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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.

VOLUME XIII.

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NUMBER 22

TABLE OF CONTENTS.

EDITORIAL—
Thanksgiving ........................................... 421
Special Mention ........................................ 434

POETRY—
Thanksgiving Morning .................................. 422
Thanksgiving, 1900 ...................................... 423
Pressing Prayer ......................................... 424
He is Near Thee .......................................... 436

ESSAYS—
His Servants ye are, D. V. Heise ...................... 424
Why Receive the Holy Ghost, G. C. Cress ............ 425
The Bible, H. Hansen ................................... 426
Salvation Through Christ, A. Hansen .................. 426
Thanksgiving, Enoch H. Hess .......................... 430

SELECTIONS—
The New Thanksgiving .................................. 425
Christian Perfection .................................... 427
Practical Holiness ...................................... 428
Labour Troubles ......................................... 429
Times of Refreshing, Hand to Hand ..................... 430
Combat, The Family Pew ................................ 430
The Significance of Dress, Remember the Sabbath Day, and Behold He Cometh ......................... 430

TEMPERANCE—
431

HEALTH AND HOME—
432

OUR YOUTH—
433

CHURCH NEWS—
437

MISSIONARY—
438

OBITUARY, ETC. —
446

THANKSGIVING.

The President of this United States has again issued the annual thanksgiving Proclamation, as follows:

"It has pleased Almighty God to bring our nation in safety and honor through another year. The works of religion and charity have everywhere been manifest. Our country through all its extent has been blessed with abundant harvests. Labor and the great industries of the people have prospered beyond all precedent. Our commerce has spread over the world. Our power and influence in the cause of freedom and enlightenment have extended over distant seas and lands. The lives of our official representatives and many of our people in China have been marvelously preserved. We have been generally exempt from pestilence and other great calamities and even the tragic visitation which overwhelmed the city of Galveston made evident the sentiments of sympathy and Christian charity by virtue of which we are one united people.

Now, therefore, I, William McKinley, President of the United States, do hereby, appoint and set apart Thursday, the twenty-ninth of November next, to be observed by all the people of the United States at home or abroad, as a day of thanksgiving and praise to Him who holds the nations in the hollow of His hand. I recommend that they gather in their several places of worship and devoutly give Him thanks for the prosperity wherewith He has endowed us, for seed time and harvest, for the valor, devotion and humanity of our armies and navies, and for all His benefits to us as individuals and as a nation, and that they humbly pray for the continuance of His Divine favor, for concord and unity with other nations, and for righteousness and peace in all our ways.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 29th day of October, in the year of our Lord one thousand nine hundred and of the independence of the United States the one hundred and twenty-fifth.

WILLIAM MCKINLEY.

By the President,
John Hay, Secretary of State.

There are many engagements and actions in which the society of the world, and largely the professed people of God engage in which we as a people, understanding the teachings of Christ as we do, cannot mingle with or take part, but when the chief Magistrate calls the people of the nation to join in thanksgiving and praise to God for mercies and blessings, bestowed upon us, we can heartily comply by gathering in places of worship and giving thanks to God for mercies and blessings which have come to us so richly.

The Psalmist exclaims, "O that men would praise the Lord for His goodness and for His wonderful works to the children of men." And, "O give thanks unto the Lord for He is good; for His mercy endureth forever." Truly God's children are conscious of His continued mercy and care. And although they realize the fact that wickedness abounds, and sin stalks about boldly everywhere, and that real, true religion, pure and undefiled is not running at high tide, yet His spiritual worshippers will find much reason to bring unto Him praise and thanksgiving. The Apostle admonishes Christians to pray for "those who are in authority "that we may lead a peaceable and quiet life in all godliness and honesty." That we are enjoying religious freedom is by the mercy of God, and thus let us praise Him for this liberty. While we are enjoying this liberty, many in other lands are deprived of the same. Let us then praise God not alone for this, nor only for a bountiful harvest, freedom from any wide-spread pestilence, nor for the general prevailing prosperity of the people, nor for glory and honor which has come to this nation by virtue of its arm of war, but more for His unspeakable gift, even Jesus Christ, His well-beloved, only-begotten Son, on whom our hopes of heaven depend, and who alone is the only remedy for sin.

Considering the great privileges which God has vouchsafed to this
nation we may well ask the following questions which we copy from an exchange: "Have—we not known God? Are we not blessed by Him with extraordinary and peculiar privileges? To what modern nation has God revealed Himself so signally as the God of love bias to us? And how great our temporal prosperity, and our influence and power over the whole world! Such are our privileges. And what use do we make of them? If we 'know God' by what national acts do we 'glorify Him as God'? Does He receive the glory due unto His holy name in the calm deliberation of our senators? Is His Word alone the acknowledged and the supreme rule of faith and practice? Are truth and piety upheld and protected, and are falsehood and idolatry trampled under our feet? Alas! if our candlestick were removed, we are 'without excuse,' because that when we knew God we glorified Him not as God.'"

**THANKSGIVING MORNING.**

To thee, O Father Infinite
Who governs sea and land and sky—
Who rules the hours of day and night,
Our hearts in gratitude we lift
To Thee, the Giver of them all.

Who makes our eyes and ears to hear,
And breathe the air so pure and clear
That by which we live and thrive,
To Thee we offer up our lives.

Who rules the hours of day and night,
Our hearts in gratitude we lift
To Thee, the Giver of them all.

Who makes our eyes and ears to hear,
And breathe the air so pure and clear
That by which we live and thrive,
To Thee we offer up our lives.

And while the congregation is singing the closing hymn, let us inquire into the circumstances which have brought around this new departure in staid and steady old Linwood.

For ten years they have had the services of the Rev. Mr. Lord, a devoted, saintly man, who had grown grey in his Master's service. Three months before this he had been taken suddenly ill, and for weeks his life was dispirited. But, through God's mercy, he had been so far restored that his physician said he would soon be able to take his place among them again. And so this brings us once more to the door of the church, where the people are coming slowly out. Through Mr. Lord's illness a weekly sermon had been read at the church when no neighboring minister could be found to preach for them. There is much wonderment as to the new plan and its instigator, but only a few are right in their conjectures. Among these is Mrs. Lawrence, a care-worn, fretful looking woman, who tells her husband as they walk homeward, "I most know that it is Annie Leeds who started that 'praise meeting.'"

"Annie Leeds!" exclaimed her husband, "I should think she would be the last one to start a praise meeting. She don't seem to have much to be thankful for."

"But she is the thankfullest creatur. It warms a body's heart to hear her. One day last week I got all worried out. In the first place, I stood and shivered two full hours by the clock. It did seem as if I'd never git the butter. Then the children acted more like wild Injuns than anything else, and to finish it all, Aunt Matildy was crankier than ever, going around with her head tied up and a face like my vinegar jar. I declare I was just beat out. Just outside the winder was the bed of artemisias, and when I seen them so bright and purty, thinks I to myself, I'll just run over with a bunch of them for posies for Annie. So I slipped on my bonnet and went out, not saying a word to nobody. And when I got there she was so pleased, and talked so nice about her blessin's and havin' so much to be thankful for, that I really forgot my troubles, and went home, ready to take up with the children and not mindin' if Aunt Matildy wasn't pleasant." Mrs. Lawrence stopped for breath, while her more taciturn husband only said, "Well, if she can be happy, I should think we all might."

Annie Leeds was a poor cripple—one who had not walked in nearly ten years. Ten years before this she was a bright, wild girl of fifteen—the first in every girlish romp, and giving her widowed, Christian mother many hours of anxious care and thought. But soon after her fifteenth birthday a fall upon the ice injured the spine, and she was carried to her home, there to pass the weary hours, days and years till the death angel should come to her relief. For a long time she was bitter and unreasoned, blaming God for the heavy burden laid upon her. But she was a child of the covenant, given by Christian parents to God in her infancy. And so, gradually, through the ministrations of her mother and other Christian friends, she was brought by God's spirit "into the fold." When she gave up the struggle she laid her all upon the altar, and daily she repined for heaven. Many days she lay in pain upon her bed, unable to do anything but cling to the promise, knowing that in all her trials God was with her, feeling that "underneath her was the everlasting arms." But when her days of comparative ease came, she loved to have her friends gather around her; and many a one like poor, overworked Mrs. Lawrence, went away from the sick chamber, rested and cheered, encouraged to take up life's burdens and carry them more uncomplainingly.

To her pastor, Annie Leeds was a tower of strength; so firm was her faith, and so vivid her realization of heavenly things. And when she was stricken down by sickness, it came like a heavy blow to her; but she took that burden with all the rest and laid them at the foot of the
loss of their home.

As they sat down to their frugal dinner, Mr. Armour said, "I don't think I'll go to that Thanksgiving meeting. Squire Inman expects to foreclose that mortgage this week, and I don't think a man without a home feels much like Thanksgiving."

"And yet, John," said Mrs. Armour, "we really have a great deal to be thankful for. Just look at little Jennie, there, with her rosy cheeks, and think how near the grave she was last year this time. And Harry, too, is doing so well in his situation, and has the promise of promotion another year."

"Oh, yes, wife," interrupted Mr. Armour half impatiently, "you always see the bright side, but when you have no home to shelter you and the little ones you will think differently."

"We'll trust in God, John. He never forsakes His children. If you would only think so, and trust Him, I should feel content to leave it all to Him, but your want of faith grieves me sorely."

"Nothing more was said on the subject, each feeling that words were all in vain.

On the way home Mr. Inman started his wife by the sudden question, "Mary what would you do about that mortgage of Armour's if you were me?" It was something new for him to consult his wife on business matters, and she looked at him to see if he was in earnest.

