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REPENTANCE.

THE Lord's command to sinful
man is, repent. The forerunner
of Christ had this as his message
to the people, and faithfully did he
deliver the message to sinners of all
kinds, not shunning even those in
high station. His was faithful to his
duty when he saw the Pharisees and
when Herod the king came he failed
to reprove even him, although
in the end it cost him his head.

The human heart is the same the
world over, in all lands, and at all
times; the same condition of sin
exists though in varying phases.
Education, and culture are not with­
out their influences and effects, but
they are not able to change the
sinful heart. It is vain to tell the
sinner to turn over a new leaf and
do works of righteousness in order
that he may become reconciled to
God or be saved. "Not by works of

righteousness which we have done"
are we saved.

The same command comes to the
sinner now that came to him long
ago. He must repent, and John the
Baptist commanded to bring forth
"fruits meet for repentance." It is
the province of the Holy Spirit to
reprove, to convince, to convict of
and for sin, and if there is a yielding
of the heart to this work of the
Spirit it will bring that true repen­
tance which needs not to be repented
of. It is said that repentance is a
change of mind about God. But if
that change of mind about God, fails
of making the sinner consciously
alive to his guilt, if it fails to give
him a sense of God's holiness, if it
fails to produce in him that godly
sorrow because of the burden of his
sins, and which brings him to con­
fession and restitution, it has not in
it the true elements of repentance.

It is observed on many sides that
present day conversions are unsatis­
factory, that they are superficial and
fail to produce the changed life that
was formerly produced. It is not be­
because of the lack of a deep repentance
a repentance which not only says,
"I am sorry and repent," but which
actually leaves the sin we love and
shows that we really grieve by doing
so no more. It is also observed that
present day preaching is, as a rule,
not such as produces the repentance
which is so necessary. Engage­
ments and indulgences which former­
ly were classed as sin are not so re­
garded anymore, and are condoned
and indulged in by "Christians"
so-called, until any individual who
lives a fairly honest and moral life
may well ask, "why should I repent?
and of what shall I repent?" How
largely do professing Christians
mingle with and make part of a
thoroughly worldly society! How
largely are they engaged in the ways
of the world in business and plea­
sure, indulging in the "lust of the
flesh, the lust of the eye, and the
pride (ostentation, vain-glory) of
life! To live grandly and in luxury
seems to be the great ambition of
all, and the result is, leanness of
soul for the individual and failure
of success in carrying forward the
Lord's work.

Sin makes repentance a necessity
for were there no sin there would be
no need of repentance. The remedy
for sin is Jesus Christ—the "Lamb
of God that taketh away or beareth
the sin of the world." As the sin­
bearer He was slain to make recon­
ciliation for sin, and in him is pro­
vision made for full deliverance
from the guilt and power of sin, and
the cardinal principles of salvation
as announced by the Apostle Paul
are "repentance toward God and
faith toward our Lord Jesus Christ."

With these conditions fully met
there is before the individual the
possibility of a successful Christian
life as that life is given over to the
Lord. Not only is there pardon for
the guilty, but also cleansing from
all sin, and having a conscience void
of offence toward God and man.

Then today as in the ages past
God commands men everywhere to
repent," "to do works meet for re­
pentance," to acknowledge and con­
fess their sins, to renounce them
and return away from them, and by
faith in Jesus Christ as the propit­
iation for their sins they become
obedient to God in His command­
ments and ordinances, walking obedi­
ently to all the will of God.

There are people who have lost
their experience but still profess it.
They are afraid that if they owned
up, it would hurt the cause. It
never hurts God's cause for a man
to be honest. The greatest hurt to
His cause is when men profess what
they do not possess. —Selected.
BE IN TIME.

Life at best is very brief, 
Like the falling of a leaf, 
Like the binding of a sheep—
Be in time.
Fleeting days are telling fast 
That the time will soon be past, 
And the fatal line be past— 
Be in time!

CHORUS.
Be in time, be in time 
While the voice of Jesus calls you— 
Be in time!
If in sin you longer wait, 
You will find no open gate, 
Your sad cry will be "Too late!"—
Be in time!
Fairest flowers soon decay, 
Youth and beauty pass away: 
Oh, you have not long to stay—
Be in time!
While the Spirit bids you come, 
Sinner do no longer roam 
Lest you seal your hopeless doom—
Be in time!
Time is gliding swiftly by 
Death and judgment draweth nigh 
To the arms of Jesus fly—
Be in time!
Oh, I pray you count the cost 
Ere the fatal line be crossed, 
And your soul in hell be lost—
Be in time!

For the Evangelical Visitor.

THOUGHTS ON 1ST CORINTHIANS.

CHAPTER 4.

VERSEs 1, 2. We have here the true place and responsibility of those who are called to announce the Gospel. They are not to be unduly exalted, neither are they to be despised. Both these extremes existed in the church at Corinth. They are to be accounted as "the ministers of Christ, and stewards of the mysteries of God." A minister is one who serves. Jesus came not to be ministered unto but to minister. So should his servants do. A steward is one who is put in charge of certain treasures or possessions, which he is to guard or dispense according to the desire of his master, to whom he must render an account. The treasures which God has entrusted to His stewards are the mysteries of God, or the glorious Gospel. 1 Tim. 1:11. "It is required of a steward that he be found faithful."—Luke 12:42.

VERSes 3-5. But who is to be the judge of a steward's faithfulness? "Who, art thou that judgest another man's servant, to his own master he standeth or falleth?"—Rom. 14:4. Some had been severely criticising and judging Paul, but he took little account of man's judgment, or man's day. (marg.) He did not even judge himself; for, although he knew nothing by himself, or against himself, he could not justify himself on this account, for the Lord whom he recognized as his judge might see things that he could not see. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." We have here clearly set forth the judge, the time of the judgment and the manner of the judgment. We are now in man's day, and his way of judgment is according to the outward appearance, and the result of his judgment usually is to find fault and condemn. But when the Lord's day comes, His way of judgment will be according to the counsels of the hearts, and the result will be that "every man shall have praise of God." We must remember, of course, that the apostle is not speaking here of the judgment of the wicked, but of the Lord's stewards, as in chapter three. And He will find praise for each one of His servants, even for those who have perhaps only received censure and harsh judgment from their fellow servants.

VERSes 6, 7. Paul's purpose in writing as he did was that they might learn in them (the ministers of God) not to think of men above that which is written. We have already seen what is written as to the wisdom of this world, and as to the place of utter dependence which God's ministers should occupy. It is not only sinful but very unreasonable to be puffed up for one against another; for all that any one has is not of himself, but has been received of God. And if one has more grace or gift than another it is not a cause for self glory as though it were his own, but God is to be glorified by all, and in all.

VERSes 8-13. Paul, in this vivid portrayal, uses the figure of the ancient theatre in which were enacted such cruel sports as men fighting with each other or with ferocious beasts. He puts himself and his fellow apostles in the arena, while angels and men look on, and the selfish Corinthians seem to pay no heed. They were wise and strong and honorable (in their own conceits) while the apostles were weak, despised and even counted as fools for Christ's sake. (We can hardly suppose that Paul tagged himself as "a fool for Christ," as some zealous modern disciples do; but he was quite willing to appear as such in the opinion of the world, though he possessed the true wisdom of God.) He names some of the things which they suffered: hunger, thirst, nakedness, buffettings, lack of a certain dwelling-place, working with their own hands, revilings, persecution, defamation, and finally, if summing it all up, they were made as the fifth of the world and the offshootings of all things. In verses 12 and 13 we see how they literally fulfilled the injunctions of Christ in Matt. 5:44. What a contrast between the apostles and the ministers of today! What makes the difference? It was the preaching of the cross that was so offensive and which brought upon them such a flood of persecution. Have we now so covered the cross with flowers that its ruggedness is no more seen, and that the world has come to admire our gospel instead of manifesting its bitter hatred?

