said, “Sanctify them through Thy truth. Thy Word is truth.” I realize that I am forgetting in some of the easy commands but realize there is a power in obedience. The woman is commanded to cover her head when she prays or prophesies, failing to do it she dishonoreth her head, and is all one as if she were shaven. What, though some say the hair is given her for a covering. The man also has a covering of hair and praying with his head covered (if the hair is the covering in question) dishonoreth his head. So when we refuse obedience, not “fulfilling all righteousness” there is no hope of us ever becoming perfect.

A man said to me recently, that
he does not believe in sanctification, that we sin every day, yet admitting that the blood of Christ cleanses from all sin, and although claiming to have been cleansed in the past, but could not claim present cleansing, in that he failed to "fulfill all righteousness," denying the necessity of being baptized, and so professed to sin every day, and cannot believe in sanctification. Is this not a fearful state to be in? I would be willing to be baptized again if Jesus would so command, realizing that obeying Him we go on to perfection. I desire to do what God commanded and put off those things which are not convenient, and learn more of Jesus and His blessed ways, for I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. Blessed be His Name.

Shippensburg, Pa.

For the Evangelical Visitor.

THE "TRUE CHURCH."

IN ALL ages of the world, God has had His people among the various nations, tongues, and kindreds. They were one, and called a peculiar people, as being distinguished from the world.

The straight gate, and the narrow way, and the wide gate, and the broad way," spoken of by the Savior (Matt. 7:13) and two ways upon which the whole human family is traveling.

In the fall of our first parents, we are born in this world under the curse of the Divine Law, and so long as we remain in our sins, we are traveling the broad road which leads to destruction, whether we live a moral, or a profane life, having the "carnal mind which is enmity to God, and not subject to the Law of God neither indeed can be."—Rom. 8:7.

Again, the heart (by nature) is deceitful above all things, and desperately wicked, who can know it?—Jer. 17:9. And while we remain in that state, it is impossible for us to be saved. All are ready to admit that Heaven is a Holy place, God is Holy and the inhabitants are Holy, and "without holiness no man shall see God."—12:14.

Now as to the question how are we to become identified with the "True church of Christ?" There is the rock upon which thousands split. We have heard ministers say, again, and again at the close of their sermons, "We now stand within the open door of the church, and if any in the congregation desire to be saved, come forward and give us your right hand, and God your heart," and that was the sum total.

Others are taught the theory of the Bible, which in a certain sense is commendable, but so long as we rely upon the letter, it "killeth," as the spirit only can make us alive. The writer has a distant relative in Pennsylvania who has read the New Testament through regularly each week for thirty years, and yet so far as we are capable of judging according to his testimony he has never received the spirit of adoption whereby he could cry "abba Father." Others are invited to the altar of prayer where thousands have found pardon. Job in his distress had three friends who came to comfort him, but he called them "miserable comforters." Such still abound and are frequently very officious about the mourner's-bench during revivals, and often speak "Peace, peace where there is no peace," and thus some are strangled in their spiritual birth, and fail to become new creatures in Christ Jesus, as the Lord complained by the prophet that the hurt of the Daughter of my people had been healed slightly (Jer. 6:14.)

Again, there are thousands who seek salvation in the ordinances of the church being lead by "blind leaders." If their names are entered on a church record, and they are baptized, and receive the sacrament of the Lord's supper, they now sing to themselves a requiem of ease; supposing that they are identified with the church. Simon the sorcerer was baptized but his sins were not washed away, for Peter declared to him that he was yet in the "gall of bitterness, and in the bonds of iniquity."—Acts 8:23. According to the teaching of the Holy Scriptures no individual who has not experienced the "New Birth" is a proper subject for baptism, for its design is to exemplify by an outward sign an inner washing of regeneration, as the "Blood of Jesus Christ cleanses us from all sin," and the Savior said, "He that believeth not, is condemned already."—John 3:18; and again, "He that believeth not shall be damned."—Mark 16:16.

With regard to the sacrament of the Lord's supper, it was eaten only by His disciples. Paul who wrote by inspiration of God, says, "Let a man examine himself, and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily eateth and drinketh damnation to himself not discerning the Lord's body."—I Cor. 11:28, 29.

And as to the example of washing one another's feet, the Savior thereby demonstrated His humility and hence is disdained by the haughty, and proud.

To find the "True Church," the first step is, "awake thou that sleepest," as we must first be brought to a discovery of our fall, for "they that are whole need not a physician, but they that are sick," and while burdened under a load of sin, by repentance toward God and faith in our Lord Jesus Christ, if we accept the consoling promise of the Savior, "Come unto me all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:28.

Then our sins are pardoned, and the burden is gone, and we can say with the prophet exultingly "Lord I will praise Thee, Thou wast angry with me, Thine anger is turned away, and Thou comfortest me."—Isa. 12:1.

Then the baptism of the Holy Ghost is received, as the seal of our heirship and we become "new creatures in Christ Jesus," and the things we once loved we now hate, and those we once hated we now love, and those people whom we once despised as weak-minded men and silly women, we now recognize as our people and their God as our God. Saul after making havoc of the Church, as soon as he was converted, identified himself with the disciples, and preached Christ and the resurrection. All such have received the Spirit of Christ and are His, without respect to name or nationality and are His Bride, the Lamb's wife,
Where are the men? This is the question that is concerning not a few at this time. The attendance at prayer meetings is made up principally of women. The women engaged in Sunday School work far out-number the men. Fully two-thirds of the members in most congregations are women. Far more women than men are converted. With these facts before us we may well inquire about the men. We believe we can tell where they are. A certain class may be found in the secret societies. They are so taken up with their secret orders that they have no disposition to attend church. In fact they have lost all their interest in the Christian religion. They seem to be willing enough for their wives and daughters to unite with the church, but as for themselves, they are satisfied with the lodge. It takes no prophet to see that the secret societies are robbing the churches of the men, and if the work continues as it is now going on, the male representation in the churches is going to be much smaller than it is at the present time.

Another class of men will be found in the saloons. By them these places are frequented of evenings and Sundays. There they spend their hard earnings and waste their spare moments. Associating, as they do, with the worst class in society, they soon learn to have little regard for the religion of Jesus Christ. Their wives and daughters may be regular church goers, but as for themselves they prefer to while away their time in the saloons. Just how many men while away their time in the saloons and other places of vice, we have no way of knowing, but the number must run up into millions. Probably it would not be far out of the way to say that six million men lounge around these resorts of sin. Add to this number the six million men who belong to the secret orders in the United States, and we can form some idea as to where the men are. True, some of them attend church, but the number is comparatively small.

To make the matter worse, hundreds of preachers have attached themselves to these secret orders. They are the means of leading not a few of their own brethren into the secret societies. In short, the preachers are largely to blame for the condition here referred to, so far as it relates to the absence of the men from the churches. Ministers who belong to the lodges will not preach against them, while those who do not belong dare not, for fear of losing their position. The lodge is getting the pre-eminence over the popular churches, and it will not be long until churches will be regarded only as a pleasant place for women and children who wish to attend the brief services held on Sunday, and occasionally during the week. He who will look at this matter intelligently cannot fail to understand what has become of the men.—*Gospel Messenger*.

**GRAVE, BUT NOT MELANCHOLY.**

**GRAVITY** becomes everybody upon whom rests the great concern of pleasing God and obtaining the world to come; while lightness and frivolity is the spirit of fools—of the unwise, who fail to apprehend their position and responsibilities.

But gravity is not sadness or melancholy. No, with it there is joyousness, through the knowledge that God is with us and in us; that He loves us and ever seeks to work our good; and that He has commanded our presence at His throne, and told off squads of angels to conduct us to Himself. Our sins are pardoned; we are in favor; all things work together to bless us. Our gravity, therefore, cannot be gloomy—a millstone to sink us in the depths of darkness.

But melancholy—what shall we say of melancholy? Amid such gracious conditions as is the believer's portion, it is a positive sin. As Edward Young has poetized it:

> "'Tis impious in a good man to be sad."

It implies distrust of God; unbelief in his affection and care. It is a cheerless, dreary waste, and greatly oppresses and distresses all around. Where there are children, especially, it is doubly censurable, being a dreadful blight to their young spirits.

If you are inclined to melancholy, put it away. Say with David: "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise Him for the help of his countenance."—Ps. 42:5. We are bidden "rejoice in the Lord."—Phil. 3:1; 4:4. The state of redemption is that of joy unspeakable.—1 Pet. 1:8; Zech. 10:7. It is a pressing duty, as it is a gracious privilege, for those who have yielded to melancholia, to make a break for
liberty; to shake themselves from despondency, and be glad in the Lord—Ps. 32:11.—Reality.

