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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.

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WHERE GOD DWELLS.

ACCORDING to the Scriptures, God has two places where He dwells. We think of Him as dwelling in the "high and holy place," and regard it as befitting His glory, might and power. He Himself says, "I dwell in the high and holy place" and "all the visions of ivory palaces, sapphire thrones, sunlike brightness and rivers of water clear as crystal, seem to fall short of a fit description of His dwelling place." Yea, the Revelator speaks of the city of gold, the new Jerusalem, the walls of which are of jasper, its gates, pearls, its foundations sapphires, amethysts, beryls, and such like precious stones, its streets of pure gold as it were of transparent glass, the light thereof, not that of the sun, but the glory of the Lord. It seems proper to associate with His dwelling place all that we can conceive of beauty, and brightness and glory, and then realize that our conception falls far short of any adequate conception of the beauty and grandeur of His glorious abode.

But while He says, "I dwell in the high and holy place," He also says, with him also that of a contrite and humble spirit." "He descends to man and dwells with him, and the badge of fellowship is humility." The man who is educated, cultured, and refined is not enjoying a preference, because of these advantages. Neither are those on whom fortune has smiled, and who are among the rich and honorable of the land favored by the Lord because of their standing in society. The favors of God do not come because of the accidents of birth or of fortune, but He condescends to men of low estate, and dwells with those who are truly humble.

But there are many persons who are poor who are not of a contrite, nor humble spirit. An exalted spirit may go in rags and outward circumstances of comfort and even affluence do not necessarily hinder true humility, and God does not say as to His preferring one or the other, only that Jesus says, it is hard for a rich man to be saved, and pronounces blessing on the poor, but He dwells "with him also that is of a contrite and humble spirit."

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." "The sacrifices of God are a broken spirit: a broken and contrite heart O God thou wilt not despise." How rich are the promises of God to those who are humble! How important that we be truly humble. It has been said that humility is a plant of tender growth, very easily killed, and that the individual who professes to have attained unto it, is devoid of it. It is not something that can be put on as you put on a garment, nor is it a grace into which we may grow little by little. Efforts at discipline and cutting of the outward outcroppings of pride will not of necessity make us humble. But we can so yield ourselves to God that He can work in us by His Spirit a truly "contrite and humble spirit," a tender broken spirit and heart, which sacrifices are accepted of God.

He with whom God dwells may be despised and rejected as was His Master, but that does not affect the relationship with God.

"What, though the world despise and leave me. They have left my Savior too."

Indeed the Apostle says, "If we suffer with Him we shall also reign with Him." Jesus said, "Marvel not if the world hate you, remember it hated me before it hated you."

"The servant is not above his Lord, nor the disciple above his Master."

But this is only for a short time, the glory will be endless. Well does the "Gospel Message" say, "What though a vain world despise the low estate of the child of God and treat him as it treated His Master, it is well like Him to endure in silence till the great day when, having finished the period of suffering with Him, we shall be reigning with Him. Meanwhile who would exchange His, 'Lo, I am with you alway,' for the best the world can offer of present gain, with its certain failure to give satisfaction now or hope for the future? Bow down, O spirit, humble thyself in the presence of the Heavenly Companion who dwells with the humble and contrite, and desires to supplant all rivals and control thee for thy good and God's glory."

Let us then humble ourselves under the mighty hand of God, for then shall we be lifted up in His own time, and shall have a place in the palace of the King of Glory forever more.
LOVE'S REASON.

Some mortals may wonder how heaven can bend
Down, down to the lowly and speak as a friend;
Some ask us the question how justice can spare;
Go, search in the Scriptures, Love's reason is there.

CHORUS.

Love's reason is ample, love's measure is full;
Sins deeper than scarlet shall be white as wool;
Come wash in the fountain of cleansing for sin:
White, white as a snowflake thou shalt be within.

Sinful and unworthy all men we behold,
Guilt of transgression, strayed from the fold;
Why should they be ransomed at infinite cost?
Why should the Good Shepherd seek after the lost?

Where now are the treasures of heart and of mind,
Ones lavished on thee by heaven so kind?
Why seekest the Savior a heart so defiled?
How can'st thou refuse Him Who loveth thee so?—Pentecostal Hymns, No. 2.

A REMARKABLE LETTER.

MIDDLE MUSQUEODOBOTT, N.S. Sept, 2, 1900.

DEAR SIR: I received your letter of the 14th Inst, with the Little Sermon, and the two tracts, also sketch of your early ministry, which I read with interest. The card, I have already been enabled to use in warning others to seek salvation in Jesus. You ask me a question in your letter, which has induced me to write to you. You ask, am I seeking to be holy? and I can truly say that I am; the one object of my life is to be what my Lord would have me to be. My reason for writing to you is to claim an interest in your prayers that I may be led into the grace of perfect love; that I may have a clear witness to the work of entire sanctification being an accomplished fact in my life. You have the satisfaction of looking back on years spent in His service, whereas I have only known Jesus for ten years, and I do not feel that I am effective in His service as I should be.

Perhaps it will be best to tell you a little of my life in order that you may understand my needs. I was brought up as a Universalist without any saving knowledge of Jesus. Before I was fifteen years old religion had no restraining power upon me, and I quickly drifted into a fast city life. I plunged, very deeply, into vice and finally left the city for the gold fields of Nova Scotia. My life in the mines was but very little better than when in the city. To a certain extent I was able to keep my head above water, as far as worldly respectability went. I was not viciously bad-hearted and one of my worst vices was drinking. I never went to a preaching service, or entered a church for over twenty years; and during that space of time scarcely looked into a Bible. But twice in my life had anyone in the slightest degree, expressed an interest in my soul—and in those two exceptions, the enquiries were so slight that I did not know what was meant. Whilst in this state of unconcern, in the spring of 1890, after a heavy fit of drinking, I was in my room, trying to get sober—I always hated myself for these sprees, and after one would endeavor to live better.—I was reading, and in some way got hold of one of Mrs. Alden's Pansy books. It told me in a few lines that Jesus would take charge of my life and make me different. The Spirit of God showed me a life made up of broken resolutions; and so trusting no longer in myself, I knelt at Jesus' feet there alone in my bedroom, and had the knowledge of His love and protection. The appetite for drink, novels, politics, newspaper reading, etc. left me, and a great hunger to know Jesus better came upon me.

After that, I don't know how long, I had another wonderful revelation made to me by the Holy Spirit. I was in the gold mill cruscher, one dark, stormy night, when I realized that the presence of God was there. I could hardly do anything but fall on my knees and praise Him—yes I must have been forced down many, many times that night. I had to keep the batteries supplied with quartz, but in the intervals, I would be so overcome with emotion that I could do nothing but kneel on the hard quartz and praise Him. I was almost conscious of spiritual beings hovering around me. I fancied they touched me, or the wind they made as they brushed past me was felt.

I looked up into the darkness of the mill roof, and there in letters of fire (like electric lights, which I have seen since) I read this, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee life." (In God's Word it is "light," but here I read that Christ shall give me "Life." He had already given me "light" when I had accepted Him.) The lettering was very large about a foot deep, and written in three lines. I was still ignorant of Scripture, largely, and did not know that this was from the Word until others showed it to me.

From that time forward I had a markedly different experience from what I had before. The Spirit led me to commit my business affairs to Jesus. I am manager of a gold mining property and was in financial difficulties. I pled the promise "Seek first the Kingdom and His righteousness" and He showed me where to prospect. He spoke two words to me just, "prospect there." I obeyed and found pay ore, enabling me to meet heavy liabilities.

He showed me I must give up things like tobacco, etc. I willingly said "yes" but found myself a slave to tobacco. I had almost given up the struggle to be freed from this habit, when He again spoke to me, just as clearly as if a person spoke. He told me that "Jesus helped the weak-willed ones" (those were His exact words) "and He will save you." I ceased trying in any way to save myself, but just committed my entire keeping to Him and instantly the craving for tobacco left me, and has never returned.

Broken down in health, the Spirit asked me if I was trusting Jesus. I said "yes"—He asked, "Did He lead you to those doctors where you got no relief?" (His exact words.) I answered "No, He would not want me to throw away His money." (I don't consider my money as my own, nor do I lay it up.) Then he asked me, "Can't you trust Him?" I never thought of it before, but now
EVANGELICAL VISITOR.

A M. McGREGOR.

By request of Eld. John Fohl.

For the Evangelical Visitor.

THE LORD'S OVERCOAT.

ONE day a poor boy came to the "Brethren in Christ" Mission, 3423 North 2nd st., Philadelphia, Pa., and spoke to Sister Stover, who with her husband is in charge of the work. He said, "have you not some old coat or old goods that you could give my mother? She would make me an overcoat, it is so cold and I have only this little coat, and I cannot keep warm." Then Sister Stover said to him, "I'll tell you what you do, be a right good boy, and pray earnestly to the Lord, and I think He will send you an overcoat, and in a few days come again." So he went home and at the appointed time he came, but the overcoat had not yet come; so she told him to pray again, she believed there would come, and he went home and again and still no overcoat came. But she was not discouraged, but told him to pray and say, "Lord please send me a coat, you know I am so cold with this little one." So he went home and did as he was told, and Sister Stover also prayed in faith believing, and when he came the third time the overcoat was there, just as they prayed in faith, believing it would come. And the little boy believed the Lord sent it for it fitted him nicely as if it had been made for him.

Some one was willing to give to the poor and thereby lent to the Lord. How many overcoats and other garments might be given to the poor making glad hearts and warming their bodies.

Dear readers, perhaps, if you look over you past life, you will find that you lived a very selfish life. We would suggest to look and no doubt you will find quite a little roll of goods that will do good here in the Mission. You know when a garment is worked over and made to fit another person pieces are left that can be used to piece comforts.
or covers for the bed. We learn that there are children that do not come to Sunday School because their clothes are too worn. We would feel to make a plea to help the work. Half of the country people never think what it takes to run a Mission. Send some of the stored comforts and blankets for use here in the Lord’s work.