VERSes 14-21. The apostle's object in setting before the Corinthians in such bold contrast His sufferings and their ease and self-complacency was not to shame them, (although it should have shamed them), but to warn them. He addressed them as his beloved sons, for although they had a host of in-
He was the first to preach the gospel to them, they believed and learned to be teachers, and among the children were wiser than the pupils. They were the "children of God by faith in Christ Jesus."—Gal. 3:26.

Paul in the sense that they were the fruit of his labor. But already some of the children were wiser than the one who had begotten them, and apparently even despised him. This should be a solemn warning to us. It sometimes happens nowadays that all want to be teachers, and the learners are hard to find. From this another condition results, the teachers not being able to agree, there is confusion and divisions as at Corinth.

We have in Paul a man who so closely followed His Lord that he could without presumption say, "Be ye followers of me." He could call God's man to witness as to how nobly and justly and unblameably he behaved himself. 1 These. 2:10.

He sent Timothy to Corinth to bring them into remembrance of his ways in Christ.

What may we learn from verses 19 and 20? That there may be a great show of power in display of words and yet real power? "The Kingdom of God is not in word, but in power"—the power of the Holy Ghost. See Rom. 14:14-17.

The apostle closes this section of the epistle rather abruptly by asking whether he should come to them with a rod, or in love and in the spirit of meekness. The rebellious need the rod, but the wise and submissive child will be corrected by love.

We have now concluded the study of the first section of our epistle, the general subject of which is "The Divisions in the Church at Corinth." We have seen that the cause of divisions was carnality, which manifested itself in placing undue confidence in the wisdom of man, and in preferring one before the other. Paul seeks to correct their error by giving them clear teaching as to the true place and responsibility which the ministers occupy in the church, so that they might learn not to think of them more highly than they ought to think, and not to give the glory to them that belongs to God, who is to be honored and exalted above all, and from whom all spiritual blessings and gifts come, and in whom alone our faith is to be reposè.

If we would avoid the error of the Corinthians let us heed carefully the teaching of the Holy Ghost through the Apostle Paul in these four chapters.

For the Evangelical Visitor.

THE CREATION OF OUR SPIRITUAL HEARTS.

Text, Gen. 1:9,13

IN THE ninth verse we read—"Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." Now after God had created the blessed firmament in our hearts, He saw it necessary to give another command. That command was, that the waters under the heaven should be gathered together unto one place so that the dry land, which are our faith, comfort and peace in the solid rock, Jesus Christ which is the rock of our salvation, can make its appearance. We know that in the natural sense water is not a solid but a liquid material, and that it will give way and if we would walk on it we would sink. But the land is not so it is a solid material.

The land also contains rocks, which are very solid. The rocks represent Jesus the author and finisher of our faith and as David describes it in Psalm 40:2, "He brought me up also out of an horrible pit, out of the miry clay and set my feet upon a rock and established my goings."

Dear readers, I believe you all would say that it would be an unwise plan if the dry land from the waters, both natural and spiritual, and therefore God saw that it was good, and not He alone, but we too will see that it is good that our comfort and peace is divided from our doubts and fears.

The latter clause says, and God saw that it was good. I have mentioned before that it would have been an unwise plan if the dry land and the waters would have been all mixed up, but God divided the dry land from the waters, both natural and spiritual, and therefore God saw that it was good, and not He alone, but we too will see that it is good that our comfort and peace is divided from our doubts and fears.

The eleventh verse reads:—"And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so."

Now the dry land or the Earth as it now is called is in the condition to bring forth fruit, so it is in our hearts, after the comfort and peace are created in our hearts, then our
hearts are also in the condition to bring forth fruit, let us listen to God’s command. He says, “The herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth.”

Dear readers let us meditate over this verse for a moment and learn what it is going to teach us. It teaches us two important points.

First, Our influence that we throw out to the world. The world is ever looking on us, and we ought to be very careful that we are a light to them. For Jesus said in Matt. 5:14-16: “Ye are the light of the world. A city that is set on a hill cannot be hid.” “Neither do men light a candle, and put it under a bushel, but on a candlestick and it giveth light unto all that are in the house.” “Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.”

Again in Luke 12:35 Jesus said, “Let your loins be girded about and your lights burning.”

From the above verses we learn that we are to let our lights shine. This is to represent the grass, and fruit trees, that the earth brought forth.

The yielding after his kind is to represent the result of our light that we let shine. If we show a bad example and do not let our lights shine as we ought to, then we cannot look for a good result, we cannot expect that many sinners will be converted. Just as little can we expect a good result from a bad example as we can expect peaches from an apple tree.

But if we show a good example then we can be sure that a good result will follow. O, how careful we ought to be how we let our lights shine, for every herb will yield after his kind.

Dear readers let us listen to Jesus in Matt. 7:16, 20. “Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?”

“Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.”

“A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit.”

“Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them.”

In the foregoing verses, Jesus was speaking about the good and corrupt tree, now dear reader let each one of us examine ourselves and see if we are bringing forth good or evil fruit and if we find that we are bringing forth evil fruit, let us at once go to work so that we may bring forth good fruit.

Second. To what do we sow? Do we sow to the flesh or to the Spirit?

The Apostle Paul says in Gal. 6:8, “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”

“For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

In the above verses we again have the herb yielding after his kind. If we sow to the flesh we shall of the flesh reap corruption, here we have it very plain, that what we sow that shall we reap.

Dear readers let us all sow to the Spirit for if we sow to the Spirit, the Apostle says we shall of the Spirit reap life everlasting.

Let us not forget dear readers that it says on the earth, that shows that all this as I have described will take place in this world, therefore it is our duty to be up and doing at the present time.

The latter clause says, “and it was so.” That shows that all these things are so both in the first and second point. While these things are so, let us go to work at once.

The twelfth verse reads:—“And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.”

O, how true dear readers, this is in our spiritual hearts. The earth as I said before the comfort and peace of our hearts—without the comfort and peace it is no created heart—will bring forth grass and herb, and fruit trees, each after its kind, but let us be careful that it will bring forth good fruit.

It also says: “Whose seed is in itself after his kind.” The fruit is the result of our example, whether good or bad. The seed is our example, whose seed is in itself, that means that the example is in the result. After his kind means that the bad example is with the bad result, or the good example with the good result.

The latter clause says: and God saw that it was good. God saw it wise to make such herb and fruit tree yielding after its kind on the earth and be saw it also wise that the result of our example should be as the example was. Therefore God saw that it was good.

Let us listen to the thirteenth verse—“And the evening and the morning were the third day.” Dear reader, what a wonderful change took place since the second evening and morning. This shows us what God can do even in a short time if we submit our will under His will, but if we do not, God is unable to do anything with us. Your brother in Christ.

Levi F.heetz.
Floris, Pa.

For the Evangelical Visitor.

THE CARNAL MIND NOT SUBJECT.

“‘The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.’”—Rom. 8:7.

There are many theories concerning the Carnal mind and much is said and written by preachers and teachers what should be done with him, but we want to know what God says about this.