CHURCH FINANCE AND FROLIC.

Who hath required this at your hand? Wash you, make you clean; put away the evil of your doings from before mine eyes.'—Isa.1:12,16.

The infidel administered a withering rebuke to worldly-minded preachers and congregations when he said: "Your God must be ingrateful need of money by the tricks the churches practice to get it for Him."

A minister visited a young man in prison, and told him that all the church sympathized with him. He replied: "Do you know that you caused me all this trouble? You remember the Sunday-school fair, when they set up raffling, and hid a gold ring in the cake? Here I am. Don't let the church come blubbing around me. The raffling ruined me."

All carnal devices for raising money, as it is claimed, for the Lord, or the church, are a disgrace to the name of Christianity, a sin against God, a cause of deep sorrow to spiritually-minded people, a snare of the Devil, and one of the clogs to piety in the professing church.

Far better hold meetings in private houses, barns, on the street corner, in the fields and groves, than to erect or keep up fine buildings by such sinful arts. God wants nothing but free-will offerings, and if the members of an assembly are not willing to give of their means until it requires self-sacrifice, it may be well asked if their stinginess and worldliness do not entitle them to be classed among hypocrites.

The idea of wrenching money from people through the medium of their stomachs, or their love of amusements, is directly against the spirit of the gospel, and of Jesus, who lashed out of the temple those whom He charged with making a house of merchandise out of the building intended as a place of worship and prayer.

A prayer in the spirit, or a godly exhortation offered in the midst of one of these festivities, would be dynamite, and put an end to the fun and money mongering. These soul-deadening church frolics, where joking, levity and gossip run high, unfit the heart and mind for prayer. Anything that does that is manifestly not of God; and Luther has truly said, "Whatever is not of God, must be of the Devil."—Selected.

ALL A SHAM.

The time is here that in many Churches sound doctrine cannot be introduced without creating confusion and ill-will. In many of such Churches, long, long ago, have socials, picnics, fairs, festivals, etc., been introduced, without producing dissension. Such Churches are all a sham. There are ministers in the many Churches who are standing aloof from the subject of reform, and who are afraid to have anything said in their pulpits against worldliness. On this subject the Church need not expect to be permitted to take neutral grounds. In the providence of God, it is up for discussion. The evils have been exhibited, the call has been made for reform; and what is to reform the Churches and mankind but the truth? And who shall present the truth if not the Church and the minister? Away with the idea that Christians can remain neutral and keep still, and yet enjoy the approbation and blessing of God. Such an idea is all sham. It is high time there should be great searching of heart among Christians and ministers of the different Brethren. This dawning of the twentieth century is no time to resist the truth or to find fault because the truth is spoken plainly. The call is from sin to holiness. Only through a reformation sent down from heaven can the different churches of our country be delivered from the sins they are supporting. Our churches must forsake their sins and amend their ways and doings, or their revival seasons will cease. What is done must be done quickly. We have no time to wait another year or five years or ten years. Things cannot remain as they are. If they are not made better, they will continue to be made worse. If we do not go forward and convert the basements of our church houses into prayer-rooms and devotional halls, thereby doing away with the gymnasiaums, cook-stoves, dishes, and crockery, the results of which would mean no more ungodly festivities, socials, fairs, and picnics, we must continue to go backward. To go forward means Pentecostal salvation from sin, a life of holiness, and we shall hear it preached everywhere. To go backward means more sham churches, which will demand more sham preachers to preach sham sermons to make sham Christians, the whole sham system of which shall be tumbled into hell with all the nations that forget God. Lord, save us from shams, and give us the church Thou hast in view!—Written shortly before the author's triumphant translation.—A. A. Shaffer, in Revivalist.

COMMUNION WITH GOD.

"Walk in the light—and follow on till faith be turned to sight, where in divine communion, God is Himself the Light."

MY CHILD, it is not necessary to know much about Me; it is sufficient to love much. Speak to Me as thou wouldst to a mother, if she drew thee near her.

Are there any for whom thou wouldst pray to Me? Repeat to Me the names of thy relations, thy friends; after each name add what thou wouldst have Me do for them. Ask much, ask much; I love generous souls who forget themselves for others.

Tell Me of the poor whom thou wouldst relieve, the sick whom thou hast seen suffer, the sinners whom thou wouldst have converted, those who are alienated from thee, whose affections thou wouldst regain.

Are there graces thou wouldst ask for thyself? Write, if thou wilt, a long list of all thou desirest, of all the needs of thy soul, and come and read it to Me.

Tell Me simply how proud thou art, how sensitive, egotistical, mean and indolent. Poor child, do not blush; there are in Heaven many
EVANGELICAL VISITOR.

saints who had thy faults; they prayed to Me, and little by little, their faults were corrected.

Do not hesitate to ask Me for blessings for the body and mind: for health, memory, success. I can give all things, and I always give when blessings are needed to render souls more holy.

Today what wilt thou have, My child? If thou knewest how I long to do thee good. Hast thou plans that occupy thee? Lay them all before Me. Dost thou wish to give pleasure to thy mother, to thy family, to those on whom thou dost depend? What wouldst thou do for them?

And for Me, hast thou no zealous thought for Me? Dost thou not wish to do a little good to the souls of thy friends who perhaps have forgotten Me?

Bring me all thy failures, and I will show thee the cause of them. Hast thou not troubles? Who has caused thee pain? Tell Me all and thou wilt forget; and I will bless thee.

Dost thou dread something fearful? Is there in thy heart a vain fear which is not reasonable, but which is tormenting? Trust thyself wholly to My care. I am here. I see everything. I will not leave thee.

Hast thou not joys to make known to Me? Why dost thou not let Me share thy happiness? Tell Me what has happened since yesterday to cheer and console thee. An unexpected visit which did thee good; a fear suddenly dissipated; a success thou thoughtest thou shouldst not reach; a mark of affection, a letter, a gift which thou hast received. I have prepared it all for thee. Thou canst show thy gratitude and give me thanks.

Art thou resolved to no longer expose thyself to this temptation? Not to finish this book which excites thy imagination? No longer to give thy friendship to a person who is not godly, and whose presence disturbs the peace of thy soul? Wilt thou go at once to do a kindness to the companion who has hurt thee?

Well, my child, go now; take up thy work; be silent, humble submissive, kind; and come back tomorrow and bring Me a heart still more devout and loving. Tomorrow I shall have more blessings for thee.

—Tract.

DO NOT SOOLD.

I NEVER knew any one to do any good by scolding. There are times when reproof is necessary, but that can be given in a gentle manner. If gentleness does not do any good, scolding will most certainly drive you farther away from the object you have in view. Nobody likes to be scolded. "Oh," says one, "you are too easy; why don't you scold and let them know you mean that they shall mind, you?" I have had a good deal of experience in this warfare. I have looked on all sides and by far I have found it much the best way to take Christ for our example. Your love will do more than harsh words of scolding. I will give one instance of this:

We were holding meetings in a town not far away, and there seemed to be no awakening or softening of the heart. The preacher became quite indignant, as he had labored so hard and accomplished nothing, and no appreciation had been shown; so he told them, in a rough way, that they deserved to be lost and the devil would surely have them; that they were not worthy of the privileges they had. This offended them, and that man could not touch them or get near them after that. They were a company of young men, who did not regard God nor man. A Christian lady rose and stepped into the crowd, and spoke to them in loving tones and exhorted them to give their hearts to God; to be men for God, and become useful citizens, loved by all who should know them. She told them of the love of Christ, of his long suffering and patience, his forbearance with all men. How he had given his life, and tasted death for every man. Thus she talked while the tears rolled down her cheeks. She asked them weekly if she might pray for them, and they could not say no; and she fell on her knees and lifted up her prayer to God in their behalf. It was like an oasis in the desert to them, they had never seen it on this wise before.

She told her heavenly Father of the Saviour's love to dying men, and in his name she brought these sons of Adam, these mothers' sons, and presented them in Jesus' name to the Father's love.

One young man broke down and wept like a child; then stepping forward and facing the congregation, he told his experience and asked prayer for himself and comrades. Thus the spell was broken, and numbers came forward to be prayed for, and many souls were saved as a result of kind words.

Take the things that trouble you to God in prayer, and do not scold. Keep a calm, composed spirit always.

"He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." Prov. xvi. 32. Grace can help you in every time of need. If things go wrong in the home, if business cares perplex, if those nearest and dearest to you are weary and worried and "out of sorts," be patient. The tired one needs cheer and comfort. Keep praying, God will help you. Do not scold. The Christian.

GOD SEARCHING THE HEART FOR COVETOUSNESS.