Bro. and Sister Stover deserve credit for their faithful labor. Do quite a lot of praying for the little Mission, and then do some of the blessing. Do not ask the Lord to do it all. The boy that listened to his father’s prayer at the morning altar said, “Father if I had as much wheat and corn as you have stored away I would bless that poor woman myself.” God pity the poor but well to do farmer. May it be said of us as of the woman, “she hath done what she could.” Remember, “He that giveth to the poor leudeth to the Lord.” May the dear Lord help us to be Bible Christians.

“Tis the voice of a friend forever near me, In the toil of the battle here below, As I walk through the valley it will cheer me Till the glory of His kingdom I shall know.

CHORUS.

Holy Bible, my precious Bible, Gift of God and lamp of light, My beautiful Bible, I will cling to the dear Holy Bible As I hasten to the city of the King. It shall stand in its beauty and its glory, When the earth and the heavens pass away, Ever telling the blessed wondrous story Of the loving Lord, the only living Way. ONE WHO LOVES THE CAUSE.

JESUS IS COMING.

Jesus’ second coming will not be like His first. His first coming was as the meek and lowly Jesus. “Despised and rejected of men, a man of sorrows and acquainted with grief, but He was wounded for our transgressions, He was bruised for our iniquities.” “As a lamb led to the slaughter is dumb so He opened not His mouth.” But He is not coming to die for a lost world next time, O no, He has done that, but He is coming to judgment. He is coming leading on His armies of hundreds of millions and every eye shall see Him and know Him, and all the millions of devils and wicked ungodly men shall fear and fly and fall into the pits of fire and brimstone forever and forever and none shall escape. It will not be the bareheaded and barefooted Jesus who had not where to lay His head, but as “King of Kings and Lord of Lords.” Not as the “Lamb of God!” but as “the Lion of the tribe of Judah.” Will we set this Jesus on the throne to rule our lives and our nation?

Pasadena, Cal.

For the EVANGELICAL VISITOR.

FAITH.

“Now faith is the substance of things hoped for, the evidence or things not seen.”—Heb. 11:1.

“For by grace are ye saved through faith; and that not of yourselves it is the gift of God”—Eph. 2:8.

DEAR readers of the VISITOR.

In looking over our paper, I noticed there are many selections. The thought came, what is wrong in then again came the thought, when did you write last? This made the impression on me that it was a duty for me to perform; so by the help of God I will undertake it.

To have faith in God is more than the natural minded man has. The sinner has faith, but that faith is dead, as faith without works is dead being alone. When I was yet unsaved I believed that Jesus died for my sins, and that all power was given unto Him, but oh I was lost in sin, and that faith would have left me sink deeper than the grave. So we see that there are two faiths, the living faith, and that which is dead (the sinner’s.) As soon as this living faith takes hold of a sinner he will get to seeking Jesus, and will then realize that He is a “rewarder of them that diligently seek Him.” By continuing his foot will be placed on the solid rock, Christ Jesus, through faith.

We cannot get this faith of ourselves, it is a free gift of God. It is blessed to have faith in Jesus, knowing that He hears and answers our prayers. It is indeed sad to hear that so many professors have so little faith in having prayers answered. I can say to the honor and glory of God, I know Jesus hears and answers prayers. Glory to His name. How little we feel when Jesus answers our prayers, but oh it strengthens our faith, and puts a desire within to go all the way with Jesus. As these bodies of ours are dead without the spirit, so also is faith dead without works. All those possessing this living faith will show it by their works. If we say we have faith that Jesus has forgiven our sins and still indulge in sin, the works of that show, that we have not the real faith. Our walk and conduct will show the works of our faith. Friends and neighbors, yes, our enemies will know when we have the real faith.

Then again we must be careful and not try to get this faith through works, it cannot be done, as it is a free gift, given to us by God. To have this real faith in God brings peace, love and joy to our souls. When we read Hebrews 11th chapter we see the wonderful faith men of old had. Enoch before his translation had this testimony that he pleased God. I praise God for this blessed privilege, that we can know that we please God. By faith we can claim the promises of God as ours, it takes a real pure and clean heart to have this faith. When we have this faith we will no longer be tossed to and fro with every wind of doctrine, for we are rooted in Christ Jesus our Savior. Through faith we are justified, sanctified, healed, and look for His coming again, to take away His bride (that Glorious Church which will be without spot or wrinkle.) Oh who will be ready to meet Him? Let us as a brotherhood be of those that are of the day; “Having on the breastplate of faith and love; and for an helmet the hope of salvation,” so we may rejoice in His coming again; that we can say without fear, Lord Jesus, come. Bless God for such a salvation.

Sinners, what will you do with Jesus? Will you reject Him until it is forever too late? May you heed the loving voice of Jesus. He loves you although you reject Him. He died for you. Oh may you come whilst you have yet time and op-
portunity. Get real faith in God. May God's richest blessings rest on all the dear readers of the Visitor, closing with 1 Peter 1:3,4,5. Will you all pray for me that I may follow Jesus anywhere he leads. Amen.

For the Evangelical Visitor.

BORN AGAIN.

"Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God,"—John 3:3,7.

The subject or passage of Scripture upon which we wish to dwell in this article is very suggestive of something occurring the second time. We wish to have all our thoughts, all our expressions and the trend of our writing point to the second time in order to be in favor with God.

The man to whom Jesus spoke the above words was a master in Israel, a ruler of the Jews and a member of that strict sect called Pharisees. He was just what many people are today, a good church member; very strict in carrying out the traditions of the elders and rules of the church. He was very religious; went to church; kept the passover; very likely had been baptized by John and said his prayers very regularly; but he was not born again. Nicodemus knew nothing of this new birth. He knew that he was born into this world, that he was a member of the Sanhedrin and that his name was recorded on that Pharisaic church book, but how to be born again he knew not. He was a very prominent man and had a very high standing in his community and church. He taught the people the law and showed them how Christ was promised. No doubt he knew all about the law of Moses from beginning to end and was very well versed in the prophesies but when Christ spoke to him about being born again, he said, "How can these things be," "Jesus answered and said unto him, art thou a master in Israel, and knowest not these things?" i.e. is it possible that you are teaching the people about the kingdom of God and knowest nothing about the most important thing in order to see it? Jesus emphatically says, "Except a man be born again, he cannot see the kingdom of God." To be born again is to have peace with God, which makes one a child of the King, a son of God, "Joint heirs with Jesus Christ if so be that we suffer with Him.

Today the world is full of people just like Nicodemus who stand before congregations and teach them, to read them moral essays and sometimes sprinkle a little of the Word of God here and there, but when they get to St. John 3:7 they say just like Nicodemus, "How can these things be?" Nicodemus was not a fit subject to handle the Word of God because he lacked the vital thing himself. Just so there are thousands of preachers who are not fit to talk about the new birth, nor justification, nor even repentance because they never went through it themselves. The time has come that we need men who are as daring as Daniel and the three Hebrew children, to give to such preachers and laymen the message of Christ to Nicodemus, "Marvel not that I say unto thee ye must be born again." It is no surprise to me that there are so many preachers who set themselves so hard against the doctrine of Holiness, Divine healing and the Second Coming of our Lord. It is simply because they are not born again. It is deplorable in the extreme to know that this is a fact with our modern ministry; but such is the case and who will deny it?

In St. Louis I heard an evangelist say that when he preaches Bible repentance many times people take it to be holiness and it takes him quite a while to explain to them that it is not holiness but a real Bible repentance. There is something radically wrong somewhere and I believe it is right in our ministry of today. What shall we do? These times are upon us. Something must be done or many, many precious souls will go straight down to hell. God is calling for men and women too, who will go forth and herald the living truth in a Christlike way. He wants workers who are gentle, loving, meek, compassionate, long-
enth verse we read, "That being justified by his grace we should be made heirs according to the hope of eternal life."

Now in the foregoing verse we find that when we are justified by His grace we shall be made heirs of the hope of eternal life; this is this firmament which God made and will make in our hearts. Dear reader, if God has not made a firmament in your heart, O, don't delay to permit Him to make it for you. But remember that God must first let the light shine in your hearts, that is of this grace that the Apostle Paul speaks of in this verse. We must first be justified by the grace of God then He is able to make a firmament in our hearts.

O, what a blessing this firmament is, which God makes in our hearts if we let the light shine in. The latter clause says; and it was so. So it is in our hearts when we yield ourselves to God, and let His light shine into our hearts.

Verse 8. "And God called the firmament heaven, and the evening and the morning were the second day."

Dear readers, we all know that the word heaven means joy, and endless joy, too, that is the same way in the spiritual sense, when we have this heaven in our hearts. O, what a joyful season this is when we can say with the Apostle Paul in Eph. 2:6, "And hath raised us up together and made us sit together in heavenly places in Christ Jesus."

Dear readers, if you have not yet experienced this blessing, Oh, do not deny yourself from it any longer, give your heart to God today then you also can enjoy this blessing. And to you who have experienced this blessing, I would advise you to keep near to God and let His light forever shine in your heart.

The latter clause says, "And the evening and the morning were the second day." When we had had our first night and first day we had received the blessed light, now when we have the second day, and night God has made the firmament in our hearts. When the second night comes on, dear reader, be not discouraged but look ever to Jesus, He will carry you through. Your brother in Christ. LEVI P. SHEETS.

For the Evangelical Visitor.

THE COMING OF THE LORD DRAWETH
NIGH.

BY THE help of the Lord, and trusting Him to direct me I will endeavor to write on the above subject which has been resting on my mind for some time. This seems to be one of the great subjects of the day and yet so few, comparatively speaking, give it much thought, and a very large majority are (in their opinion) sure, that the time in not here yet. They bring up one thing and another to establish their theories, but alas! God's Word tells us "In such an hour as ye think not the Son of man cometh; for as it was in the days of Noah so shall it be in the days of the coming of the Lord." O it seems to me that if ever in the history of the world the signs of the times were pointing forward to that time it is now. We are well aware "That the day nor the hour knoweth no man not even the Son," but Jesus said, "When ye see these things come to pass ye may know that the time is near."