The carnal mind is a hideous unseen monster that is so contrary, mulish and stubborn that no man human nor divine, or even God Himself can control. He is just like some horses when you want to bridle them; about the time you think you have them bridled out comes ears head and all and off they run to another corner. There is no one that has much use for such a horse unless he can train or tame him. Man may be able to train a horse and all other animals and get them very tame, but he may try to train or train at the carnal mind for a life time and when he is through he will have the same old stubborn and contrary thing on his hands. You may be able to make a pet of
him just as successfully as a young lady who succeeded in making a pet out of a snake. The snake and the girl would eat out of the same dish and they two seemed to be just as intimate together as any two friends could be. But one day as she had her pet around her body there happened a pin to pierce the pet snake and all at once the snake turned and bit the girl. Just so with the carnal mind; he likes petting all right, but if you pinch him or get him into close quarters and try to drive him out of his nest you will find him kick and squirm and fight for his rights more than the worst enemy you ever had.

What shall we do with such an unruly thing as this? Some people say, “Suppress him.” But I found whenever I had a very stubborn horse about the time I would corner him up and keep him in a certain place just then he would begin to kick and if I would not be careful to keep out of his way he would kill me. I tell you as long as you try to suppress the carnal mind before you are aware of it he will have the very spiritual life sapped out of you and have you dead. This suppression theory is of the devil because God says through Paul, “It is not subject to the law of God, neither indeed can be.” Some people get the carnal mind confused with the body for Paul says at one place “I keep my body under.”

Paul in speaking about the body was not alluding to the carnal mind but referred to the natural appetites of the body, such as eating and drinking that he kept them under and had them only for their right and lawful use. People may talk about suppressing the carnal mind, the “old man” but all they need do to settle the argument is to read the above Scripture. What is the use for us poor mortals to try to suppress a thing that will not be subject to God. It is only a waste of time and strength and instead we ought to let God get hold on him and pull him out root and branch and nail him to the cross to die out right. This is the only remedy for this monster foe.

I would like to understand how any one can keep justified with this gigantic foe in him. To say that a carnal minded believer can live without sinning is to say that he can handle the carnal mind without having him crucified which is contrary to the above Scripture. This is not lowering the standard of justification whatever. To be justified is to have all your actual sins pardoned which brings peace with God. God does not justify anyone in sinning but He does justify that person that takes his place and confesses his sins and determines not to do it again. If that person is not fully acquainted with the carnal mind he will fall pray again so he must come and take his place before God and get rejustitied. This is what we call up and down life. If one walks in all the light that God lets on his pathway he will not be in this stage very long. He will soon get tired and seeing himself in the light of God he will cry out like Paul in Rom. 7:24. "O wretched man that I am who shall deliver me from the body of this death." Keeping on this line and being determined to go through at any cost it will not be long till he will say, "I thank God through Jesus Christ our Lord."

If there is any one who advocates that one can keep justified before he is sanctified he is advocating a theory of suppression. Which is the harder? To suppress the old man by the sanctifying power of God or without it. The latter is with much emphasis. Neither of them can be done. God wants to have him cast out and crucified and buried forever. Of God gives us more light upon thy Word for Jesus sake. Amen.

J. O. LEHMAN.

To the poor and helpless and to all tramps; listen, Jesus always was the friend to the poor and helpless and He is yet and always will be. There is no one to help you out of your trouble, then look to Jesus, He will send somebody to lift you up, and help you and start you on the right road. Only look to Him and ask Him. There is help for you, and your life may be bright and beautiful. Look and live.

H. HANSEN,
Pasadena, Cal.
had not heard a sermon for thirteen
years.

The land holders, after making
application, consented we should
preach, and the appointment was
given on a Sabbath. We found the
community in attendance, including
the two rich men and their families,
and also Lydia Cox. At the close of
our service we told the people that if
agreeable to them we would preach
for them again in four weeks, to
which they readily consented.

Thus we continued for one year.
We then told them if they desired it
we would preach for them for one
week, to which they also consented.

We held up Christ as our only Saviour,
and it was evident that the Holy Ghost was filling His office
work upon the hearts of the people,
as there was weeping and sobbing
in the congregation. We gave an
invitation for mourners, Lydia Cox,
about sixty years old, wearing a
faded dress and an old sun bonnet,
led the way, and by her side the
wife of one of those rich men in the
neighborhood, and others. Thus
our meeting was crowned with a
number of conversions, and at the
close we organized a church and
called it "Mars Hill," and continued
our labors for another year without
asking any remuneration for our
service lest its tendency might militate against our usefulness.

As the community was under
Quaker influence, a people whom
we highly appreciate, we told the
people that on a certain Sabbath we
would preach for them the last time.
There was a full attendance, and we
commenced them to God and the
word of His grace; to us it was a
solemn parting. At the close of our
service Lydia Cox came forward and
asked us kindly to go home and dine
with her. We had other invitations,
but for the meekness of Christ and
her poverty, we preferred going with
her. We mounted our horse; the
day was very stormy. Lydia with
her little ragged grandson led the way
by a crooked path in the forest.
Finally we came to an open space of
about a half acre. There stood her
hut, probably twelve by fifteen feet,
and the chimney built outside with
sticks and daubed with mud. As we
arrived at the door a few chickens
clustered around her feet, and she
was in the act of catching one to
prepare for her ministration. We told
her not as we had no time to tarry.

As we entered we found it necessary
to "stoop," as Dr. Franklin said.
Our aged sister undertook to kindle
a fire, but the chimney being so low
and the wind boisterous, in a few
moments the hut was densely filled
with smoke, and we were under the
necessity to open the door to inhale
fresh air. But the dinner was prepa-
red, and we were invited. All
that was on the table was a small
quantity of the darkest and hardest
bread we ever saw, a saucer of
molasses and either a cup of coffee
or tea (we have forgotten whether
of the twain). After imploring a
blessing we ate as best we could.

We told our aged sister, as she was
going west, and we returning to
Pennsylvania, that this would be our
last meeting on earth, and that we
would kneel in prayer. We both
saw our faces like children; it was a scene
carefully to be witnessed. When
we arose to our feet Sister Lydia with
all the innocence of a child said,
"You have been my minister for
two years, and I have never given
you anything and have nothing now
to give you but my cat of four
colors, and is very good. Surely I
will." She reached to a joist and
got a little poke of about fifteen
inches long, that was smoked as
dark as the butt. In it she had some
roots she called giusan, which she
gathered and sold to doctors to get
a little change. She gave me one
to chew (we think she was part
Indian). She caught the animal
and forced it into the poke, left a
space for it to breathe, with a strong
draw string to hang on the horn of
our saddle. And this was our salary
for preaching two years at "Mars
Hill." Our hungry horse was left
to try to feed upon the wind.

This narrative to some might appear
of small importance, but to us
it has left an impression never to be
forgotten. To our brethren and
sisters in the ministry, suffer us to
say in conclusion, never despise the
poor. "Blessed are the poor in
spirit; for theirs is the kingdom of
heaven." Yours in humility.

JOHN FOHL.
could only feel as I once did," you say, "but now nothing hardly moves me." This is because you have hardened your heart and set your will against this voice of God. O plead, plead for His return and for a broken and contrite heart, which God will not despise.

"Prostrate I lie before His throne, And there my guilt confess, I'll tell Him I'm a wretch undone Without His sovereign grace."

The fact that God gives a desire to be saved and a spirit of humility and obedience is evidence that He will save. But to again turn away the Spirit may seal the soul's doom for everlasting woe. "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." — Eph. 4:30. — Anna Abrams in Vanguard.

THE DRESS QUESTION.

THIS is an unpopular subject. And those hewing to the Scripture line, in discussing it, often subject themselves to more or less unfavorable criticism. Nor does this criticism come from the world alone, but also frequently from professors of Christianity. But those having deep and God given convictions on the subject must have the courage of those convictions. Coarse and ungenerous epithets or invective applied to them must not deter them from speaking out their convictions.

