Evangelical Visitor- September 15, 1900. Vol. XIII. No. 18.

George Detwiler
**EVANGELICAL VISITOR.**

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

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

VOLUME XIII.  ABILENE, KANSAS, SEPTEMBER 15, 1900.  NUMBER 18

TABLE OF CONTENTS.

| EDITORIAL. |  
| --- | --- |
| The Hidden Life | 341 |
| Special Mention | 353 |

| POETRY. |  
| --- | --- |
| The Sheltering Rock | 342 |
| "Henceforth" | 357 |

| ESSAYS. |  
| --- | --- |
| Second Coming of Christ, J. H. Zook | 342 |
| Prayer Ends With Salvation, J. H. Myers | 343 |
| Of Honor | 345 |
| The Old Man, D. W. Zook | 345 |
| A Warning Note | 346 |
| Let Brotherly Love Continue, Sarah Hall | 346 |

| SELECTIONS. |  
| --- | --- |
| Avoid the Lodge | 347 |
| Herosim Everyday | 347 |
| Squaring Profession With Practice | 347 |
| A Kansas Address | 348 |
| The New Vineyards of Palestine | 350 |
| "Thou Shalt Do No Murder" | 354 |

| TEMPERANCE. |  
| --- | --- |
| 351 |

| HEALTH AND HOME. |  
| --- | --- |
| 352 |

| OUR YOUTH. |  
| --- | --- |
| 353 |

| CHURCH NEWS. |  
| --- | --- |
| 357 |

| MISSIONARY. |  
| --- | --- |
| 357 |

| OBITUARY, ETC. |  
| --- | --- |
| 360 |

---

**THE HIDDEN LIFE.**

To the Colossian Brethren the Apostle said, "For ye are dead and your life is hid with Christ in God." How secure is the believer. Jesus said, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." It all depends whether we are "in Christ," for if we are in Him then are we hid with Him in God. He has the all power, all authority. He is the Lion of the tribe of Judah and has gotten the victory, and the hidden ones also triumph through Him.

We observe, that running parallel with this being hid is the fact of being dead. "For ye are dead," and this cannot mean physical death, because they, the Colossians, were actively engaged in the employments of secular life, and the apostle expected of them to manifest to the world such lives as should be a proof of the power of the divine life in transforming their lives into conformity with the principles of Jesus Christ.

Once they were dead to this diviner life, and the fruits of the life then were such as they were now ashamed of. There was life and activity then, but in the things of the world, "the lust of the flesh, the lust of the eye, and the pride of life," which are not of the Father but of the world, and is it not true that in these we also had our conversation in time past? that we were dead to the things of God, and obeyed the flesh in its various lusts, and were by nature the children of wrath. How wonderful the grace and mercy of God in paying the price of our redemption, and extending unto us the invitations of the Gospel!

But in the new order, things are reversed. The apostle said, "that which I once loved I now hate, and that which I once hated I now love." "Ye are dead," through crucifixion. "Our old man is crucified," and crucifixion means death, so we can understand what the apostle "meant when he said, "Ye are dead." They were born from above, regenerated, made new creatures, not by their own efforts, but by the power of God, and now they were standing in such an attitude and relationship with God, that theirs was a hidden life and their citizenship was in heaven.

We further observe that the Christian in consequence of this new standing with God, and in having his citizenship transferred to the heavens, stands in a new attitude toward the world where his citizenship formerly was. He is commanded to come out, to be separate, to not touch the unclean thing, because light has no fellowship with darkness, nor Christ with Belial, and thus cleansing himself from the defilements of the flesh and spirit he will be "perfecting holiness," or German "continuing or going forward in" ("fortfahren mit der heiligung") "in the fear of God." But it is possible for man to separate himself outwardly from everything, to become a recluse, to subject himself to bodily tortures in order to become holy, and fail entirely in the effort, because the heart cannot be cleansed by self efforts. Only the blood of the atonement appropriated by faith can cleanse from all sin. So to such as ask, "how shall I cleanse my heart, purify each thought and every wish?" we say, plunge into the fountain opened for sin and all uncleanness. Permit Him to take full possession of your heart, give self to the cross, cease looking at your uncleanness, but look to Him who died on the Cross of Calvary and accept Him as your perfect Savior.

"Hid with Christ" implies companionship, fellowship with Christ. Is it not a fact that we know too little of this wonderful privilege? Is it not true that were each individual member of the body of Christ fully in the enjoyment of the privileges which are his by virtue of this being "hid with Christ" there would be a more satisfactory prosperity prevailing in Zion? Would it not be as it was with the Thessalonians, "growing in faith exceedingly and the love of every one towards the other abounding?"

How important then, that we be truly "risen with Christ," and "seek the things which are above," that our affections are set on things above, that we be "down to the old life, dead to sin but "alive unto God" and "hid with Christ in God," and that "when Christ who is our life shall appear we shall also appear with Him in glory."
THE SHELTERING ROCK.

There is a Rock in a weary land,
Its shadows fall on burning sand,
Inviting pilgrims as they pass,
To seek a shade in the wilderness.

REFRAIN.
Then why will ye die?
Oh! why will ye die?
When the sheltering Rock is so near by?
Oh! why will ye die?

There is a Well in a desert plain,
Its waters call with entreaty strain,
"He that is thirsty, come freely drink,
And thou shalt be whole."

REFRAIN.
Then why will ye die?
Oh! why will ye die?
When the living Well is so near by?
Oh! why will ye die?

A great fold stands with its portals wide,
The sheep afar on the mountain side,
The Shepherd climbs o'er the mountain steep,
He's searching now for His wandering sheep.

REFRAIN.
Then why will ye die?
Oh! why will ye die?
When the Shepherd's fold is so near by?
Oh! why will ye die?

There is a cross where the Savior died,
His blood flowed out in a crimson tide,
"And free to all who will enter in.
And in that blood your sins are gone."—Isa. 53:5.

REFRAIN.
Then why will ye die?
Oh! why will ye die?
When the crimson cross is so near by?
Oh! why will ye die?

A well digged, and not made with hands,
A pure and living fountain of salvation,
"Come, ye that labor and are heavy laden,
And ye shall find rest."—Matt. 11:28.

REFRAIN.
Then why will ye die?
Oh! why will ye die?
When the living water is so near by?
Oh! why will ye die?

For Evangelical Visitor.

THE SECOND COMING OF CHRIST.

W HILE some religious teachers,
and writers fail to recognize
a "new earth" and the millennium,
others make it mean too much,
saying that the redeemed earth
is the only heaven we will ever have,
and thus going to the other extreme,
for their authority Rev. 21:2
where John says—"I saw the holy city,
new Jerusalem, coming down
from God out of heaven, prepared
as a bride adorned for her husband."

Does this mean the place or the
people of that city? Here is a simi-
lar expression which will help us to
understand clearly—"And there
went unto him (John the Baptist)
all the land of Judea. This cer-
tainly does not mean the place but
the people of Judea went unto John
to be baptized of him in the river
Jordan. Therefore it is also evident
that the quotation here is relative
of "heaven" coming down on this earth
means inhabitants of that city.
(1 Thess. 4:14.)

John, himself, plainly and posi-
tively says—

"I go to prepare a place for you.
If I go to prepare a place for you,
I will come again, and receive you
unto myself; that where I am, there
ye may be also." This declaration
needs no comment being so very
distinct. Paul speaking of Abraham
gives us this expression—"He looked
for a city which hath foundations,
whose builder and maker is God."
—Heb. 11:10.

This does not mean the
inhabitants of a city or place,
because it is spoken of as having
foundations and being built.

"Lay up for yourselves treasures
in heaven."—Jesus—Matt. 6:20.

"Rather rejoice, because your names
are written in heaven."—Luke 10:-
20. "For the hope which is laid up
for you in heaven."—Gal. 1:5.

"For we know that if our earthly
house of this tabernacle were dis-
solved, we have a building of God,
an house not made with hands,
eternal in the heavens."—2 Cor. 5:1.

"Knowing in yourselves that ye
have in heaven a better and more
enduring substance."—Heb. 10:34.

John the Revelator most beauti-
fully describes heaven
after one of the seven angels of
God had shown him it. He says the
city had the glory of God, illumi-
inated with light most precious, being
surrounded by a great and high wall
having twelve gates made of pearls,
and named after the twelve tribes
of Israel. This magnificent city has
twelve foundations made of the
most precious stone, each foundation
made of one specific kind of stone.
The length, and the breadth and
the height of it are equal which is
one hundred and forty-four cubits,
according to the measure of a man,
that is the angel. Which means
there is room enough for all. The
streets of this city are pure gold
transparent as glass, and each gate
is made of a single pearl, standing
open wide continually guarded by
shining angels.

ITS ILLUMINATION UNFAILING AND
Glorious.

"And the city had no need of the
sun, neither of the moon to shine in
it: for the glory of God did lighten
it, and the Lamb is the light of it."
—Rev. 21:25.

"And there shall be no night there;
and they need no candle, neither
light of the sun: for the Lord God
giveth them light: and they shall
reign forever and ever."—No gas
or electric light bills to be paid in
heaven.

WATER SUPPLY ABUNDANT AND PURE.

"And he (the angel) shewed me a
pure river of water of life, clear as
crystal, proceeding out of the throne
of God and the Lamb * * * * and
on either side of the river, was there
the tree of life, which bare twelve
manner of fruits, and yielded her
fruit every month: and the leaves of
the trees were for the healing of the
nations." In our cities on earth
the water supply is often scant, and
very impure. Water bills become
burdensome, especially to the poor.
But in heaven it will be abundant,
pure, and free.

WHO SHALL INHABIT THIS DELIGHT-
FUL CITY?

And the nations of them which are
saved shall walk in the light of it:
and the kings of the earth do bring
their glory and honor into it * * * *
and his servants shall serve him:
and they shall see his face; and his
name shall be in their foreheads.

"Blessed are they that do his com-
mandments, that they may have
right to the tree of life, and enter in
through the gates into the city."
"They which are written in the

WHO ARE NOT ADMITTED?

"For without are dogs, and
sorcerers, and whoremongers,
and murderers, and idolaters, and
whosoever loveth and maketh a lie."—Rev. 22:11.

And there shall in no wise enter into
it anything that defileth, neither
whosoever worketh abomination, or
maketh a lie.”

IS THERE RESTITUTION OFFERED TO
THE LOST?

“He that is unjust, let him be unjust
still: and he which is filthy let him
be filthy still.”

CAn THE INHABITANTS OF HEAVEN
EVER BE LOST?