We are told in God's Word that in the last days evil men and seducers "Shall wax worse and worse, men shall be lovers of pleasures more than lovers of God giving heed to seducing spirits and doctrines of devils."

Can we not in this day and age of the world see around us how the multitudes are drifting away from God? As a result of these things we find their services very cold and formal. In my travels the past two or three years I have noticed God is getting ready a bride for His Son. We find a few here and there that are called out to be indeed a separate people. The world looks upon them, as some say, old-fashioned. But notwithstanding all of this they, after all admit that they are enjoying something that they would like to have. But to give up all that is carnal and worldly is awful. "There can't be any harm in these things," they say. All this shall be among the professed people of God when Jesus comes. They shall say "lo here and lo there is Christ and shall say peace when there is no peace."

Can we not see that the time is near at hand? See the famines and pestilences and wars and many other things which space will not permit me to mention. Wickedness of every kind is getting worse and worse. More young men and women are going down to ruin than ever has been known. All these things are to cause the true christian man and woman to be at the post of duty, gathering in the precious sheaves for the time is short. Are we doing what we can to rescue the fallen? O let us lend a helping hand.

"Take the task He gives you gladly,
Let His work your pleasure be"

so that when He shall appear we shall be like Him and see Him as He is. O precious thought to me that we shall ever be with the Lord. Then faith will become sight and prayer will be praise.

I am so glad that I have entered in and I know that His grace is sufficient to keep me in the darkest trials of life, let come what will, it is "trust and obey." O let us launch out; reader, cut away the shore lines, out where the full tide flows. Let Jesus pilot your ship out on the sea of life and that hour will not overtake you unsusawes.

"Strait is the gate and narrow the road that leads unto life and few there be that find it." Are we ready to meet Him in the air? It is our privilege to be ready and if we find that we are not there let us by the help of God get ready.

"Watch and pray for in such an hour as ye think not the Son of man cometh." We feel that we need the prayers of all God's people.

"The heavens shall glow with splendor, but brighter far than they The saints shall shine in glory as Christ shall them array, The beauty of the Savior shall dazzle every eye, In the crowning day that's coming by and by.

Yours looking for the coming of the Lord. J. B. LEAMAN.
North Ontario, Cal.

"The every day experience of some Christians is not always as beautiful as the words used to describe it."

Boys and girls, remember God knows what you are thinking and doing if you are disobeying a loving father or mother.
THE LOVE OF CHRIST CONSTRAINT-ETH US.

MY DEAR friends in Jesus. Do you not feel a near sympathy for those in distress and sufferings? What is the love of Christ? Is it not to send a helping hand, as so many of His are doing? How many suffer for want of attention on the battlefield, though many seek to soothe them in their dying hour. Did God intend when He created us to be faithful only to ourselves? How many of His are doing? How many are searching for hearts, are we acting thus calling ourselves to sit at the feet of the Master who cautions His disciples to learn of Him, who is meek and lowly in heart, seek Him and we shall find rest to our souls. Let us seek as it were to sit at the feet of the Master who cautions His disciples to learn of Him, who is meek and lowly in heart, seek Him and we shall find rest to our souls. Let us look at ourselves and ask the searcher of hearts, are we acting in our full capacity. The Spirit prompts to come to the front and face the foes to righteousness with the face of truth, which is the sword of the Spirit, called the Word of God. He lays the ax to the root of the tree; He calls man's attention to the law of right. God's law speaks to His creatures, as ye would others should do to you, do you even so to them. How sweet to know the gospel sound; how few realize the kingdom is not formed within by rejecting the meek and lowly Savior. Let all the angels exalt Him; this we must do, He is the Prince of Peace, to whom every knee must bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father; then to Him we must look for acceptance with God the Father, for He is the author and finisher of our faith; He ran the race so patiently set before Him, and when He was raised at He raised not again. What a precious example He was! Do those who reject the way of salvation he showed by His example, see Him; may glorious Conqueror, thou art a priest forever after the order of Melchisedeck.

God speaks to us in these last days by His Son, Jesus Christ, whom He anointed and appointed to carry out the Gospel of God. No one was able to do it for none was so holy as He. We are human He was divine.

My love flows out towards you in the grace of God given by our Jesus Christ by whom we have received the atonement. He bled and died for us, that we through Him might rise again for our justification through everlasting life by Jesus Christ. The world needs our sympathy. Jesus died to reclaim these. "I am the way," there is no other way than by the door. Jesus is the door of the sheepfold. "By me if any man enter he shall be saved. Hallelujah; praise the Lord for all His mercies which are past finding out.

Yours in sympathy for the precious seed of God. SARAH HALL.

806 Venango St., Philadelphia.

GOING TO THE HOUSE OF THE LORD.

WITH what heedless step and thoughtless mind do multitudes go into the house of the Lord! It is not surprising that those who never knew our God should rush into the holy place without preparation or thought, but the disciples of Christ, who know what refreshing and what strength may be derived from waiting upon God, should tread the courts of the Lord in a different mood.

The Christian should at least go to church. One who feels so little interest in the worship of God as to neglect this important duty should seri ously consider whether he is really a Christian or not. No mere excuse should hinder a member of the church from going to the house of God on the Sabbath day. Unless it is impossible for him to go he will be found there if his heart is right.

He should go to his own church. It is well for Christian men and women to visit churches to which they do not belong, but when they go habitually or frequently to some other place of worship and neglect their own, it is some-thing wrong. Some do this because they do not like the preacher, or because they have taken offense at something that has occurred in their own church, or because they think they receive better spiritual food somewhere else. But this will never do.

When one can no longer attend his own church regularly he should secure an honorable dismissal from it and unite with some church where he can attend.

One should never go to church in the spirit of criticism. It may do to go to hear a lecture in this spirit, but no one can profit by the preaching of the Word while he listens in the spirit of criticism and faultfinding. Many heard Jesus in this way, and were not benefited by what they heard. If the preacher is not a scholarly man, if he does not understand theology, let that matter be considered at another time. Firmly refuse to allow such considerations to disturb the devotions of the Sabbath.

It is an error to attend church merely to hear a great preacher or a fine singer. When once we allow ourselves to be controlled by such considerations the sanctuary becomes a place of entertainment instead of a place of worship. We should be profoundly grateful for the opportunity to hear a great preacher or a fine singer, but we should not be drawn by this alone. Church members sometimes stay at home for months together because they are not able to attend church, and when a noted preacher is advertised they are among the first to enter the church. They can sit for two hours without weariness because they are entertained. But their example is bad, and their neighbors will think them insincere.

Avoid going to church with sleepy eyes. This should be a rule. Some persons have physical infirmities, on account of which they fall asleep whenever they sit down. It would be cruel to find fault with them because they sleep in the sanctuary or to forbid them. Let them go, because they will receive some benefit. But many sleep in the house of God because they fail to take proper precautions against this habit. They
sit up late on Saturday night needlessly. They do not control their appetite, and overeat on the Sabbath day. It is a duty to keep awake in the house of the Lord. To sleep in the place of worship, unless it be the result of an uncontrollable physical infirmity, is trifling with serious things. If there is any place where one should be wide awake, it is the house of the Lord.

Go to church with eager expectation. How eager men and women are when they go to a place of amusement or to their place of business! How eager the business man is when he opens his mail in the morning! And shall we go to the place where we meet God and talk to Him face to face with listless mind and indifferent spirit? Go expecting to hear something which will be profitable. Go expecting to witness something that will be glorious. The Psalmist declared that he eagerly desired to dwell in the house of the Lord, that he might "behold the beauty of the Lord." The church building may be plain and unpretentious, but higher beauty is to be seen there than in the art galleries of Europe or the mountain ranges of North America. The beauty of the Lord is displayed in His house, but how many fail to see it?

We should go to a church in a praying spirit. The house of God is the house of prayer. Let those who cross the threshold be in the spirit of prayer. Pray for the pastor that he may be anointed with the Holy Ghost. Pray for the Word that it may have free course and be glorified. Pray for the music that it may be rendered with the spirit and understanding also. Pray for the children and young people that they may early learn the ways of the Lord. Pray for the unconverted that they may see their need of Christ. Pray for the church that it may be as a city set on a hill. If the hearts of all who profess to know the Lord were united in one steady stream of prayer while in the sanctuary, what a difference it would make in the services and in the benefits of the Lord. While this old, wicked world is on fire, we should watch, we should see them entering in, but many never see them. Some pass by on the other side. If we should watch, we should see them every time we enter into the house of the Lord. If every one went to church bent on doing some little good, what different churches we should have, and ere long we should have a different world!—Christian Advocate. Selected by Amos Wogeltzau.

RECEIVE.

RECEIVE Him into your life: it is the one great desideratum. You don't need anything nearly as much as you need Him. Receive Him—God, and He will honor you; and it will be far greater honor than the world can give. You don't need fame anywhere near as much as you need Him. Sure, you don't! You think you do; but you really do not.

Young men starting out in life aim to reach distinction. Listen! the best distinction that can come to you, and which you should covet above all other, is to be distinguished for a holy and blameless life. You can reach this distinction by receiving Him. No other way. The world and its usages offer no royal road to a holy life. Receiving Him, you reach distinction in God's sight. Perhaps the world will not call it distinction, but failure; but you never mind. You receive the Holy Ghost into your life and go on with God, and you will be enjoying Him while this old, wicked world is on fire!

People think now-a-days they need riches, and if they have little or no money when commencing business, they immediately set out at their best pace to acquire it. I agree with you, man, you do need riches; and if I were you, I would have them, by all means. Now Revelation 3:18 tells you just how to become rich. With Him, the Holy One, in His own rightful temple, you are truly rich, though you possess no gold or silver, or bonds or stock. Without Him, you are poor indeed, even if your wealth can be counted by the hundreds of thousands.