When God's Word expressly forbids a conformity to the world—even specifying our apparel—and when there are so many flagrant violations of His Word, in the matter of dress and personal adornment, it becomes the duty of some to call attention to these things. The necessity for thus speaking becomes all the more apparent when the spiritual havoc made by the indulgence of improper dress is considered. Fondness of dress and the love of its display keep multitudes from making progress in the divine life.

A few years ago a certain lady of this city professed to have been an unsuccessful seeker of heart purity. Having been asked to attend a camp meeting, she went: and, in referring to the matter, said: "I went, dressed up in all the latest styles, and wore a lot of jewelry besides." While there she went forward as a seeker. Two sisters in the Lord felt inclined to speak kindly to her about her showy dress and jewelry, suggesting that these might be a hindrance to her. This made her angry, and of course she did not receive the desire of her heart at the meeting.

The late excellent and renowned Miss Frances E. Willard found in her early religious history that the wearing of certain articles of jewelry was an obstacle to obtaining the blessing of perfect love or entire sanctification. Referring to the occasion she says: "Kneeling in utter self-abandonment I consecrated myself anew to God. But I felt humiliated to find that the simple bits of jewelry I wore, gold buttons, rings, and pin, all of them plain in their style, came up to me as the separating causes between my spirit and my Savior. All this seemed so unworthy of that sacred hour that I thought at first it was mere temptation. But the sense of it remained so strong that I unconditionally yielded my pretty little jewels, and great peace came to my soul. All my friends knew and noticed the change."

With how many the giving up of their long-cherished idols is as the severing of their very heart-strings! And how many, on account of their long-cherished idols, are full of costly rings and her person otherwise adorned with jewelry. Her hands were full of costly rings and her person otherwise adorned with jewelry. Her said, "Poor woman, I should think you would lack assurance." But was she not a representative of many others in the Church? Oh, why should a professor child of God be in such abject bondage to the world? Why permit the unholy goddess of Fashion to dictate to us and control us in the matter of our apparel?

Let us now carefully, candidly and prayerfully look at a few passages of Scripture which have either direct or indirect bearing upon the subject in question. In Romans 12: 1 we are exhorted thus: "Present your bodies a living sacrifice, holy, acceptable unto God," etc. Yes, even our "bodies" are to be consecrated to God. They are to be a "holy" and "acceptable" offering unto Him. But how can they be such when decked with the superfluous and showy trappings of the world? How can God be well pleased with us if we adorn ourselves with gay and unnecessarily costly clothing, with flashy gold, ribbons, feathers, pearls and diamonds? And yet this is just the way some professed Christians decorate themselves. And is not this a glaring violation of the Scripture injunction, "Be not conformed to this world?" —Rom. 12:2.

Referring to the manner in which some professors of religion dress, that prince of preachers and evangelists, the Rev. Charles G. Finney, says: "Are you going to walk the street? Take care how you dress. What is that on your head? What does that gaudy ribbon and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! You might just as well write on your clothes, 'No truth in religion.' It says, 'Give me dress, give me fashion, give me flattery, and I am happy.'" Again the Word of God says 1 John 2:15: "Love not the world, neither the things that are in the world," etc. That is, the things which excite vanity, or minister to pride, or that jeopardize our spiritual interests in any degree. Among the things belonging to the world, as mentioned in the 16th verse of the above named chapter, are "the lust of the eyes, and the pride of life." Ah, how many things are worn simply to gratify the eyes of the wearer, and to excite the admiration of the looker-on, and which foster vanity in both parties!

In 1 Cor. 6:20 we are admonished, "Glorify God in your body." This can be done in the matter of dress as well as in various other ways. Consequently we ought to dress to the
glory of God. Instead of aiming to please our own fancy, or to do as fashion dictates, we ought to aim to please God and set a good example in neat, plain, useful dressing. 1 Cor. 10:31 we are commanded, “Whatever ye do, do all to the glory of God.” How many professed Christians really dishonor God by their worldly and extravagant dress! Many disregard the Scripture teaching against “outward adorning” in its various forms, such as “plaiting the hair, and of wearing gold,” as mentioned in 1 Pet. 3:3; or as spoken of by Paul (1 Tim. 2:9), “that women adorn themselves in modest apparel; . . . not with braided hair, or gold, or pearls, or costly array.”

The Scriptures do not, it is true, prescribe as to the exact style of dress, cost, color, shape, etc., but its directions are sufficiently explicit to teach us that we are not to gratify the natural propensities of the human heart. If we are intent on pleasing and glorifying God, on letting our light shine, on leading Christians to higher spiritual attainments and lost sinners to Jesus, we will not spend undue thought, or time, or money as to wherewithal we shall be clothed. But we will so dress as becomes those “professing godliness;” as to “abstain from all appearance of evil;” as to show that we “are not of the world;” and that the appearance of which we think the most is the “fine linen, clean and white—the righteousness of saints” (Rev. 19:8); or, as expressed in Isaiah 61:10, “the garbments of salvation,” and “the robe of righteousness.”

A Christian lady who listened to one of her own sex on the subject of dress, said: “God has spoken to me before on this question, and I turned away from Him, but He has again talked to me tonight, and I dare not refuse. I give up all fancy dress and jewelry from this time forward. It is vanity.”

A conductor on a train sat down opposite a young christian lady, and politely asked why she dressed so plainly. She in turn asked him, “Why do you wear that special uniform?” To this he replied: “Because the railroad company requires it of me, and I simply comply with its orders.” The young lady quickly answered: “And so do I comply with orders. I am in the service of Jesus Christ, and His orders are, according to 1 Timothy 2:9, that women shall adorn themselves in modest apparel.” What a blessed thing for both the Church and the world if all Christians possessed this spirit of obedience in reference to the subject of dress.—A. W. Orvich in Evangelical Messenger.

THE POOR “CHURCH.”

AS THE dispensation closes, we may expect to see many professions of Christ which lack conversion—the Holy Spirit’s work. Creed there will be plenty, also religious form; but that Spirit concerning Whom Jesus said, “the world cannot receive Him because it seeth Him not,” will be unperceived, yet, denied, in His effectual working, and people will join the church to be delivered, and plead at last that they were Jesus’ friends, while yet they were unrepenting, unanointed sinners. (Is it not terrible to think of?) They will go out of association with God and His cause as lightly as they went in. Religion will be trivial with them. Everything will be filtered through human ignorance (called by them “reason”).

A former editor of The Christian Oracle—a “Christian” weekly of Chicago, Ill.—mentioning the very unsatisfactory profession of many converts of today, hangering after the world, worldly society and worldly pleasures—unsatisfied and unfilled from above—calls their turning to God “indeterminate repentance.” It does not determine them for God and the way of holiness, it settles nothing. Those who are so ready to immerse persons in water (all right for the right candidates) may well lay more stress upon repentance—a repentance that will be full and final and demand evidence of a real change of heart from candidates for baptism.

But not only does the “Christian” press complain of the quality of its conversions; the Methodists say the same thing of its secessions. Here is an extract from the Pacific Methodist Advocate, Sept. 22, 1898, published under the head of “Revivals”:

An exchange of the Advocate family, in speaking of revivals and the ministry of our fathers, says:

Revivals appear to be more and more superficial; conversions not deep; character not changed; converts, though entering and remaining in the Church, speedily returning to their former associates and practices. Nor do revivals take hold of the intelligent and strong characters as formerly. The “formerly” of Dr. Buckley was the time of evangelistic power in Methodist history. Ministers felt and knew that they were called of God to preach the unsearchable riches of Christ to a lost world, and they had the holy boldness to obey the commission, with all that is involved. To them sin was a ghastly fact, a horrifying reality, an outrage upon God, eternal damnation to the sinner; and the purpose to save men from its guilt and consequences around an earnestness and gave to their sermons in effectiveness that sinners were induced to “flee from the wrath to come.” This passion for souls was not confined to the itinerant, but was shared by the laity as well, until Methodism came to be known as “Christianity in earnest.”