Seeing the troubled look in his eyes, she said simply, "First go and be reconciled to thy brother, then bring thy gift and offer it on the altar."

He was startled at the connection between her answer and his own thoughts, not guessing that her clear intuitions and wife's love had penetrated his secret.

After a moment's thought Mr. Inman spoke, "I believe you are right, wife, and I will go over to Armour's this very day and give him the mortgage. I have never felt right about this matter, and, God helping me, I will never take advantage of a poor man's need again." Mrs. Inman looked up with beaming eyes and trembling lips. "I am so thankful, George. now we will both keep Thanksgiving."

And so the week drew on, till it lacked but one day to Thanksgiving. Then the news went around the village that Annie Leeds had suddenly grown worse, and the neighbors hastily gathered to help the widowed mother in the care of her stricken child. But they soon saw that all human help was in vain. And when Thanksgiving Day dawned bright and clear, the struggle was over, and sweet Annie Leeds lay cold and still upon her bed. In an interval of consciousness she had whispered to a friend, "Tell the dear ones at the church tomorrow that I am so thankful to be free, but that I die praying that God's spirit will be with them."

But let us retrace our steps and go with Squire Inman on his way to Mr. Armour. It was no easy task for the proud man to humble himself to the man he had wronged, but he dared not hesitate in the matter, knowing it was his duty. The interview was short. When Mr. Armour saw him coming, he thought it was to give him warning of the foreclosure, of the mortgage, and so hardened his heart against him. But when Mr. Inman, in a few words made known his errand, telling him he was in the wrong, and asking his forgiveness, John Armour's heart softened, and he grasped Mr. Inman's hand, assuring him of his forgiveness and thanking him most heartily for the mortgage, which the Squire had given into his hand. And it was hard to tell which of the two men was the happier. And as for Mrs. Armour, when she and her husband were alone, she put her arms about his neck saying: "Did I not tell you our God would not forsake us?" And laying her head upon his shoulder she cried for joy and thankfulness. And he, feeling a strange new joy swelling in his heart, mingled with a feeling of penitence that he had so distrusted his Lord and misjudged his neighbor, could only lift his heart in thankfulness.

Thanksgiving Day came, the morning dawned fair and bright, one of those late autumn days so lovely in spite of bare trees and dead flowers. A soft haze lay on the lovely valley and the air was crisp and exhilarating. A quiet
Like that of the Sabbath rested on the little village, for all felt the death of gentle Annie Leeds. At the hour of morning service the old church was filled with quiet worshippers, a look of expectancy and peace on many faces. A feeling of solemnity rested upon them, and as one after another arose to give thanks for the mercies of the past year, the spirit of God brooded over them. Many curious looks past. A letter dictated by their pastor from his sick bed was read, and as one after another arose and gave Annie Leeds' dying message to the Christian friends around them, to break unto them the bread of life he had the joy of receiving fifty new members. Never will that communion day be forgotten by those who were partakers of its joy.—Hope Alton in Christian Intelligencer.

**THANKSGIVING DAY, 1900.**

Ruler and Lord of all mankind,
To Thee we come with gladsome mind,
Our grateful tribute bringing.

For all the favors Thou hast shown,
We do this day surround Thy throne,
Our thankful praises singing.

On lands once desolate and bare,
Thou didst bestow Thy ceaseless care,
The promised Springtime sending;
And Thou didst grant the dew and rain,
Till fields were clothed with golden grain.
Our brightest hopes transcending.

To erring ones Thou hast appealed
To those Thou hast Thy grace revealed
Who came Thy name confessing;
And for Thy gifts, so rich and free,
Our grateful hearts ascribe to Thee
All glory, praise and blessing.

For home and school and house of prayer;
For friends who did our sorrow share;
For love so strong and tender,—
For health and strength and food and rest,
With which we have been richly blest,
All thanks to Thee we render.

For all the days of joy divine
When Thou upon our hearts didst shine
All doubt and fear preventing—
For all the days of bliss complete
When Thou didst with Thy servants meet,
We come true praise presenting.

To Thee our lives we consecrate;
And may no object, small or great,
Us from Thy service sever.
May we in faith and love excel,
Until we in Thy presence dwell
And praise Thy name forever.

—T. Watson, Montreal Witness.

For the Evangelical Visitor.

"HIS SERVANTS YE ARE."

The Lord's purposes are for the wellbeing of the human race in this life, and that which is to come.

"He hath not left Himself without witness—He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved son, in whom I am well pleased." Do we accept the testimony God gave of His Son, or do we, as the unbelieving chief priests and elders say, "We cannot tell? Are there not voices going out into the world which in a great measure invalidate our Lord's plain commands and substitute the custom of the times, instead of facts as our blessed Savior has given them unto us in His sacred Word? Probably one of the most deplorable evils of this fast age is, the large number of young college-made preachers, that are thrust upon society, sometimes much against the wishes of the better experienced ones, who take special liberties to reconstruct and define certain passages of Scripture to meet the demands of a fast living people, who with the shrewdness and cunning of the old serpent say, "Yea hath God said?"

These young prophets find much in the Bible that is out of order, just as they were taught in college by their unbelieving teachers. Being surprised that the fathers trudged along in the old paths of self-denial and mortification of the flesh—(Col. 3:5-10) with soberness and shame-facedness with sadness upon their countenances on account of sin, (2 Peter 2:7, 8), yet being "filled with joy unspeakable and full of glory." Those dear souls that are enjoying
the real abiding presence of the Holy Spirit and have Jesus with them as their constant companion, would not change a single sentence of His sacred Word in order to make any provision for the flesh, or any allowance for the corrupt ruling of our evil sinful nature. Jesus said, "If ye love me keep my commandments." It may be possible to keep some of His commandments without having that true love of God in the soul. But where true love to God has its abiding place in the soul there you will find a true humble obedience to the crucifying, of the flesh with its abiding place in the soul there true love of God in the having that.

O, that blessed "Word of God is quick and powerful and sharper than any two-edged sword, PIERCING," etc.—Heb 4:12. It pierces our corrupt flesh, oh; how it squirms and twists and pleads for just a little favor. As a person once said to me when I reproved her for a life of sin, "Yes I know we ought to love the Lord, but then, you know there is no harm in having a little time off once in a while." So says the prostitute, so says the thief, and the liar, and the drunkard, and the tatter; the busybody in other men's matters and they who indulge in all manner of luxury, and pride, and fashion and every evil thing that the flesh is heir to in this world,—of which the apostle says—"If any man love the world the love of the Father is not in him. The world passeth away and the lusts thereof; but he that doeth the will of God abideth forever."—1 Joh.2:15-17. How then dare we, who name the name of Jesus, and claim Him for our personal Savior, reserve anything for the flesh, and justify ourselves in a sinning life, and let our evil passions rule to our own shame and to the dishonor of Him whom we claim to serve. What saith the apostle—"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey. Whether of SIN UNTO DEATH, or obedience unto righteousness—shall we continue in sin? God forbid. How shall we, that are dead to sin, live any longer therein?"

If we live up to our privileges and our Lord's will, we will certainly with all our ransomed and redeemed powers strive to live a pure and holy life before God and in the presence of our fellowmen, "that they may have no evil thing to say of you."—Tit. 2:8. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being made FREE FROM SIN ye became the servants of righteousness."—Rom. 6:16-18. Let us study well Romans 6th chapter till we have it thoroughly incorporated into our very being, it will help us to become free from sin. The world out of which Jesus has chosen His children, is no better today than it was when the great apostle to the gentiles wrote his epistle to the church at Rome, whose "faith is spoken of throughout the whole word," yet they needed reminding of the danger and evil by which they were surrounded being yet in the world. God has revealed His will unto us in His sacred Word and we must believe that He means just what He says.

When a man is active and full of business the world quotes him as a live man because of his activity. But how soon is this mortal coil unfolded, he is laid out on the cooling board, his activity has ceased, he is dead. We understand what life and death mean in the case above, but when it touches our depravity we do not understand it and try to make ourselves believe that we are dead unto sin and alive unto God, while we give ourselves the liberty to say that we cannot live without sin, which the Apostle Paul says is death. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Does dead unto sin there mean that sin is continually alive and that you obey it every day in doing that which you know is not right? 1 Joh. 2:8-10. God forbid. It is our privilege to live a life void of offence toward God and toward men (Acts 24:16) unless they be offended of truth. Let us hear what Jesus says. "What I say unto you I say unto all, watch." Watch what? Watch yourself, your thoughts, your words, your actions, your passions. Never mind that other person. WATCH YOURSELF. Rev. 16:15.

B ECAUSE Jesus said we should. He breathed on his disciples (converted followers) saying, "Receive ye the Holy Ghost." He knew all about the sufferings and cruel persecutions His disciples would so soon have to meet in obeying His last and greatest commission given in Mark 16:15 and Matt. 28:19,20. To establish His church and evangelize the world would require more than mortal energy. "But ye shall receive power after that the Holy Ghost is come upon you: and in that power the church was established and it has stood in that power against the fiercest out-slaughters of an enraged enemy for nearly twenty centuries. We should receive Him because we need that same power to do our work in this our day and age.

We should receive Him because His office is to seal saved souls. "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise." "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." In sealing us, He binds us first to God through Himself and then binds us as sanctified believers into the body of Christ. "In whom ye also are builded together for an habitation of God through the Spirit." As individuals he comes into our regenerated hearts (not sinful hearts) and dwells there, ruling our lives and inclining our lives to the good, the sweet, the beautiful things of life as long as He can reign without a rival. "What" Know ye not that your (individual) body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" The heart spoken of in Mark 7:21-22 can never become a temple of the Spirit until regenerated and cleansed from all sin by the precious blood of the Son of God.