“And he that is righteous, let him be
righteous still: and he that is
holy, let him be holy still.”

WHO ARE INVITED TO INHERIT THIS
CITY OF GOLD?

“Let him that is athirst come. And
whosoever will, let him take the
water of life freely.”

WHO DO THE INVITING?

“The Spirit and the bride say, come.
And let him that heareth say come.”

Our next subject will be “Hell.”

It will also be the wind-up of this
series of articles. —J. R. ZOOK.

Des Moines, Iowa.

PRAYER ENDS WITH SALVATION.

“Then Jonah prayed to the Lord his God
out of the fish’s belly.”—Jonah 2:1.

IT IS SAID that man’s extremity is
God’s opportunity. We will
admit this saying to be true. Noah
reverenced his God by offering to
him upon an altar which he built.

It was after he had been delivered
from the flood. No mention is made
of the words he spoke as he offered
the clean beasts but showed his
appreciation to his God who saved
him and those with him in the ark.

In Abraham’s trouble when in
his extremity he denied his wife for
fear of his life, it does not say
that he prayed, but he was at the
most extreme crisis of his life. Here
was God’s opportunity. God meets
Abimelech in a dream, and tells him
the woman he has taken is the man’s
wife, and now he is at his extremity
and it is God’s opportunity and the
man submits and Abraham prays
and Abimelech’s house was healed

About 970 years later when Israel
had sinned, they suffered the loss of
the ark of the covenant. For a long
time they were without it, twenty
years. Think of it, twenty years
not in full fellowship with God, no
wonder, God hath said I am a jeal-
ous God and will visit the iniquities
of the fathers on the children unto
the third and fourth generations.

Here was God’s opportunity and now
Samuel, the prophet of the Lord in­
terceded for them, offered a lamb
for a burnt offering and cried unto
the Lord for Israel, and the Lord
heard him and gave them a great
victory over the Philistines. The
offering was the right one and was
wholly burned which means no less
than all; how shall He not freely
give us all things. O for real deep
conviction and contrition of heart.

Samuel offered it wholly unto the
Lord and the desired point was
gained; the Lord heard his cries.

“Will not the Lord speedily avenge
those who cry to Him day and
night.” Yes, praise His Name!

When we behold God’s dealings
and purpose in the ages as we have
it in the Bible we feel indeed as if
we should stand still, as Moses said
to the children of Israel. But you
say there is no standing still in the
work of the Lord. True, yet Israel
in her most back-slidden and idola­
trous condition had much worship
and altar service. O that we were
still that we might be helped!! O
for ambassadors in Christ’s stead as
Samuel the prophet was in his day
who prevailed with God!!

Let us for a moment behold Samu­
el in the 12th chapter setting forth
his integrity before God yet in the
presence of men. In the 3rd verse
he says, “Behold here I am, witness
against me before the Lord and be­
fore his anointed,” namely King
Saul who was called the Lord’s
anointed, set apart for that one pur­
pose as king over Israel. Before
him could the prophet stand and
say, whose ox have I taken or whose
ass have I taken? How does that
strike us? No doubt we begin to
justify ourselves that we are clear.

Well God knows, but he goes on
and says, “or whom have I de­
frauded,” ah, but that cuts close.

Paul in 1 Cor. 6:7,8 says, “Why do
you not rather take wrong? Why
do ye not rather suffer yourselves
to be defrauded? Nay you do
wrong and defraud, and that your
Brethren.” Where does the true
child of God stand today who pro­
fesses to be in Christ’s kingdom. He
EVANGELICAL VISITOR.

said of that kingdom that it was not of this world, if it were then would His servants fight that He should not be delivered to be crucified. Oh time and space would fail us to speak of what our mind would lead us to. Samuel first spoke of the ox, that valuable animal that takes up the mind of the well-to-do farmer so much: He is making his calculations as to the raising corn to feed such a number in the coming season. He has hardly sold that lot of fine fellows till he again is figuring how cheap he can buy the next lot; yes such a number in the coming season. Why, you stand in direct disobedience to God. We now see Samuel right in wheat harvest call unto the Lord, and what happens, why the Lord sends rain and thunder upon them for their wickedness. He sends this distraction upon them whom He had before chosen as His people and now they suffer for their own individual selves. The great sin was the asking for a king and not reverencing God. How much of the same idolatry is in the so-called Christian Church of today, called a christian nation. Samuel cried unto the Lord and He sent rain and thunder. When God had given Job into Satan’s hands there came a mighty wind from the wilderness and smote the house where Job’s sons were feasting. Here we have winds and in our present age we have great thunder, rain, winds, and hail, sweeping over our country causing great disasters. It may be asked, what is the cause? We answer, sin. Who sends them? Who is all powerful? We answer, God. He has all power. Satan is called the prince of the power of the air. Did God ever punish obedience to Him? We say no. Why then do the innocent suffer? Because they in body dwell on the same earth where sin dwells. In Joshua’s time, when he was defeated at Ai, they all suffered yet only Achan’s house was destroyed because he had done the wrong thing and suffered death as the penalty for sin. Now why do these disasters come upon us? Could not God prevent them? Yes, He could. Why then did Samuel cry to the Lord and the Lord sent rain and thunder? Because Samuel proved his innocence. Will not God speedily avenge His elect who cry unto Him day and night? Yes dear reader it is for the sake of innocence that these disasters come upon our nations as God’s judgments. Yet He does not bring them, but He allows it as in the case of Job. The prince and power of the air may go so far and no more.

Samuel proved his innocence, yet God’s judgments were poured out. Mark, Samuel’s innocence, he as a prophet of the Lord stands true, yet God’s people are made to suffer. Sampson suffered with his enemies. Jacob in wrestling with the angel attained to a fixed purpose and prevailed, and it was said as a prince shall thou have power with God and with men. Oh our finite minds can not grasp God’s purpose. With us it is to stand true to our calling, and then we shall be used of God to pray for those around us. He did not shrink from duty. In the 22nd v. 12th chapter he speaks of God’s love to them in not forsaking them and that He still owns them as His people. We bless the name of the Lord in this age, in hearing the prayers. Let us once more notice Samuel’s care for God’s people. In the 23rd ver. “Moreover, as for me” he says “even God forbid that I should sin against the Lord in ceasing to pray for you, but I will teach you the good and right way.” Paul ceased not to pray, and Jesus continued all night in prayer. We close this article by noticing Samuel standing true to his call. In 19th chapter he hews the king Agag to pieces, then he goes to Rama, but goes no more to see Saul until the day of his death, yet he mourned for him. Jesus said “Blessed are they that mourn for they shall be comforted.”

Looking for our coming Lord.

JOHN H. MYERS.
Mechanicsburg, Pa., Aug. 29, 1900.

Christians should live in the world, but not be filled with it. A ship lives in the water; but if the water gets into the ship she goes to the bottom. So Christians may live in the world; but if the world gets into them they sink.—D. L. Moody.
"Put away, as concerning the former manner of life, the old man, which waxeth corrupt after the lusts of deceit." Eph. 4:22 R. V.

**THE OLD MAN.**

The old man gives many people a great deal of trouble. In the sinner's life he has the complete rule and manifests himself in all his heinous forms of corruptness. In the regenerated believer he is, as it were, put into chains and brought into subjection. In the sanctified soul he is crucified, dead, buried, and put away.

In regeneration there is grace enough to keep him under; but as a rule there are felt in the heart of a believer, to do those things that he was guilty of before he came to God for his forgiveness, great uprisings to do those things that are wrong, so that at times there is a great fight within to keep the old man in place, and not displease God by some act.

The former manner of life before conversion was to "work all uncleanliness with greediness." The life we now live is to be a holy one, full of usefulness to God and man. "But, instead of being free to do that which we would, we cannot because we find evil present within, hindering us. If we do accomplish anything good then there is an element within which wants to take all the glory to self. And we feel like Paul "O, wretched man that I am!"—Rom. 7:24.

And the worst part about this old man is that he not only is corrupt, but gets worse (waxeth.) If a soul does not enter into the experience of holiness, he will finally backslide entirely, because he does not walk in the light as the Holy Ghost gives it to him. An awful foe and ally of the devil to the soul!

Is he corrupt? He is the author of all vile and wicked imaginations that rise in the heart—thoughts and plans to do evil. Because of his being corrupt, the heart, as long as he is permitted to rule, like himself is corrupt. No heart can be pure where he is permitted to live, even though he is suppressed. A certain great speaker, as he went through India, giving lectures on higher life and taught this theory of suppression, said his heart was like the great garbage dump of London.

A part of his corruption is deceit. If he can keep the soul in deception by causing him to believe a thing when it is not so he is well pleased. He will speak peace to the soul long before he is ready to have the witness of peace. He will make a man believe he is dead, when it is he all the while that is trying to make you believe a lie. The reason there is such shoddy work done today in dealing with souls, is because the "old man" that is still alive is the heart of the preacher or worker is speaking peace to the soul where God has not yet spoken peace. The reason there is so much sham holiness today over the world, this old man has invented a plan of imputed holiness, which he puts on as a cloak to cover up his iniquity. He is still there but is reckoned as dead because he has on (?) the robe of righteousness. A certain one trying to illustrate this doctrine said that the heart was like a barnyard covered with snow. "But" said another, "what if the snow melts?" We want something that will stand judgment fire.

There is only one remedy for this inward foe—crucifixion, which means death. Rom. 6:6. And according to the above text must be "put away." This is an experience wrought in the heart by the Holy Ghost.

**HEROISM EVERY DAY.**

We should all be heroic if our trials were on a grand scale! Should we? Heroism in the least is the only pledge of heroism in the greatest. Unless we take the smallest trials as real trials of us, and trifling tests as real tests of us, we give promise of going down under great ones. Dignify little troubles by thought of divine purpose in them, and great troubles will have dignified treatment. Let each small annoyance or disappointment be one degree of heat in the furnace for the steel's sake, one gritty grain in the grindstone for the knife's sake, and the making of heroism is here.—D. W. Zook.

**OF HONOR.**

"By humility and the fear of the Lord, are riches, and honor, and life."—Prov. 22:4.

Of THE vast multitude who are contending for honor, but few seek it in that way in which alone it can be found. The only way to become truly honorable is to become truly humble. Humility makes men like angels, but the want of it made angels devils. Whenever you would rise highest, be sure you sink lowest; for "Whosoever exaltest himself shall be abased and he that humbleth himself shall be exalted." A believer in Christ is like a ship on the ocean, the greater the cargo the deeper it swims.