DAVID, the man of God, once prayed a very inreaching prayer. "Search me, O God," said he, "and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." (Ps.139:23,24.)

Eminent Hebrew scholarship says, the more exact rendering of these verses is: "And see if there be any way of covetousness in me, and lead me in the way everlasting." The change is not trivial; for covetousness is the cause of nearly all the sin in the world.

To covet is to desire, to lust after, to want; oftentimes, to want what God has given another, or permitted another to get, for his personal needs, use and enjoyment. This is unlawful, even sinful desire. David had been caught in such desire. He had let his mind run out to a beautiful woman, the wife of Uriah the Hittite; and had committed adultery and murder through his wicked desire. He had directly broken the
tenth commandment of the Decalogue, which said: "Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's."—Ex. 20:17.

God had searched him and brought to his inner eye his crime, as well as inflicted severe punishment in the destruction of the child of sin; and David had eaten the dust of humility, and repented with floods of bitter tears. And now he wishes that his heart shall nevermore be the lurking place of any evil desire, or coveting. For he knows, that with lust in the heart sin is conceived. He wants the depravity taken out of his nature. He would be holy in his secret affections or clingings, and in his inward motions and meditations. Probably he had examined himself, and to himself was free from lust; but he would be clear beyond all doubt. Hence he invites God to make examination; and, of course, to show him if any balking was left within. And then he would be led in the way of God's will, "the way everlasting," which is the opposite of man's will, the way of lust, which shall perish.—Ps. 1:6; 1 John 2:15-17. The core of holiness was his desire, and not simply the outward body.

There are some today who fear God and are His true servants who need to pray that God will ferret out the secret, insidious lusts of their heart, renewing the nature at its spring, making it completely holy; and in none of us is it superfluous to beg the detective Eye of heaven to pass through us. For so long as there is hidden in any part of the nature a seed of desire for the world, its possessions, esteem, praise, position, money, ease, or fleshly indulgence, we are not safe, and may at any moment sin. But when God has answered the prayer, and discovered and shown us the last and heretofore unknown thought of covetousness, and we have sacrificed it to the perfect will of God, we are in the standing of the perfect in Christ.

O may God, if He knows "any way of covetousness" in any believing reader, reveal it and take it away; that we may all walk in "the way everlasting"—the way of His own revealed will—Reality.

THE KNOWLEDGE OF CHRIST.

"The excellency of the knowledge of Christ Jesus, my Lord."—Phil. 3:8.

Jesus Christ is "the wisdom of God," "made unto us wisdom,"—1 Cor. 1:24 and 30. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17:3. The way to eternal life, the earnest of it, the evidence of right and title to it, and the final enjoyment of it, consists in and is connected with the knowledge of the only true God, in opposition to all false Gods; and in the like knowledge of Christ His Son, the only Mediator and Savior, in opposition to every other mediator or pretended way of acceptance with God.

In referring to the excellency of Christ and the knowledge of Him the Apostle Paul testifies: "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." He gladly parted with all his carnal confidence, all his former reputation, and all his worldly enjoyments, for this excellent knowledge, and thought himself an immense gainer by the change.

What is this knowledge? It stands opposed to the ignorance of the heathen. The world by wisdom knew not God,—1 Cor. 1:21. The wisest pagans by their natural light and boasted philosophy did not attain a true knowledge of God and the way of salvation, "They became vain in their imaginations, and their foolish hearts were darkened;" they worshipped a multitude of idols, they entertained absurd notions of their gods and enacted horrid, bloody, and obscene rites in their worship.

The knowledge of Christ is distinguished from the knowledge of the law of Moses. "The law was given by Moses, but grace and truth came by Jesus Christ." This knowledge is also far superior to the mere views of nominal Christians, "who profess to know God but in works deny him;" "who have the form of godliness, but deny the power."

It is a spiritual, supernatural, experimental, and practical knowledge of Christ, in His person, character and work, as revealed in the gospel.

The excellency of this knowledge is shown forth in its being the most necessary, the most heavenly, the most useful, and the most pleasant of all knowledge.

Now the important question arises, do we possess this excellency of Christ? Paul said to the Corinthians, "Some of you have not the knowledge of God: I speak this to your shame." To be destitute of this knowledge is even more than a shame, it is a sin especially in our day, when the avenues to it are so numerous and widely open. This is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil."

O think of this, while opportunity remains to obtain the knowledge of Christ. Seek it in the means of His appointment. "If any man lack wisdom, let him ask of God." Seek it earnestly, according to the divine direction. "If thou criest after knowledge, and liftest up thy voice for understanding, if thou seestkest her as for hid treasure; then shalt thou understand the fear of the Lord and the knowledge of God; for God giveth wisdom, He layeth up sound wisdom for the righteous."—Pro. 2:3-7. From Burden's Sermons.

Sometimes, perhaps, thou hearest another Christian pray with much freedom and fluency, while thou canst hardly get out a few broken words. Hence thou art ready to accuse thyself and admire him—as if the gilding of the key made it open the door better.—Gurnall.

"To some it is hard to trust in the dark; they fail to understand that seeing is not believing. Believing is trusting when you cannot see. All the promises are to those who believe. 'According to your faith be it unto you.'"
WHERE the gospel is vitally preached the people are as much interested in religion as they ever were. The preacher who is filled with the Holy Spirit, and has his Gospel interpreted to him from above, tells the old story of the cross and the resurrection with all its ancient power.

The half-converted, unconsecrated preacher, with a smattering of higher criticism or orthodox traditionism and dogmatism, and some knowledge of the imaginative literature of the day, who cannot stand on a dry-goods box in a village street and declare a full, free, and present salvation, would be wise to abandon the pulpit for a more congenial calling.

A brilliant man of letters recently said, "I think I like the 'Come to Jesus' preacher best." Another said, "I truly love the sound of Scripture in a sermon." When the best-educated feel this way it may be easily inferred what the people at large are thinking. The Gospel message is today, and will be to the end, the world's great need.

PRAYING AND PREACHING.

WHEN we pray in public, it is understood that the one who prays audibly, does so with the idea of directing the minds and feelings of the hearers into a proper condition, that the Lord may be honored and the worshipers benefited. Hence the necessity for the one who leads the prayer, to so speak that every word may be distinctly heard and understood. But how often are we pained, because the leader speaks so low that it is impossible to hear what is said. But we often see those who serve as leaders speak so low at first as not to be heard, and before they cease, they are at the other extreme. Brethren, we ought to study how to edify and be edified. When we pray in the silent chamber, then we may whisper, but not when we direct the congregation.

A few thoughts on preaching may not be amiss if rightly said and properly received. When we preach, it is understood that each person present has an equal right to hear what is said. But it often happens that when the man who is to make the address first arises before his audience he allows his chin to fall upon his bosom, and with eyes directed downward he speaks several words in such a low tone that few of his audience know what he said. This, to say the least of it, is very unsatisfactory to those who wish to hear, but cannot. We all know that if we fail to hear the first of a discourse it very materially mars our pleasure in the after hearing. Every speaker should stand erect, and look at his audience when he says the first word to them.

The longer I live and the more I try to teach, the more I am impressed with the fact that our prayers and our sermons have too many words in them (our public prayers especially), and also that less sermonizing and more teaching would be helpful. The great need of our age is to get before the minds of the people a knowledge of the Bible in its most simple and practical application. — A. Hutchison in The Gospel Messenger.

BRILLIANT BUT USELESS SERMONS.

SIR Astley Cooper, on visiting Paris, was asked by the surgeon "enchef" of the empire how many times he had performed a certain wonderful feat of surgery. He replied that he had performed the operation thirteen times. "Ah, but Monsieur, I have done him one hundred and sixty times. How many times did you save life?" continued the curious Frenchman, after he had looked into the blank amazement of Sir Astley's face. "I," said the Englishman, "saved eleven out of the thirteen. How many did you save out of the one hundred and sixty?" "Ah, Monsieur, I lose dem all; but de operation was very brilliant." Of how many popular ministries might the same verdict be given! Souls are not saved, but the preaching is very brilliant. — Spurgeon.

The preacher who seeks to dazzle his hearers with flashes of rhetoric falls far short of meeting his obligations, no matter how much and how well he talks about "reaching the masses" and "regenerating society." Something more than full pews and fine talk is necessary to save men. — Nashville Advertiser.

"The impression of the little girl, when she saw the ordination of preachers by the bishop, was good. She told her mother she thought the object of the bishop in laying his hands on the preachers' heads was to feel their heads to see whether they had any brains before he sent them out to preach."