You say, you need a friend—a good, true, noble friend. So you do; you surely do; and it is my office to tell you where you can find just such a one. He will be infinitely more to you than any earthly friend you can ever find. Hearken! a long time ago I needed just such a friend as you say you need; but with all my search I could not find one to meet the entire requirements of my life. Many had the same failure which I had; and, therefore, could give me no help. Others were so busily engaged trying to find friends who could help them, that they could be of no use to me. Then it was that I heard of One who was recommended to meet absolutely every need of the human soul, and completely satisfy it.

I saw written recommendations concerning Him, in John 14, 15th and 16th chapters. The sum of the whole matter is, I received this Friend and Comforter. He came at my invitation—oh! so sweetly— undertook the task of proving His friendship to me. Not rudely, not harshly, not authoritatively, but so sweetly, entered He into His work of comforting me. And He succeeded!

He had much to do, for self was strongly entrenched; but glory to God! He did the work! "Does He prove to be all that you were led to expect?" you ask me. O beloved! it is beyond my words to tell you what He has proven Himself to be. It is beyond and above all that I could ask, or even think. You receive Him and see for yourself; you will never regret it. You say, you desire to be more like Jesus and know more about Him. Then you must receive this Friend; for it is He who glorifies Jesus, reveals Jesus, brings His sayings to men. You can never know Jesus, save by the office of this Friend. He is the One Whom Jesus said He would pray to have sent to you. Have you received Him—is He come? Receive!
Him if you want to know more of Jesus.

If you will move out and let Him move in, you will be glad. You will be filled by Him, and be “Neither barren nor unfruitful.”

An abundant, victorious life for you will date from the time you let Him in. As long as you must confess that you have not had any success in keeping yourself, had you not better give the work over to Him? When people come around the old stand and inquire for you, refer them to this new-found Friend; and then subside. If you take my advice, you won’t be much in evidence any more. You will be so happy, and joyous and exultant; and get rid of the old “religious malaria” that you have suffered from so long.

Even your face will change: it will fairly shine with Holy Ghost joy. It has not been wont to shine, you remember. There will be joy in your heart, peace in your soul, and a song on your lips that you will be glad enough of. Heaven will be nearer, and the Father dearer, than ever in the past.

“How can I secure all this?” you ask. Receive, receive, receive Him—the Holy Ghost, the Comforter, the sent One, the one who came in answer to Jesus’ prayer. He came; is now here; dwells with men; would dwell in you. Will you let Him?

REALITY.

GOOD WORKS AFORE PREPARED.

“We are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.”—Ephesians 2:10 (R. V.)

THERE are two statements in this verse. The one is, that we are God’s workmanship; and the other is, that the good works in which He would have us to walk are prepared of God for us.

First, we have the origin of our Christianity—“His workmanship;” then, the method by which God readers concrete the thought that is in His heart—“created in Christ Jesus;” and thirdly, the purpose of the creation—good works, afore prepared “that we should walk in them.”

We are not what we are by works; for we are His workmanship. But we are what we are for works; for it is the intention of God that we shall realize all that we are in Christ Jesus, and all that He is in us, through the works of all the days as they come to us.

The whole of this letter to the Ephesians may be called The Epistle of Vocation, teaching us that, while we sojourn upon the earth, we are to walk in the light of the heavens. The work that God has for me to do is to be the poem that tells to men the riches of His grace and the depths of His infinite wisdom. Nothing in me by nature can do that; but when the Holy Spirit gets possession of the temple of my being, in spirit, soul and body, I sing anew the song of Divine wisdom, tremblingly and imperfectly, but with growing sweetness and power.

God’s purpose for me is that I shall walk in good works; that through each day, from morning to night, my life shall be His poem. While I thus speak in the first person, you will get your own story out of what I say for myself. God would have men and women outside His grace to catch the music of His infinite love and wisdom from the rhythm, order and beauty of our lives. How am I to secure this? Here the second half of the verse comes in; for the works in which I am to show God’s praise are afore prepared by Him. There is no unfitness in the things themselves. We say: “If we could get out of this world, we would sing the praise and manifest the glory of God; anywhere out of our present circumstances we could manage to give expression to Divine poetry.” Ah that is the mistake, dear child of God! If you cannot sing the Divine song where you are, you cannot voice it anywhere. You remember how Paul writing to the Philippian, describes what our life should be: “That ye may be blameless and harmless, children of God without blemish.” “Ah!” you say, “that is what I would be—the poetry of God in human life; but I cannot be where I am.” Listen! The Apostle says where we are to be all that— “in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world.” (R. V.)

In a home where there is no sympathy with you; in an office where men are opposed to you; in a church, it may be, where there is no inclination towards these things, God wants His song sung and His workmanship exhibited. Listen to the comfort of this: when you wake in the morning and face the day, in it is a divinely marked pathway for you, wherein every line of action is mapped out, and all the details of the day are arranged for you, before you come into it. Therein are the “good works which God afore prepared.” You say, “Surely, that is a fatalism; cannot we get outside of it?” Ah! that getting outside has been the trouble in our life! God had a plan for us; but we thwarted, crossed, and spoiled it. He has some verse to sing through our lives; but instead of letting it be heard, we have altered its rhyme, rhythm, order, and beauty. Men have not heard the poem of God, because we have not discovered His will for the day, and consequently have not walked in that will.

I love to think that God is in tomorrow, getting ready for me. You remember the word in Deuteronomy about His ancient people, stating that He “went before” them. For what purpose? That He might choose them out a place whereon to pitch their tents. (Deut. 1:33.) I have my plan for to-morrow and the next day, so far as I can see ahead. But there is a programme for me that is steadfast and perfect; and I would be willing at any moment to put mine aside, if it clashes with the other which was “afore prepared.” You say, “Surely, no one ever had such a trying time as I had yesterday.” Every detail of our life is planned and arranged by God. He holds us through seasons of testing, trial, darkness, and strain. Why? That, in the midst of them, the poetry of His perfect love, and the music of His infinite wisdom, may sound out upon the men and women by whom we are surrounded.

I am created for the day, and the day is created for me; there is a perfect fitness. That is how God tempers the lamb to the wind. We have
heard much nonsense about God tempering the wind to the shorn lamb. To begin with, God does not shear lambs. If men do so, they may take the responsibility, and must care for the lambs on the hillside. But God prepares the lamb for the wind. There is a sense in which the wind is also prepared for the lamb, inasmuch as it strengthens and improves the fleece. In all painful circumstances, God will make His music heard through my life, if I fall into His hand and let Him fashion and mould my character in the days He has afore prepared for me.

What will be the effect upon us of this conception of life? First of all, an effect of responsibility resting upon me every day to discover God's plan for me. Should I be rightly understood if, upon this my first visit to Keswick, I say that other conventions have impressed me with the peril that exists of seeking blessing from wrong motives? The supreme thing is, that I should discover God's will for me, and, at all costs get into that will. At Northfield, three years ago, a man questioned me about the filling of the Spirit, which he desired because his church-work was an awful failure. I pointed out that the first result of that blessing might be to take him clean out of the ministry, if God had not put him into it. God used my word, and I had a letter from the man in which he says, that from the day he left the ministry, he won more souls to Christ in six months than during all the nine years he had been in it.

If I am God's workmanship created in Christ Jesus, and if He has a plan for me to-day, I should know it and walk in it. How am I to find it? Ask. That Christians cannot live without prayer is a lesson taught to me with emphasis every day of my life. It is necessary to have set times for prayer; but, beyond that, we must live in the atmosphere of that dependence which hangs upon God every moment, and that waits for light to flash upon the pathway. Oh, the mistakes some of us have made, because we ran before God led us! One of the perils threatening us everywhere is that of hurry and rush. There are things—I say it reverently—that God can only say to you and to me when we have shut the door against everyone else. We must give God time to tell His plans for us.

We must use the light that falls upon us. How shall we get it? In Ephesians we read: "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee" (R. V.). Would you know God's will to-day? Ask Him, wait for Him, and the light shall come. Persons tell me that the day is gone when God spake to men as He did to Abraham. Is it not rather the case that men do not listen as Abraham listened, nor obey as he did? If you have a surrendered will, God has a plan. To the most weak and trembling child of God, who realizes what he is by the grace and work of God, and desires only to get into the Divine way and will for the day, I would say: Ask, wait; and light shall fall upon thee, clearer than the noon-day, about the least and minutest detail of your life. We may have light, if we will.

When our life is thus surrendered, there is not only the effect of responsibility, but there is that of safety. Oh, the sense of rest that comes when we realize that the last cord is cut that bound us to the old life, and we swing away from the shore into the stream of the Divine will! My brethren! what God is waiting for to-day, all the world over, is men and women in whom He can get all His way. I cannot realize these things by my effort; but I can do so by the cessation of effort, and the abandonment of my whole self to God for good works. Even these I have not to choose; for He chooses and prepares them. I come to the moment of joy or sorrow, of temptation or of triumph—He has prepared it for me and me for it. And if I take my way into that prepared work in the power of His inworking, then, though I may hardly catch the sound myself, the music of His poetry is sounding out upon other lives; and, even amid the sorrow-stricken age in which we live, men and women are hearing the song of infinite grace and the infinite wisdom of the infinite God—not so much by our speech as by the poem of our lives. May God bring us into His will, at all costs!—A Keswick address by G. Campbell Morgan.

USES OF LIME AND CHARCOAL.

T HE heat and moisture of the summer months have a tendency to rust metals, mildew fabrics and cover all sorts of substances with mould," writes Maria Parloa of "The Care of the House in Summer," in the July Ladies' Home Journal. "Fermentation and putrefaction develop rapidly in vegetable and animal substances if they are not carefully watched. Lime and charcoal are two aids toward keeping the house sweet and dry, and the housekeeper should, if possible, provide herself with both of these materials. A barrel each of lime and charcoal in the cellar will tend to keep that part of the house dry and sweet. A bowl of lime in a damp closet will dry and sweeten it. A dish of charcoal in a closet or refrigerator will do much toward making these places sweet. The power of charcoal to absorb odors is much greater directly after it has been burned than when it has been exposed to the air for a length of time. Charcoal may be purified and used again and again by heating it to a red heat. The lime must be kept in a place where there is no chance of its getting wet, and not exposed to air."