The best of saints are the least of saints.—Eph. 3:8. "Unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ.

Humility leads to the fear of the Lord which is here put for the whole of religion. And these twotogether are riches and honor.

The only way to be honored by God is to be humbled before Him. Matt. 18:4. "Whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven." While you are humble in the sight of the Lord you will always be honored with the presence of the Lord, for although He reigns in the highest heavens, He dwells with the humble spirit. Isa. 57:15. "For thus saith the high and lofty one, that inhabiteth eternity whose name is holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit to revive the spirit of the humble and to revive the heart of the contrite ones." All the honor that comes from man dies with men, but the honor that comes from God will last forever. Psa. 112:6. "Surely he shall not be moved forever. The righteous shall be in everlasting remembrance." As honor would be of no use to the dead, you shall have life, that you may enjoy your honor. The Lord will give you long life if he sees it needful for you, but if not as your riches and honor are eternal, you shall have
eternal life to enjoy them in. John 10:28. "And I give unto them eternal life and they shall never perish neither shall any man pluck them out of my hand.

Ever bear in mind the way to the holy hill lies through the humble vale. When the Christian is one inch above the Christ he is one inch too high. Flesh is proud and apt to glory in the presence of the Lord, but faith in Jesus cuts off all glory to glory in the presence of the Lord, too high. Flesh is proud and apt to glory in the presence of the Lord, but faith in Jesus cuts off all glory.

The conceptions of lusts are the productions of sin. Jas. 1:15. "Then when lust hath conceived it bringeth forth sin and sin when it is finished bringeth forth death." How much to be deplored, how carefully to be watched against. Guilty pride goes before shame but by humilily and the fear of the Lord riches, honor and life." It is honorable to confess sin but a shame to commit it.

"The memory of the just is blessed."—Prov. 10:1. Some who think themselves the servants of Christ and expect to be honored by the Father are very fond of the promises, and expect to be honored by the Father, but Jespiase the duties. Others there are who love holy sayings and un holy doings, forgetting that good words without good works will never turn to a good account. Matt. 7:21. "Not every one that saith unto me Lord, Lord shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven." If we would wear Christ's crown we must bear Christ's cross. Matt. 10:24. "Then said Jesus unto His disciples; if any man will come after me let him deny himself and take up his cross and follow me."

To be patient and continu in well doing is the road to honor, immortality, and eternal life. Rom. 2:7. "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." A saint in rags is more honorable than a sinner in robes. Brethren pray for us.

For the EVANGELICAL VISITOR.

DEAR friends:—The love of Christ constraineth us, just see, His never dying love is able to save. Has the time arrived for the beating of the swords into ploughshares? The seed Jesus sowed rooted in good soil and bore fruit some a hundred fold. Christ represented the Son of God to the world. He suffered, bled and died for the testimony He left to the world.

The testimony of Jesus is the spirit of prophecy. Can the Church of God rise in power over darkness while she clings to the carnal weapons to overcome wrath? While she holds the sword power she is in league with the world, the flesh and the devil. Come ye out from among those who have the mark of the beast in their foreheads and be ye separate and clean and "ye shall be my sons and my daughters saith the Lord God Almighty." The duty of Christians is to be Christ-like. When He was railed at He railed not again; but when the spirit of Jesus enters it teaches to forgive, "To err is human but to forgive is divine." Man's inhumanity to man is great but the mercy of God toward all is greater. As high as the heaven is above the earth so great is His mercy towards them that fear Him.

You my Sisters and my Brother in the Gospel of our Lord Jesus Christ, to you I appeal. Keep close to Jesus whom you profess by bearing testimony against the carnal weapon that is killing God's creatures by the thousands; for those Christ died. Our work is to drive the sheep into the fold.

Kind words and good deeds never die, yea they are the essence of the Spirit of God and Jesus that works to prepare the heart of man, that he may not be ashamed of the cross of Christ, which is the power of God unto salvation through faith in Christ Jesus. "Love is of God, but that loveth is born of God." Man that is regenerated made a new creature in Christ Jesus will work for the restoration of Zion. He will use the weapons that are spiritus and work mightily to the pulling down of the strongholds of sin.

Those who break the law of the Most High who do not esteem the higher law are the servants of satan. "Thou shalt not kill." Nations break this law and punish criminals for doing the same, what a poor example, not willing to keep themselves in subjection to the higher law that declares whosoever transgresses the higher law is a transgressor of the same. Men fight and kill because they cannot obtain the redress for wrongs they receive. The lion and the lamb are not ready to lie down together else a little child could lead them. Let us hold fast to Jesus that "brotherly love may continue." Thus may we work righteousness instead of wrath which works no righteousness of God in any. God accepts all who work righteousness. Kind Christian feeling towards all. Yours in Christ Jesus.

SARAH HALL.

806 Venango St. Philadelphia.

For the EVANGELICAL VISITOR.

A WARNING NOTE.

HAVING been impressed for some time to write a few lines for the VISITOR, this morning finds me obeying the impression. I am glad to have the privilege of reading the many good things contained in it from time to time, especially the article, "Questions to Ministers" in April 1st number, as my impression has been something on this line. A number of years ago in the town of Hillsboro, Ohio, a lone woman raised the warning cry against the saloon and God did wonderfully bless the work of dear Mrs. Thompson in the crusade. Today we have in evil in our land that far over-reaches the saloon.

It is the sin of secret vice. In Eph. 5:12 we read "For it is ashamed even to speak of those things which are done of them in secret." Many poor wives, mothers, husbands and father's hearts are torn and bleeding today as they look upon the faces of their dear ones and see their diseased bodies and realize the awfulness of their sin. Asylums full of its victims! Many many filling the imbecile grave!

Oh mothers, fathers we can cease to warn our children of these mon-
in her curiosity.  

“Oh, just like most o’ folks—kind o’glum. I shouldn’t think you’d ever look glum if you know’d about Jesus being born.”—Advocate and Guardian.

AVOID THE LODGE.

Y O U have separated yourself from the world to follow Jesus, why will you go back to it again?—for the lodge is a human institution, a world’s society, for companionship of worldly men with worldly men.

2. The Holy Spirit is the leader of God’s sons; He will never lead you into the fellowship of the lodge; and dare you go anywhere where He does not lead?

3. What business can you have in the lodge? Your business as a saved man, in the company of the world (except when you must need to preach Christ to them and show them to flee from the wrath to come), is to get worldly saved; and to do this you will have to preach Christ to them and show them to flee from the wrath to come. Were you to do this in the lodge, you would be told that it was no church for preaching in.

4. Besides, you are not allowed to take Christ with you into the lodge. Of purpose, deliberately, His name has been cut out of all Scripture passages they use in their ritual; and their prayer is not a prayer but a heavenly, that Name being left out, as any heathen’s anywhere. Can you consent to have your Savior’s name rejected in this manner.

5. What can you gain of spirituality in the lodge? Are its members organs of the Holy Ghost. Are its aims heavenly? Is getting one to eternal life just a matter of being born?—for the lodge is a human institution, a world’s society, for companionship of worldly men with worldly men.

6. Do you say, you join the lodge for insurance benefit? If you want insurance (we judge no man’s conscience in the matter), are there not solid insurance companies, for a small fixed amount, you can secure provision for those depen,
ship! will you die for idolatry?

13. How can you be guilty of despising and blaspheming by asking for lodge "regeneration," if you have been already regenerated by the Holy Spirit? what further birth can you need, than the one from above?

14. We cannot say that every Mason is a lost man. God may (but this is not certain) rebuke severely for the lodge's sake, forgive such as have joined it ignorant of the sin they were committing; but the lodge is no place for a Christian, and we escape all risk of damnation by avoiding it.—Reality.

A KESWICK ADDRESS.

"Bring them bitter to me."

LET me read to you a few verses in the beginning of the sixth chapter of St. John, "After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And Jesus went up into a mountain, and there He sat with His disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up His eyes and saw a great company come unto Him [a second great company; not the same as is spoken of in the second verse; it may have been composed of a great many of those who had been before, but it was a second company; and they came to a different place, following Him], He said unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove him, for He Himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here who hath five barley loaves and two small fishes: but what are they among so many? And Jesus said, make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand and. And Jesus took the loaves and when He had given thanks He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would."

My text tonight is the beginning of the ninth verse, "There is a lad here which has five barley loaves and two small fishes;" and I add to it from St. Matthew's account of the same miracle: "He said bring them bitter to Me."

Do you know what story is that I have been reading? Put into a little sentence it is this: Jesus has here a great opportunity with a multitude much larger than is here tonight—five thousand men besides a few women and children; and He longed to give them a great blessing. And that blessing was dependent upon a single surrender, and on the surrender of a single person.

I wonder whether Jesus Christ sees His opportunity here, whether He does not long to give us a great blessing tonight, and whether it does not depend on the question of surrender, and from whom the surrender is to come. I find that when God would do a great work He does not supersede human instrumentality, but uses it. In order to make wine at the feast, Christ asked for water. In order to make iron swim, He asked for a piece of wood. And in order to feed the multitude He asks for something to begin upon.

And I observe that Jesus begins with three things. First, He makes it abundantly plain that there is no food among the multitude themselves. He probes that question to the bottom and they are all satisfied that wherever the food for those hungry people is to come from it cannot come from themselves.

1. I observe, secondly, that He offers to one of His disciples a position of usefulness in the instrumentality in connection with the miracle. He chooses Philip. He begins a conversation with Philip on the very subject, obviously meaning to lead him on to something else.

And I observe that Philip does not understand, and shuts the door which the Lord has begun to open. "Oh, no," said Philip, "we cannot buy for them: it is impossible! No
place to buy, no money to buy. Two hundred penny-worth of bread would not be sufficient to give every one of them a very little; the thing is impossible! And so Philip stands aside. The offer is made to him and he cannot accept it.

At that moment another disciple volunteers to do—what? To talk to the Lord about the situation. Andrew had got a little fact that to other people would mean nothing at all. Andrew had got into the way of going to the Lord, having fellowship with Him, telling Him about this thing or that; and so he comes out from the little circle, and says: "Master, there is a little lad here, and I spoke to him and I know he has five barley loaves and two small fishes." It is quite true that Andrew rather breaks down there—who would not—for he turned and said: "But what are they among all this multitude?" Then the Lord said to Andrew: "Bring them hither to Me." We do not know who the lad was, of course his name is not given. I think some of the most interesting characters in the Bible are unnamed; the veil of secrecy from all but God is drawn over them—not over their actions, but over their name, as if God would indicate that

THE INSTRUMENT OF A GREAT WORK

MUST OFTEN BE A HIDDEN THING,

that the name of one who contributes in a marvelous way to some great deed has never to be known on earth. And who among us can say that they have not been indebted to a mother's prayers? And this mother, longing that her son should go to Christ, says: "I give you some provision for the road:" and she put into his hand a small bag, full of something. No doubt he had eaten part of it already during his long journey; and this other was what he had not yet used, and what he was depending upon.