A minister stands between God and the people. He speaks for God, he prays for the people. He must know both if he minister aught. He must know God in His greatness, righteousness and love; he must know his people in their sinfulness of nature, in their actual lives, and in their present needs. — United Presbyterian.

When a minister refrains from preaching any doctrine because he is unwilling to take the risk of becoming unpopular, he is nothing better than a coward; when he studies his people that he may know their needs and so preaches one truth and not another that he may supply the need of his people, he is exhibiting genuine wisdom. — Wesleyan Methodist.

It is said that a young preacher once desiring to get the opinion of Prof. Jewett as to a sermon he had preached, asked him what he thought of it. The professor looked at him a moment, and then slowly added: "Edward if you would pluck a few of the feathers from the wings of your imagination, and stick them in the tail of your judgment, you would make better sermons." That is a criticism not likely to be easily forgotten. — Ex.

This is the world's night, and it induces drowsiness. It is to be especially the emption of the church in the last days. "While the Bridegroom tarried, they all slumbered and slept." — H. Bonar.
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 144:12.

DOMESTIC HAPPINESS.

"Wooed and won
And life is done."

Domestic happiness will not come, it must be brought about by self-sacrifice and consideration for the one with whom you live. The wife has her little ways, all her own, and the husband has his "pets;" they are endured for a time, but the trial to the temper is too great and they quarrel—where is the expected happiness? Even the strongest will repent at his lot and imagine if it were different he could be happier and more useful. There is nothing makes the lives of the people around us such an interesting study as to note the ways in which different people accept the inevitable. It requires an effort to live, whether married or single, and sometimes the struggle brings more trouble and fatigue than comfort and enjoyment. Do not let trifles ruffle your serenity. "We are born to trouble as sparks fly upward." But through the darkest cloud the sun still shines; fretting is only time wasted on the road, and becomes a habit which is difficult to overcome. It is well worth the effort to look upon things in a cheerful light, for the comfort of those around you. A thoughtful consideration for others nowhere exercises such a beneficial influence as in the home. It encircles one with an atmosphere which gives happiness to those who come into it. All great souls live for something besides self. Wives want to receive the same attention from their husbands that they had from their lovers, but they forget that love dawned not in the hearts of their husbands when they were fretting, careless women, but when they were all smiles, and when they did not forget the neat dress, collar and arrangement of the hair. Husbands expect the same welcome as in former days, but how often they forget the favorite flower, book or paper? How much more blessed we would be if some of the considerations of lovers were retained and introduced into our homes. It would smooth the rough edges of every day life without a brusque to the feelings of any member of the household. There is often an entire change of behavior after marriage which would have caused a separation if indulged in before. As a rule, people, are not so careful to restrain the tendency to introduce the disagreeable as in the early courting days. Be agreeable in your family. Let your voice and words be oiled with the oil of love; keep "an infinite amount of flattery," which means we must study how to please. Gentleness and amiability will win in the absence of wealth and beauty. We never grow so cold or old but that the voice of complimentary appreciation is the sweetest we can hear from our loved ones. "She openeth her mouth with wisdom and in her tongue is the law of kindness." Are you always kind and loving when nothing but your own bad temper prompts cross words? Have you done all in your power to make life pleasant for yourself? Have you not expected more than you were willing to give? Have you not borrowed trouble and then sat down in the gloom of imaginary misfortunes? The "bugbear" of married life will disappear by the use of good principle, good nature, and common sense. Don't dispute and contradict. Don't parade the faults of each other. Diffuse sunshine that will melt away the other's bad temper. The pouting wife or the cross husband could not keep a glum look under the fire of affection. Sacrifice pride and let there be peace. Strive to be happy for and with each other and your marriage will be for the better.

THE WATER CURE.

A writer on health and longevity says: There is no remedy of such general application, and none so easily obtainable as water, and yet nine persons in ten will pass it by in an emergency to seek something of less efficacy. There are but few cases of illness where water should not occupy the highest place as a remedial agent. A strip of flannel or a napkin wrung out of hot water and applied round the neck of a child that has croup will usually bring relief in ten minutes. A towel folded several times and quickly wrung out of hot water and applied over the seat of the pain in toothache or neuralgia will generally afford prompt relief. This treatment in colic works like magic. A physician writes: "We have known cases that have resisted other treatments for hours yield to this in ten minutes. There is nothing that will so promptly cut short congestion of the lungs, sore throat or rheumatism as hot water when applied promptly and thoroughly. Pieces of cotton batting dipped in hot water and kept applied to sores and new cuts, bruises and sprains is the treatment adopted in many hospitals. Sprained ankle has been cured in an hour by showering it with water poured from a few feet. Tepid water acts promptly as an emetic, and hot water taken freely half an hour before bed time is the best cathartic in the case of constipation, while it has a most soothing effect on the stomach and bowels. This treatment continued for a few months, with proper attention to diet, will alleviate any case of dyspepsia.—Selected."

The fact that milk should be taken slowly, sipped rather than drunk, is pretty well understood. A physician puts the reason in practical, simple language for the benefit of the laity. "The action of the gastric juice," he says, "is similar to that of rennet upon milk. If the milk is swallowed rapidly, large curds difficult to digest are the result: if properly sipped or taken with a spoon, many tiny cheeses are formed in the stomach upon which the process of digestion acts with greater ease. Much of the 'biliouinosness,' popularly so called, after taking milk, is due to rapid ingestion."—New York Weekly Post.

"To reprove without love is as unchristian as it is for a prejudiced mind to pretend to pass an unbiased or impartial opinion. Bitter fountains do not produce sweet water. Jas. 3:11,12."
TEMPERANCE.

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

RUM DEGENERATES.

All authorities agree that from sixty to eighty per cent. of all inebriates have drinking parents or grandparents. In a very large number of cases the ancestors were excessive users of Spirits and poisoned to the extent of intoxication often. While it is difficult to explain exactly what is transmitted to the next generation, and what conditions make the children of inebriates more certain to use spirits, there is one general fact overlooked in all these cases—that is, family and race degeneration.

Certain families are dying out, and the use of alcohol in the ancestors precipitates death and extinction. Other families have reached a level from which they cannot ascend, and from slight causes deteriorate. Moderate drinking or intemperance of any form sends them down. The union of two families on the descending scale is certain to be followed by degenerates, both physical and mental. The children of inebriates are always of an exhausted race, rushing down to extinction.

Marriage with a robust race ascending in the scale of evolution and growth may halt this decline, and in the next generation bring them back to a level from which ascent may begin again. Marriage with a race already declining is often followed by great fecundation or barrenness. In one case a numerous family follows, as if nature were making a supreme effort to keep alive the family by multiplying the numbers. In the other case the births are few and of low vitality, dying out early.

These sixty to eighty per cent. of all inebriates are the dying remnants of families and races. They have long ago passed the levels of growth and development, and are on the down track to dissolution and extinction. The parents by alcoholic poisoning have lowered the race stock in vitality, beyond the power of ascent or possibility to rise above and overcome this downward tendency. Such parents not only destroy themselves, but cut off the race from which they sprang. It is a rule to which there are few exceptions, that extinction follows in the third generation from inebriate parents. In the exceptions, fortunate marriages, surroundings and conditions of living have checked the dissolution and started the race back to higher levels. —T. D. Crothers, M. D., in Union Signal.

"BENEFITS NO ONE, AND HURTS EVERY ONE."

At Its late session in Philadelphia the Mutual Retail Liquor Dealer's Association adopted the following resolutions:

"Whereas an evil has existed among retail liquor dealers for years in giving away liquor to their customers during the Christmas holidays, and even to their casual callers, and thereby causing not only loss to the trade but intoxication to the receivers of the gifts; therefore be it

"Resolved, That members of the Mutual Retail Liquor Dealer's Association hereby pledge themselves not to give away any liquor to any caller during the Christmas holidays and be it further

"Resolved, That they request the trade at large to follow the example of the members of the Association and stop this pernicious practice which benefits no one and hurts every one."

How that which is injurious when given away can be beneficial when sold, will someone tell us?—National Advocate.

THE TOBACCO CURE.

A BRISTOL, Tennessee, dispatch says that Major A. D. Reynolds, who, starting from nothing, has made $525,000 profit as a tobacco manufacturer there in twenty years, sold his plant to a syndicate the other day for $30,000. Major Reynolds retires from the business because of his religious convictions, which of late have made the manufacture and sale of tobacco distaste-ful to him. Would it not be well to devote most of that "$525,000 profit" to publishing Anti-Tobacco Tracts, to try and undo some of the mischief done by this twenty years of evil-doing?—Selected.

JAPAN ADVANCING.