We should receive Him because we have no strength of our own and
God has given Him to be our Helper. "Likewise the Spirit also helpeth our infirmities." Prayer is the sweetest blessing given to the saint—communion with God. Surely we ought to know how to pray. "Lord, teach us to pray." He will help us to pray. He will help us to pray whether to the throng in the market-place or to the congregation assembled. Telling out the love of God to our fellowman whether privately as to a Nicodemus or publicly as at "the last and greatest day of the feast," is publishing peace. And we all need to receive the Holy Ghost to help us in this. "For it is not ye that speak but the Spirit of your Father which speaketh in you."

We should receive Him because He is our Comforter. On the stormy sea we need the Holy Ghost to take the things of Jesus and show them unto us. When trouble, sickness, death, famine, nakedness, peril, and the sword with all their distressing elements close in around us; when life looks like a sealed book or a locked vault, when all our labors and efforts seem to fall to the ground and we see nothing but failure behind and difficulty ahead, then it is that we are so glad to hear the words of Jesus: "And I will pray the Father and he shall give you another Comforter that He may abide with you forever; even the Spirit of Truth." And again "But the Comforter which is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

We should receive Him because He is the power through which God, our Helper, heals our bodies. We need healing. We look to God through faith in Christ; he hears us and sends back the healing touch through the Holy Ghost. "But if the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (make alive) your mortal bodies, by his Spirit that dwelleth in you." And lastly we should receive Him, not only be led by Him, but receive Him that He may take us and blend us together into the body of Christ—the church—and give unity and symmetry, and oneness, thereby giving power. "For by one Spirit we are all baptized (not by water baptism) into one body, * * * * and have been all made to drink into one Spirit."

Let our united prayer be: Our Father, search our hearts, cleanse and keep clean our temple. Give us every day, every hour, every moment, Thy Spirit to abide in our hearts, whereby we are sealed until the day of redemption. Preserve us blameless in Thee until Jesus comes to gather us home. Let the words of our mouths and the meditation of our hearts be acceptable in Thy sight so that we may not grieve the Holy Spirit. May all our labors be directed by Thy Spirit. Through the Holy Ghost and in Jesus' name, give us Thy abiding peace. Amen.

G. C. CESS.

For the Evangelical Visitor.

THE BIBLE.

SINNERS talk of mistranslations of the Bible. Well if it were all gone but two words, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, soul and strength, and thy neighbor as thyself," that of itself would save our world from hell if they would do it. But if they do all other good things, and give all of their goods to feed the poor, and have not the love of God in their hearts they will be lost in hell forever.

The Bible is God's thoughts. Man does not have good thoughts until he is converted. and born of God, and then even the wild savage has godly thoughts and godly desires. Therefore God says, "My thoughts are not your thoughts, nor my ways your ways; but as the heavens are higher than the earth, so are my thoughts higher than your thoughts, saith the Lord." H. HANSEN.

Pasadena, Cal.

For the Evangelical Visitor.

SALVATION THROUGH CHRIST.

HEB. 9:26 "But now, once in the end of the world hath he appeared to put away sin by the sacrifice of himself." We are born in sin, that sinful nature was planted into our hearts through the fall of man; therein are our hearts and minds corrupted. But yet that sweet hope remains, there is life for us. What is it that can impart this new life unto the soul? What can root that sinful nature out of our hearts and give us a clear mind and pure conscience before God? I say the SPIRIT of Grace. There is efficacy in the blood of Christ. His death on the cross has wrought a great work. There are three great blessings which were once withheld from the human race, but are now opened out and offered unto the world. Redemption a deliverance of sinners from the bondage of sin. Atonement, which means reconciliation after enmity against God; the expiation for sin by the obedience and sufferings of Christ. Salvation, the gift of eternal life, remission of sins, saving grace, proclamation of saving mercy, the gospel, the author or giver of saving grace and eternal life, Jesus Himself. As Isaiah hath said 12:2,3; "Behold, God is my salvation, I will trust and not be afraid for the Lord Jehovah is my strength and my song. He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." What a mighty saying, and a grand state to be in!

Let us compare the saint and sinner. There is the world, there are the wicked, there are the enemies of righteousness, they are defiled, filthy. Jude says, "They are spots in your feasts of charity, clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead plucked up by the roots, raging waves of the sea foaming out there own shame, wandering stars to whom is reserved the blackness of darkness forever." They are degraded and ruined and are become as crumbled palaces of the King. My friend think. Is there restoration for a soul like that, can a soul that is defiled and
blessed be the Lord God of Israel for He hath visited and redeemed his people and hath raised up an horn of salvation for us in the house of his servant David. Let us take heed to the saying of Paul in Eph. chapter. 3:14-21: “For this cause I bow my knee unto the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”

AMOS HUNGERPER
Hanover, Ont.

CHRISTIAN PERFECTION

To Elder S. M. Stoutter, Green Spring, Pa. Dearly Beloved in the Kingdom and patience of Jesus Christ. Rev. 1:9

BEAUTIFULLY and sublime has a distinguished poet said:

““How poor, how rich, how abject, how august.
How complete, how wonderful is man?
How passing wonder He who made him such!”

Sin made man very little; redemption exalts him to more than his primeval dignity. Out of the humiliation of the cross comes the perfection of humanity. Omnipotence reduced to infantile weakness, and yet mastering sin, and hell, and death. This is strength in weakness, not weakness minus strength. “Learn of me.” This is the great lesson Christ came to teach, and the last lesson man is willing to learn. Those who learn this marvelous paradox constitute the “little flock” called Christians. Your brief, heaven-packed letter is just what all expressions of life must be if Christ has the pre-emminence. Love is wonderfully inquisitive and communicative. God cannot restrain himself because He is love.

The universe is the expression of the infinite heart. Sacrifice is natural to love as light to the sun. Why do Christians love each other so fervently? We cannot help it, because Christ is our life, and He is love, “the same yesterday, and today, and forever.” Heb. 13:8. God is love, and this solves all problems. Love makes the Christian. Love is wise and patient and gentle enough to make a model elder, to the cares and joys and responsibility of which you have recently been called. Let nothing rob you of your equipoise and self-control. Be as calm in opposition and turmoil as Christ amid the tempest and rolling billow on the Sea of Galilee. An irritable, vacillating elder is a misfortune.

“STUDY” 2 Tim. 2:15: Be a disciple still, though occupying the highest office. Study Christ; study yourself; study your fold, study the Word, be familiar with its principles and incidents, and keep an unbroken and joyful communication with Father, Son, and Holy Ghost. Get light and help and victory direct from the mercy seat. His grace is sufficient for every emergency. Study every syllable of 1 Thess. 5:24, as God’s pledge to help in every trial, individual and corporate. Pray, wrestle, crucify, die, live. Such life has in it the righteousness, the holiness, the peace, the love, the power, of God. Risen with Christ, we are armed with all the resources of Omnipotence. “In him dwelleth all the fullness of the Godhead,” and “we are complete in him.” Col. 2:9, 10. “Be of good cheer.” John 16:33. “His name is faithful and true.” Rev. 19:11. Ponder the “con-” and the “impossible” in Titus 1:8 and Heb. 6:18.

You are often in my thoughts and all other ministers and elders, with ever increasing desire that your experience may be the realization of Luke 10:19. There is power in a sanctified ministry. When self is gone, and the Holy Ghost has absolute control of mind and heart and will the glory of Emmanuel will be repeated. Self is not to be annihilated, but, subjected and sanctified. Sin only is to be annihilated. Not a spark of that may remain in the will or the affections. Where Christ reigns, the flesh is a holy tabernacle of Jehovah. “The Word was made
flesh," and such flesh God wants in all his children. The church is as much in need of having sanctification preached, as the world needs the preaching of conversion. Do not spare sin, whether in the world or in the church. "He that hath an ear, let him hear what the Spirit saith unto the churches." Seven times this solemn injunction is repeated in the second and third chapters of Revelation. It needs to be emphasized in every church today. "The temple of God is holy, which temple ye are." I Cor. 3:17. Lust, and excess, and filth and tobacco do not belong to holiness. 2 Cor 7:1. To be a Christian is the highest product of the triune God. Let us keep looking into the mirror of 2 Cor. 3:18, until 2 Thess. 1:11,12 is gloriously consummated.

So holy is God, so horrible is sin that no salvation is possible apart from the incarnation and death of God himself. This shows "the exceeding sinfulness of sin," and "the unsearchable riches of his grace." Rom. 7:13 and Eph. 3:8. "God is not mocked." His love must have corresponding response. Who gives it? Is it 17—By C. H. Balsbaugh in Gospel Messenger; selected by Noah Zook.

PRACTICAL HOLINESS.

Be ye angry, and sin not; let not the sun go down upon your provocation. The Greek word translated angry, is the same we have in Luke, who says our Saviour "looked on them with anger, being grieved on account of the hardness of their hearts," revealing our Saviour's holy grief as the definition of "orgizoo," anger. Hence, we see that if you get angry and sin not, i.e., have no sin in it, there will be nothing indulged but holy grief in contemplation of wrong i.e., you will simply be angry in the sense that God is angry. God sees all the evil in the world and is infinitely grieved over it. The more holy we become, the more we discern, disapprove, and grieve over all evil; i.e., we are angry but sin not; i.e., there is no sin in our anger. The sun is going down every moment on some meridian of the earth. Hence, the going down of the sun signifies the daily current events of life, involving the idea that we are to receive no provocation at any time, lest the sun go down on it. Wicked men and devils are constantly offering us provocation. But entire sanctification is the insti­tution of true wisdom, incessantly fortifying us against the reception of evil, though ever so alluringly and inopportune enforced upon us by human and demoniacal agencies.