The Lord said to Andrew: "Bring them hither to Me." I do not very much envy Andrew his mission. The Lord's messages are not always the easiest things in the world to give. It takes sometimes a good deal of faith to ask for things, and speak, as we must speak in the name of the Lord. I can fancy Andrew finding out this lad again whom he had met before, and saying: "You are the lad who has the five loaves and two fishes?" "Yes," said the boy. "Well, the Master, the Prophet Jesus, wants them. I am sent to bring them to Him." "How many of them do you want, may I ask? How many will do? I have five barley loaves—if I give you three: I have two small fishes—if I give you one, will that do?" Andrew with a very blank face, and feeling, I suppose, as awkward as he ever did in his life, said: "No, my dear lad; I have come to say that Jesus, the Prophet, asks you to give Him all." "Do you really mean that I should give everything, and keep nothing for myself?" "Yes." "What is He going to do with them? I do not know."

WHY SHOULD I GIVE ALL AND KEEP NOTHING?"

"Because He asks." Then I wonder whether the word of the mother came back, the word of her feeling and her reverence for Jesus of Nazareth, a word spoken in her love and her anxiety. I wonder whether the power of the unseen, that ever blessed Spirit of God, did not at that moment touch the heart of that lad, so that he turned and said: "If Jesus asks, I give all; for myself I keep nothing back!"

Then the command goes forth: "Make them all sit down;" and I fancy rather that lad would creep away to some place where he was utterly unnoticed. And what feelings would fill his heart! How he would marvel when his own turn came, and a loaf and fish were put into his hand. He would eat and satisfy the strong hunger of a young man, saying to himself all the time: "I have eaten of what my mother sent; but, oh, what a change has taken place!"

The Lord could not have worked that miracle but for that lad's surrender. He might have worked another, He might have done something else, He might have brought bread from heaven. He might have created it by a word; but that miracle, so sublime, so stupendous, so blessed, Jesus Christ, with His omnipotence, could not work except through the surrender of that one lad.

The night drew on space, and the multitude were sent home, and the lad went back. What do you suppose would come of that meeting between the lad and his mother? "My son, you have had a long journey." "Yes mother, and I came back thankful but tired." "Did you see Him?" "Yes mother I saw Him." "Did you hear Him?" "Yes, mother, I seemed to hear every word He spoke." "Did you see Him do any of those mighty works that we have heard so much about?" "Mother I saw Him do one of the most wonderful things that I think God ever did." "What was it?" "Five thousand men and women and children, and I was amongst them, He fed to the full in the desert; and He had nothing to feed them with except some small loaves and small pieces of fish." "Where did He get them?"—a strange thought entering the mind and a strange light passing across the face of the mother: "Where did He get the food from which He fed so many with?" "Mother, it was from my
that what was made of that young you keep it back? Christ moved'
all you have. What for? I know asks you to give yourself, your heart,
anything that Christ can use? Will the longings, the prayers, the un-
jn. |,ime to come X may use you as IJ
from you, are you willing to say, "I
give your power, your thought, your
love, you know what He has dont

to let the Lord have what He wantp

Aloaves, the fishes, the thoughts, the troubles, the concerns,
and fed the whole multitude with."

"He asked me and I gave all I had. I am so thankful that I kept noth-

|,ite was what you gave me for my food that the Prophet took,
and fed the whole multitude with."

"Oh, my son, how was it done?"
"He asked me and I gave all I had. I am so thankful that I kept noth-

|,it was what you gave me

my dear friends gathered here
tught from so many quarters, who have come out into this place circled
by the mountains to hear what God may speak to you, the Lord is send-
ing you each one a message. His message is: "Bring them hither to Mo"—The loaves, the fishes, the
thoughts, the troubles, the concerns,
the longings, the prayers, the un-
spoken thought. Have you any-
thing that Christ wants, have you anything that Chris can use? Will
you keep it back? Christ moved
that lad's heart to give. Shall He
move your heart to give? Christ
asks it; it is for Christ's sake. He
asks you to give yourself, your heart,
all you have. What for? I know
not, but I verily believe in my heart that what was made of that young
man's gift was not so great as may
be made of your gift to Christ. If
you will give your heart, if you will
give your power, your thought, your
prayer, if you will give your life
this night to Christ as it is. The
barley loaf, the poor bits of fish,
however small, humble, mean and
useless, I in my heart believe He
can do more with that life than He
did with the lad's loaves and fishes. 
I appeal to you. Are you willing
to let the Lord have what He want-
from you, are you willing to say, "I
can deny nothing, Lord since Thou
dost ask it of me?" Simply then
make it a question of surrender of
your lives into the hand of Christ.
Ignorant of what He will do or how
He will use it, or what He wants it
for, say, "Lord here I am, as I am,
take me, Thine own already, bought
by Thy blood." He is not a stran-
ger; you know what He can do,
what He has done. You know His
love, you know what He has done
for you already—how He has
delivered you, how death and hell
and punishment of sin and guilt are
removed from you through His
precious blood; you know that.
"Give Me yourself," He says, "that
in time to come I may use you as I
will."

Let us learn that as Christ had
such an opportunity with the multi-
tude, and as the lad had such an op-
portunity to give to the Master, so
you have tonight an opportunity
which you may never have again,
because the Lord may possibly never
come near your soul as He has
done at this moment. If you refuse
He may never come again so near.
But if you say "It is my oppor
tunity, Lord; here I am, take me," then, blessed be His name, there is no limit, to the use and blessing
which He may make of you and me. 

—J. Elder Cumming.

THE NEW VINEYARDS OF PALESTINE.

I

N the Father's kingdom, meaning
now by the word "kingdom" that

\textit{suntry in which the rule of God will be established and Christ shall reign the visible King, namely Palestine—from whence His law will go forth into all the world, so that in a wider sense all the kingdoms of the world will be God and Christ's kingdom—in the happy days of the restitution, nature will be prolific with her original fertility, and Palestine boast her vineyard and her wine. Then will the words of Jesus be fulfilled, spoken at the Memorial Supper: "I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in My Father's kingdom."—Matt. 26:29.

But how can this be fulfilled, seeing the rich vineyards of old, with their immense clusters of grapes, as at Eschol, have been destroyed? The question is easy to answer. They can be re-planted; and the replanting of them, and the turning of all sides into vineyards, would also be a sign of the land soon being coming the "Father's kingdom," seat of the world-wide theocracy and hence, a sign of the near approach of the King.

Now there is a very interesting fact to be recorded here; it is, that Palestine has actually begun again to be a land of vineyards! The long barren, slopes are being planted new with the grape-producing plants, and the land is being planted with slips brought from far-away countries. Isaiah 17 says (verse 4): "The glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean." Then, verse 10: "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant it with strange plants, and shalt set it with strange slips." What mean these words? If they signify that after desolation the land is to be re-planted with grape-vine slips from abroad—its own native slips having withered and perished for its inhabitant's sins—as some understand it, then there is very great importance to be attached to the fact that the United States has recently exported many thousands of grape cuttings—"strange slips"—for planting in the soil of what is soon to be the "Father's kingdom." (And the wine our Savior speaks of may be from these very slips.) The land is to be one of corn and oil wine. The scions to produce the wine are to be of foreign origin. They are now growing in the ground—a new thing, after centuries of barrenness! The conclusion is easy, that the land is early to revert to God.

If any one wants to know how spiritual beings can partake of common food, we cannot tell them the "how;" but we know angels, who are spirits, and even Jesus, after the change of the resurrection, ate and drank—we assume, utterly consuming the substances without remains of waste (see Gen. 18: 1-8; Luke 24: 12, 43); hence there is no necessity of spiritualizing His words.

To know what is written and the facts of the times make it easy to believe God, and cause us to see Christ's day near.—\textit{Reality}.

To have religion upon authority and not upon conviction, is like a finger-watch to be set forwards and backwards as he pleases that has it in keeping.—\textit{Wm. Penn, Fruits of Solitude}.

"It is one thing to write hard things to a person, and quite another to meet him face to face and speak as you wrote."
TEMERANCE.

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

STIRNG DRINK.

TIME is never more uselessly wasted, money never more wastefully spent, than when spent for alcohol. Society has no greater abomination to contend against. The wrecks it has stranded on this side of the grave and on the other, are scattered along the banks of life amid all nations, from the savage barbarian to the highest stages of civilization. The widowed mother, the fatherless children, the grief-stricken, grey-bearded father, the brokenhearted wife, the disgraced criminal, the abandoned outcast, the fiendish murderer, illustrate in every class of society the hellish work it has done for suffering humanity. The reputations it has ruined, the promising careers it has destroyed, the families it has disgraced, the men it has brought to the gallowas, the lives it has cost, the disease it has wrought, the bestialities it has bred, point to it as the greatest of the world's accursed evils. It is the ally of the gambler, the companion of the burglar, the friend of the thief, the tool of the perjurer, the confederate of the assassin. It destroys virtue, mocks honesty, encourages crime, stimulates misery, excites passion, infuses hate, kills friendship, kindles strife, incites murder. From the time it leaves its source and enters upon its venemous career, until it reaches and poisons the blood of man; it leaves foot-prints of crime in its track, and covers its way with insanity, suicide, pestilence, destruction, and looks back with malicious pleasure at the desolation it has wrought. It has stained the escutcheons of every nation, befouled the thrones of empires, covered with shame the judicial ermine, polluted the jury box, defiled the ballot. It is the sum of all villanies, the root of all evil, the spring of all wickedness. It brings disease, not strength; despair, not hope; death, not life. —Selected.

THE DRINK DEMON.

WINE is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. "The drunkard and the glutton shall come to poverty." "Look not thou upon the wine when it is red, when it giveth his color to the cup, when it moveth itself bright. At the last it biteth like a serpent and stingeth like an adder."

To-night it enters an humble home to strike the rose from a woman's cheek, and tomorrow it challenges this republic in the halls of congress. To-night it strikes a crust from the lips of a starving child and to-morrow levies tribute from the government itself. It defies the law when it cannot coerce suffrage. It is flexible to cajole, but merciless in victory. It comes to ruin, and it profits mainly by the ruin of your son and mine. It comes to change the wife's love into despair and her pride into shame. It comes to still the laughter on the lips of little children. It comes to stifle all the music of the home, and fill it with silence and desolation. It comes to ruin your body and mind, to wreck your home, and it knows it must measure its prosperity by the swiftness and certainty with which it wrecks this world.