Within the past thirty years Japan has made many strides forward that have surprised the world, but never before at one bound has she taken advanced ground which on the one hand should so put to shame, and on the other so rejoice Christendom, as the passage of the Anti-smoking Bill by the House of Peers on the 19th ult. This bill has now become a law. By it all minors under the age of twenty are prohibited to smoke, and as chewing is not indulged in, this means that the youths of Japan are to be freed from the blighting and demoralizing effects of the use of tobacco. This is not only a brilliant victory for Japan but for the Hon. Sho Nemoto, M. P., who framed the Anti-smoking bill and introduced it into the lower house some weeks ago. Shall we not say that it is also a victory for Christianity, for Mr. Nemoto is a Christian, and his enlightened views regarding the use of tobacco, and on many other moral questions, are based upon Christian principles. Must not Christian nations now confess that in the enactment of this law Japan has outstripped them in the race?—Conservator.

AN OBJECT LESSON.

The towns of Quincy and Newburyport, Massachusetts, taken together, give a good object lesson on prohibition. For fifteen years Quincy has been saloonless, but Newburyport continues the license system. In the former the population has increased 91 per cent., while the expense for the support of the poor has decreased 46 per cent. In the latter, although the population is one-third less, the arrests and poor expenses are much more than double the figures for Quincy.

Where temperance reigns crime wanes.
OUR YOUTH.

OLD HOME ON THE FARM.

I'd like to go to my old home,
My old home on the farm;
I'd find a welcome there, I know,
And hearts that still are warm.

This city life has lost its charms,
Its glamour all has fled;
I'm thinking now of my old home
Out on the farm instead.

I left the farm for a city home,
Full many years ago;
I left my dear old parents there—
They're grieved for me I know.

My mind has often wandered back
To scenes of youth so dear,
And the old folks whom I left alone
With none their hearts to cheer.

They still have lived in the dear old home,
Through all these years now past;
I know they've longed for my return
To cheer their hearts at last.

Yes, now again I'd like to live
In the old home on the farm;
I'd find a welcome there, I know,
And hearts that still are warm.

—Frank Monroe Beverley.

A FAITHFUL WORKMAN.

NONE come so near being "independent" as those who make their own fortune. None are so heavy a burden to the world as those who wait for luck to make them rich, or complain that they are not born so.

The contrast between the high-minded and low-minded way of living and doing is well shown in the following story from an exchange:

Several years ago a large number of men were employed, not far from Boston, to fill some unsightly salt water flats and to make them rich, or complain that they were not born so.

On one day—it was eleven o'clock in the forenoon—the contractor went out to where a separate gang were at work in making a sea-wall, and when he reached the spot he found a solitary man busy on the face of the wall. He had a bucket of cement, and a trowel, and was engaged in "pointing" the said wall—that is, neatly filling in the seams and interstices with bits of stone and cement. It was nice work, and required a competent workman. But why was this man here still more critically.

He was young—not more than two or three-and-twenty; a strong well-knit, handsome youth, with an intelligent face, and an eye as bright as a sapphire.

"Tell me, my friend," the contractor pursued, after his survey, "if you have fixed upon this course from any principle—that is if you have any reason for it."

The workman looked for a few moments, a little puzzled. He did not at first catch the contractor's meaning. But presently his face brightened, and he seemed to grow taller as he answered, "Ah, I see. You mean to ask me if I do this because I think it is right?"

The gentleman nodded, whereupon the other went on:

"Why, no, sir—I can't say it's exactly that I'd do right anyhow, simply because it is right; but I do this because I want, one of these days, to be somebody—to succeed in business—to do something better than working on a level with a gang of navies."

"Yes, yes," nodded the contractor, smilingly. "I think we now understand each other. Do you know who I am?"

"No, sir."

"Well, I think I once hired the man that hired you. However—you know where your contractor's office—where the paymaster's office is?"

"Yes, sir."

"Then, my man, do you call there this evening; half an hour after you have quit your work here."

At the appointed time our young workman presented himself at the office, where he found, first, that it was his employer who had spoken with him that forenoon; and, second, he found that said employer, or contractor, was in want of a trustworthy agent into whose hands he could consign the entire charge of over-looking the workmen and the work. In less than a year the young man owned stock in the enterprise, and in ten years from that day he was one of the leading citizens of New England's metropolis.

Youths Companion.

HOW DO YOU CHOOSE A FRIEND?

ARE you tempted to want a certain boy for your friend, simply because he wears pretty clothes, and has many things which seem to you pleasant and desirable? Even a child can choose his friends carefully, seeking those who are true, and sweet and pure. Lovable qualities are possessions which have greater value than anything money can buy, and a friendship which is founded on aught else will prove to be worthless.

—Young People's Weekly.

A GIFT WITH A WORM AT ITS HEART.

AS she leaned from the car window, in the glory of a western sun, the light wind lifting gently the fluffy hair framing her face, a look of pleasure parted her lips as she reached to take the basket of tropical fruit a young man was holding out to her. More than one in that crowded car watched with interest the happiness mirrored so plainly upon the young face of the girl, but only those seated nearest saw how quickly it was dimmed. She stooped, scanned closely the array under the gaze covering, gave a half-startled look at the outside, and then dropped her eyes until the long lashes lay upon the cheeks as a blush rose up to dye them—rosy red. A moment, and then the blue eyes met the young man's face fearlessly as the head went back with a proud gesture. "Did you do that to test me, Ernest?" she asked, a tremble, the very slightest, threading her voice.

"Don't be rude, Marion," was the young man's reply.

"And is it that, to take veiled what you know I would not take unveiled?"

"It was the only basket worth taking on the stall," said the youth a trifle hotly.

"Then I will have none," said the maiden, with the air of a queen. You shall not say I took a gift showing a worm like that curtied at its heart.

A dull red surged in an angry tide over the young man's face, but as it receded his better self seemed to gain the ascendency, for he took the extended basket, steadied it upon the window ledge, tore aside the paper which the girls who dare to say proudly to the young man's heart.

A tin-foiled wine bottle no longer than a hand-breadth, dashed it to the curbing; and then, touching his hat, handed the basket back and, simultaneously with the train, moved away.

Watching the girl straining to catch the last glimpse of the retreating form, while tears wet her face, we thought, Oh, for a thousand girls to be thus brave! —Selected.

Have your heart right with Christ and He will visit you often, and so turn week days into Sabbaths, meals into sacraments, homes into temples, and earth into Heaven.—Spurgeon.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

Subscription, $1.00 per year; six months, 50c.

Sample Copies Free.

To Foreign Countries, $1.25 a Year.

George Detwiler, Abilene, Kansas, Editor.

Elder W. O. Baker, Louisville, Ky.

Geo. Detwiler, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler.

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.

1. When writing to have your address changed, be sure to give both old and new address.

2. The date on the printed label will show to subscribers when their subscription expires.

3. When writing to have your address changed, be sure to give both old and new address.

4. If you do not receive the VISITOR within ten days from date of issue, write us at once and we will send the number called for.

To the Poor,—who are unable to pay, we will send the number called for.

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ADRESSES OF MISSIONARIES.

Mrs. Elizabeth Engle
Miss H. Frances Davidson
Miss Alice Heise
Miss H. Frances David
Miss A. Zook
Mr. and Mrs. Isaac O. Lehman

Addressed to second-class matter at the Post-office at Abilene, Kansas.

FOREIGN MISSION FUND.

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
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<tr>
<td>216</td>
<td>H. W. Talmage</td>
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<td>A. Sister, Martinsburg, Pa.</td>
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<td>A. Friend, Collingwood, Ont.</td>
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<td>Mrs. J. D. West</td>
<td>Milton, Ohio</td>
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<td>220</td>
<td>S. B. Yule, Mich.</td>
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<tr>
<td>221</td>
<td>L. G. Preston</td>
<td>Ont.</td>
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If you were to die suddenly would you be owing for the VISITOR? and would your children disown the debt and with mean words answer the request we might make for payment?

There was inquiry made at Conference for Hymn Books. There is a supply of English alone. About 70 with flag and track, 51 and 26 respectively of the two kinds of cheaper binding. The price of the first mentioned is 75 cents plus postage sent by mail. We have not learned the prices of the other styles of binding.

Will the person who sent us a postal order for one dollar dated July 7, Elizabethtown, Pa., made payable to the order of EVANGELICAL VISITOR, send his name and what the money is for, so that we can give the proper credit? There was nothing in the envelope but the P. O. and no return address on the outside, so that we have no clue whatever to know who is the sender.

A number of names on our list are credited up to Aug. 1900 with a "d" attached which means discontinue, unless renewed. To such we will send the Aug. 1st number and unless otherwise directed will drop them from the list. We would be glad to retain all our subscribers, and would gladly welcome several hundred more to the number. Be confident that we might, under God's blessing, be mutually helpful to each other. Shall we hear from some of those whose credit expires?