LABOR TROUBLES.

The secret of a large proportion of the labor troubles that distress the world is found deeper than all questions of work and of wages, in the hearts of men who know not God. Man in his natural condition is discontented and unsatisfied. There is no peace to the wicked, saith my God. There is no place in the world where an unsaved man is at rest. There is no position he can occupy which is permanently satisfactory. He feels a restless longing, an intense desire for something which he does not possess. No earthly thing can satisfy this longing. Give him everything that he asks, demands, claims, or covets, and still he is discontented. He supposes that with easier work or more liberal wages he might be satisfied; but in this he is mistaken. No amount of money can make a man content unless the spirit of content is within his soul. But if he is really content at heart then he will endure many evils, he will put up with many difficulties; he will remedy the things which can be remedied, and bear the things which he cannot control; and when once assured of the love of God, and confident of the divine providence and favor, he bears up against many of earth's trials, and is undisturbed by a thousand of the petty ills of life.

Besides, the man who has found peace with God finds a source of comfort which worldlymen do not know, and so is able to endure many trials which otherwise would overwhelm him. He does not need to seek comfort in excitements, amusements and intoxicants. He does not need to travel from one end of the earth to the other in the restlessness of an unsatisfied soul; he does not need to lift up the perpetual cry, "Who will show us any good?" He has found the Great Good. He knows whom he has trusted. He trusts in the living God. He rejoices in the hope of the glory that shall never fade. Besides, he is taught lessons in patience, frugality, temperance, compassion, long­suffering, gentleness, goodness, and faith; and learning these lessons he is no longer carried about by vain words, he is no longer the sport of demagogues and self-seeking leaders. He attends no secret clans, he belongs to no dark lantern societies, he binds his conscience with no unholy obligations or unchristian and illegal oaths. He has submitted himself to God, and that is enough. If employers are unjust he usually has means of forsaking them, and the providence of God opens up for him a better position. So bearing the inevitable ills of life, and holding fast the hopes and consolations of the Word of God, he endures, and is more than a conqueror, through the love of Him who has given himself for him and died on his behalf.

The great need of men today is the religion of Jesus Christ. Laborers and capitalists, employers and employees, need this same peace-bringing power to touch their hearts and mold their lives. This will solve the problems of the age as nothing else can, and if we walk in the light of the Word of the living God, and obey the divine commands, we shall find the path of life and blessedness and peace.—The Christian.

LAW—LOVE.—Law constrains, but love enlarges. Law is precise and stiff, and threatens, and sometimes strikes and kills; but love is soft and persuasive, and is a fit representative of the Son of man who said of himself that he had not come to earth "to destroy men's lives, but to save them." The whole public ministry in word and deed of Christ proves this assertion of the Lord.—Manna.

It is not enough to depart from evil we must cleave to that which is good,
"TIMES OF REFRESHING."

The Word tells us (Acts 3:19) that "times of refreshing" shall come from the presence of the Lord. The following beautiful illustration and application of the coming of such "times" is given by Bishop Thoburn: "When Sir Samuel Baker was making explorations in the region of the Upper Nile he chanced to pitch his tent one evening upon the sands of a dry bed of a large river. The heat was stifling and the surrounding hills and valleys looked as if no water had fallen for years. About midnight Sir Samuel was aroused from sleep by his Arab guide calling out in great alarm, 'The river! the river!' He sprang from his cot, and, hearing the rush and roar of an approaching flood, knew that the rains had suddenly burst upon the mountain, and that the sands would soon be swept by a rushing torrent. He had barely time to escape before the flood was upon him. Having gained a safe place on the bank of the stream, he again lay down to sleep, and when he awoke next morning he found that the whole scene had been transformed. The birds were singing in the trees overhead, the people were rejoicing in their huts and fields, and a broad river twelve or fifteen feet deep was flowing quietly within its banks. The Arab peasants began at once to take advantage of the coming of the river by opening channels along which the water might flow into their little fields. Not one among them seemed disturbed by the thought that the river might not stay. It had come for the whole season. They trusted the ordinary course of nature without a moment's hesitation. They rejoiced in the presence of the river, and yet each one knew that, to make its waters available for his own little field, it would be necessary for him to open a channel in which the water might flow from the river to the field for which it was needed. Pentecost did for all believers what the midnight flood did for Sir Samuel Baker; it ushered the coming of the river of the water of life, which was to flow till the end of time. All believers become heirs to this life-giving Spirit, and all should think of Him and speak of Him as a living Presence in this world, pledged to remain among God's people for evermore."—Rel. Telescope.

THE FAMILY PEW.

The conversion and church relation of the children, soon or late, becomes a serious problem to all Christian parents. Too often the concern and anxiety come too late. Without a close observation of the part of Christian parents, will discover a supreme occasion for the conversion of their children. That is a critical moment. If it pass without successful issue the religious future of that child is very uncertain.

Looking forward with commendable anxiety for the salvation of their children parents often prepare the way for disappointment by going wrong in what seem to be in themselves little things. For the sake of the sons and daughters parents should studiously seek to make their home and church life blameless. There should be a revival of the family pew idea among us. It is in every way a great improvement over the promiscuous and haphazard custom of church-sittings in these days. The very fitness of things requires that parents and their children sit together in the congregation at worship in the courts of the Lord. Doing thus tends to foster the spirit of family religion at its best and strengthens the bonds of Christian affection and love in their relation to each other and also cultivates a churchly feeling in the hearts of the children as nothing else can.

A strict maintenance of the family pew custom fosters the spirit of reverence for the house of God and insures good order during public services. When children and youth are free to choose their own sitting in the church they generally take back seats and are apt to group themselves with a view to social—visiting instead of worshiping. Disturbance is the result, and the effect is demoralizing in the extreme. Often the family is humiliated and disgraced. The family pew would prevent such sad occurrences.

The probability of the conversion of the children among our own families, and of their accession to the church, would be increased more than tenfold, if they, the children, the grown ones, were habitually found in the same pew with their parents instead of being found among the godly and godless, as is frequently the case, in times of special means of grace.

It must be plain to all, that we have suffered and sacrificed much at the parting of the way where Christian parents and their children promiscuously scatter upon entering the sanctuary for public worship.

—Evangelical Messenger.

HAND-TO-HAND COMBAT.

On a cold winter evening," said Dr. T. L. Cuyler recently, I made my first call on a rich merchant in New York. As I left, the door and the piercing gale swept in, I said: 'What an awful night for the poor!' He went back, and, bringing to me a roll of bank bills said: 'Please hand these for me to the poorest people you know.' After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added: 'How is it that a man so kind to his fellow creatures has always been so unkind to his Savior as to refuse Him his heart? That sentence touched him to the core. He sent for me to come and talk to him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime.'

Young pastors, don't neglect the hand-to-hand and face-to-face combat. Be diligent seekers of individual souls. Watch your opportunities."—Exchange.

Two Tricks.—The devil uses two tricky ways to lead men astray. Before the commission of sin he says, 'Hope!' after the deed is done he exclaims, 'Despair!'—The Manna.
THE SIGNIFICANCE OF DRESS.

The outward appearance of a person always indicates the inward. Nothing indicates the character, or the want of it, more than a few, little touches about the dress. A king may be dressed in rags, but he is a king nevertheless. There is a royalty that makes the very rags look different to what they do on a tramp.

One who fears and honors God will always desire and wear a dress that is in keeping with the profession. Nothing for mere show or to increase personal attraction will be used at all; for that person has too poor an opinion of himself to want the eyes of other people drawn to his personal attraction; he wants to look to Christ.

The young man who is showily and fashionably dressed has a secret design in it that bodes no good to poor an opinion of himself to want innocence she may think she is. He is practicing the art of the harlot, how­ever innocent she may think she is. The harlot makes herself attractive by gay colors, low-necked dresses, lace-work in her bosom, and thin sleeves, in order to inflame the lust of men and get their money. The society girl does the same because she has the very passion in her that men and women; and who can conceive of Him putting on apparel for the sake of attracting the eyes of women with whom He mingled?

Bible Christian.

REMEMBER THE SABBATH DAY.

Years ago, in an English town, a young man opened a grocery store in one of the streets where the shops were always kept open on the Lord's day. Pastor Tyler called upon him on opening day to congratulate him and asked, "My friend, what about Sunday? I hope you do not intend to open the shop on the Lord's day." The reply was, "Sir, all the people about here keep open on Sunday; I fear I shall be obliged to do the same." The pastor said, "Do not let them be guides for you. Give me a pen and ink and a large piece of paper, and I will show you what to do." He did as requested and Pastor Tyler immediately wrote, in clear, bold letters, the notice, "This shop will not be open Sundays." Then he said, "Take my advice, put that up in a conspicuous place. Hoist your colors at the outset. God will not let you suffer for doing your duty." The wife came in and seconded the appeal, upon which the shop-keeper fastened the announcement on a butter cask behind the counter, near the window.

About seven years after, Pastor Tyler, going by the tradesman's observed its proprietor's name being placed on the shop front in gold letters. The shop keeper presently appeared and said, "Pastor Tyler, I have you to thank for that. I am the first member of my family whose name has appeared in gold letters. Nearly all the tradesmen who were in business on this street when I commenced, and who opened on Sundays, have failed, while I have prospered."

Obedience is the way to blessing. It is always well with those who keep the commandments of God.—Sel.

Look at yourselves, and you are hopeless—look at Jesus and you have a hope that can never perish.

"BEHOLD, HE COMETH."

In the Old Testament there are twenty allusions to Christ's second coming, where we find one that refers to His first advent; in the New Testament it is mentioned three hundred and eighteen times, or in one verse out of every twenty five.