Drink is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshrived to judgment than all the pestilences that have wasted life since God sent the plagues of Egypt, and all the wars since Joshua stood beyond Jericho.—Selected.

"TAKE A DRINK."

THE person who offers an intoxicating glass to another—from whatever motive—is responsible for the results of that glass! The false friend who in obedience to a foolish and abominable custom "treated" the reformed inebriate, of whom I knew, to a treacherous drink of liquor, was responsible, to a certain extent, for that man's relapse and ruin. Certainly, if he had not asked and urged that gentleman to drink with him, he would not have touched the fatal drop. "Woe unto him that giveth his neighbor drink! He is accountable for what comes out of that neighbor's lips—yes, and for what that brain may do under the influence of the inflaming draught. Whenever you, my reader, from a false kindness, are guilty of "treating" another to a glass of intoxicating beverage, I wish that you might see these solemn words cut in with a diamond on that glass:

"Within this glass destruction rides; And in its depths doth ruin swim; Around its foam perdition glides, And death is dancing on the brim."

—Dr. Cuyler in Young People's Paper.

At a recent meeting of the Congregational Club of Chicago, the general secretary gave some startling facts about Chicago saloons. Among other things he said: "Thirty-one thousand inhabitants of Chicago—saloon proprietors, saloon porters, and bartenders—are making it their special business to ruin young men. The figures do not include any others who may be put to the same class. The daily receipts of the saloons alone $316,000. In one saloon, connected with a theatre, at 7 P. M. one Sunday there were counted 485 young men, and between 7 P. M. and 9 A. M. 524 more young men were seen to enter. Some of these were standing in a row six deep about a gambling table."

Giving money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of sacred praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental, it is put in the forefront of our religious duties.

—Dr. T. L. Cuyler.

"It is easier to find fault than to live without fault."
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.

THE RIGHTS OF CHILDREN.

Children have a right to the companionship of their parents. The obligations of fathers to their children are the highest obligations. They cannot be set aside for others which are not so important. If parents have no time to spend at home with their children, something is wrong. The first duty of every father is in his home. The father who spends much time with his children, delights in their society and their sports, can bind them to him with a chain of gold and ever after influence them in almost any direction he may choose.

Children have a right to a noble manly and womanly example and character in their parents. They learn early to look upon God as a Father. If they see in their earthly father nothing but selfishness, unkindness, injustice and hardness, they will turn away, not from him only, but from their Heavenly Father also. If parents knew how much their example and spirit have to do with the religious life and faith of their children, would they not watch and pray daily that they might walk in wisdom toward their own? * * *

As a rule, children are not restrained unduly by their parents in this day. The danger lies in the opposite direction. Abdication of authority on the part of the parents and over indulgence of the children are the curse of many a home. This is an age of training. Young people are being trained for almost everything. No one can hope to command the respect of the people whom he serves, or achieve success in his calling, without thorough training for his special work. There is one department of life, and that the most important of all, for which there is no training school. Who has ever been trained for the holy office of parent? Men and women are trained for teachers, physicians, lawyers, ministers, soldiers, engineers, pilots, and almost every calling and sphere, but no one is trained for fatherhood or motherhood. Is it not time that fathers and mothers should make their holy calling a study?

What the church needs, what the country needs, are fathers and mothers who know the obligations of their position, recognize the rights as well as the duties of their children, and hold themselves ready to defend and maintain those rights at any cost.—Christian Advocate.

TO KEEP STRONG.

To remain young a woman must keep her joints limber. If neglected they become painful and stiff. Women groan with rheumatic pains when, if they exercised properly, rheumatism would be unheard of. Women sit by a fire and shiver with a cold when, if they encouraged gymnastics, the blood would circulate vigorously through the body, and the cold would disappear.

The four following simple exercises will greatly help to develop and preserve physical symmetry:

First, stand erect, with hands outstretched on a level with the shoulders, and slowly raise yourself on your toes as far as possible. Retain this position for an instant, and then sink back on to the entire foot. Do this twenty times a day at first, and increase each day to a reasonable limit.

Second, place the hands on the hips, and, resting all the weight of the body on the right foot, slowly raise the leg and extend it in front of the body. Then bend at the knee, pointing the toe downward and bringing the foot up. Repeat this ten times at first. Then stand on the left foot and repeat the exercise in reverse.

Third, stand erect, and lean over at the hips without bending the knees, and try to touch the floor with the fingers. Day by day you will come nearer and nearer the floor.

This exercise will make the body supple and strengthen the back, and will encourage grace.

Fourth, extend the right arm, and, placing the left on the hip, bend to the right side as far as possible and then reverse the exercise, which should be repeated ten times at first, and, like all others, increased from day to day as much as circumstances will permit. This is an excellent general gymnastic. No woman should indulge in any exercise to such an extent that even the slightest strain is possible. Fifteen minutes a day spent in exercise at home should result in muscular development, and greatly help to retain health.—Selected.

AIR ALL YOUR ROOMS.

How intensely disagreeable it is to enter a room which is so close that one feels like gasping for breath, and yet how frequently one must endure the impure atmosphere of such a place. Sometimes the room is not too warm, but simply close from want of fresh, new air.

Some people seem to be under the impression that to let in fresh air is to put one's self into a position to take cold immediately. This is certainly a mistaken idea. Of course, | do not mean to intimate that one can open a window, sit down by it, or where the wind from it will blow upon one, and not take cold, but | do mean that an occasional airing of rooms is absolutely necessary for comfort, as well as health. If the room be too warm or the air impure from the lack of fresh air and oxygen, have every one leave it for five or ten minutes, or even one or two minutes, during which time the windows can be opened, top and bottom, to allow the departure of the impure and the entrance of fresh, life-giving air.

At least once a day, all the rooms should be aired well. I do not mean all at once, but piece-meal. If you are at work in the kitchen air the bed-rooms and other living-rooms. If you are dusting in the parlor or making the beds air the kitchen. If this is done systematically each day, and the windows in moderation be allowed open a crack or so, there will be less of that tired, worn out, nerveless feeling, and fewer headaches, which many times are simply the natural result of unaired rooms.— New York Observer.
OUR YOUTH.

SPEAK GENTLY.

Speak gently—it is better far
To rule by love than fear;
Speak gently—let no harsh words mar
The good we might do here.

Speak gently—love doth whisper low
The vows that true hearts bind,
And gently friendship's accents flow,
Affection's voice is kind.

Speak gently to the little child,
Its love be sure to gain;
Teach it in accents soft and mild,
It may not long remain.

Speak gently to the aged one,
Grieve not the care worn heart,
The sands of life are nearly run—
Let such in peace depart.

Speak gently to the erring—know
They may have toiled in vain; Perhaps unkindness made them so;
Oh! win them back again.

Speak gently to the young, for they
Will have enough to bear,
Pass through this life as best they may,
'Tis full of anxious care.

Speak gently, kindly to the poor,
Let no harsh tone be heard;
They have enough they must endure
Without an unkind word.

Speak gently—He who gave His life
To bend man's stubborn will,
When elements were in fierce strife
Said to them, "Peace, be still!"

Speak gently—his a little thing
Dropped in the heart's deep well,
The good, the joy which it may bring
Eternity shall tell.

—David Bates.

A LUMP OF GUM.

ONCE upon a time there was a little boy who dearly loved to chew gum. I've seen such boys, haven't you? And girls, too! If any of you chew gum and want to know how very absurd you look while doing it, just glance into the mirror; or, better still, watch a nice old bossy-cow chewing her cud!

Well, this little boy of whom I am speaking—his name, by the way, was Roy—dearly loved to chew gum. He was at it the first thing in the morning and the last thing at night. He was always saving his pennies to buy "spruce," "pepsin," or "tutti-frutti," and the worst of it was that he was always leaving the pink or gray wads around—upon the window-sills or tables, or under the seats of chairs, or stuck on the side of the door.

Once he took his gum to church—which, of course, he had been forbidden to do. You know boys aren't well bred to sit and chew when you're listening to what the minister says.

Well, when they stood up to sing Roy took his gum and put it on the cushion beside him. When he sat down he forgot all about it, and, of course, you know what happened—he sat right down on it! But he didn't think of that.

When he went out into the vestibule some of the young folks looked at him and smiled. So they did when he went into the Sunday school room.

Now, upon this day it so happened that it was Roy's turn to pass around the contribution plate in Sunday-school. He always liked to do this. This Sunday he couldn't imagine what made all the scholars stare and titter and even giggle aloud, until after a while a superintendant stopped him, whirled him around and picked from his trousers a little gray wad of gum all bristling with navy-blue woolen shreds!

"You must have sat on your gum, young man!" said the superintendant.

And as Roy marched to his seat, hanging down his red face, he said to himself: "Catch me taking my gum to church again!"—Michigan Christian Advocate.

STUMBLING-BLOCKS MAKE STEPPING-STONES.

STRIVE vigorously to form, early in life, a habit of using everything that comes to you, whether pleasant or unpleasant, fortunate or unfortunate, to your advantage. Do not allow an unpleasant letter, a disagreeable criticism, an uncharitable remark, a loss of property, or other trial of any kind to cast shadows over your life. Resolve vigorously to make every seeming stumbling-block a stepping stone to higher and nobler endeavor. If you can make no other use of misfortune, you can use it as a point of departure for a new and more determined effort, an occasion for turning over a new leaf. Make up your mind resolutely that nothing shall stand in the way of your genuine success. You cannot allow your life to be darkened by the clouds cast over your path by others who seem to wish to injure you. Treat trouble and misfortune as the oyster does the grain of sand which irritates it. Cover them with pearls, and make them things of beauty. Misfortunes and difficulties make stronger those who have the courage to surmount them and use them as stepping-stones instead of stumbling-blocks. If you will determine resolutely and vigorously that every apparent misfortune that comes to you shall be turned into a blessing, you will soon lose all fear of evil, and will become strong to battle with seeming opposition. For after all, what we call the misfortunes of life and the things that make us unhappy, are not such in reality.—SUCCESS.

"IN EVERYTHING GIVE THANKS."