The eyes of the civilized world are turned to China, and a great concern is over the people. The outcome of present grave disturbances occurring there. The information obtainable seems to be unreliable, and how far the killing of foreigners has proceeded cannot be said, but sufficient is known to convince that the situation is very critical indeed, and where it will end the wisest statesmen are not able to say. The latest reports, seemingly reliable, say that all the foreigners in Peking, the capital city, have been killed, and the foreign Legations burned. Admiral Seymour made an effort to reach Peking with an army of allies but did not succeed, but had to retreat towards Tientsin under hard fighting, and only reached the latter place by help coming to him. How many of the missionaries have been killed is not known. It is said that many of the native Christians have already been murdered. In connection with this and because of the general interest in the matter we give on another page some extracts from our exchanges.

When Peter walked on the sea it was by divine enablement. On his side it demanded unwavering faith, "looking to Jesus the author and finisher of faith." In connection with the lesson of July Ist., C. I. Scofield, in Record of Christian Work, says, "What shall we say is the inner meaning of this astounding fact that fisherman Peter walked on the sea? This, I surely think: that the whole demand of Scripture concerning the walk of the Christian is a demand above and beyond nature. To be honest, and kindly, and brave and loyal—this the natural man can do. But to "walk in the light as He is in the light!" (1 John 1:7); to walk in the Spirit" (Gal. 5:16); to walk by faith not by sight" (2 Cor. 5:7); to walk in love, as Christ also has loved us" (Eph. 5:2); to walk worthy of God" (2 Thess. 2:12)—this is beyond nature and demands supernatural enablement. The Christian life is a walk to meet Christ over elements which are adverse and deathful. It may be done, but only with the eyes fixed on Him, and by a faith that instantly rejects enfeebling doubt." Truly, how great the need of an increased, multiplied faith.

Our readers will notice that the donations for the"India Famine Fund" are becoming less. We are glad and thankful for what has been done, but would remind our friends that the need is no less pressing now than any time; yea, rather more pressing than before as there can be no crops for a few months even should the regular monsoons be plentiful. Sometimes when a heavy load is to be lifted we must make repeated efforts and here a second effort is needed. The response of the American people is wonderful, and cause for much thankfulness. Prominently, if not at the head, in Relief work stands Dr. Louis Klopsch of the Christian Herald, New York, who has sent a ship-load of corn to the starving people, and himself went personally to see to its distribution. Of him the India Vangard says, "He figures more prominently, perhaps, than any other man on earth in the famine relief. In spending several weeks in personal inspection of the system of disbursement in Bombay and vicinity. The phili-
anthropist exposes his life in appearing
upon these burning famine fields in this
heated term, and while the plague, small-
pox and cholera are prevailing terribly,
but he pushes his business with the com-
mittee promptly. He says he expects to
send out over a million dollars for famine
relief.” All the money which comes to
this office for that purpose is sent out
promptly to the places designated by the
donors, and if their is no designation we
use our judgment dividing it among
three or four relief institutions. We
would be glad to see the famine fund
swell up into the thousands. On this
page we give a few extracts from
the India Vanguard which are expressive
of the deplorable condition of things.
Of course we could fill columns and even
pages with the tales of suffering, as we
read them in the press, both secular and
religious. What we give are only as
pointers, and we hope all are trying to
do something, through some channel.
May God bless the children of the
Sunday Schools who have sent in such liberal
offerings. We know that none will re-
regret any offerings they have made, even
though they have given to the extent of
feeling it.

**EXTRACTS FROM THE INDIA VAN-
GUARD.**

The starved and toil-worn refugees in
the crowded “relief camps” become an
easy prey to Cholera. This disease does
its work so rapidly that the dead bodies
are too weak to work. Surely the most
dreadful sufferings are in the future.
Never in human history did the miseries
and the worst has not, yet come. We
expect, by the Lord’s mercy, to go on re-
ceiving these orphan lads from the famine,
until we have at least 400, God
willing. We have just bought four car-
loads of poles and timber, with which to
put up quarters for them.—Alfred Norton.

Lady Curzon is looking to her native
city, Chicago, U. S. A., for substantial
assistance in famine relief. She shares
fully with her husband, the Viceroy, in
the arduous efforts to relieve the terrible
distress. On April 8th, she penned the
following appeal: “My husband and I
will be rejoiced to receive any help that
Chicago may be willing to give toward
our terrible Indian famine. The Govern-
ment is relieving nearly 5,000,000 people
and the worst has not yet come. We
can guarantee that every dollar sub-
scribed will go to the relief of genuine
human suffering.” Funds are flowing
enormously from America.

**THE ORPHANS.**

“Take heed that ye despise not one of
these little ones: for I say unto you that
in heaven there angels do always behold
the face of My Father which is in
heaven.”—Matt. 18:10.

In little faces, pinched with cold and hunger,
Look, lest ye miss Him! In the wistful eyes,
And on the mouths unfed by mother-kisses—
Marred, bruised and stained, His precious
image lies.

And when ye find Him in the midnight wild,
Even in the likeness of an outcast child,
O, Wise men, own your King!
Before thiskradle bring
Your gold to raise and bless.
Your myrrh of tenderness!
For, “As ye do it unto these,” saith He,
“Ye do it unto Me!”

If our looking glasses tell us unpala-
table truths, we may always see ourselves
at our best in the mirrors of loving and
friendly eyes. Let us at least study how
to keep our hearts warm, to preserve as
much sunshine as we may, and often
count up what treasures we have garner-
ed during the days of privilege. The
warmth in our own hearts will depend
upon our power to warm those of other.
**March Ladies’ Home Journal.**

In the city of New York the other
day, a woman carried her dead baby in
her arms from one undertaker to anoth-
er, begging them to bury it. Think of
it! In the greatest city of “Christian
America” the metropolitan catarrh of
Greed and the noise and laughter of
Mirth drowns the wall of Despair.—
**Martinsburg Herald.**
**CHURCH NEWS.**

**BUFFALO MISSION.**

Financial Report up to July 1, 1900 is as follows:

<table>
<thead>
<tr>
<th>DONATIONS</th>
<th>EXPENSES</th>
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<tr>
<td>Christian Winger, Ont.</td>
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<td>Susan Winger, Ont.</td>
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<td>Andrew Holzer, Ont.</td>
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<td>Morris Sider, &quot;</td>
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<td>Levi Fritz, &quot;</td>
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<td>Isaac Baxas, &quot;</td>
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<td>David Michael, &quot;</td>
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<td>John Rhodes Sr., N.Y.</td>
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<tr>
<td>Bro. &amp; Sister Lewis, &quot;</td>
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<td>Peter Rhodes, &quot;</td>
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<tr>
<td>A Sister, Clarence Center</td>
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<tr>
<td>Jemima Knisley, Ont.</td>
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<td>Emma Geiger, &quot;</td>
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<tr>
<td>Mrs. Bitter, &quot;</td>
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<tr>
<td>A Bro. in Buffalo &quot;</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$22.00</strong></td>
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Due Mission last report $44.79
Coal for next winter $13.50
Gasoline and oil $7.19
Provisions and other necessities $10.00

**Total** $71.00

**Due Mission** $49.00

**J. W. HOOVER AND WORKERS.**

23 Hawley St. Buffalo, N.Y. S. B.

For the EVANGELICAL VISITOR.

**DES MOINES MISSION.**

<table>
<thead>
<tr>
<th>DONATIONS AND RECEIPTS</th>
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<tr>
<td>Bro. and Sister in Ohio</td>
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<tr>
<td>Bro. and Sister A. S. Nagy, Dyer, In.</td>
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<td><strong>Total</strong></td>
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On May 3rd we took the train for West Milton, where Eld. H. Davidson met us and conveyed us to the pleasant home of Warren Dohner who received us in the kindest possible manner, sharing with us the comforts of their home. There was either preaching or prayer meeting every evening somewhere in the brotherhood from the time of our arrival until Conference, and in this way had opportunity to form acquaintance with many of our dear people, and meet them in their homes and places of worship.

The meetings were well attended considering the busy season of the year. We were delighted to find the church so spiritual and aggressive in Ohio, and attribute it largely to the carefulness and vigilance of the leaders. There is strong timber in this part of the church and may the Lord direct its use. It was one of the most pleasant visits ever made, being received with brotherly kindness everywhere, and having perfect christian fellowship. We were also graciously remembered in a substantial way paying our traveling expenses, which was unsolicited by us, and not looked for. We pronounce the benediction of heaven upon the brotherhood of Ohio. The Conference was a success and we believe the eastern and western brethren understand each other better than ever before. The Ohio Brethren are truly commendable for the accommodations, arrangements and regulations for Conference.