There are no future events more clearly revealed in the Scriptures than that Christ is, within a brief period, to come from heaven in person, raise the righteous who have died, judge those who are living, destroy the civil and ecclesiastical powers which usurp His rights and persecute His people, renew the nations that survive, and reign over them with His glorified saints through a round of ages.

The study of prophecy makes those who pursue it both practical and holy. It fills the mind with the counsels and judgment of God about the affairs and events of earth; it reveals what shall be, and thereby lessens the power of that which now is, bringing the spirit under the influence of things unseen and eternal, and thereby weakening that of things seen and temporal. In a word, it calls upon us to relinquish our trust, if any such remains, in the broken reeds of human development, political progress, advancing civilization, science and culture, and fix it on the one hope divinely given—the Second Advent of the Redeemer—with which all promised glories and blessedness are inseparably associated.—Word, Work and World.

A society of men, most of whom had enjoyed a liberal education and were persons of polished manners, but unhappily imbued infidel principles, used to assemble at each others houses for the purpose of ridiculing the Scriptures, and of hardening one another in their belief. At last they unanimously formed a resolution to solemnly burn the Bible, and to be troubled no more with the book so hostile to their principles and disgusting to their consciences. The day fixed upon arrived; a large fire was prepared, a Bible was laid upon the table, and a flowing bowl ready to
In many instances their enormous possessions take wings and fly away; their families are ruined by evil habits and associations; constitutions are broken; minds and bodies are wrecked; and sudden and premature death closes the earthly career of men who engage in this horrible and accursed business.

Any life insurance company insuring at ordinary rates the lives of men concerned in the drink traffic would certainly be bankrupted by their enormous death-rate. This has been proven true in England by actual experiment. Some of the best life insurance companies utterly refuse to insure the lives of liquor dealers on any terms.

Let a man study this subject in the light of facts easily obtainable, and he will find these statements to be true; and if some of the men engaged in the liquor business could be made aware of the facts and statistics which are extant on this subject, they would get out of the liquor business as Lot got out of Sodom. Now and then a man gets his eyes open to the true state of the case, and makes haste to escape the clutches of the adversary before it is too late.

"Not long ago," said Mr. Stewart, "a young man, a spirit merchant, built a large house in the country, and was retiring from business. When he first told me of his intention I was much surprised, for he was very young, and I remarked to him: 'Surely the spirit traffic is a paying business when you are able to retire so soon.' 'No,' he answered, 'it is not that; I have retired from it through fear.' And then he went on to tell me that he was a wholesale merchant, and sold to many retail dealers. He kept a diary in which he entered all the names and ages of his customers, and when and how they died; and he said:

'I watched, with deep regret, many of those who came into this business gradually slipping downward. When I called on some before eleven o'clock in the morning they were so stupefied by drink that they were scarcely able to conduct business. One morning on looking through my diary, I was struck with the number of names I had entered there as having died suddenly through the effect of strong drink. From that moment I shut the book and resolved that I would be done with this demon that was bringing so many promising young men suddenly and early to fill drunkard's graves.'"—The Christian.

DARK-HAIRED, slendert young girl, with large brown eyes and a pleasant face, stood in the prisoner's dock of the Jefferson Market Police Court. She was neatly dressed, though her attire was well worn; and she stood with bowed head, while an occasional sob shook her slender form. Two other female prisoners stood in the dock with her. The one on the right was a broad-faced woman of the town, dressed in cheap but gaudy finery, bedecked with tawdry jewelry and evidently familiar with her surroundings. The other was an old woman in dirty rags, which she scarcely held upon her shoulders with one thin and grimy hand. Her eyes were bleared, and her face bruised and bloated.

The Judge looked at the strangely-assoerted trio. Then he said to the weeping girl:

"How is it that so young a girl as you have come to this?"

"I did not intend to get drunk. Judge," said the girl. "I went to a woman's house and we drank some beer together, and somehow I don't remember what happened after that until I found myself in the cell."

"How old are you?"

"I am going on sixteen, sir."

"How do you like your neighbors? Look to your right; that is your next step. It won't take you to reach the state if you continue as you have begun. Look to your left; that is nearly the end, but it is the sure end of the downward path."

The young girl sobbed, but said nothing.

"You are young," resumed His Honour. "This is your first offence; I hope it will be your last. You can go."

The girl left the court room with hanging head, but the woman on the right laughed, and the woman on the left leered as they waited for their turn.—Selected.

**EVANGELICAL VISITOR.**

**TEMPERANCE.**

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

**THE LIQUOR DEALER'S DIARY.**

**N**o man can injure others without injuring or imperiling himself. In some way or other injury wrought upon others is sure to recoil upon the heads of those concerned in it. Sometimes it is through the evident relation of cause and effect; at other times it is through the equally evident interposition of the retributive providence of God, whose curse is upon the habitations of evil-doers, and upon all their gains and possessions.

It is not a light thing to incur the wrath of God which is revealed from heaven against all ungodliness. It is not a light thing to brave the judgments of the Almighty which are "true and righteous altogether." He who will not heed God's counsel is "true and righteous altogether." His judgments, to hear the rod and the threaten, are his own. Sometimes it is in some way or other in which he was once about to burn.

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**DARKNESS OR DAWN.**

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Never drink, never drunk.
THE CULTURE OF CHILDREN.

It is difficult to get the world regulated precisely to one's fancy, the tastes of people are so different and unaccountable. And, perhaps, if it were thus regulated, it might prove a dreadfully tiresome place to live in. But we believe that it would be a much pleasanter place just now were not so much attention paid to the amusement and culture of children. Everybody who goes much into society knows what an undue proportion of grown up prigs it contains; and yet the absorbing occupation of parents and of uncles and aunts is to provide for an increase of their number by cultivating a whole generation of little prigs. For the model child which they aim to produce by all their elaborate inventions for its culture, is nothing else than a little prig, and never will be anything else until sharp contact with the world has worn off the edges of its self-sufficiency and conceit. The race of "infant phenomenons," and of the clans of the Crummless type who worship them and insist that their friends shall do so too, is constantly increasing. There are infant musicians, and infant story-writers, and reciters and infant prodigies who lie in numbers. Boy preachers call the aged to repentance, and we learn the wisdom of the sages from the mouths of babes and sucklings.

All this is, of course, the inevitable effect of the growing culture of children, and of the profligate expenditure of energy and ingenuity on their amusement and instruction. It is one of the flagrant evils of the time, and ought to be severely frowned upon. It is true that there are dull people with an unlimited capacity for astonishment who find pleasure in the exhibition of the infant phenomenon, and a certain self-gratification in comparing it with the infants trained by other people. There are, too, misguided relatives and parents prepared to give a child anything it wants, or that they may think it wants, on the plea of stimulating its physical or intellectual growth, or of the pleasure which they personally derive from the sight of its happiness. But it is precisely this kind of thing that is seriously injuring the children of our day. Just look at the literary and mechanical output necessary to meet the demand for children's entertainment—the papers, the magazines, the books, the toys, and what not! Some of the very best writers of this generation give a part or all of their time to the production of children's literature, and it is lavishly illustrated by the very best artists. There is literally no end to the flood of stories, of sketches, of science, and history, and geography made easy, of humor, verse and merry jingle, presented in magazines and books often far more attractive and of better quality than those intended for adults.

BRIMSTONE CURES DIPHTHERIA.

A FEW years ago, when diptheria was raging in England, a gentleman accompanied the celebrated Doctor Field on his rounds to witness the so-called "wonderful cures" which he performed, while the patients of others were dropping on all sides. All he took with him was powder of sulphur and a quill, and with these he cured every patient without exception—that is he put a teaspoonful of flour of brimstone into a wine-glass of water, and stirred it with his finger instead of a spoon, as sulphur does not readily amalgamate with water, and on the sulphur becoming well mixed, he gave it as a gargle, and in ten minutes the patient was out of danger, as brimstone kills every species of the fungus in man, beast, and plant in a few minutes. Instead of spitting out the gargle, he recommends the patient to inhale it, holding the head over it and the fungus will die.

THE IDEAL BED CHAMBER.

The importance of the sleeping and bathing arrangements of a house is not half appreciated,"writes Maria Parloa, in the November Ladies' Home Journal, giving some suggestions as to furnishing the house. "Every bedroom should be provided with the essentials for healthful sleep and the daily sponge bath. As nearly as possible the room should be kept free from anything that would tend to contaminate the air. It should be so arranged that they may be opened at the top and bottom. If possible the floor should be bare and the rugs so small that they can be taken out-doors with ease for cleaning and airing. Everything about the room should be washable. The bed should be light and fitted with strong casters; so that it may be readily moved; the springs ought to be firm and strong, and the mattress of a kind that will not allow the heaviest part of the body to sink, and so cause the sleeper to lie in a cramped position. My own preference is for a cheap hard mattress next the springs and a light one of hair on this, but any kind of a firm mattress is better than one that is too soft. Above all do not overfurnish the bedroom."

Each has had a bitter lesson, but how many there are who will never learn except in a bitter school. The world is full of wrecks which have gone down through drink. Others are following who little imagine where their course will end. Oh! that both young and old would be warned by the ruin into which others have plunged, and escape for their lives before escape shall be impossible.—Selected.

Swim in sin, sink in sorrow.

Duties are our, events are God's.
OUR YOUTH.

THOU GOD SEEST ME.

God beholds me every day
When I work and when I play,
When at home or when abroad,
I am ever still with God.

If my sinful passions rise,
He perceives with piercing eyes
All the secrets of my heart
When I from his paths depart.

Heavenly Father grant to me,
Grace to serve and honor Thee,
So thine eye shall beam with love
Looking on me from above.

And while Thou dost me behold
With thy glance of love untold,
Thou thy little child shalt see
Looking up in love to Thee!