HOW MUCH IS Ours? All that we have in this world is from the bountiful hand of our kind heavenly Father. It is not a question, therefore, how much of our possessions belong to us. They all belong to God, and we are stewards or householders, and if we have much of this world's goods, we have it only as stewards, and God holds us responsible as to how we use them. God help us to be faithful and render a good account at the final day.—Herald Of Truth.

"Every day is a fresh beginning, Every moron is the world made new. Ye who are weary of sorrow and sinning, Here is a beautiful hope for you." How we die is determined by how we live. Live holy and you will die holy.
“Temperance is the moderate use of all things helpful, and total abstinence from all things harmful.”

ADrift.

Out on the shoals of life,
Braving the tempest’s wrath,
As it sweeps on, before
The gloom in its stormy path,
Is the wreck of a noble barque
That was launched on the sunny tide,
Of manhood’s joy and pride.
Out on the dark, cold rocks
Shivered each mast and spar
Of the ship that sailed thus gladly,
With the light of hope’s bright star.
That soul, as clear as the light
In an hour of temptation fell;
And its anguish of keen despair.

Others may sit in their homes
And ignore drink’s terrible crime,
But to rise from this grip of death,
Requires a courage divine.

“Tis a wife whose bitter tears
Have withered before her feet,
The joy of a fair young life
That was beautiful and sweet.
Ah, yes, you may sit in your home
And ignore this pitiful shame,
But if you were that drunkard’s wife,
You would long for a tongue, of flame.
Out on the shoals of life,
Crushed by the tempest’s wrath;
As it sweeps on before
The death in its gloomy path!

—Rachel G. Steer in Herald of Truth.

LEARNED A LESSON.

I THINK,” said a successful business man, “that most young men get into the habit of drinking before they know it, or realize how far they have gone. In some instances they are born in it, but thank heaven, that kind are in the minority. I know how it was in my case. Up to the time I was 25, I had trained with a fast lot of young fellows, and we all drank more than was good for us. I had a fine place in a firm, the same one, by the way, of which I am now at the head, and the head of the house was a man of just the kind of horse sense all men ought to be who have the business of training young men in their keeping. I did not neglect my business, and had been receiving promotion right along, and when my friends suggested that I was drinking too much and that it would finally get me down, I laughed at them and took my drinks just the same. I sincerely thought they didn’t know what they were talking about, and I did not think the liquor was hurting me or that I couldn’t let it alone when I wanted to. My older brother talked to me on several occasions, and I laughed at him and called his attention to the fact that I had been promoted three times in the last two years, and if the liquor was doing for me what he said it would that could not have happened. I believed it thoroughly, too, and felt that I would drop it quick enough if it were injuring me.

“One day the head of the house called me into his office and told me he was afraid I was getting too fond of liquor. I laughed at him, too, in a very respectful manner, however, and told him they were all mistaken, and that I really felt no bad effects, and could stop at any time I thought I ought to, and a lot more of the same old argument used by every young man who is beginning.

“‘That’s all right, my boy,’ said Mr. B., ‘but I’ll tell you how much harm it is doing you, and what I think of it. It is doing you so much harm that if I hear of your getting under the influence again or of visiting the saloons as you have been doing I shall ask for your immediate resignation. I can see more than you can, and still I may be mistaken, and you may be all right. However, I shall give the house the benefit of the doubt, and get a man to take your place who ‘does not drink.’

“Then for the first time I realized that I was being injured, and the realization was direct and positive. It couldn’t be laughed off, and though Mr. B. might be mistaken, as I thought the others were, it was not going to do me any good, so I resolved to do what I always said I could do if I wanted to—quit. I didn’t have any serious trouble in quitting, either, for I was young and the habit wasn’t formed. All I needed was a realizing sense, and I got it in a way that has lasted to this day. I talk to my young men in the same way, and I haven’t a man in my employ who drinks enough for me to know it, though some of them may take a drink occasionally.” —Washington Star.

LICENSED MADNESS.

A LIVERPOOL man went home drunk. The baby was crying. He said, “Stop that crying!” The baby knew nothing but that it was frightened, terrified; and she continued crying. Then the father took that baby—two years old—and laid it on the fire. Can you pick out a man in the world who would be guilty of such horrible brutality as that, except when drunk? A raving lunatic, at large from the asylum, would scarcely do it. It is only the madness caused by drink that produces such results.—Sel.

Milk is not a beverage; it is a perfect food, and takes the place of nitrogenous foods—meat, of course, being omitted. It is far better when the children eat meat to give them water to drink. Where two sorts of nitrogenous foods are used, like meat and milk, constipation is universal. —August Ladies’ Home Journal.
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 114:12.

NOTHING TO DO.

"Nothing to do!" in this world of ours, Where weeds grow up with the fairest flowers, Where smiles have only a fitful play, Where hearts are breaking every day.

"Nothing to do!" thou Christian soul, Wrapping thee round in thy selfish stole; Off with the garments of sloth and sin, Where smiles have only a fitful play.

"Nothing to do!" in this world of ours, Where weeds grow up with the fairest flowers, Where smiles have only a fitful play, Where hearts are breaking every day.

"Nothing to do!" in this world of ours, Where weeds grow up with the fairest flowers, Where smiles have only a fitful play, Where hearts are breaking every day.

"Nothing to do!" in this world of ours, Where weeds grow up with the fairest flowers, Where smiles have only a fitful play, Where hearts are breaking every day.

FAMILY DISCIPLINE A CENTURY AGO.

LITTLE Johnnie was an only son and the pet of his older sisters, as well as the joy and pride of his parents, and indeed of the whole parish. He was almost invariably remembered in the generous gifts brought to the parsonage, and a cake or a big red apple or a saucer of nice bread and milk was almost sure to be brought for "Master Johnnie." When he was about four years old he was invited with his father and mother to spend the day with some wealthy parishioners, who had also an only son about Johnnie's age.

It was a grand dinner and other distinguished guests were there. But Henry, unlike his little visitor, was accustomed to rule his household. The pudding was very nice and according to the prevalent custom was placed upon the table at the beginning of the meal.

"I want my pudden," vociferated young Henry. He was hushed for a time with lumps of sugar and a good deal of cajoling. But the family could pay little attention to their guests. It soon became, "I will have my pudden." With cries and kicks he soon let himself down from his high chair and lay upon the floor and screamed. This could not be borne and the mother dashed the cries with, "There, there, Henry! Be a good boy and don't cry any more and you shall have your pudding." His plate was filled and quiet was restored.

Little Johnnie looked on with wonder and evident admiration. Here was a hero and a conqueror his thoughtful face seemed to say, though he did not put it in those words. The next morning at breakfast Johnnie didn't want his usual porringer of nice bread and milk. He wanted something which he knew he had not been allowed to have. With a little fear and trembling he declared, "I will have it." His parents looked their astonishment, but watched the game. Presently he too kicked and screamed, and then scrambled down from his high chair and lay upon the floor, in the most approved fashion.

His mother rose calmly from the table, took Master Johnnie by his head and heels, carried him to an adjoining room and laying him upon the floor said, "I thought we brought our little boy home with us last night. If we made a mistake and brought Henry we will leave him here till they send for him." She went out and shut the door. Johnnie pounded on the door and kicked and cried for a few minutes. Then all was still. After a time there was a tiny, timid knock. "Who is there?" asked the mother. "It is your dear little boy, come back again.

Johnnie was in his mother's arms, sobbing his sorrow and asking to be forgiven, and as he told us himself in his old age, "It was the first and the only time that I ever tried to manage my mother."—Sarah French Abbott.

Co-operative Physicians.—The eminent historian, William H. Prescott, being son of Chief Justice Story, of Massachusetts, enjoyed a family acquaintance with Chief Justice Story, of the U. S. Supreme Court. A physician relates to us that having been called into Wm. H. Prescott's house to prescribe for a sick child, on departing he met the historian on his premises, who asked to what extent the child was ailing. "Not seriously," said the doctor. "I think if she is kept quiet and under proper nutriment, she will be about in a few days." "I think you are right," said Prescott. "For Chief Justice Story used to tell us, that when any member of his family was taken sick, his rule was to call in a doctor at the very beginning. And then he did not feel safe in the case without bringing in another physician also, and he found their joint-service was invariably successful, as that of either singly might not be. And the two physicians that he called in were always Dr. Diet and Doctor Quiet." The physician relating this thinks it was never in print.

JEWISH LONGEVITY.

THE vital statistics of London are the authority for the statement that on an average the life of a Jew in that city is twice that of a gentile. Dr. B. W. Richardson says that the Jews of that city are exceptionally free from disease, and Virchow says that the race "has at all times been distinguished by great tenacity of life. Consumption is scarcely known among the Jews, and suicide is three-fourths less frequent among them than it is among gentiles."—Selected.

Do not think it contrary to divine healing to live hygienically. Fanaticism is near those who think they can eat anything and still claim healing. Be careful of your health then you can have solid faith in God.—Selected.

There was a deep pathos in the remark of a laborer's wife in Cleveland, O., to her pastor in regard to her husband: "I think we could pull John through if it weren't for Sunday." The saloons were open there on Sunday.—Sel.
LEARNING TO SMOKE.

HALLO there, Bill! What are you doing?"

"Smoking."

"Don't it make you sick?"

"Not a bit of it. I'm too old a stager for that."

"You ain't as old as I am, and I think I am young. I tried smoking once, and that was enough for me. I thought I was going to die, I was so sick."

"Haven't you tried it again?"

"No sir, and what's more, I sha'n't."