The most noticeable weakness in the Methodist pulpit of today is the absence of a mighty conviction of the awfulness of sin, the necessity of regeneration, and an abiding and Scriptural faith in the power of the Holy Spirit. There is a ruinous educency in many quarters to make of the Church a religious club, and far too many pulpits are discussing current reforms, philosophical theories, higher criticisms, scientific speculations, together with the multiplying “ologies” and “isms” of the present-day “faddists” instead of the Law and the Gospel. Preaching that creates uneasiness in the hearts of the well-dressed, highly respectable, wealthy, influential and cultured has never received a warm welcome; but it is the only kind to convict of sin and lead to God.

Dr. T. L. Cuyler has said truly: “The minister who blunts the sword of the Spirit and fails to preach a blood-heat gospel every Sunday,
EVANGELICAL VISITOR.

TALKATIVENESS.

For some months there has been a growing conviction of the utter uselessness of much of our conversation and the necessity of saying little and praying more.

Some time ago we had a Bible reading on the tongue, and have felt more and more convinced that for every idle word we shall give an account. At that time we read a tract on the same subject, which we are glad to give to our readers, and trust it will have a like blessing to all.

"Talkativeness is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit from ripening. Skim milk, until we get alone with the cream our souls have in them, is likely to be of no profit."

"Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and Divine peace beyond our present dreams."

"Third, loquacity inevitably leads to saying unwise or unpleasant or unprofitable things. In religious conversation we soon burn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God, and feed on His green pasture until the cream rises again."

The Holy Spirit warns us that 'in the multitude of words there lacketh not sin.' It is impossible for even the best of saints to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gabby, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others; I must never time cease from conversation or withdraw from company to enter into deep communion with my precious Lord."

"Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and worldliness."

"See the evil effects of so much talk:

"First, it dissipates the spiritual power. The thought and feeling of the soul are like power and steam—the more they are condensed, the greater their power. The steam that, if properly compressed, would drive a train forty miles an hour, if allowed too much expanse, would not move it an inch; and so the true action of the heart, if expressed in a few Holy-Ghost selected words, will sink into the minds to remain forever, but if dissipated in any rambling conversation, is likely to be of no profit.

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"In quietness and in confidence shall be your strength."—Isaiah 30:15; Ecc. 5:2, 3.—Mrs. M. W. Knapp in Revivalist.

REJOICE IN THE LORD.

A joy that does not flow through Christ, is spurious and will soon be turned to grief. Many can rejoice in prosperity, when circumstances and surroundings are favorable. Many rejoice in a real good meeting where God's children are rejoicing together; but how many can rejoice in tribulation? The joy of the Lord is our strength. We are commanded to rejoice always, not only in prosperity, but in adversity. The command to rejoice when we are persecuted, and all manner of evil is said against us falsely, is just as binding as any command in God's Word and should be obeyed; but it takes holiness of heart and life to keep this requirement. When our names are cast out as evil, we are to rejoice. When we are persecuted in every possible way, we are to rejoice; and not only to rejoice, but to be exceeding glad. Glory be to our God for making possible a salvation that enables a person to rejoice in poverty in sickness, in persecutions, and in all kinds of trial. Glory to God! Nothing can destroy the joy and peace of a real saint of God.—S. B. Shaw.

All denominations believe we must be holy before we enter heaven. But for some reason it is considered fanatical to become holy very soon. It is thought by many to be the mark of a sound mind to hold off from being holy as long as possible.

—Selected.
THE PATH TO SUCCESS.

MOST people desire to succeed in their undertakings, but many of them fail; some because they do not know what success is, and others because they pursue wrong methods to attain it.

Some suppose success to consist in worldly prosperity and wealth, exalted position, and great power. But it is neither desirable nor possible that many of the human family should attain to such advancement as this, and true success is often found in the humbler ways and walks of life; while the paths of ambitious effort are marked by failures and strown with wrecks. Many men are anxious to "go into business;" but Wm. N. Thayer, in his book "Onward to Fame and Fortune," p. 31, states that General Dearborn once said in a public address:

"After an extensive acquaintance with business men, and having long been an attentive observer of the course of events in the mercantile community, I am satisfied that among one hundred merchants in Boston, not more than three have acquired independence."

One man doubted the accuracy of this statement, but after careful investigation he published his conclusions in substance as follows:

In 1800 a memorandum was taken of all the men doing business on Long Wharf. Forty years later—a period as long as most men continue in business—only five of those men remained. All the others had failed in business or died poor.

In 1798 the Union bank commenced business in Boston, when there was only one other bank in the city. A few years ago they had occasion to look back to their early history, and found that of 1,000 persons with whom they had opened accounts only six remained. In the forty years covered by their investigation, 994 had failed or died in poverty.

So much for the prospects of those who say, "Today or tomorrow we will go into such a city, and continue there a year, and buy and sell and get gain."—James 4:13. After years and years of toil and anxiety and struggle to get rich, after living for a while in comfort and perhaps luxury, ninety-seven out of every hundred—or even more—are in advancing years burdened with debts they can never pay, or obliged to spend their closing days in poverty or obscurity, their lives embittered, and their deaths hastened by the things they thought would prove for their advantage.

Who ever heard of an honest, prudent, industrious farmer who failed in business? A man who is extravagant, or idle, or intemperate, or unthrifty; who signs other people's notes, minds other people's business, and neglects his own, may sometimes fail; but the man who fears God, sticks to the soil, and eats his bread in the sweat of his face, usually makes his life a success.

It is true that many farmers weary and kill themselves "taking care of things"—things that they do not need, and cannot use, but over which they toil and struggle and labor till they die. So it was said of western farmers, they would buy land, and raise corn, and feed hogs, and sell pork, and get money; and buy more land, and raise more corn, and feed more hogs, and make more pork, and get more money; and buy more land; and raise more corn, and make more pork, and so on, until that man would wear out and die, but the endless chain of money, land, corn, and pork would keep moving on. But this is not success—it is bondage to this world.

It is a great thing for a man to know when he is well off, and when he has enough, and stop! One great mistake that farmers make is, they desire to get rich. An honest living is not enough for them. A little farm well tilled is enough. They must have wealth; and so they pinch and scrim, and toil and strive, to buy land which they cannot cultivate, houses they cannot live in, horses they cannot drive, clothing they cannot wear, and food they cannot eat; and then they put the rest of their money in the bank to make more money, or for dishonest cashiers to steal, greedy heirs to quarrel over, or shrewd lawyers to decieve. There is a better way than this, and "godliness with contentment is great gain."—The Common People.

THE BURNED BOOK.

Bepin's home was away in a village in India. He had a friend, by name, Atul, who went to a school kept by missionaries in a town a short distance off.

At the time of which I am writing this boy had just come back for the holidays, bringing with him a Christian book. Bepin spied it at once, and asked what it was.

"It is the book the missionary gave me."

"Let me look at it," said Bepin.

Little Atul was far too much afraid of Bepin to refuse to give up, so he handed him the gospel.

Bepin turned over the leaves and then threw it straight into the fire on which their food was cooking, saying:

"That is the best place for christian books."