—Little Christian.

HOW MUCH DOES A BOY COST?

IT DOES not take as much money to live in the country, or a small town, as it does to live in the city.

I read the other day that it costs $5,000 to bring up a city boy, and educate him and dress him well.

I said to myself, "That is because everything in the city has to be bought and living is high."

But I began to study the thing, and I found out that even a country boy costs his parents a good deal.

When you count what a boy eats and what he wears, and the schoolbooks he has to have, and the doctor bills that have to be paid when he gets the measles or the scarlet fever; he will cost his folks at least $100 a year.

I guess if a boy is pretty bad to smash things or to kick his shoes right out he costs more than that.

So when I am twenty-one and old enough to do for myself, I shall have cost father more than $2,000.

Mother cooked my victuals, made my clothes and patched them, washed and ironed for me, took care of me when I was a little fellow and whenever I was sick, and she never charged anything for that.

If she were dead, and father had to hire all that had she done, it would cost him another $100 a year more, and that's $2,000 worth of work mother will have done for me by the time I am a man.

Four thousand dollars for a boy! What do you thing of that?

These are hard times.

When parents put $4,000 on a boy, what have they a right to expect of him?

Is it fair for a boy to play truant at school?

Is it fair for him to play ball, go swimming, or hang around town all the time when maybe his father's potatoes are not dug or the wood brought in for him?

Is it fair for him to disappoint them by swearing and drinking?

Some of our parents have put about all the property they have into us boys and girls.

If we make spittoons and whisky jugs of ourselves, they will be poor indeed.

But if we make good citizens and substantial men, they will feel as if they had good pay for bringing us up. —Adv.
**EVANGELICAL VISITOR.**

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety and devotion 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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Georg Detwiler, Abilene, Kans., Editor.

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

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**PUBLISHERS’ NOTICE.**

To Subscribers:—Our terms are cash in advance.

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

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

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

To the Poor:—Who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents:—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

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

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

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**FOREIGN MISSION FUND.**

Previously reported:—$871.81

—, Clay Center, Kas, 4.00

I. K., New Dundee, Out 46.00

"Praise waiteth for Thee, O God in Zion."

Thou makest the outgoings of the morning and evening rejoice.

Thou visitest the earth, and waterest it.

Thou greatly enrichest it.

The river of God is full of water.

Providence corn, when Thou hast so prepared the earth.

Thou wastered her furrows abundantly.

Thou settest the valleys thereof.

Thou makest it soft with showers.

Thou blessest the springing thereof.

And the hills are covered over with corn.

They shout for joy, they also sing."


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The Treasurer of the Board of Publication makes appeal to all who are deficient on our list, to pay up all arrearages between now and Jan. 1, 1901. There are about 200 names on this list whose credit does not reach 1000 thus being in arrears for more than a year, some two years, and some more. Among these there may be a goodly number who would say, "I did not subscribe for the paper, some one else must have sent it." To all such we must repeat what we have said before, if you want the paper discontinued, pay up all the arrearages, and inform us so, and your name will be dropped. But having received the paper from the office, you are liable for the price of the paper. Such papers as are ordered to be discontinued when the time has expired will be attended to, but otherwise it is considered that the paper is wanted, and we intend to continue to send it as nearly all do not intend to give up the paper, but simply delay or neglect sending in the renewal for a while. May we not hear from a goodly number of those to whom this notice refers before Dec. 15, so that we can square up as far as possible before our trip east? We would be thankful for a hearty response to this word. Examine your address labels and see how you credit stands.

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For the edification of oyster-eaters we give the following from the "Nut Cracker." "Most people who eat oysters do not stop to think that oysters have an inside as well as an outside. Some do not know, perhaps, that the big brown round thing has this flavor, as the oyster's liver and kidneys and that its stomach, big and little intestines, and other internal arrangements are there, though less conspicuous."
The total amount of money received at this office for the famine sufferers of India up to date is $815.8.1, all of which was forwarded by Rev. J. K. Foster, di
divided among a number of Relief Stations.
Such as was designated for some particular station was sent as ordered by the donor, and such as was not designated, we endeavored to distribute so that it helped at a number of places. We are glad for what has been done, but now that the acute stage of famine is over it is necessary for us to remember that there is yet much need, especially so in connection with the orphans, where famine children are gathered by the Missionaries, with the intention of raising them for usefulness in the service of the Master. The testimony of the Missionaries is such that this phase of the work is most hopeful and gives promise of results which are far-reaching in solving the problem of gaining India for Christ.

At the nominal price of $20, per child, 100 children could be sustained for a year, and among 10,000 children the cost would be $2,000,000 all of which must come through the bounties of those whom the Spirit of God stirs up and who are willing to share the substance given to them by the Heavenly Father. We are still ready to forward such gifts as may be sent us, and we hope our readers will still help to hold the ropes on this side of the water while the devoted Missionaries are toiling beyond. Pray for them.

Would John Wesley, if he were living today, stand opposed, as he did in his day, to the extravagant and luxurious appointments of individual, family, national, and church life as it exists today? Would Bishop Seabert be recognized as having lived today in the church which he served so faithfully in his day? These two men are regarded as authorities in matters of Christian life and conduct, and their sayings on any subject are accepted as sound. They have left strong testimony against extravagance in the manner of life of the Christian. What they said regarding the sinfulness of extravagant in the matter of apparel, the wearing of gold, the luxurious appointments of private dwelling, and places of religious worship, and wherever “vanity” makes its progress, is as radical and outspoken as any that is on record, yet there are those who profess to follow in the pathway trod by these worthies, who intimate that they were living now they would serve at a number of Relief Stations, where famine children are gathered by the Missionaries, with the intention of raising them for usefulness in the service of the Master.

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A good brother minister from the country visited the Bishop in Philadelphia, who took him around the city with a sense of interest in the great city and among them was the magnificent church on the corner of Broad and Arch streets, in which the Bishop took great interest. After looking at the massive structure with its fine furnishings he turned to the Bishop with a look of disapproval and said, “What do you think, Bishop, John Wesley would say if he could come up from his grave and see this church?” Why, said the Bishop, he would say it was the finest church in the Connection!” So in like manner Bishop Seabert is disposed of with the assertion that he too would prove now what he denounced then. This seems to be an admirable way of getting rid of some strong testimonies of God’s saints which must be more or less irritating to those who are professedly their followers, but who choose to walk in the way that is wide. These time servers have this advantage: these faithful witnesses are not able to protest against that which is put into their mouths, so that present advantage is on the other side, but when the Books shall be opened, shall it be evident who served God and who did not.

C. H. Spurgeon in 1866 gave a lecture on George Fox in which he bears strong testimony against the Christian engaging in war, and the swearing of judicial oaths. His testimony is as follows: “Whenever I hear of a man who is in the profession of arms being converted I rejoice; but whenever I hear of a converted man taking up the profession of arms I mourn. If there be anything clear in the Scripture it does seem to me that it is for the Christian to have nothing to do with carnal weapons, and how it is that the great mass of Christendom do not see this I cannot understand; surely it must be through the blinding influences of the society in which the Christian church is cast.*** The Christian who enlists in the army of any earthly king forgets that they that take the sword shall perish by the sword, and that Jesus has said, “Resist not evil; but if any man smite thee on the one cheek, turn to him the other also.” My kingdom is not of this world, else would my servants fight.” May the day come when war shall be regarded as the most atrocious of crimes, and when for a Christian man, either directly or indirectly, to take part in it shall be considered as an abjuration of his principles. The day may be far distant, but it shall come, when men shall learn war no more; a right view of the true character of war may

\[\text{For the Evangelical Visitor.}\\

\text{THANKSGIVING.}\]

\text{W}ith the recurrence of Thanksgiving day there comes to the mind of many people the thought of a feast. The idea of showing our thankfulness to our Almighty God by feasting is not of recent origin. We find Abraham made a feast unto the angels which came to tell him of the son (Isaac) that should be born unto Sarah, and of the destruction of Sodom and Gomorrah. The Israelites were commanded to keep the feast of unleavened bread or passover, the feast of weeks or the first fruits of harvest, and the feast of tabernacles at the end of harvest. Manasseh desired to make ready a kid for the angel that came to tell his barren wife of a son that was to be born unto her, namely, Samson. Our Pilgrim fathers feasted on the deer and other wild game in the fall of 1621. This feast was held under circumstances which many of our people today would think unworthy of being thankful for. Of the one hundred and two emigrants nearly half had died the previous winter; their crops were a partial failure, and the outlook for a comfortable winter was any-
thing but encouraging. Amidst all this they seemed to think it desirable to offer up special thanks to their heavenly Father for the mercies he had bestowed upon them.

There was a partial failure of crops in this section the past season due to severe drought and insects. Many farmers could be heard complaining of their lot, seeing the future nothing but failure and disappointment. To such persons the coming thanksgiving day will be a mere burlesque as they can see nothing to be thankful for.

Anything of regular occurrence is likely to drift into formality, thus many attend church service, not with a desire of true worship but because it happens to be Sunday and they have little else to do. An effort is made on the part of our government to keep Thanksgiving Day out of the rut of formality, by the president issuing a proclamation each year that the day shall be spent in giving thanks to our heavenly Father for the good shown unto us as a nation and as individuals.

The day compares quite well with the feast of tabernacles of the Israelites, coming as it does at the end of harvest or the ingathering season. We should not give the feasting part an undue prominence but should meditate upon the goodness of God and wherever possible come together in public worship. Let us not think so much of the things we should like to have as the things we have. Were we able to compare our condition with those living in the famine districts of India or the poorer parts of our large cities we would certainly see a great many things for which we could be truly thankful. Were we only a small degree, to realize our utter dependence upon an all-wise God Romans 12:1, would be more fully comprehended than it now is and we would be able to see our true relationship as stewards and not owners of the earthly goods we choose to call our own. We would then not look upon Thanksgiving Day as a time to gratify our appetites so much as a time to show true thankfulness to God by aiding those who are so not favorably situated as we.