On our return we stopped off in Chicago where we had a pleasant and profitable time with the workers in the Mission, and others. We also made a visit in our home district in Whiteside county, Ill., attending a love-feast at Franklin Corner Church May 26, 27. These meetings were well attended; and brethren from Shannon, Polo, Erie and Garden Plain were present. The Brethren and Sisters present, all met at the Lord’s table without a single exception to our knowledge and celebrated the suffering and death of our Lord Jesus Christ, thus signifying that they are at peace with God and with each other. We had a real refreshing time.

We also attended the dedicatory services of the Mt. Carmel Missionary Training Home and Orphanage on June 3, which were quite well attended on that day and manifestations of God’s presence were realized. May the Lord direct in all the departments to His glory. We arrived home June 23 having been detained in Illinois by some unavoidable business matters. The workers here did nicely in our absence for which they have our thanks.

For the EVANGELICAL VISITOR.

**MICHIGAN LETTER.**

**DEAR BRO. DETWILER.**

I will, by the help of the Lord, state that we appreciate very much the privilege of communication through the various districts of Canada and United States there are such who have the cause of Christ at heart, and who believe in consecration and sanctification and holiness of mind with a true and honest heart, and who are willing to be led by the Spirit, and admonished by the brethren, to their own peace and to the glory of God.

The brethren in East Michigan held a Love Feast at Einer on June 16-17. The attendance and attention were good and the meeting enjoyable. The Spirit of Christ was manifestly present. A Love Feast was also held, at Greenwood on 23-24 which was a practical Love Feast. A good feeling prevailed throughout. The invariable testimony was, "The Lord is here." To the Lord we appealed and to the Lord belongs all the glory and honor.

We still remember and recognize the response the Brethren gave when, at Valley Chapel, Canton, Ohio, during Conference three years ago, we pleaded that they should pray for success of the cause at Greenwood, Mich. We still ask your prayers and sympathy for the cause in Michigan, for we believe the Lord has a few names even among the Brethren in Greenwood or East Michigan. We also ask the members at large to visit us and to encourage the cause of Christ and it shall be for His Name Sake.

S. REICHRAD.

**ON OUR MISSION.**

"Go through; go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold the Lord hath proclaimed unto the end of the World, say ye to the daughter of Zion; behold thy salvation cometh; behold his reward is with him and his work before him.

And they shall call them, the holy people, The redeemed of the Lord; And thou shalt be called a sight out, A city not forsaken." —Isa. 62:10-12.

We again greet the readers of the EVANGELICAL VISITOR with the above. We are glad the Lord has for His people a clean way to walk upon and thank Him that we are called to lift up the standard of pure and holy living according to the inspired word, and we are glad to bear testimony that we find many hungry souls who long to be filled with all the fullness of God, and we praise God that we can tell them that if they will humble themselves under the mighty hand of God by a complete surrender to all the will of God that their joys may be full.

The key to a successful happy Christian life is perfect submission to the will of God. Then we can sing:

"Tis so sweet to trust in Jesus, Just to take him at his word Just to rest upon his promise Just to know thus saith the Lord."

Since our last communication we have been busy as usual, we find that those who have a mind to work can usually find something to do. On June 3rd it was our privilege to hold forth the Word of Life from Acts 1:8 in the Highland church, in Miam
Co., Ohio. On the eve of the 5th we held a missionary service at the same place for the benefit of the Rescue work of India sufferers. A freewill offering was given. On the 10th we preached a discourse on Baptism at the Maple Grove church after which three young people were received into church fellowship and were buried by baptism, Elder Davidson officiating.

The following week we held four meetings in the Menonite church at Georgetown, arranged for by Bro. Harvey Miller. These meetings were seasons of refreshing to hungry souls. On the 15th we came to Circle Hill where the Brethren had arranged for services in the Christian church. The plain preaching of the Word was freely endorsed and much enjoyed by many present, and we trust the seed sown will bring forth fruit unto the glory of God. At both these last mentioned places the missionary cause was not neglected and we thank God for the offerings. He that loves the cheerful giver will keep the account and will reward accordingly. So His word assures us and we believe it. Bless His Name. On the eve of the 21st we preached to a small congregation at Pleasant Hill in the Progressive Dunkard church. For reasons probably best known to those who had matters in hand the meeting had not been publicly announced.

We enjoyed the visit with the Brethren and Sisters of both Circle and Pleasant Hill very much and we trust our fellowship with them has been profitable to them, especially to such as are longing for the deeper things of God. May the dear Lord help them to lose sight of everything else and fix their eyes upon Jesus.

On the 23rd, as previously arranged through Bro. B. S. Herr we came to Cambridge City, Ind., where we were met by Bro. Herr, and conveyed to his home where we were made welcome. Arrangements had been made for meeting Saturday night, Sunday morning and evening in the Conservative Dunkard church at Locust Grove. These meetings were fairly attended, the Lord enabled us, through the Holy Ghost, to preach Christ to the people to which Brethren, and Sisters bore testimony. For three evenings of the following week we held forth the Word of Life in the U. B. church in New Lisbon. These services were much enjoyed by those who are alive from the dead. Over Lord's day July 1st we held services in the Evangelical church a few miles from Lisbon. On Sunday night the house was well filled. The meeting had been announced as a missionary meeting. The people listened with craned necks to what we had to say of the need of sending forth the light to those who are sitting in great darkness and the shadow of death. A very liberal freewill offering was given for the Rescue work in India, for rescuing famine children and raising them and training them to become workers for God and for souls. The Lord will in His own way reward all who are coming up to the work of the Lord with their prayers and their bounties. No doubt it will be fruit to their account when the Lord comes to reward His servants.

We are still finding open doors to labor in this vicinity. We are booked for two nights this week in the Radical U. B. church at Locust Grove and over next Lord's day in the Evangelical church where we labored last Sunday. Thus as the Lord gives us open doors we hope to continue to preach THE WORD leaving the results with Him who says, "My WORD shall not return void nor unfruitful."

In connection with the public meetings we visit many families, especially those that are sick. We visited two cases during the past week that are apparently near the end of life, and yet so unconcerned about their future state. We aim to deal faithfully with souls and tell them their only hope lies in them accepting Christ as their own personal Savior. Possibly the greatest sin many people are guilty of is rejecting Christ.

We pray that many may yet wake up, in these latter days, and accept the sacrifice which was made for the cross for the fallen man. Yours laboring for the lost at home and abroad. NOAH AND MARY ZOOK. July 3, 1900.

Later advices from Bro. and Sister Zook inform us that they, unexpectedly, have decided to go to Penna. early this week (July 9) and expect to labor in different parts of that state as the Lord may direct. Their permanent address is Harrisburg, Pa. [Ed.]

For the Evangelical Visitor.

PHILADELPHIA CHURCH BUILDING FUND.

I HEREBY again give report of the money solicited for the Philadelphia Church Building and as General Conference has exonerated the former committee, namely Martin, Engle, and Musser; from further duty this is the last report I intend to make in this case. Should there be more money sent to me by mistake I will send it to Henry Anglemoyer treasurer of the Philadelphia Church Building Fund who will apply it as the Committee may decide.

Formerly reported $2,129.73
John A. Stamp, Elkhart Dist., Ind. $26.00
John Brechbill, North Franklin, Dist. $2.00

Total $2,157.73
Paid for soliciting books and other incidental expenses $4.00
Leaving balance paid over to Brother Anglemoyer $2,153.73

I would further say, any one wishing to give to the Philadelphia Church Building Fund should send it to Brother Henry Anglemoyer, Silverdale, Pa., as he is appointed treasurer. He is able to take care of it and I believe will put it to the right place. I have been to visit the Philadelphia Mission several times and I believe they are doing a good work and trust the Lord will get the honor. I would feel to encourage the Brethren and Sisters to give a helping hand.

July 1, 1900.
A. B. MUSER.

MISSIONARY.

For the Evangelical Visitor.

MATOPPO MISSION.

Bulawayo, South Africa, May 4, 1900.

DEAR Christian Friends: The flood of time is still rolling eternallyward, and we, as pilgrims and strangers sojourning in a land which is not our abiding place, are witnessing from time to time the ceaseless course of human events which of necessity must line the narrow path of our mortal existence from the cradle to the tomb. Happy and blest is that man who through sickness and pain, danger and death, toil and failure, feels the smile of heaven resting upon him. When we fail to see God in deep waters and darkness, we fail also to see Him when the skies are bluest and landscapes brightest and loveliest. Through our sad and sudden reverses here we were not utterly cast down and through faith in the divine justice and love of God we were able to abide in the secret place. Amen.