"When was it?"

"The next day after Cross came here. I was fool enough to think it would be smart to do as he did; but, as grandpa says, I saw the folly of it before it was too late and there was no great harm done."

"Well, I began the very day you did, and I don't believe you was any sicker than I was. But when I make up my mind to do a thing I do it; and to tell the truth, it has taken me all this time to get so I can smoke and enjoy it. Now I'm all right.

According to my way of thinking, you are all wrong. Father says he wouldn't have me learn to smoke for five thousand dollars. He says I should be so much out of pocket. It costs a good deal to smoke in style. He says he knew a man who used to spend a dollar a day for cigars right along. I would rather die than give up tobacco."

"That's a fact, but Cross has money enough to get so he can smoke and enjoy it."

"Well, I began the very day you did, and I don't believe you was any sicker than I was. But when I make up my mind to do a thing I do it; and to tell the truth, it has taken me all this time to get so I can smoke and enjoy it. Now I'm all right."

According to my way of thinking, you are all wrong. Father says he wouldn't have me learn to smoke for five thousand dollars. He says I should be so much out of pocket. It costs a good deal to smoke in style. He says he knew a man who used to spend a dollar a day for cigars right along. I would rather die than give up tobacco."

\[ \text{Selected.} \]

THEY WERE FARMER BOYS.

\[ \text{THERE are some foolish enough to laugh at the homely virtues of farm life. They are fortunately growing fewer; but it is well sometimes to look at the list of great men who came up from the farm—not all of them, for that would fill volumes, but some of the most notable ones that flash into the mind in a moment.} \]

Nearly three-fourths of the men who have been chosen by the people for the offices of the nation are men who were familiar with wooded hills and cultivated fields. For example, Washington, Lincoln, Grant, Garfield, Hamlin, Greeley, Tilden, Hayes, Harrison, and many others almost equally conspicuous. Henry Waterson spent his early life in rural Kentucky. Marat Halstead was born and lived in a farm in Ohio. Jay Gould spent his early years on his father's farm in New York. Whittier spent his youth in a village, dividing his time between farm employment and his studies. Whitelaw Reid was a boy on an Ohio farm. The reader can add names by the score of successful professional and business men of his own acquaintance whose foundations for success were laid on the farm.

\[ \text{Selected.} \]

CAN CHILDREN LEARN TO SING?

\[ \text{SOMETIMES children are told by others that they cannot learn to sing, and people laugh at them in their endeavors. This is as unkind as it would be to laugh at the crooked steps of a little child who was just learning to walk, or at the crooked marks of a little child who was just learning to write. Children, make many mistakes in singing, but no more than older people do. So do not let any such remarks or criticisms discourage you from learning to sing.} \]

The Lord himself has given us His opinion about children's singing, and whatever men may think about it, He has declared that, "out of the mouth of babes and sucklings" God has "perfected praise."

Good hymns and good tunes learned by children go with them all their days. We do not mean foolish little rhymes and ditties, whether in Sunday-school singing-books or elsewhere, but good, solid hymns and tunes, worth reading, learning, and remembering; these, once learned, will be worth more than gold, and will remain with the learner when riches shall take to themselves wings and fly away.

\[ \text{Selected.} \]

BOY CHARACTER.

\[ \text{I} \text{t is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A many truthful boy will shine like a star in any community. A boy may possess as much of notable character as a man. He may speak and live the truth that there will be no discount on his word. And there are such notable, Christian boys, and wider and deeper than they are apt to think, is their influence. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth. Dear boys, do be truthful. Keep your appointments at the house of God. Be known for your fidelity to the interests of the church and Sunday-school. Be true in every friendship. Help others to be good and do good.} \]

\[ \text{Child's Paper.} \]

\[ \text{Do today's duty, fight today's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.} \]

\[ \text{Charles Kingsley.} \]

\[ \text{"Learn to say no when tempted to do wrong or think wrong—a no that will make hell quake and heaven ring with praise."} \]
BENEVOLENT FUND.

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LOVE-FEASTS.

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<td>Indiana</td>
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ADDRESSES OF MISSIONARIES.

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

Miss Barbara Hershey, Isanda Mission Sta­tion, Buffe's Road, Natal, South Africa.

D. W. Zook and wife, 4 Tiljulla, Road, Ram. 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, Khangass, Berar, India.

ABILENE, Kansas, November 1, 1900.

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.

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2. Communications without the author's name will receive no recognition.

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

From the Gospel Messenger we clip the item following, which we believe to be both timely and sound as to the attitude which is safe for a Christian to hold towards the political agitation now at its height. Since our last issue we have noticed that Gov. Roosevelt has spoken some pleasant words to the Quakers. We did not intend our little item about him in last issue for political effect, but more to call the attention to the growth of the war spirit in our day.

"As the time for holding the presidential election will soon be here, and as the political spirit is waxing warm and hot, it will be well for us, in the midst of the smoke and heat of battle, to possess our souls. It is true that many of us have our party preferences and leanings; but as on these we differ, we must accord to personal choice and liberty of judgment, and be careful not to impugn each other's motives, as there are certainly sufficient grounds given for difference of opinion. The better plan is to let politics severely alone and, in the meantime, quietly act out what our own judgments and consciences dictate as being right—best for our country and our religion. Both and all parties promise great and good things, so we may feel safe in whatever the result may be. After all, the Lord holds the destinies of the nations in his hands and, we believe, will contrive elections, as well as everything else, o the good of his people, and the glory of his name. Ask him to do so."

Two ladies were on the street one day. One of them dropped a package, and a poor urchin picked it up. They passed on, and one said: "Wasn't he a ragged little chap?" "I didn't notice," was the reply. "I was looking at his bright eyes; I can not meet an honest, handsome face like that without being attracted by it." And she went on to express the wish that he might have proper training for the responsibilities of manhood. She saw him...
again, she helped him in various ways, and now she enjoys the satisfaction which results from noble work. Thus have statesmen and philanthropists been made. She looked for beauty in that street picture, and found them—

THE WHOLE OF MAN.

Who has not been impressed with the closing words of the Book of Ecclesiastes? “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man,” or the whole man. This is the full ideal man as originally contemplated by God. The definite design of Scripture is to show men how they may attain to this ideal. It is shown in Christ Jesus. Broad principles to govern and guide us are laid down in the Scriptures, also detailed counsel. Take the Book of Proverbs—a perfect storehouse of sound advice for business men and indeed for all classes. Consider the Sermon on the Mount. Some precepts no doubt are difficult of application in a society in the constitution of which essential selfishness is the ruling principle. But who can doubt that the personal life, the community, the nation governed by its spirit and principles would realize the highest happiness? What vast accumulation of most valuable counsel for practical life is found in the epistles of Paul and Peter and James!

Yes, true religion, vital godliness is man’s deepest need. The man who has it not is a failure no matter what else he possesses. He may be the idol of an empire for services rendered,—but in the sight of heaven and in the light of eternity he is a stupendous failure, as a man, if he be not one who fears God and keeps His commandments. He may do this without, hindering himself from doing all other lawful duties, for every duty may come under the twin principles indicated—a humble, loyal, reverential attitude of the soul towards God; and the inflexible purpose of obedience dominating the whole life.

Man needs divine help to enable him to live such a life. That help is freely offered us in Jesus Christ. With Him we are freely given us all things pertaining to life and godliness. To all His word and His commandment He will add this blessing, “I will show you that my word shall not depart from your mouth, to profit you in the day of judgment.”—Ps. 37:4.

THE WHOLE OF MAN.

LIKE Samson, there are many Christians who have been shorn of their power with God and with men. Men have no power to speak so as to convict men. What is the reason? They are shorn of their power.

Christians receive power from God when they are saved and sanctified, to defeat the enemy and to live a victorious life, but if they do not obey they will lose their power.

Samson was a Nazarite. He was consecrated to God, and thus separate from the world around him. He had met the conditions of a Nazarite, and hence God gave him great power. He lost his power through becoming too intimate with worldly company. He played with sin and became enchanted with the world, and as a result lost his power, and the saddest of it all was, he did not find out when the power left him. Not till the enemy came and he wanted again, as at other times, to defeat him, did he find his strength gone. He said, “I will go out as at other times, and shake myself.” “And he wist not that the Lord was departed from him.”

How many there are to-day like Samson, shorn of their power. The Lord has departed from them and they know it not. They make themselves believe in their dreams, in Delilah’s lap of the world, that all is well because they feel so comfortable, are rich and increased with goods, and have need of nothing, while they are “wretched, and miserable and poor, and blind, and naked.” Some day they will want to get up and shake themselves as before, but to their utter shame they will then find their strength gone, and that they can neither shake themselves nor anyone else. O church of God, shake yourself now, and when you find out you have not got sufficient strength to do so, humble yourself before God and confess your backslidings, and He will restore unto you His salvation. Let the world have its follies and fashions, you see to it that your life is in conformity with the will of God. Give up those questionable amusements, lotteries, fairs, bazaars, raffles, grab-bags, fish ponds, monkey shows, kicking parties, theatres, etc. Take these things hence, and defile the temple of God no longer with the devil’s trash, and repent, and the Lord will be gracious.—Gospel Banner.

DANGER IN DELAY.

ARCHIAS, the Theban ruler, was regaling himself with a party of his friends, when a courier arrived from Athens and presented him with despatches, accompanying the presentation with these words:—“My Lord, the person who writes you these letters conjures with these words:—“My Lord, the person who writes you these letters conjures

DANGER IN DELAY.

CHRISTIAN men and women must read and study the Word of God. No pressure of Christian work in all the manifold activities of the present day should prevent the daily devotional personal of God’s Holy Word. Christian effort cannot be substituted for thoughtful and serious attention to what we are taught of God in His Holy Book, and by which we are to be built up and sanctified. We must be filled with Divine truth if we are to grow in the Divine life. Our Christian activities, furthermore, can only be sustained and enlarged by much communion with Christ through the Word.