Yours in Christ. ENOS H. HESS.
THE THREE CALLS.

ST. LUKE, with his usual fidelity to details, tells us there were three calls made to the wedding supper. The first to the regular church members, the second to those in the street and thoroughfares of the city, and the third to the highways and hedges, including the slums and ragged edges of the town. This parable is perfectly fulfilled. Since the great revival of sanctification from the days of Wesley every church on earth has had an opportunity of accepting the full baptism of the Spirit. God has raised up a blazing Faber to preach to the Catholics and other flaming messengers among the various denominations, proclaiming the cleansing blood. But ninety-nine per cent of the churches on earth have made light of it. Then there came the great missionary enterprises to call the heathen nation, and non-church-going masses to get ready for the King's wedding. But the guests from that source have been comparatively few. Then there came a few years ago the third call, in the form of the Salvation Army, and the various slum missions, and independent holiness revival work, in halls, jails, and tent meetings, and street preaching. So that we are now living under the third call of this prophetic parable. — Christ Returned.

THINGS WRONG.

The vile obscenity displayed in pictures for advertising purposes, is one of the monstrous evils of our day. Great posters, covering whole sides of houses display the attractions of shows and theaters in scenes of debauchery and lewdness. Calendars advertising breweries, cigars, etc., are distributed that may be hung up on the walls of the homes. A favorite picture on these calendars is that of a woman of seductive appearance, and posing in an attitude quite unbecoming. Indeed, if the father or son in a home where such pictures ornament the walls, should find a lady member of the family, the wife, mother, sister or daughter assuming such an attitude in public, he would be greatly shocked. If it was indecent in your mother or sister or daughter to appear thus, then it is an indecent picture you have on your wall. Keep such pictures out of your home, place there instead such pictures as contribute to the building up of piety, purity and true art. — Review.

"There is no use 'beating about the bush' when you have committed a sin. Come right out and confess it, and get your conscience purged. Then you can go on your way rejoicing, with the smiles of God upon you"
satisfaction to all them that believe. We are glad to note that the Lord is working among the professed children of God among all classes and we believe the Lord is preparing the bride for the near coming of the Bridegroom. Paul said, "He will present it to himself a glorious church not having spot or wrinkle or any such thing." May we all be found ready so as to stand blameless before Him at His coming. Let every Minister of the Gospel sound the alarm and be a faithful servant to "feed the flock of God over which the Holy Ghost hath made them over-seers." "And when the chief shepherd shall appear then shall ye receive a crown of glory that faeth not away."—1 Peter 5:4.

"Now unto him that is able to keep you falling and to preserve you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior be glory and majesty and power both now and ever. Amen.

NOAH AND MARY Zook.

Nov. 1, 1900.

For the E VANGELICAL VISITOR.

A LETTER TO THE BRETHREN.

WELL, we thank God we are at home again. Wife and I have had quite an extended visit; visiting among the dear Brethren and Sisters for four weeks, and had many encouragements by the way. We first went to Lebanon, then to Cumberland, Franklin, Lancaster and Dauphin counties, and met many dear ones whom we knew and many whom we did not know, but it made no difference; if we had never met before I felt we were born of the same Spirit and we had such blessed times together that I felt like Paul: "That if it had been possible ye would have plucked out your own eyes and have given them to me." O, I found so many dear loving friends with whom we came in contact, and they all used us so well; not that I would boast, no God forbid, but yet we must give honor to whom honor is due, and I feel to thank God for the many lessons I have learned visiting among the Brethren.

During our tour we sometimes visited as many as six different places in one day. Precious were the lessons that we learned; how we could sit together and talk of the love of God and all His goodness to mankind, and could pray with each other and could all feel encouraged and go on our way rejoicing again. Quite different is our visiting and laboring in the city, here where God has raised us up and put us to work. I did not know until now what a great difference there is. This was the first time we were permitted to go out, but God arranges everything and I am persuaded God sent us on this trip for our encouragement and to fit us and prepare our hearts for this wonderful work over which we are stewards until God sees fit to take it from us.

Now as we again take up our duties where we left them off we have more zeal to grow than ever before. Our visiting among the poor, the unsaved, the drunkards, the widows and the orphans is so different, but that is our calling and we obey the call of God. O, I do thank God I have become obedient to His bidding. 1 Peter 1:22, 23. "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the Brethren, see that ye love one another with a pure heart fervently, being born again, not of corruptible seed but incorruptible, by the Word of God which liveth and abideth forever." He that does good with his goods shall have the blessing of God. The man who will not scatter his seed but keep it shut up in his barn need never expect a good harvest, but truly blessed is that man who is continually scattering blessings around him in works of pity and generosity. The merciful man counts nothing that he has his own, but, like a faithful steward in a great alms-house, what he has received he freely gives to all that need and if he has a foe it rejoices his heart to have it in his power to do him good and extend to him the hand of mercy. The Lord is a faithful banker and whoever lends to Him can never be a loser but will always be a great gainer.

There are a great many of the dear Brethren who do not know that the Philadelphia Mission is finished and would say, God has blessed us with such a nice meeting house, and though we do not want to seem like beggars, yet there are a few things which we yet need in the way of bed-clothes, and we do badly need two bedsteads for the accomodation of Brethren and Sisters who stop at the Mission, and would say if God moves the heart of any one to donate in any way it will be gladly and thankfully received.

I feel again like saying we are glad to be at home and find things as we did Bro. and Sister Meyers were at the Mission during our absence and are now at Souderton holding meetings this week. May God bless them in their labors of love.

Phila., Pa. 3123 N. 2nd St.

Peter Stover.

Thy morning light and evening shade, Susceptive comforts bring; Thy plentiful fruits make harvest glad; Thy fresh showers, Thy showers thirsty furrows fill; Thy ways abound with blessings still— Thy goodness crowns the year. —Anon.,

DEAR Readers of the VISITOR we come to you from the far off heathen land with greetings in Jesus name.

We praise the Lord for His keeping power. He keeps us in perfect peace, hallelujah! On the morning of the 19th inst., I left the Mission with the small wagon drawn by four donkeys, for Bulawayo. Bro. and Sister Van Blunk went along to take the train for Cape Town to spend about eight months. They thought it best for them to get out of the fever districts for the sake of their health. On my return from town Mrs. Eyles, wife of Bro. Eyles, and Mrs. Horn came along with me to spend a fortnight in the Matoppos. On the 15th Bro. Eyles came out also to spend some time with us and to help us in the work. On the following day (Sunday) he spoke to the people; a goodly number were present and good attention was given to the word spoken. Our Bro. made plaine unto them the necessity of Jesus dyeing for them that they might be saved also that they cannot serve two masters. This was soon made plaine to him. Bro. Eyles then spoke for about twenty minutes then we were dismissed. We enjoyed the presence of the Lord very much and we trust that the word spoken may find good ground to take root.

On the 16th we sent our spring wagon over to F. Usher to bring Mrs. Jackson and her two children over to the Mission for a few days. Mr. Jackson came along also and thus we had the privilege to entertain our friends who so often gave us a helping hand on our journeys to Bulawayo; when we would have been exposed to the weather they took us in and gave us shelter.

Bro. Eyles was expecting to leave on the 20th so we announced another service for him on that day. The Lord answers, prayer and again the house was nearly filled with earnest listeners. Good attention was given as the Bro. spoke what the Lord had for him to say. It was said that our Bro. on this occasion had more liberty in speaking than any other time at this place. Our prayer is that the word spoken by the Bro. may be blessed to His bidder. The Lord is our Rock and salvation to all them that believe. We are glad to note that the Lord is working among the professed children of God among all classes and we believe the Lord is preparing the bride for the near coming of the Bridegroom. Paul said, "He will present it to himself a glorious church not having spot or wrinkle or any such thing." May we all be found ready so as to stand blameless before Him at His coming. Let every Minister of the Gospel sound the alarm and be a faithful servant to "feed the flock of God over which the Holy Ghost hath made them over-seers." "And when the chief shepherd shall appear then shall ye receive a crown of glory that faeth not away."—1 Peter 5:4.

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During our tour we sometimes visited as many as six different places in one day. Precious were the lessons that we learned; how we could sit together and talk of the love of God and all His goodness to mankind, and could pray with each other and could all feel encouraged and go on our way rejoicing again. Quite different is our visiting and laboring in the city, here where God has raised us up and put us to work. I did not know until now what a great difference there is. This was the first time we were permitted to go out, but God arranges everything and I am persuaded God sent
is able to keep them from being enslaved by the power of darkness by which they are surrounded.

On the 23rd (Sunday) we had the regular service. Again a goodly number were present and gave good attention. We are glad to tell that the Lord fills our mouth with words if we comply with the conditions, "He is faithful who has promised." The service in general was good we felt that we had done what we could and although feeble we are yet looking unto Him, we have the witness that He gives us what we ask for. The Lord is with us and our desire is to improve every opportunity of doing good in scattering sunshine in the dark homes of superstition. We know of ourselves we can do nothing so we lean on Him for our strength, and as we can not see any contrast was one that could not fail to impress one's spirit. Four years before a large community spoke almost pure Hebrew, had the Law and observed the Mosaic institutions. Are not these of the number of Deut. 30:4, "driven out of Palestine—which sent home many more members of the outraged sons of Abraham. And now, to complete the prophecy—if this home trend be of Divine ordering—it is due that the new population of re-nationalized Israel as it is written, "and these from the land of Sinim."—China. We do not however dogmatize; but simply mention what has occurred to us on this interesting subject.—Reality.