MY LITTLE friends, did you ever stop to think how much you have to be thankful for? I heard of a little boy who was very good at Arithmetic; so one day he thought he would try to reckon up how much God did for him in one year. He took his slate and pencil and began. "Let me see," said he, 365 days; that means 365 mericles. But every hour has been a mercy; that is 8,760 mericles. But the minutes too, that is 525,600 more. Then there are my dear parents, who have been spared to me—two more marks; health preserved, another; food, another; teachers, books, cheerful companions, more still; the Bible—a broad, big mark for that; Sabbaths, 52 marks. Oh, dear! I cannot reckon them—I keep thinking of more all the time: I must give it up." And I don't wonder he did, for even David felt it too much for him, for said he in the 139th Psalm, "If I should count them they are more in number than the sand." "Oh! how much we ought to thank God. Our motto says "In everything give thanks." That means when things don't suit you as well as when they do. A poor widow, not having bed-clothes to shelter her boy from the snow, which was blown through the cracks of her hut, used to cover him with boards. One night he said to her smilingly, "Ma, what do poor folks do these cold nights, that haven't any boards to put over their children?" Wasn't that a thankful spirit?—Selected.

HOW MARY KNEW.

A GIRL of fourteen felt that she had experienced a change of heart. Her pastor asked her: "What makes you feel that you are now a Christian, Mary?" "Well for one thing I do all my work better than I did before." It was a wise reply, and it proved the sincerity of her desire to lead a better life. She had learned the valuable lesson that true religion is something that can be applied to the homeliest and most common-place duties. Then one can not help doubting the genuineness of a conversion that has no effect on ones everyday duties, for true religion is a very practical thing. If we experience it in its highest and broadest sense, it will cause us to perform common, everyday duties "as unto the Lord."

—Forced.
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, Kans., Editor.

ELDER W. O. BAKER, Louisville, Ohio, Elder Samuel Zook, Abilene, Kansas.

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.

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

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

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 Postoffice,—Communications without the author's name will receive no recognition.

5. Communications for the VISITOR should be sent in at least ten days before date of issue.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, Abilene, Kansas. 20 Canadian Currency is discounted with us.

Entered as second-class matter at the Postoffice at Abilene, Kansas.

Abilene, Kansas, Sept. 15, 1900.

ADDRESSES OF MISSIONARIES.

H. Francis Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman, Matoppo Mission Bulawayo, South Africa.

Miss Barbara Hervey, Inanda Mission Station, Dinwood Road, Natal, South Africa.

D. W. Zook and wife, A Tighball Road.

J. Eber Zook, Ballygunge

Mrs. Amanda Zook, Calcutta, India

S. H. Zook, Havana, Texas

J. G. and Mrs. Susan Cassel, Gracias de Gracias, via (New Orleans) Honduras, C. A.

Misses Fannie L. and Elmina Hoffman, Shangaon, Berar, India.

FOREIGN MISSION FUND.

INDIA FAMINE FUND.

Previously reported $ 818 36

Valley Chapel, Ohio, collection 12 00

\ Brother, Preston, Ont. 1 00

A. S. Staley, Kan. 2 00

\ Friend, Sedgwick, Kan. 1 25

Love Feasts.

ONTARIO.

Votaw, Smoove county. Sept. 22-27

Waterloo, Waterloo county at the home of Bro. Solomon Gingrich near Preston. Sept. 22-27

Back Creek, Welland county. 29-30

Jainham, Haldimand Oct. 6-7.

MICHIGAN.


PENNSYLVANIA.


At Antim H. [R R St. Green- castle]. Oct. 6-7.

Philadelphia Mission, Sept. 22-23

NEW YORK.

Jinancence Center, Oct. 6-7.

Kansas and Oklahoma are blest with in enormous wheat crop, and may we not expect that all our subscribers in these states who are back in their pay will remember the VISITOR when they sell their wheat. If all who are in arrear, farther back than 1900, in these states, would pay up it would amount to more than one hundred dollars. Many muckles make a muckle. May we not hear from all who notice that their credit on the address label is 97-98 or 99.

Was there ever a time when human life was less sacred than now? Was there ever a time when men were so ready to take the life of a fellow man as now? With the multiplying of weapons of destruction, and trained familiarity with their use, and the all-pervading influence of teaching of the manly art of fighting, whether in self defence or on the field of battle against men of another nation against whom you have no personal grudge, the present generation has become so familiar with killing, that human life has very little sacredness, and the commitment of capital crimes is of every day occurrence, and I fear few of those who commit such crimes are brought to justice. Then how prevalent is the teaching that he who dies in battle has admittance into the enjoyments of heaven because of his dying in the battles of his country, whether in defensive or offensive action. How everywhere militarism so prominent, and military glory is held up before the people as being the most desirable achievement. And he who dares to question whether this is in accord with the principles of Jesus Christ receives but scant hearing. We publish elsewhere an article which we copied from the “Record of Christian Work” on the Sixth Commandment, written by G. Campbell Morgan, an English Clergyman of reputation as a speaker and writer. It is refreshing to have an exposition of this important subject in the way this is given, so contrary to present-day teaching and practice. What wonder that the heathen are suspicious of Missionary invasion because it is “First, the Missionary, then the Consul, then the General.” Who will blame them for thinking of having Christianity and civilization forced upon them by the sword, the long Toms and Liddite guns? Among the world powers we may continue to expect war and bloodshed, but Jesus said, “My Kingdom is not of this world else would my servants fight,” and the servants of the Lord Jesus are not of the world, but are subject to a higher law. Although the article is somewhat lengthy yet we bespeak for it a careful reading.

THOU SHALT DO NO MURDER.

This second commandment in the second table of the Decalogue is the first that deals purely and simply with the relation of man to man. So closely allied is human inter-relation to the relation existing between God and man that this first word conditioning the former is based upon the latter. At the very foundation of the social fabric lies the fact of the sovereignty of God over every individual life, defining the laws which are to condition the well-being of society the realm in which there may be no action based only on human will is clearly defined. Human life is emphatically declared to be sacred. It is a divine creation, mysterious and magnificent in its genesis and possibility, utterly beyond the control or comprehension of any human being. It is therefore never to be taken at the will of one who can by no means know the full meaning of its being. The revelation of God, made to man, proves that He has purposes for every individual and for the race stretching far beyond the present moment or manifestation, and to terminate a single life is to upset the will and wisdom of man as superior to that of God. The immensity of the issues of death is so great that there can be no sin against humanity, and therefore against God, greater than that of taking life. In this brief commandment, therefore, is contained a statement of the first prin-
principle of human life so clear and so vital as to demand our closest attention. Notice, then, first the command: secondly, the application of the principle it contains to our own day; and, lastly, its application in the kingdom of God.

I. THE COMMAND.

Man's first relationship is to God. He is His offspring. He is, and he is what he is, by divine volition and power. All other relationships grow out of this first one, and are therefore subservient to it. Subsequent commandments, dealing with blood, social and civic ties, are all binding upon men because they are included within this first and highest relationship of life. The sacredness of marriage, the right of property, the importance of reputation, and the supremacy of character, all gain their force and value from the nature of life. They mark, in fact, the unfolding of life in its varied possibilities. The giving of life includes all. The cessation of life ends all. Every power of the individual is due to the power of God, and all the possibilities of the race are to be traced to the same original source. It follows, then, of necessity, that life being a gift of God is in itself the most wonderful relationship, that of man to God. Our commandment, therefore, in simplest words, and yet in sternest manner, flings a wall of fiery judgment around the life of every human being, reserving to Him Who first bestowed it the right to end life.

The change in translation which the Revised Version has given us is significant and important. Instead of "Thou shalt not kill," we have "Thou shalt do no murder," and for us there is a difference in the thought suggested. It is possible to kill and yet not murder, and we therefore have a very clear understanding of what murder really is. Under the old economy cities of refuge were provided, into which a manslayer might pay the penalty of death at the hands of his fellow man was based upon the life he has received from God, not upon the accidental conditions of the circumstances that are so largely the outcome of human arrangement.

In the case of the man who takes the life of another is a murderer, whatever the social position may be. Taking human life is never made legal by the privilege of power or plea of poverty; God clearly declares life, thinking, acting, law, to be outside the realm where the will of man has any right to act as to its continuance or cessation.

This at once marks as murder the intentional taking of human life, whether by the individual, by society, or by the nation, and brands as a breaking of the commandment the act of killing, capital punishment, and all war, save where such act, such punishment, such war, immediately and unequivocally follow the clearly expressed commandment of God.

In the history of the ancient Hebrew people God delegated His right to men for the maintenance of a social order based upon righteousness. The death penalty was visited at His express command upon certain forms of sin, and wherever the hand of man took the life of his fellow man under the clearly marked conditions of the divine economy, killing was not murder, but the carrying out of the divine will, through a human instrument. Achan, stoned to death, did not lose his life by the volition of his fellow men. It ebbed away by the murder law of the hands of men. The executions were but carrying out the express order of heaven. No leader of the old time, whether he were judge, king, or prophet, had any right of his own will, even in the interest of the nation, to take human life. The matter was very different when God made man the agent of His act. That the death sentence was never at the caprice of human will is most certainly proved by a careful study of the Mosaic economy, in which the sins which were punishable by death are minutely described and the laws of the detection and judgment carefully expressed.

The same line of argument applies to the question of war under the old economy. The only justifiable wars in human history have been those undertaken immediately and directly in obedience to a definitely expressed divine command. In such cases God chose to make man, instead of plague or of famine, the agent of His act of judgment. The history of the ancient people proves that when wars were undertaken only under these conditions the loss of life was almost entirely upon the side of those against whom God sent His hosts. When, as was often the case, God's people entered into war upon their own initiative they were routed with slaughter. The whole history of the Hebrew people proves that the sixth commandment was of abiding importance. Human life in every divine economy has been held sacred from the attack of man upon his own initiative.

II. THE APPLICATION OF THE PRINCIPLE TO THE PRESENT DAY.

This sacred basal law of human society abides until this hour. The only difference between the Christian era and that of the Hebrew dispensation is to be found in the fact that with the advent of Christ the law became absolute at that moment through the centuries there has been no delegation of the divine right to any human tribunal or court. "God having of old time spoken unto the fathers in the prophets, by divers portions, and in divers manners, hath at the end of these days spoken unto us in His Son," and the speech of the Son magnifies the law in this particular respect and is of such character as to make all killing murder, save that which is purely accidental. No person will be prepared to say that murder by an individual is justifiable today for purposes of revenge. The destruction of life for public ends the Master rebuked in His own disciples, when they would have called down fire from heaven upon those that refused to hear Him. War was condemned absolutely by the teaching and action of Christ when in the garden He rebuked Peter for using the sword, commanding
himb, "Put up * * thy sword into its
place; for all they that take the sword
shall perish with the sword;" and when
before Pilate He said, "My kingdom is
not of this world; if my kingdom were of
this world, then would my servants
fight."