The sources of great rivers are hidden away in mountain and glen. Fountains burst out in secluded places, and gentle brooks run through shaded ravines. They meet at length, and mingling in their onward flow set at work industrial activity in a thousand different shapes and forms. But what would keep all these activities in motion if the fountains should fail, and the brook be dried up at its source?

What shall sustain, steadily the long continued effort of the Church of Christ to recover the world for its Master and King? Give the feeding of each member of the elect body in the green pastures of the Divine Word? The real power to do great things for Christ must come from the secluded place where men commune with God and gather motives, duty and incitements to effort from His words.

Inspiration to enlarge Christian enterprise, in the conversion of the world to Christ, can be supplied steadily only by the enlarging of the “truth as it is in Jesus,” and by the impulse to all duty and work which is generated only by daily contact with the Word of the living God.—Ex.
CHICAGO MISSION.

Report from Sept. 15th, to Oct. 15th, 1900.

DONS.
J. W. Meisenholtz, St. Louis... $ 2 00
G. W. Stellner, Ill... 2 00
Brethren of Beland, Ohio... 9 50
Mrs. Nelson, Chicago... 1 00
Sister Bechtel, Ind... 2 00
Rent... 3 75
Bro. Rumberger... 2 00
In His Name... 3 37

Total - - - - $27 45

EXPENSES.
Due Mission... $6 57
Oil, etc...
Provisions...
Rent... 12 00

Total - - - - $24 62

1900.

PRAISE THE LORD.

Dear Reader: God has been very near and dear to me since I last wrote to you. I remained in Lancaster county, Pa., until Sept. 15. Then went through Lebanon and Dauphin counties where we had many precious seasons of waiting upon God and I had the privilege to preach the Gospel or give addresses on mission work almost every evening. Sept. 25th we went into Cumberland valley and were actively engaged holding services at different places from Hollings Springs as far up as Chambersburg. We spent two weeks in the valley and met scores of brethren and friends whose hearts burned within them as we humbly held up Jesus the Christ and gave reports of our observation and work in far-away Africa. The different workers in India, Africa, and elsewhere will feel the results of some of these meetings in a practical way. When our hearts are touched our consecrated means are also. Praise the Lord. I had a very sweet and profitable visit with a branch of the church in Center county, Pa., over Sunday, Oct. 14. Came to Stark county, O., on Oct. 15 and held missionary meetings in Louisville and Valley Chapel districts. Here as elsewhere we found real fellowship and a lively interest in Christian Mission work at home and abroad. We have had some battles to fight and difficulties to meet but the Lord has been our Helper. We have not been able to fill many doors which have been open to us but trust in the future to find time to return and labor where we have open doors and warm invitations. May God greatly bless our tiny morsels of bread as they have been cast upon the water, to the honor of His great Name, and may the cause Christian Mission work be encouraged and prospered both at home and in foreign lands, through the humble efforts which we have been making, and continue to make, in His Name.

In love and all sincerity,

O. C. CRISS.

Pavonia, O., 10 20-00.

MISSIONARY.

MATOPPO MISSION.

We enjoy this peace in our souls this morning and we know the promise is sure to all God's children. Though darkness, gross darkness, ignorance, and superstition surround us and seem almost, at times to shut out the light of heaven, yet in the soul is sunshine, sweet peace and joy. Praise His name for it all! One learns what real trust and holding on to God means amid such surroundings.

This week our hearts have been gladdened by a visit of a few days from dear Bro. and Sister Van Blank. It is quite refreshing to our souls to enjoy their fellowship once more. They have just completed a tour of six weeks duration among kraals at a distance from here, preaching to those people sometimes the entire day and they feel quite worn out. They expect to start to Cape Town Monday for rest and change and to remain their over the next rainy season. The Doctor's advice here is that people should go to the coast every two years for change and to get rid of fever germs which might be in the system. Our company continue well although we still feel somewhat the effects of the strain through what the effects of the strain through which we have passed. The Lord is the repairer of the breach, however, and we feel that He will do the work in his own time.

The spiritual part of the work continues to be as encouraging as can be expected. The attendance at both church and school is good, and at times the interest and spirit manifested on the part of the natives is quite refreshing but they are truly unstable souls.

Bro. and Sister Lehman have taken the tent over to the kraal of the chief, Induna about five miles distant and drive over twice a week to teach the people. This has been in contemplation for some time but it is only lately that it could be con-
summarized. The interest on the part of the induna and the people seems good, and we are hopeful of good results. They wish also to visit the kraals in the neighborhood as often as convenient.

During the past two months a number of boys have come from a distance to remain and go to school. It makes our hearts sad to send them away, but the condition under which they wish to remain and our limited facilities for giving employment to a large number make it impossible to keep all who come. It has been only lately that there was so much demand in this direction. The majority wish to remain only for a short time. In connection with school work and religious instruction, instruction in the various trades could be made conducive to the welfare of these people we feel assured. It is not likely that farming in this country will ever be very extensive or very profitable and some industrial training is necessary while they are getting the Gospel. Otherwise school can never be very large, as the people are greatly scattered and at a distance and cannot come regularly. A number of people have moved their kraals nearer, however, and have come out of their hiding places to which they retreated at the time of the war. Some from a distance are also building kraals in the valley, as they have begun to feel that we have come to stay and that carries great weight with them.

On Monday of this week a young man came bearing a letter addressed to Father Engle, and dated Johannesburg, Aug. 12, 1899 and signed "Wm. Worcester." He was about thirty years of age and had been there working in the mines and attending night-school. He had been in Mafeking during the siege and reached his home ninety miles north of this about two months ago. All this time he had clung to his letter and testament, in which he could read pretty well. He wished to remain here and go to school, receive board and pay. We were rather pleased with his appearance, but were not prepared to give him work for pay at present and told him we might be able to give him employment in about two months. He said on parting, "My heart tells me, I will return."

We still continue to do as much kraal visiting as time and strength will allow, as we feel that is the only way of reaching the older ones. On the whole very little of it has been done since the Mission started.

May your prayers be continually on the altar for the work here as well as in all parts of God's heritage. As a church and as individuals we are still in our infancy in reference to mission work, and we need to intercede much with the Father for His guidance in everything.

H. Frances Davidson.
Balawayo, Sept. 8, 1900.

For the Evangelical Visitor.

LETTER FROM SISTER MARTHA HOFFMAN.

I THANK the Lord that my election is from Him and He has chosen, qualified, and sent forth His child with the promise of John 10:4. "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice."

Bidding farewell to father, mother, brothers and sisters at Abilene, Kans., on July 5th, I came to Kansas City, Mo., spending a few hours with the Gospel Union friends at their Mission being glad to meet them and having fellowship with them in the spirit. From there I came via the Frisco, Texas, having a pleasant journey arriving on July 6, and was cared for and entertained by Bro. Roes and other friends. On July 12, I came to Dallas, Texas. Again the Lord graciously guided me, took care of me among strangers and gave me opportunity to witness for Him. Here I was kindly cared for by Bro. Horst and others. Leaving here on July 11 for New Orleans, these words were given me. Isa. 41:10, "Fear thou not; for I AM with thee; be not dismayed: for I AM thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness."

He had fulfilled this promise on the way and now on my arrival in New Orleans in the morning on July 18, I was met by a Y. M. C. A. worker, who assisted me in my shopping and helped me to arrange for the voyage across the Gulf.

On July 19, in the morning I boarded the steamer "Break-water, and sailing out of the harbor at 10 a.m. I said to my native country farewell, I leave thee in heathen lands to dwell, and with these words a part of Psa. 23:4 came to me. "I will fear no evil for Thou art with me." I went to my cabin, thanking the Father for the guidance and presence of His Son through the Spirit thus far. I was blessed with health so that I had only half hour's sickness. There were three days of rough sailing, while the remainder of the voyage was pleasant. I arrived at Port Cortez, Honduras, C. A. on July 24. In the evening, and with Thanksgiving and praises I set my foot on Central American soil, the place where I expect to pour out my life for Jesus. Here I was met by the Brethren Cassel and Carter who rejoiced with me on my safe arrival. After tarrying a few days we started on our inland trip, going by train to San Pedro, where we were obliged to wait for the arrival of the mules as the remainder of the journey is on mule-back. A few days later, we were ready for our journey, and on mule-back climbing over mountains, traveling over plains, fording rivers, going through canons, we reached Gracias in nine days. I think it must have been something like our fore-fathers used to travel in the East, only much worse. Here, with tears of joy, I met my Sister Susan Cassel, and with whom I am staying at present, studying the Spanish language. I ask your prayers for me while I am engaged in this work. Often when I approach the Father I cannot refrain from exclaiming O my God, who art I? Thou shouldst have chosen me to be conformed to the image of Thy Son in His self-sacrificing love. In this He His divine perfection and glory, that He loved not His own life, but freely offered it for us to Thee in death, and in this may I be like Him; may I in a walk in love prove that I too have offered myself wholly to God, saying O my Father, Thy purpose is mine, at this moment I affirm anew my consecration to Thee, not in my own strength but in the strength of Him who gave Himself for me because Christ my example is also my hope. I yield myself a sacrifice to Thee for men. May I live every day as one who has the power of the Holy Spirit to enable to love every one with whom I come in contact, under every possible circumstance; to love with a love which is not of me but of Thyself: MARTHA HOFFMAN.

Gracious, Hond. C. A.

LETTER FROM SISTER ANNA HERR.

H. M. S. China, Oct. 3, 1900

To The Readers of the Visitor.

GREETINGS in His Name.—"In thy presence is fulness of joy; at thy right hand are pleasures for evermore." Bless his Name. Amen.

While on our journey I am again and again reminded of the Brethren and Sisters in the homeland, and desire an opportunity to express my thankfulness to them for so kindly helping me in arranging for my departure to the India field. Surely the blessing of the Lord is on you when we have the assurance that even a cup of cold water given in the name of a disciple, shall not lose its reward. I especially and firstly want to thank the Kansas Brethren and Sisters, all of whom so cheerfully helped me on my way, and I found the same "God speed you." In Pa., where I had eleven day's time to visit.