CHINA IN PROhecy.

COME OF our friends have asked us about China, and what is said of her in prophecy. We know only of a single mention in the whole Scripture of this extensive empire.

"China, of old, was known as the land of Sin, or Tsin. It is spoken of in Scripture in the plural, and called the "land of Sinim." The god-men—the two last letters of Sinim—are the plural form. They signify that the people are composite—not one nation only, but several; which is literally true as regards the Chinese.

The passage in which China is mentioned is Isaiah 49:12. The Lord says He will "have mercy upon His afflicted" people, and for their return He will "make all [His] mountains a way, and [His] highways shall be exalted." Then we read: "Behold these shall come from far; and lo, these from the north and west; and these from the land of Sinim." Now if this passage be not misapprehended, we may expect to see an early exodus of Hebrews from China to the Holy Land. The present convulsion may be God's providence compelling their departure.

But are their Hebrews in China? We regret that we cannot present the author a copy of his work, book, chapter and page—in proof that there are; but we distinctly remember some years ago reading a work by a writer who held the idea of scattered Israel—the ten tribes—being in China, who quotes from a traveler who visited a part of the Dragon empire where a large community spoke almost pure Hebrew, had the Law and observed the Mosaic institutions. Are not these of the number of Deut. 30:4, "driven out unto the uttermost parts of heaven?"

One thing has struck us as a remarkable coincidence—if not the beginning of the fulfillment of the prophecy under consideration. The Divine Word says: "Lo these from the north and west; and these from the land of Sinim."—China. Now the terrible persecution of the Jews by Russia—north of Palestine—drove many of them to the home-land; indeed, was the beginning of latter-day Palestine Immigration. Then followed the anti-Semitism of Austria and France—east of Palestine—which sent home many more of the outraged sons of Abraham. And now, to complete the prophecy—if this home trend be of Divine ordering—it is due that the custom of its quota toward the Chinese is not confused.

ENCOURAGEMENT IN BRAZIL.

MISSIONARY in Brazil writes to The Missionary of Nashville, Tenn., regarding the organization of a Presbyterian Church at Piunhy; 'It was an interesting coincidence that the day on which the church was organized was exactly four years from the day on which I had received the first persons in Piunhy on profession of faith. The first time in Piunhy, souls plighted to go to Bulawayo to bring those who are coming to help in this noble work. Yours in Him, ISAACO LEHMAN.

Bulawayo, Sept. 25, 1900.

PREVAILING PRAYER.

There is an eye that never sleeps Beneath the wing of night: There is an ear that never slumbers When earth and heaven be at peace. There is a love that never fails When earthly lovers' love is gone. That eye is fixed on angel throngs. That ear is filled with angel songs. That love is spread as on high. But there's a power which man can wield, When mortal aid is vain. That eye, that ear, that love to reach, That listening ear to gain. That power is prayer whose soars on high, Through Jesus, to the throne; And moves the hand which moves the world, To bring salvation down!—Selected.

DER GOTTESPIILGER.

Gottespilger! nuthig gehe Deine Strasse hinauf!—
Nach der Gottesstadt dich sache, Dorthin fuhrst die Lebensbahn.
Susae Ruhe dort dir winkt, Eine Krone dort dir bliste,
Harrst du auf dem Wege ans, Bis du kommst in's Vaterhaus.
Sel'ge Hoffnung dich erfuelle Auf dem dornenvollen Weg,
Lebenseswasser frisch dir quillt, Auf dem muthereichen Steg,
Jesus gibt dir das Geleite, Naehst dich auf grunen Weide,
Fuhret dich an seiner Hand! Bringt dich heim ins Vaterland.
Solletst du nicht jubiliren, Solletst du nicht frohlich sein, Solletst du nicht emsig zieren Deinen innern Herzepuschroin.
Welche Schauer unserer Wonne Wogen dort durch deine Brust! Wie sie strahlst—daene Sonne! Wie sie rauscht—deine Lust!
Unter jenen Lindenbomen, In deinen heimlichen Rumen, Allem Erdenweh entrückt! Bist du ewig dann beglückt.—Manna.
Das Graue Haar.

In einem Dorfe war ein Bauer, der hatte Weib und Kind, war aber ein Säufer und Spieler. Einmal, da er am Abend trunken heimgekommen war, Weib und Kind geschlagen und das Hausgerät zerbrochen hatte, saß er am andern Morgen, da er wieder nehmlich geworden war, auf der Bank und liess andern Morgen, da er wiedernuchtern Saufer und Spieler. Einmal, da er am Gott, ist es die Zeit am mich, dasz ich Ses an und sprach: "Groszer, barmherzig-Tochterlein that es. Dann nahra der derweise durch die Haare, und da es also man, spracb ihm damit nach Kinderverweise durch die Haare, und da es also ManD das graue Haar in die Hand, sah man, spracb:"Ziel mir ein heraus!" Das ManD das graue Haar willen. Mancher hat schon lange elnen grauen Kopf und achtet m. E. Ilstr.

OUR DEAD.

LUNG—Died at Nottawa, Simcoe county, Ont. on Oct. 26th, infant boy of Samuel and Winnie Long, aged 4 months, 1 day. Funeral services Oct. 28th at the 6th Line M. H., conducted by the home Brethren. Text Matt. 18: 1-7. Interment in adjoining cemetery.

LANDIS—Died, near Gratersford, Montgomery county, Pa., on October 15, 1900, of croup, Abraham W. son of Bro. Abraham E. and Sister Susan Landis, aged 2 years, 7 months, and 26 days. Funeral services were conducted at the "Brethren in Christ" M. H. near Gratersford on October 20, 1900, by the Brethren S. G. Bugle and Elder J. B. Detwiler. Interment in cemetery adjoining.

SCHROCK—Ruth Schrock, daughter of Bro. and Sister Schrock of Waocsoms, Okla., was born Nov. 15, 1897, and died Oct. 21, 1900, aged two years, 11 months and 8 days. Her sickness was sore throat, suffering about a week. She was an unusual child, gentle and obedient, and would often kneel with her mother in secret prayer. The family feels the loss keenly and has the sympathy of friends and neighbors. Funeral services were conducted by Bro. S. H. Zook. Text Jere. 31:45, 16, 17 and Mark 10:13-16.

DOERR—Lydia Detwiler was born at Roseville, Waterloo county, Ontario, Canada, on August 20th, 1894, died at Peabody, Kan., on October 23rd, 1900, aged 76 years, 2 months and 8 days. On March 2nd, 1868, she was married to Philip Doerr, who is left to mourn the loss of a faithful wife and loving companion. She was the mother of 4 children, 1 son and 3 daughters. The son died a few years ago, but the daughters, with eight grandchildren survice. Funeral services, conducted by Eld. John Melling, were held on Oct. 25th, at the Menonite, M. H. near Peabody, Kan. Interment in adjoining cemetery. Text 2 Tim. 4:8-8.

RYER—Lydia Neff was born Sept. 13, 1816 in Waluand county, Ontario, Canada, died Oct. 16, 1900, at the home of her son, John Henry Ryer, near Hamlin, Brown county, Kan. At about the age of 20 she united in marriage with John Ryer. And to this union 3 children were born all of whom survive, namely, Bro. Benjamin, of Glenelg, Ohio, Sister Mary Ann Keller, and John Henry, of Hamlin, Kan. Her husband preceded her to the spirit world about 5 or 6 years ago. Since then it has been the desire of her heart to depart this life of sorrow also. She bore her bodily sufferings during the last few weeks in Christian submission and finally gained her hearts desire. Funeral services were conducted by C. Haldeman. Text 1 Cor. 15: 50-55.

DITSON—Died at Nottawa, Simcoe county, Ont. Oct. 12, 1900, Bro. Charles Ditson, minister, aged 55 years, 2 months and 3 days. Bro. Ditson was born near Leipzig, Germany, and came to this country at the age of twelve, and united with the church in early life. He was married to Elizabeth Baker of Gormley, Ont. and in 1856 moved with his family, 2 sons and 3 daughters to Nottawa where he was soon elected to the ministry. He was a widower for about 12 years and made his home with his son John on the old homestead. He leaves 2 sons and 2 daughters—Samuel in Collingwood, Catharine, wife of Elder Charles Baker. John on the old homestead, and Mary wife of James Woodard. Manitoba. Funeral services were held at the 6th Line M. H. October 14th. Conducted by the home Brethren. Text Rev. 14: 15. Interment in adjoining cemetery.

THE CHILDREN SUFFER.

A N OFFICIAL of the Society for the Prevention of cruelty to Children in Massachusetts recently said: Were it not for drunkenness we should have scarcely anything to do. More than 75 per cent of all cases under our supervision are direct results from drunkenness; not always from a confirmed drunkard, but a man who drinks two, four or six or more glasses of beer each day, takes away the support from his children, and they go hungry and naked and suffer abuse."

The editor of the Herald of Pentecost says: "Prophecy is fast being fulfilled, and we may soon expect to see our Jesus coming in the clouds, therefore, though tired and worn and our garments travel strained let us press on so that when the time arrives we can say "lo this is my Jesus, long have I looked for him."

Remember that all our subscribers who wish can have "Notes on Bible Study" sent to them for $1.25. To all who wish it, a sample number will be sent free.

The second number of "The Nut Cracker" published at Battle Creek, Mich., U. S. A. by the Sanitus Nut Food Co., has come to our table. Its contents are of interest to those who are interested in healthful food. It speaks interestingly of the food value of nuts. Our readers can have the paper sent to them free by addressing as above.

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