There comes a time in the development of any issue when it is necessary to take decisive steps toward its consummation and if the issue be honorable and Christian, God will surely lend a helping hand. In the present case our hearts were set on the wedding of our fellows—laborers, A. Alice Heise to Isaac O. Lehman on the first day of May at noon. Many natives were present to see the service and doubtless for the first time...
The EVANGELICAL VISITOR.

CALCUTTA, INDIA. LETTER.

4 Tiljulla Road Raillery House, CALCUTTA, INDIA, MAY 28, 1900.

Dear Readers of the VISITOR:—"The Lord Jehovah is my strength and my song." Praise His name.

The above quotation is my testimony in a few words. Bless God! I am finding Him not only my spiritual, but also my bodily strength. Last summer's sunstroke and sickness has left its effects in weakness, and so that I could be equal to the circumstances I had to trust the Lord daily for my bodily strength. And it has been wonderful how the Lord has made me equal to the occasion. My brother went to the hills on account of his wife's sickness leaving the burden to care for the children, upon me and Katie, and that too at the beginning of the hot season. But the Lord gave me the strength as I needed it. Thus I have been able to prove the promise, "My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weakness, that the strength of Christ may rest upon me."

Since our last writing we have made another effort to get children. In one way we were unsuccessful in that we brought none with us. A brother lately from America desiring to make himself useful in this rescue work offered himself to go for us and he did the best he could. Many children could have been gotten but it was thought wisdom not to bring any at that time as cholera had broken out and many missionaries who had taken children said that it was not a good time just now but to wait till the relief work closes which will be at the break of the rains when many of the relief works will cease. Our brother also reports having visited the political agent of a certain district and found favor. This man has under his care over 8,000 people and said that at the end of the famine or when the relief works cease they will have many hundreds of children on their hands that are real orphans and will be in the most needy condition and said also that he would be glad to give us any that were left. Of course we cannot take near all there will be but believe that we shall be able to get all that we are able to take care of.

We are glad to hear of workers coming. We would like to take in a thousand children if the Lord sees fit to send us the helpers. We are finding in those that we already have, that there are wonderful prospects. They are so ready to take hold of the spiritual teaching given them that we have great hopes of their making useful men for God. Help us pray. The responsibility is great. But we feel no inclination to shirk, but more like obeying God, knowing that He will give us success.

Yours in His service. D. W. Zook.

For the Evangelical Visitor.

THE SITUATION.

The distressed condition of the people in the famine stricken districts will by no means cease with the breaking of the monsoon rains. In many instances, this event will only aggravate the distress; for the people are congregated by thousands in various relief camps, and of these hundreds will have no shelter except that afforded by the trees and in some cases, by shabby huts built from bamboo matting, which will not begin to shed the pouring monsoon rains.

Many have no change of clothing, and will be compelled to wear wet clothes for days together, during the monsoon season, there are times for even several days together, that the sun is entirely hidden. Where those who are on relief work are near enough to their village home so as to be able to go home every night, matters will not be so bad. But this is by far, not the most distressing feature. In some districts, ninety per cent of the cattle have died or will yet die. The few left will scarcely be fit for any work, for if they escape death at all, they will be so nearly dead as to require months of feeding before they will be able to draw a plow. To think of the millions of people doing the necessary plowing, or otherwise tilling the soil, by manual labor, is almost equally out of the question: for the people are in little better condition than the cattle; and even when men are strong and well, they would scarcely be able to draw the plows.

At the best, it will be several months before the quickest crop can be raised, so that the advent of rain will not lessen the demand for food. Besides this, vast quantities of rice and jowari are necessary for seeding purposes. Government, we understand, proposes to lift a good share of this burden; but a large percentage of it remains to be done by private and personal philanthropy.

As was considered inevitable, cholera has broken out and hundreds of those who survived starvation are falling an easy prey to that dread disease. With the laws of nature outraged as to food in quality and quantity, and to cleanliness and decency, it is not to be wondered that the poor creatures are able to offer little or no resistance to that awful malady. We have been told that we are acknowledged as among the very best managed relief camps, and the filthiness of the people was most revolting. Many weakened in their own uncleanness, unable to help themselves, and with no one to help them. Others who were able to be about, by their detestable habits so polluted the premises that we often thought we never saw a hog pen with a more foul stench.

The gross immorality and vicious habits of many have made venereal diseases abundant, paving the way for an easy ingress of cholera, small-pox and plague.

For different reasons, we have withheld an account of our second visit to the famine-field, which took place in February; but the chief cause was the apparent fruitlessness of the trip. We indeed had a good start, with 20 boys and
16 girls nicely housed and clothed, and prospects for many more. But official orders came demanding the cessation of our enterprise, and even depriving us of the orphan boys and girls we had gathered, though they gathered about our bullock cart, as we were leaving, and begged the orphan boys and girls we had gathered, our enterprise, and even depriving us of 16 girls nicely housed and clothed, and concerned, and would not only have cost us money, but worse still, our credit.

We are plainly taught in Scripture that we should not “do evil that good may come.” So, feeling that we had done what we could for the time being at least and willing to leave the final settlement of the matter to “Him who judgeth righteously,” we quitted the field and came home only to find our dear wife prostrate under typhoid fever.

Several months have since elapsed, but today finds our loved one still battling with her malady. God understands the delay of the heavenly touch, and we rest in the confidence that His will, though strange—beyond our understanding, is being wrought. “What I do, thou knowest not now, but thou shalt know hereafter.” We recognize the intervention of Providence to this extent that had it not been so, our dear wife, and our precious sister who went to glory inside the pearly gates, would now be companions in the confidence that His will, though his minority, and at two different periods before his birth. He commanded that she should be restrained by force of arms from interfering with his plans. This act was regarded as unfilial and a severe shock to the Manchu creed of filial obedience. The Empress Dowager, the aunt of the Emperor, now emerged from obscurity and was seen to be the power behind the throne, seeking to force the young Emperor to change his course. But he resisted. This was his undoing.

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Our plans regarding the future have been stated in a former communication and need no repetition. Let all join in claiming our dear one from the clutches of the Destroyer, and pray that God’s purposes regarding us may be fully discerned and realized to His glory.

Yours in sincerity,

Sonada India.

Private communication later gives the information that the sick Sister referred to in the above letter is recovering.

[Ed.]

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[Ed.]
BEAUTY'S FALL.

The most beloved on earth
Not long survives today,
So magic past is absolute,
And yet, sweet, sweet was passing sweet,
But now he's gone away,

Thus does the shade, in memory fade.
When in forsaken tomb the form beloved is laid.

Then since this world is vain,
And volatile, and fleet,
Why should I lay up earthly joys,
Where rust corruptions and moth destroy,
And cares and sorrows eat?

Why fly from all with anxious skill,
When soon this hand will bleed,
This throbbing heart lie still.

THE WATER OF LIFE.

Jesus has promised a calm repose,
Freely, freely, freely,
Jesus has promised a calm repose,
Freely to all that love Him.
Come to the water of life that flows,
Freely, freely, freely,
Come to the water of life that flows,
Freely to all that love Him.

Written in behalf of our beloved Sister Elizabeth Engel. Selected by John and Anna Myers, Upton Pa.

You can tell how much salvation a person has by the amount he is willing to sacrifice for the salvation of others. Some never give anything, because they never have anything to give, and many never have anything to give because they never give anything.

MARRIED.

HESS-Pritz—On June 21, 1900, Wm. H. Hess of Perry county, Pa., and Mable N. Pritz of Harrisburg, Pa., daughter of Sister Hettie Pritz, were married by Bro. Simon Shumberger.

LEHMAN-HEISE—At Matopo Mission, Bulawayo, South Africa, on May 1, 1900, Bro. Isaac Lehman of Culbertson, Pa., and Sister A. Alice Heise, daughter of Mr. and Mrs. John Heise of Falls City, Nebraska, both now workers at Matopo Mission, were united in the bonds of holy matrimony by Rev. J. M. S. Van Blunk. The Visitation joins in congratulations, wishing for them a life of joy and peace and much success in soul winning.

OUR DEAD.

LANDIS—Died near Earlington, Montgomery county, Pa., on June 28, 1900, Paul L. Youngest son of Bro. John K. and Sister Emma D. Landis, aged 5 months, 17 days. The sickness of the young child was whooping cough and inflammation of the brain. Services at the Silverdale Meeting house on July 4, 1900, conducted by the Brethren Samuel H. K. Hubner and Joseph B. Detwiler. Interment in Brethren cemetery.