My father accompanied me and we are...
rived in Harrisburg, Pa., on Sept. 5. Here a few hours were pleasantly and profitably spent at the "Messiah Rescue Home," then went on to Elizabethtown, spending the evening at the home of Bro. Ezra Gish where the Brethren Zook and Cress held a meeting. We had a profitable time before the Lord, and were glad to meet our acquaintances, and witness for our blessed Master.

We had a pleasant visit with our grand parents in Dauphin county, over Sabbath. On September 12 in the evening we were at Reich's Meeting House, we enjoyed blessings in obeying Him and also in seeing others enjoying the same blessing and hungering after the same. On Friday evening we were in Elizabethtown and Sunday at Coney church; full houses at both places, and was glad again to magnify the Name of the Lord for thus ordering my steps. All glory belongs to Him. On the morning of the 17th we bade farewell to our friends, and started for New York stopping a short time in Lancaster with our Mission Sisters, English and Barr, whom we found happy in the Master's service. We arrived at Jersey City at 4 P. M. and crossed over to Brooklyn, N. Y. and found our way to J. Edson Ulrey's where I met my party and was welcomed by them and the people of the Dunkard Mission. Our party consists of six persons; Mr. and Mrs. Eby, Miss Eliza Miller, Bro. and Sister Burkhard and myself. A farewell meeting was held the following evening. The day was spent in New York and in visiting our steamer, the "New York." We were eager for the time of departure to arrive. A number of friends had accompanied us from Pennsylvania and all went with us to the American dock, where after the final arrangements were completed we sang:

"Blest be the tie that binds," etc.
and bade farewell. With a shout of victory I bade farewell to my father, and bade farewell. With a shout of victory I had farewell to my father, and bade farewell. With a shout of victory I had farewell to my father, and bade farewell. With a shout of victory I had farewell to my father, and bade farewell. With a shout of victory I had farewell to my father, and bade farewell. With a shout of victory I had farewell to my father, and bade farewell.

At 10 A. M. the whistles blew and we were towed out in the river and to the mighty deep. One more cheer for India and longed more than ever to be a blessing to those dear orphans, and child-widows of India.

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At 10 A. M. the whistles blew and we were towed out in the river and to the mighty deep. One more cheer for India and longed more than ever to be a blessing to those dear orphans, and child-widows of India.

We thought of the dear ones at Ma-toppo, but our longing is most for India's shores. 11 A. M. We are at Gibraltar. This is one of the strongest fortresses in the world. This massive rock is 1400 ft. high, three miles long three-fourth of a mile wide, and stands out as a wonderful example of God's handiwork. The city is walled in, and no person without application 24 hours ahead is allowed to ascend the rock. The Rock-guns are the chief eminence at the north; the upper signal station in the center, and Sugar-loaf hill at the south. The highest point of Gibraltar is on the African side, Ape's Hills, 2908 feet high.

We stopped here from 11 to 1. Some passengers left the ship and others came on, all being transferred on smaller boats, manned by Spaniards, who seem very rough in their appearance. Many small boats came to our ship, their owners dealing in fruits and dry goods. Our vessel represents many nationalities. Several hundred natives are employed; they scotch the floor every morning. Many native India girls, who are servants, are on board. They seem to like Missionaries. These English families had been to England to spend the summer and are now returning.

Oct. 3. This afternoon we passed the Balearic Islands and will stop at Marselles tomorrow. We are in sight of the coast all the way. Never was I happier in by-gone days. I realize I am in divine order, but feeling my need and the great
A young Englishman fifty years ago or thereabouts was moved to carry the Gospel to Terra del Fuego. The divine call was clear. This was his appointed task; he must accomplish it. He spent his limited fortune in fitting out an expedition, only to be repulsed by the natives and driven back a penniless, unsuccessful but still resolute man. He urged his plea upon the churches and sold again. He was now permitted to land; he pitched his tent among the people and prepared for work. His companions died and he was driven by the superstitious natives to the shelter of his boat. At length in the shadow of a torn sail lay dying. Not a soul had been given for his hire. When his life was wasted, then? In his last moments he wrote these words, to be found long afterward:—"My little boat is a very Bethel to my soul. Asleep or awake, I am starving; yet I neither hunger nor thirst. I feed on hidden manna and drink at the King's well. I am not disappointed, for I remember this,—One sowereth and another reapeth." A failure? A wasted life? Nay; let the thousands of converts, who go each year, in that far away country, to water with their tears the grave of Allen Gardiner, pass their verdict upon it. No life is futile whose strength is spent in pursuance of a divine call. Let the past suffice us for the squanderings of power. God calls us to return from the dissipations of vanity fair to our appointed work. Let us hear and heed forevermore this "high calling" of God. Our place is among the athletes who stand at the crimson line. Let us so run that we may obtain the crown. "This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This one thing I do! This one thing I do!—Sel.

John Beck and the Greenlanders.

For five years missionaries had been trying to win the Greenlanders for Christ, but without any success, till one day in 1738, John Beck, who was working at a translation of the Gospel at the time, was stopped by a band of Greenlanders from the south, coming into his tent and asking how it was possible for paper to be made to speak, John Beck made the paper speak at once, by reading to them a "part of the sweet story of old." Then he told them of God's love, as shown in the gift of his dear son, and afterwards he read of the shameful death on the cross. When Kayarnack heard the story, he said: "How was that? Tell me once more, for I too would be saved." And the end of it was that Kayarnack was saved, and others besides him; and was the first fruit of the Moravian's work among the Greenlanders. A year after Kayarnack brought his brother and his family to the mission-aries and a long, long journey he had taken over the snow and ice that he might bring them to hear the Gospel. Does it not remind you of Andrew, who "findeth first his own brother Simon, and saith unto him—We have found the Messiah?" Are you trying to bring a brother or sister or other Believer companion to Jesus? You do not need to go to Greenland, or India, or Africa to be a missionary.—Sel.

Mind your calling.

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I SHALL BE SATISFIED.

When I shall wake on that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When this vile body shall arise again,
Purged by thy power from every taint and stain,
Delivered from all weakness and all pain,
I shall be satisfied.

When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him in the everlasting hymn,
I shall be satisfied.

When I shall call to mind the long, long past,
When clouds and storms and shadows overcast,
And know that I am saved and blest at last,
I shall be satisfied.

When every enemy shall disappear,
The unbelief, the darkness, and the fear,
When thou shalt smooth the brow and wipe the tear,
I shall be satisfied.

When every vanity shall pass away,
And all be real, all without decay,
And know that I am saved and blest at last,
I shall be satisfied.

—Horatius Bonar D. D.

MARRIED.

GISH-TRITLE—On Sept. 23, 1900, Bro. Henry L. Gish and Sister Nannie M. Tritle, both of near London, Franklin county, Pa., were joined in holy matrimony, at the home of the bride, Eld. M. H. Oberholtzer officiating.

WENGER-MYER—On Oct. 2, 1900, Bro. David H. Wenger, of Chambersburg, Pa., and Sister Clara A. Myer, of Shippenburg Pa., were joined in holy matrimony, Eld. M. H. Oberholtzer officiating. The ceremony took place at the home of


OUR DEAD.

WHISTLER—Joseph Whistler of Newville, Pa., died on Oct. 4, 1900, aged 68 years, 11 months, and 9 days. He was happily converted about a week before he died. The Brethren M. H. Oberholtzer, Jas. Burkhardt, and A. Burkholer of the Menonite church, officiated at the funeral services. Buried at the Union church at Center. He leaves a wife and two daughters.

BURKHOLDER—Sophia Holm, widow of Joseph Burkholder, was born March 17, 1838, died Oct. 2, 1900, aged 62 years, 6 months, and 15 days. She was a consistent member of the Brethren in Christ Church for a number of years. Funeral services were held at the Old Menonite M. H., Bienheim, Ont., on Oct. 4th, conducted by the Brethren John Wildfong and Aaron Hunsperger. Texts Rev. 14:13; Phil. 1:21. Interment in the adjoining cemetery.

FINISHED AND FOLDED UP.

THERE, that is finished and folded up, and I am heartily glad!” said Bertha, as she took off her little thimble and laid on the table a pretty blue muslin dress on which she had been busy for several days.

“Is it well done, too?” asked practical Aunt Mabel.

“Pretty well done for me, auntie; mother says that I improve in dress-making.”

“That is encouraging. Now, Bertha, do you know that something else of yours also is finished and folded up this evening?”

“What else can it be, Aunt Mabel? This is the only piece of work that I have had to do this week, unless it is that tidy. I do not expect to see the end of that for six weeks.”

“Still you have finished and folded up something more important than your tidy, or your dress even—something that will not be unfolded again for ages, perhaps; and yet you will see it again, with every line and fold. Your day’s history is done and gone from your keeping. You may remodel the dress if it does not please you; but you cannot change one jot or tittle of the day’s record.

Aunt Mabel had the fashion of dropping these seed-thoughts, which often grew up vigorous plants in young hearts.

“What has the record been?” asked Bertha of her own heart, as she thoughtfully laid away the blue muslin. As, little by little, she tried to go over the hours, there was much that she would gladly have changed if she could.

“I wish that I had spoken pleasantly to Ned when he wanted me to help him with his flag. It would only have taken me a minute or two; and he was first sad and then vexed with my crossness. It is too bad! I left mother to do all the baking alone, and did not even prepare the cherries for her in my haste to finish my dress.” The sight of a little Bible, whose clasp had been closed all day suggested still more reproachful thoughts.

“No wonder I have had such a bad day’s record, when I began it in too much haste for prayer, or reading a verse even!”

The day’s work did not look so satisfactory from this standpoint and she sighed as she felt that it was “folded up.”—Zion’s Watchman.

Sickness comes by transgression; health by obedience.

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