It is often argued that in defense of
the weak and oppressed, war may be
justifiable, and that surely is a plausible
argument. It is not for us, however, to
take our standard of conduct from the
most refined and cultured paganism, but
from Christ Himself, Who speaks to this
time. It is, therefore, of the supremest
importance that we remember that the
point at which, in the quotations already
given, our Lord denounced war, was
when its possibility was suggested for
His own defence against the malice and
wickedness of the unholiest coalition
that the world has ever seen. In His
case, not by the punishment of evil doers,
not by conflict against oppressors, but by
suffering and through death, that were
won, and whoever is prepared to
justify war, under any circumstances,
must do so at the cost of calling in ques-
tion the wisdom of our Lord's action.

The same line of argument applies to
capital punishment. Men may have
their modes of government, and the
world may still attempt to dis-
cover, through policy and philanthropy,
new methods of creating a nobler society,
but in the purpose of God there is but
one King. His anointed Son; and one
code of ethics, the speech of that Son;
and one principle of government, the
grace of that Son; and within the econ-
omy of that kingdom all punishment in-
licted by man on man is remedial and
redemptive. Not merely for the salva-
tion of the wronged, but also for the
reclamation of the one who wrongs, was
the cross uplifted: and when man visits
man with death, he exercises a form of
punishment which shuts out the pos-
sibility of a remedy.

In the light of the Christian era, war
finds no justification, and capital pun-
ishment has no place. There are other
forms of murder in these latter days
which are peculiarly the product of the
age, and which are hardly ever named
murder, because it is difficult sometimes
to detect the hand that strikes the dead-
ly blow. The oppression of masses of
people in the hunt for wealth is murder,
and though our laws are so feeble that
they are unable to detect the wrong-doers
and punish them, this keen, swift word
of God traces every murderer to his home,
and the God Who hears the cry of His
suffering people, will call all such to ac-
tcount. The victims of lead-poisoning
in the potteries, and of "phossy-jaw" in
the match manufactories, are murdered
by the men, who claiming to be free
from all blame, too often desecrate the
tabernacle of God by unholy gifts. The
death of the little child in the over-
crowded hells of our slums is murder by
the man who gathers his wealth from
the rack-rented houses, without a care
for those who perish that he may gain.
"Am I my brother's keeper?" is a very
popular sentiment even today; but men
seem to forget that the lips that first
uttered the words do not recommend the
sentiment.

The infinite love has found its fullest
expression in this Christian age, and
therefore, human life is more than ever
sacred. God has not for the last nine-
teen hundred years delegated to a nation
His own right over human life, for
among the records there is none proving
that He has ordained war since His Son
declined the use of the sword for the
winning of His victories.

III. THE APPLICATION IN THE KINGDOM
OF GOD.

So far the subject of the application of
the law to the whole age has been under
consideration. In conclusion may we
not ask in what sense the commandment
is binding upon those who are actually
within the kingdom, claiming that
Christ is absolute Monarch in their lives?
In the law of the kingdom enunciated
upon the mount of old, He said: "Ye
have heard that it was said to them of
old time, Thou shalt not kill: and who-
soever shall kill shall be in danger of
the judgment: but I say unto you, that
whosoever shall say to a brother, Raca,
shall be in danger of the judgment: and
whosoever shall say to his brother, Thou
fool, shall be in danger of hell fire." Here
murder is tracked to its lair, anger; and
the King declares that if anger be
in the life of one of His subjects, such
subject is in danger of judgment; and
whosoever shall say to his brother, Raca,
shall be in danger of the council: and who-
soever shall say, Thou fool, shall be in
danger of hell fire."

Here murder is tracked to its lair, anger;
and the King declares that if anger be
in the life of one of His subjects, such
subject is in danger of judgment; and
whosoever shall say to his brother, Raca,
shall be in danger of the council: and who-
soever shall say, Thou fool, shall be in
danger of hell fire."

There is no room here for a question as to whether a
man in the kingdom may take the life of
another. He is not to be angry with his
brother. The Revised Version has
omitted the words, "without cause," for
while many ancient authorities insert it,
the weight of opinion is in favor of the
view that Jesus did not use these words.

Anger itself in the heart against a man
is contrary to the genius and spirit of
Jesus. Anger there will be, and must
be against sin; but, as in the case of the
Lord Himself, anger against sin is
not anger against the sinner. All the
aggressive force of the kingdom of Jesus
Christ is to be directed against sin, and
none of it against the men who are in
the grip of sin. The church of Christ
has always been renegade from the spirit
of Christ when she has attempted to
carry on His warfare with the weapons
that are carnal, and when in the name
of the Prince of life, life has been de-
stroyed, He has been insulted, and this
first commandment has been broken.

Under the kingship of Jesus, if the pos-
sibility of murder lurk within the heart
of man, it is counted as murder. Where-
ever He triumphs in human life He
creates the man, in dealing with whom
all human life is reckoned sacred.

The nation, the society, the individual,
which takes life of set purpose, is guilty
of murder. This is hardly the age in
which such a sentiment will be popular,
but it is getting to be time that the
church cease debating the sophistries of
the age, and find her way back to bed-
rock principles, refusing absolutely to be
frightened or cajoled into complicity
with movements that are in their very
nature contradictory to, and subservent
of the teaching and the spirit of Christ.

We yet wait for an answer to the phil-
osophy of Russell Lowell's satire:

"Ex for war, I call it murder.

There you hev it plain and flat:

I don't want to go no furder

Than my Testament for that:

It's ez long ez it is broad,

An' you've gut to git up airy,

Ef you want to take in God.

"Taint your eppyletts an' feathers

Make the thing a grain more right;

Taint a fannerin' your bell-wethers

Will excuse ye in His sight:

Ef you take a sword and dror it,

An' go stick a feller thru,

Gov'ment ain't to answer for it,

God'll send the bill to you."

There is a vast amount of highly re-
spectable, or creditable and most inter-
esting, paganism abroad in the world,
and it is after all much to be preferred
to the barbarism of the past, but in the
name of God and of Christ let the line of
demarcation between this paganism and
Christianity be clear and distinct. The
divine word was spoken on Sinai, amid
the weight of opinion is in favor of the
view that Jesus did not use these words.

Anger itself in the heart against a man
is contrary to the genius and spirit of
Jesus. Anger there will be, and must
terest of the wealthy, His wounding is repeated, and His teaching is trampled under foot. The simple facts should be kept in mind. Life is of God. To take it, as to give it, is His prerogative. Man has no right to do so, save where immediately delegated to the work by the express command of the Most High. In this dispensation of grace God never delegates this right to man. If then, we are His, we must decline to have any complicity with war, raise our protest against punishment which takes life; refuse to have profit or pleasure at the cost of human life, and so live in communion with Him, that anger shall be destroyed within, save as it moves in the power of His infinite love against evil in every form.—Rev. G. Campbell Morgan in "Record of Christian Work."

**HENEFORTH**,

"Henceforth" my walk and life below
The power of Christ must clearly show;
No more in vanity of mind,
But God's will my will resigned.

(Eph. 4:17-19.)

"Henceforth" from sin's hard bondage free,
The Savior's bond slave I would be;
Rejoice at His command to move,
His grace sufficient daily prove.

(Rom. 6:6,7.)

"Henceforth" no other lord I own,
My aim to live for Christ alone;
Instead of self, God's blessed will
My only purpose to fulfill.

(2 Cor. 5:15.)

"Henceforth" in Christ I learn to grow,
A settled rest begin to know;
From craft and sleight of men secure,
My confidence is tried and sure.

(Eph. 4:14, 15.)

"Henceforth" to me He will impart
The secret counsels of His heart.
He calls me friend. Oh, wondrous bliss!
Can earthly joy compare with this?

(John 15:15.)

"Henceforth" His work on earth I share,
And help His kingdom to prepare,
By catching men from sin's dread strife,
To share the blessing of His life.

(Luke 5:10.)

"Henceforth," when earth's short life is run,
When victory by His grace is won,
A crown of righteousness for me,
The Lord Himself mine eyes shall see.

(2 Tim. 4:7, 8.)

—S. J. H. in "Faithful Witness."

"Don't use religious stunts when you visit a strange prayer meeting."
man carried the coffin out of the compound, followed by the older children. The distance being too lengthy for the younger ones to walk. Probhaboti was carried on a pet and loved by all the children. She was brought to us from the hospital by a policeman, at the age of about five months, at which place her mother died. Although she remained with us only about three months she had found a way into our hearts and is missed by us, but we felt God had a wise purpose in view by taking her without the knowledge of sin. Even though she was too small to be taught the way of Salvation, we are thankful we had the privilege of caring for her a little while, and giving her a Christian burial as an example to our other children.

Our number has now increased to over sixty, and a telegram received from my husband the 30th inst. stated he was on his way home from famine districts with sixty more children, which will give us a family of over 100. We are earnestly praying for more consecrated workers, and bid those “God Speed” who are turning their faces this way, and hope to be with us in the near future. I am praising God constantly for again giving me the privilege of being with the rest of the little band in the cause I hold so dear. After having been set aside, nearly four months with a serious attack of Typhoid Malaria, my heart is melted in gratitude to Him who “hath done all things well.” Though having passed through the “Valley of the shadow of death,” He has brought me forth more than conqueror. I am enjoying my health, in some respects, than I did before my sickness. He gives me strength daily for his work. To Him be all the praise! In His name. AMANDA ZOOK.

August 1, 1900.

TO AHMEDABAD AND RETURN.

WE HAD arranged with a resident of Ahmedabad, Guzerat, for a conveyance to take us to a place where we could receive a consignment of food collected for us, and when he had a considerable number collected, to inform us, and we would go for them. On the 26th of July, we received a telegram from our agent in Ahmedabad, telling us to come at once, as he had on hand above fifty children.

Accordingly, we dropped our many burdens here and hastily prepared to leave for that place. We left Howrah Station, Calcutta, at about ten o’clock in the evening, and on the evening of the third day thereafter, arrived safe in Ahmedabad. We found about sixty children awaiting us, but after sitting out the largest of the boys, we loaded fifty-three of the smaller ones, and with-
week later little Daniel went to be with Jesus.