Atul ran away, and left his companion watching the book burn.

Only a part of it caught alight, and it struck Bepin that it looked as though it was very nice printing.

"It is a pity to burn such good print as that," he thought. "I think I had better look at it." So, snatching the action to the word, he snatched the burning book out of the fire blew out the flames and turned it over.

Now came the crisis. His eye caught some words which he thought beautiful. He was like one arrested; there he stood reading on and on.

Something in the volume seemed so new and strange. Reading the story of the life of Jesus for the first time, his heart was touched. He put the charred book safely away, with the intention of giving to it careful study.

After a time he got a new copy, and not only read it himself, but persuaded other young men in the village to read it, too, and as they read their ideas began to change. Soon they felt that it was no longer possible to lie and cheat as they did formerly; they longed more and more to grow like Jesus—and if you went to India, and visited the right place, you might see—what? Bepin himself, with a crowd of dark-faced men and boys listening as he tells...
them of the great love of Jesus.

The book, in its own silent way, had preached to him so effectually that he was born again. A wonderful book is the Bible.—Selected.

**TEMPERANCE.**

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

**A MOTHER IN COURT.**

No human language can tell the woes and sorrows which strong drink entails upon the little children whose parents are enfolded in the hideous coils of this destroying dragon.

Robbed of parental love, bereft of home, deprived of food and raiment, education and position, drunkards’ children seem foredoomed to ruin.

And yet with what tender and heroic love these little ones sometimes cling to those who have covered them with shame, and struggle to rescue their helpless parents from the grasp of the destroyer.

A secular paper relates the following instance of a mother who had found her way into the police court in one of the great rum-ridden cities of America, where thousands of unprincipled men are licensed to make their living out of the vice, the poverty, the ruin of those around them.

When the case of Mary S— was called in Justice C. J. White’s court, the most interested spectators were a little boy about seven years old, and a girl a year or two older. The woman had been disorderly, and was fined $10 and costs. The boy stepped up to an officer and asked: “What are they going to do with my mamma?”

“I am afraid they will have to send her to the bridewell unless you can raise the $11 to pay her fine,” was the response. The boy looked up at him a moment, while his under lip quivered and his eyes grew moist. Then, with an air of determination, said: “Come on Hattie, we’ll get the money.”

A few hours later the lad came back to the station, and stood in front of the desk of the sergeant, twirling his hat in his hand. His head just came above the desk.

“Well, my little man,” said the sergeant, “what can I do for you?”

“Please, sir, I came to see if I couldn’t get my mother out of jail,” replied the urchin, as two big tears rolled down his cheeks.

“I’ve got $2.60 which was given to me; please take it and let me go in mamma’s place. I can’t work hard, but I’ll stay longer.” With this the little fellow broke down and commenced to sob.

“Don’t cry, my lad,” said Bailiff Kelly, who overheard the conversation. “I’d pay ten fines myself first.”

The officers of the station became interested in the boy’s manly bearing and his efforts to get his mother released. Justice C. J. White was seen, and consented to suspend the fine. The children were taken down to their mother, who was told how they had tried to beg the money for her release. It was the one touch of nature, and mother, children and officers held a little jubilee in the station.

“A woman with such children as yours ought not to be here,” said the bailiff.

“No,” was the sobbing answer, “and she never will be again.”

God grant she never may be! And yet when temptationbeckons at every corner and lurks at every turn, is it a wonder that people are led astray? There is no safety except in total abstinence from the destroying cup, and there is no salvation but in Him who came to proclaim liberty to the captives and to break every yoke.—The Christian.

**AN EFFECTIVE LESSON.**

A drunkard in New Orleans was recently saved from continuing his career of dissipation in a peculiar manner. The young man in question was of a fine family and had splendid gifts, but was going down as fast as it was possible for a man to go through strong drink. His friends had pleaded with him, but he had taken their warnings as an insult. One day one of them, who was a court stenographer, determined to try a new tack with him.

He was sitting at a restaurant one evening, when the young man in question came in with a companion, took the table next to him, sitting down with his back to him, and not seeing him. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment the stenographer pulled out his notebook and took a full shorthand report of every word he said. It was the usual mandolin folly of a young man with his brain muddled by drink, and included a number of highly candid details of his daily life—things that when he was sober he would as soon have thought of putting his hand in the fire as of speaking about to a casual acquaintance. The next morning the stenographer copied the whole thing neatly and sent it around to his office. In less than ten minutes he came tearing in with, “What is this, anyhow?” “It’s a stenographic report of your monologue at the restaurant last evening,” his friend replied, and gave him a brief explanation. “Did I really talk like that?” he asked faintly. “I assure you it is an absolutely verbatim report,” was the reply. He turned pale and walked out. He never drank another drop. There are many men who would cease not only the sin of drunkenness, but other sins as well, if they could see themselves as other people see them.—Herald and Presbytery.

The grand objection of the license system is now apparent. It legalizes wrong. It makes the state partner in the business. It throws around it an air of respectability, without really diminishing the evils that result from the trade, whether it have government authorization, or not, and shares the proceeds. Such a system does not deserve the name of remedy. It is rather an agent of the wrong.—S. F. Merrill D. D.

Eighty-five per cent of all the children admitted to Dr. Barnardo’s home, according to his observation, owe their distresses directly or indirectly to the drinking habits of their parents, grandparents or other relatives.

Two glasses of beer are two too many.
HEALTH AND HOME.

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

THEN YOU'LL THINK OF MOTHER.

When her weary hands shall rest,
Folded on her quiet breast,
Then you'll think of mother:
How in work those hands once moved
For the children that she loved,
Those toil-worn hands of mother.
When her eyes shall close in sleep,
From which they'll never "wake to weep,"
Then you'll think of mother:
Oh, the vigils they have kept,
In the night while others slept,
Those love-liest eyes of mother!
When her tongue shall silent be,
Read no more, nor sing for thee,
Then you'll think of mother:
Your aching heart will long
For the counsel, prayer and song
From the tongue of mother.
When the lips shall part no more
With the dear, sweet smile of yore,
Then you'll think of mother:
You will not forget the kiss
Which thrilled your childish heart with bliss,
Pressed to yours by lips of mother.
Years will pass—they're fleeting now—
Bring no shadow to her brow,
But kindly think of mother;
Help her often as you may,
Life with her is such brief day,
Your life on earth with mother.
Wait not until her soul at last
To the home above has passed,
But show your love to mother;
Cheer her while on earth she stays,
By your loving acts and ways,
Be dutiful to mother.

M. J. Ballantyne.

DONT WORRY.

THE FACES of the women one passes in the street form a curious and, too often, a saddening story. One woman purses up her lips, another screws her eyes into unnaturalness, while a third will wrinkle up her forehead and eyebrows until she looks absolutely ugly. The trick is an unconscious one, but it is none the less a trick and a bad one. There is no reason why a woman should look forbidding and bad-tempered just because she is annoyed about something. Deep-seated trouble has a way of writing itself upon the face whether we will or not. Sickness, too, has its own handwriting, and will not be concealed by art. But the frown caused by superficial troubles should not be entertained by the face for an instant. We should strive to look as pleasant as possible for the sake of others; a corresponding cheerfulness of temperament will inevitably result, and always to the sweetening of our nature.