As the children gathered about his little bier and sang “Safe in the Arms of Jesus,” some sobbed and cried as if their little hearts would break. Especially little Geerjau, the little girl who has been Daniel’s playmate, felt the loss so much, though she is but a wee tot of less than two years. We comforted them with the assurance that Daniel is with Jesus, and now sees things more beautiful than our eyes ever beheld, and our words seemed corroborated by the angelic smile that lit up his little face just as the spirit took its flight, and remained upon it.

Our hands are more full now than ever, and we must daily claim divine strength to accomplish what we have to do. Much that we would otherwise do must go undone, simply because we do not have the time to do it. So we trust our dear ones will not look for very long letters or very many of them. We must wonder if every one is obeying the Lord, for it seems He would be pleased to send us help. There are so many precious young people who are burying their talents, and who will lose their reward finally, if they do not open their ears to the voice of the Spirit and obey the call of God. Dear ones, will you not come to our help? We not only need your sympathy and prayers, but YOU. But don’t come without a definite call from God. Thank God, some are coming!

Yours for the perishing, j. EBER ZOOK.

T. GIVES me great pleasure to address you again, dearly beloved, through the columns of this paper. It has been more than two months since I last wrote to you. May I now tell you of our voyage homeward? We left the Mission on July 17th and went to Bulawayo where Mother Engle and I bid the remaining workers farewell and took train on July 20th for Cape Town. God gave us special privileges in traveling and inclined the hearts of the railroad men to be kind and courteous to us. We were five days and five nights on the train between Bulawayo and Cape Town. In coming down three trunks were lost and so we were detained in Cape Town one week until these were found. Here we were taken in and gradually cared for by Dr. A. Fallon, a fully consecrated physician with whom his dear wife are living wholly for God’s glory and work. Mother also was privileged to meet dear friends who had become acquainted with the Elder and first party who went out. God gave us many dear friends in the city and I was privileged to speak at three evening meetings we conducted across Mission Hall.

We left Cape Town on August 1st on the “Kinfauns Castle” and landed in England on Aug. 18th. Our fellow-passengers were all very kind to us and to mother especially as her age and motherly ways commended her to their sympathy and good graces. Our health on this vessel was all we could have desired and it was our privilege to help organize and conduct seven Gospel services on board. While ours was the benefit may God have the glory. After three days in England we sailed across the channel to France, and sailed from Cherbourg direct to Brooklyn on a German liner named the “Aller.” Again we had a pleasant voyage save for two nights and one day during which we encountered a storm and heavy sea so that fully ninety-five per cent of the passengers were sick. Mother Engle was one of the two dozen who were able to be at the table during the storm. I was very sick but soon recovered, and after eight days steaming we landed at Brooklyn at noon Aug. 29th.

Our sea voyages recorded the following events at mid-ocean: two lovers were united in holy matrimony; two babies were born in the ship’s hospital; one dear young man died of consumption. He was a Christian and left a good testimony. Our hearts were wrung within us as we buried him in the sea and then thought of the mother whose heart would be broken when the ship came in and brought the sad news. Now our long voyage was over; mother and I had both improved in health and weight; we had many pleasant seascapes at sea and some sad ones too, as we remembered how different our homecoming was to our outgoing.

Taking train we came to “Ishi Home,” Lancaster City, Pa., where the dear Sisters gave us a royal welcome. Next day I met dear papa and mama Zook also Brother and Sister Josiah Martin. Late that night Bro Jesse R. Engle Jr. arrived in Lancaster City, and met his dear mother. There were no dry eyes nor unmoved hearts present as they fell upon each other’s necks and wept and praised God for the happy meeting. They remained at “Ishi Home” over Sunday Sept. 2nd and then went to Cumberland County for a few days and expect to be in Kansas by the 10th inst.

I spent Sunday in Pequa district, Lancaster county. Saturday evening the meeting was at Bro. Christ Miller’s where I was permitted to enjoy my first service in the homeland again. On Sunday morning I attended services in the Pequa M. H. Sunday by request I addressed a very attentive audience at the “Ishi Home, and on Monday evening Sept. 3rd, I gave an address in the U. B. M. H. in Elizabethtown. I have several appointments ahead now and expect to spend some weeks in Pennsylvania before starting westward. Until Oct. 1st, my address will be Harrisburg, Pa.

I will yet say in conclusion that I felt perfectly clear in returning. I tried to do a son’s duty to dear Mother Engle in caring for her enroute as I would have cared for my own wife or mother. Having now given her over to her own son, I have sent a letter to speak to the different branches of our Brotherhood on the vital needs of Mission work and I trust you may pray for me that God may direct me. I feel my utter dependence in Him and expect to follow where He leads me, not in my strength but in His name. Praise ye the Lord! Humbly Yours.

G. C. CRESS.

Floris, Pa., Sept. 5.
Earth would be darkness, skies ever drear,
Earth hath its charms fleeting and dim,
Clouds are but sunshine, skies ever clear,
Ho! great Thy love, so strong Thy power,
Almighty love, tender and sweet,
For the EVANGELICAL VISITOR,

cases cited should inspire all of us to continued and generous gifts.

the harvests of next October and November can possibly come until
more, aid an impoverished peasant farmer
naked, or with from one to two dollars more, aid an impoverished peasant farmer in re-seeding his fields.

Since no essential amelioration of the famine situation can possibly come until the harvests of next October and November are gathered, it was well that the cases cited should inspire all of us to continued and generous gifts.

L. T. CHAMBERLAIN,
Executive Chairman of Committee of One Hundred.

For the EVANGELICAL VISITOR,

ALMIGHTY LOVE.

Almighty love, tender and sweet,
Jesus my Lord, I lay at Thy feet,
Happy am I when Jesus is near;
Jesus is mine, Almighty love.

CHORUS.
Almighty love; Savior divine,
Almighty love; tender and true;
Oh! would that all could know Jesus too.

Earth hath its charms fleeting and dim,
But cannot compete with the joy of knowing Him;

Such peace untold, such blessings rare,
As He doth always send in answering prayer.

Earth would be darkness, skies ever drear,
Sunshine be gone with my Jesus not near,
His light doth brighten my path as I go,
He shall be with me the whole journey through.

MRS. F. W. RADCLIFFE.
93 Hertle, Ave. Buffalo, N. Y.

Jesus is the resurrection and the life and we begin to partake of this resurrection as soon as we are converted and born of God.
The work of the Preacher should be to point out the ravening wolves and all the dangers of life to his flock.
A cowardly soldier is no good, and so is a cowardly Christian who is afraid of sin and the devil, and who is afraid to do his duty.
My earnest prayers to God are against all ungodly education, and against all ungodly newspapers, and against all ungodly literature of all kinds.

My prayers are hard against the legalized liquor traffic, and the traffic in girls, the tobacco traffic and poison drug traffic which are destroying our race.

Passadena, Cala.

A vast number of calamitous failures might have been prevented had their victims formed the habit, early in life, of knowing the exact state and condition of their personal finances, and of making this accounting at regular and frequent periods, instead of waiting until confronted with final disaster. Knowing where you stand; look your 'private finances squarely in the face, put your worldly condition in cold figures,' and then apportion your expenditures in accordance with that showing. This will prove one of the most wholesome acts of mental discipline to which any young man can possibly subject himself.—Sel.

'The one sign by which the world is to know that we are the disciples of Jesus is, 'if ye have love one to another.' This cannot be manifested by talking to the world about our brother's or sister's faults or blunders.'

'These stills of pride do not help us in the walk with God.'

A GREAT BOOK.

At the last World's Sunday-school Convention held in London, England, there was exhibited, side by side, 350 Bibles, on one shelf, no two of the same language. There is no other book in the world that has been printed in so many different languages, or in so many sizes and shapes as the Bible. More copies are sold annually than five of the most popular novels combined. This condition has been largely brought about by the great advance in Sunday-school work which has been fostered by the International Sunday-school Convention. Mr. Marion Lawrence, Toledo, Ohio, is the General Secretary, and will send circulars describing the work to those who wish to know more about it.

STANDARD HELPS TO THE STUDY OF THE BIBLE.

Embellished with a Complete Series of Maps, etc., etc.

Together with a

Very Full Concordance, Containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject Index to the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and Meaning; Tables of Miracles, Parables, etc.

The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

The special feature of this Bible is that it gives the Authorized and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of Type. It is Self-Pronouncing—A Teacher's Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of Page.

BURLINGTON—Bro. John Barkhart of near Newville, Cumberland county, Pa., died on July 24, 1900, aged 62 years, 6 months, and 5 days. Elder M. H. Oberholtzer officiated at the funeral service.

BYER.—Died, August 24, 1900, Bro. John Byer, of Markham, Ont., aged 46 years, 5 months and 28 days. Bro. Byer's death was caused by an accident happening to his rack while unloading grain, the rope pulling out of the drum when the load was at the top causing it to revolve rapidly, and as he was standing near it, he was struck and hurled to the floor, a distance of about 25 feet, and was picked up unconscious. He never rallied, but after suffering for several hours quietly passed away. He leaves a widow one daughter and two sons to mourn their loss. Bro. Byer was a consistent member of the Brethren church for a number of years. Funeral services were conducted August 26th by the house Brethren.

OUR PREMIUM BIBLE.

We are able to offer to our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For $3.50 (in­clude Fifty Cents Extra) we will send the Bible prepaid to any address in the United States or Canada, and the Evang­elical Vis­itor for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the Authorized and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of Type. It is Self-Pronouncing—A Teacher's Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of Page.

OTJE DEAD.

BURKHART.—Bro. John Barkhart of near Newville, Cumberland county, Pa., died on July 24, 1900, aged 62 years, 6 months, and 5 days. Elder M. H. Oberholtzer officiated at the funeral service.

BYER.—Died, August 24, 1900, Bro. John Byer, of Markham, Ont., aged 46 years, 5 months and 28 days. Bro. Byer's death was caused by an accident happening to his rack while unloading grain, the rope pulling out of the drum when the load was at the top causing it to revolve rapidly, and as he was standing near it, he was struck and hurled to the floor, a distance of about 25 feet, and was picked up unconscious. He never rallied, but after suffering for several hours quietly passed away. He leaves a widow one daughter and two sons to mourn their loss. Bro. Byer was a consistent member of the Brethren church for a number of years. Funeral services were conducted August 26th by the house Brethren.

OUR PREMIUM BIBLE.

We are able to offer to our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For $3.50 (in­clude Fifty Cents Extra) we will send the Bible prepaid to any address in the United States or Canada, and the Evang­elical Vis­itor for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the Authorized and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of Type. It is Self-Pronouncing—A Teacher's Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of Page.