We cannot afford to go about with gloomy faces. To depress others is not for us; our work is to cheer, to raise up, to comfort, but we shall never do this unless we cultivate a pleasant demeanor, and the cheerful temper inseparable from it. This brings us to that question of worry. Can we put it more strongly than to say that it is a duty to put care, worry, fretfulness behind one? The habit must be learned, or we shall not "grow straight in the strength of our spirit, and live out our life as the light," as Swinburne so well puts it. "It's difficult to do that," says some one. We all know that it is very hard, but women are not afraid of difficulties. The more difficult the right thing is to do, the greater reason for doing it. All we need is to make the first effort—strength will be born which will increase at each subsequent attempt, and we shall conquer in the end.

Salvation for women lies in this—not to be overcome by troubles, but to overcome them.—The Family Doctor.

DISSIPATED MEN AND FOOLISH WOMEN.

A WOMAN in the Woman's Journal writes: "Girls, in treating dissipated young men as equals, do a wrong which they can scarcely realize. Such men should be made to feel that until they redeem themselves and walk with correctness and honor in the path of right, good people will stand aloof from them. Girls who respect themselves will not be seen with such young men, and will decline to receive them on the familiar footing of friendship. It is a mistaken friendship to pout when caustic is, needed, and I am inclined to think that a little sharp decision on the part of the girls of today would go far to correct the general looseness of the morality among young men."

Let a woman be right herself and she cannot bear that which is vile and evil and wrong. Men carry the brand of sin upon their faces; and a pure minded, healthful, God-fearing woman, can only look with pity or with loathing upon the votaries of folly and fashion know nothing of.—The Christian.

Many a sick person would at once begin to amend if they would abstain from things which healthy people leave alone, and follow modes of living which have the sanction of intelligence and experience.—Sol.

There is no evil without a remedy,
OUR YOUTH.

WORK SONG.

Jesus wants us all to work,
Work for Him;
We should never, never shirk—
Work for Him.
But we should never say,
I will work in just my way,
But let Him guide me every day
In work for Him.
He knows best what we can do,
To work for Him;
He knows if our hearts are true,
To work for Him.
He will give us what is best,
(Half His goodness is not guessed),
And we always will be blessed,
In work for Him.
—Sunbeam.

ONE KIND OF HERO.

DEAR ME! If only I could get up and
be like some of these men. If I
could be a real hero,
Felix said it to himself as he read of
great and good men until his heart glowed
with admiration. He was lying on a
couch, this poor little boy to whom came
all in at once. He did not reply, but lay
gazing at his mother with large thought¬
ful eyes.
"I mean it," she said. "If you have
more to suffer, more to give up, why are
you not, if you bear it patiently and give
up without murmuring, more of a hero
than those you read of?"
She went quietly away, leaving Felix to
think out the wonderful thought for
himself.
—Sydney Dover.

LET ME TELL YOU A BEAUTIFUL STORY.

I heard the other day:
A good Christian lady living in Sweden
opened a home for crippled and diseased
children whom nobody really cared about
beneath herself—and received nearly twenty
of her own babes.
She woke up with a start, and looked
in her face, and yet with a sort
of expression of gentle rebuke in it, as
much as if he meant to say, "If I can
love and bear with you, who are so full
of sin, surely you ought, for my sake, to
love that suffering child."
She woke up with a start, and looked
in the boy's face. He had waked up, too,
and she expected to hear him begin to
cry; but he looked at her—poor little
mite—very quietly and earnestly for a
long time, and then she—sorry for her
past disgust, and feeling a new compul¬
sion for him, and a new interest in him—
bent her face to his and kissed his fore¬
head as tenderly as she had ever kissed
any of her own babies.
With a startled look in his eyes, and a
flush on his cheeks, the boy instead of
crying, gave her back a smile so sweet
that she had never seen one like it before,
nor will, she thinks, till it will light up
his angel features some day on their
meeting in heaven.
From that day forth a perfect change
came over the child. Young as he was,
he had hitherto read the feelings of dis¬
like and disgust in the faces of all who
approached him, and that embittered his
little heart; but the touch of human love
splashed all the peevishness and ill-nature
away, and woke him up to a new and
happier existence!—From "Flowers From
The Garden of God."

A THANKSGIVING RECIPE.

Ingredients: Humility. Look it over
very carefully, for a deal of pride is apt to
get into it, and sometimes it is difficult
to distinguish one from the other.
Swear with contentment. If a little
ambition is mixed in, no matter, but
beware you take out all the laziness and
stupidity, for they always make anything
insipid.
Spice with faith, good and strong and
plenty, so as to season the whole.
Lighten with prayer and praise stirred
in.
Mix all together with love—love to God,
and that never fails of containing abundance
of love to man: so you don't need to
use that separate.
Drop unselfishness in little by little, so
it will get scattered all through.
Let the mixture be kept warm in the
heart till needed, and I can assure you it
will come out in the most delicious loaves
and gems of acceptable Thanksgiving
deeds and words.—Selected.

Seek to be good, but aim not to be great.
A woman's noblest station is retreat.
Her fairest virtues fly from public sight,
Domestic worth,—that flame too strong a
light.
EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
Published in the interest of the church of the Brethren in Christ.
Subscription, $1.00 per year; six months, 50c.
Sample Copies Free.
To Foreign Countries, $1.25 a Year.

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2. The date on the printed label will show to subscribers when their subscription expires.
3. If you do not receive the Review within ten days from date of issue, write us at once.

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1. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Review must be sent in at least ten days before date of issue.

Send money by Post Office Money Order, Registered Letter, or Bank Draft to Geo. Detwiler, Abilene, Kansas. $5 Canadian Currency is discounted with us.
Entered as second-class matter at the Post-office at Abilene, Kansas.

ABILENE, Kansas, December 1, 1900.

ADDRESSES OF MISSIONARIES.
H. Francis Davison, Isaac O. Lehman, Mrs. Isaac O. Lehman, Matoppo Mission Bulawayo, South Africa.
Miss Barbara Hershey, Inanda Mission Station, Duff's Road, Natal, South Africa.
D. W. Zook and wife, 1 Tiljulla, Road.
J. Eber Zook, Bellygurje Mrs. Amanda Zook, Calcutta, India.
S. H. Zook, Havana, Texas.
J. G. and Mrs. Susan Cassel, Gracias de Gracias, via (New Orleans) Honduras, C. A.
Misses Fannie L., and Elmina Hoffman, Khamagasan, Berar, India.


goodness and joy to years of labor and, under the blessing of the Lord, success in opening the eyes of the heathen and bringing them "from darkness to light, and from the power of Satan to God, that they might have forgiveness of sins, and an inheritance with all them that are sanctified which is by faith in me." (Jesus) But his home coming is saddened by the fact that under the spreading branches of a breadfruit tree, at Matoppo Mission, South Africa, he had to lay away the form of the dear wife, and must now pursue his course without her companionship. May he have the comfort of the Lord continually. He expects to labor in Gospel work as the Lord may open doors for him.

In a memorial address given in memory of the late H. L. Hastings at Goshen Park, Mass., A. A. Plumb, Pastor of the Walnut Ave. Congregational Church, Boston, Mass., spoke the following truthful and weighty words: "When our Lord said to His disciples, 'Ye are the salt of the earth, ye are the light of the world,' He gave us the warrant for saying that wherever in any age or land a consistent follower of Christ comes into a community and there abides, he brings into that community and there continues to exercise so long as he remains a salutary and enlightening influence. The place is the better for his coming. It continues to be benefited as long as he stays. He brings salt. He is salt. And salt saves by contact. It is like leaven, to which also Christian influence is compared by Christ, in its way of working. It acts necessarily, as long as it retains its nature, on everything it touches. It reaches out with its transforming energy in every direction, in front and rear, above, below, and on either hand. So a light once kindled only needs suitable position, not 'under a bushel, but on a candlestick, and it giveth light unto all that are in the house.' The light of a Christian's influence is not like a locomotive lamp fitted up with patent reflectors to shed its rays alone on its own narrow pathway. It is rather like the lofty beacon-light on the shore, lighting up the whole region around, and guiding the storm-tossed mariner far out to sea to a haven of safety and peace." We think these words are true and ought to bring encouragement to the heart of every one of God's children. They are also weighty.
because of the responsibility which rests on every individual Christian. If he is to influence the community in which he lives, the individuals with whom he comes in contact, for good he must necessarily be "Christ's man," must be separate from the evil and sin with which the world is full, and must go forth in the spirit of the Master. To Timothy it was said, "But thou O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness." O how we need to be taught of the Lord the nature of the high calling of God in Christ Jesus, and then that we walk worthy of that calling, so that we may really be "the salt of the earth, the light of the world."

For the Evangelical Visitor.

THANKSGIVING.

"Give thanks unto the Lord: for He is good." "The Lord is good to all; and his tender mercies are over all his works." Another year has come and gone bringing and leaving with us innumerable gifts, which call for another Thanksgiving. The wide and fertile fields, orchards and gardens were faithful in yielding their rich treasures to the tiller. The cattle in the meadows were increased and blessed. The men of toil found abundant labor receiving increased wages. The general health of our country is and has been good. No one needs to suffer if the God-given blessings are properly distributed.

That we set a day for special and public thanksgiving for these blessings is very becoming for a Christian people.

Under the Mosaic law the people of God observed three great solemnities. This was one of their three great solemnities, in which all the males were obliged to appear before the Lord. It was celebrated after harvest on the first month of the civil year (Tiszri). The feast continued eight days and no labor was permitted and certain sacrifices were offered. On the first day they cut down branches of the handsomest trees, with their fruit which they carried in ceremony to the synagogue, where they performed what they called Lulah. Holding in the right hand a branch of a palm tree, three branches of myrtle, and two branches of willow, tied together, and having in their left hand a branch of citrus with its fruits, they brought them together, waving them to the four quarters of the earth and singing certain songs. On the eighth day they performed this more frequently with greater solemnity. On this occasion the 118 Psalm may have been read—"O give thanks unto the Lord for he is good—Let Israel now say" etc.

It is very true that all the nations of the earth have not been so graciously blessed as has ours: for we see famishing India stretching out her bony hands for help, and yet we are thankful that we were able to help relieve her. And India has reasons to be thankful for the help she has received from other nations. The productions of earth are sufficient to supply the needs of all if properly distributed. And all that die by starvation in civilized nations is the result of selfishness.

EVERY CHURCH SHOULD BE OPEN for devotional services on Nov. 29, 1900 responsive to the desire expressed by our chief executive of the U. S. and of the chief executives of the several states. While our nation is not what it ought to be yet we should be thankful that our chief executives have so much respect to God as to call for a general and public thanksgiving to the Giver of all good for blessings bestowed upon us.

Allow me to suggest that we on that day not only pray for the abolition of the "Canteen Law" but for the cessation of all war. Great nations should not destroy and suppress small and weak nations, but should help them. And while we remember with sorrow the martyrdom of many of our foreign Christian missionaries and others who have died natural deaths sealing their faith and zeal with their lives, we are thankful that we need not mourn as those who have no hope. And while it is right and desirable to God that we should be thankful for the spiritual things—the saving of souls, and spiritual development. Let us thank the Lord for what He has done on this line in the year past and pray earnestly for a great religious awakening in this coming year. "Let only that man withhold thanksgiving, who has no enjoyments for which to give thanks."

J. R. ZOOK.

Des Moines, Iowa.

BY RAIL THROUGH THE HOLY LAND.

THERE is no rush in the Orient; the train moves slowly through Holy Places as if loth to disturb the shades and phantoms haunting the Land of Promise," writes Mrs. Lew Wallace of "Jerusalem as We See It Today," in the December Ladies' Home Journal. "Deep emotion possesses us. The Jaffa gate is the entrance from the west, a market where there is much traffic carried on in various languages. We hear names that start far-reaching associations in the remote past. We see costumes such as Absalom, the beautiful, the beloved, wore: men in soft ramie, flowing robes, beggars, lepers. Chief among the motley swarm is the unconquered Arab, stately as Saul, silent in his picturesque garments as though the stillness of the desert had passed into his soul, unmoved at sight of the foreign machine come to break his civilization. Job was such a one—Sheik of the desert, with lordly bearing as became the leader of horsemen with spears and the owner of camels, greatest of all men of the East. Does this sound irreverent? Wait we are nearing the hill where David set his throne: the slow wheels turn lower, a shriek a jerk—stop. The turbanned brakeman calmly calls "Mount Zion" a rush of feeling, a thrill that can come but once, we lift our eyes to the city of our Lord, our mother in the body or out of the body I cannot tell."

CHURCH NEWS.

DES MOINES MISSION.

J. R. AND ANNA ZOOK.

CHICAGO MISSION.

Report for Oct. 15 to Nov. 15 1900.

DONATIONS.

Rosebank S. S. Kan $14 05
Bro. Brellinger 1 00
S. S. Kan 1 50
Mary Janes 1 00
Florence Driver, Des Moines, la. 80
Total, - - $10 80

Jacob Lutz, Dallas Center, ia. dried fruit 5 00

ABLE MISSION.

Rent 12 00
Provisions 5 00
Repairing and expressing 3 00
Rosebank S. S. Kan $14 05
Bro. Brellinger 1 00
Brehm of Shangles district 4 50
Rent 3 00

Total - - - - $22 55

EXPENSES.

Provisions $ 5 00
Oil etc. 1 43
Repairing and expressing 3 00
Rent 12 00

Total - - - - $21 43

Balance on hand $1 12

A box of provision from the Brethren of Union township, Indiana.

"Give thanks unto the Lord for He is
good His mercy endureth forever." Praise His name as He has made provision for the soul He also provides for the body. May the blessing of God rest upon all those who are remembering the work of the Lord everywhere, and may souls be brought into the kingdom is our prayer. We feel great need of help and pray that the Lord will soon have some one to say, "Here am I, send me send me."  
B. L. BRUBAKER AND WORKERS. 
6001 Peoria St., Chicago, Ill.  

PHILADELPHIA MISSION.  
Report for month of October, 1900. 

DONATIONS.  

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Balance on hand</td>
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<tr>
<td>A Sister</td>
<td>5.00</td>
</tr>
<tr>
<td>A Brother</td>
<td>5.00</td>
</tr>
<tr>
<td>Florin</td>
<td>2.00</td>
</tr>
<tr>
<td>Palmyra</td>
<td>2.00</td>
</tr>
<tr>
<td>A Brother</td>
<td>2.00</td>
</tr>
<tr>
<td>Chambersburg</td>
<td>6.00</td>
</tr>
<tr>
<td>A Brother</td>
<td>1.00</td>
</tr>
<tr>
<td>Florin</td>
<td>1.00</td>
</tr>
<tr>
<td>Total</td>
<td>$58.75</td>
</tr>
</tbody>
</table>

One bundle of clothing from State College, Center county, Pa.  
A Brother from Souderton donated the pulpit for the church.  
A Brother from Philadelphia donated the clock for the church.  

EXPENSES  

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Hymn books</td>
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</tr>
<tr>
<td>Shoes for the poor</td>
<td>7.40</td>
</tr>
<tr>
<td>Total</td>
<td>$9.40</td>
</tr>
</tbody>
</table>

PETER STOVER.  
Philadelphia, Pa. 3123 N. 2nd St.  

BUFFALO MISSION.  

DEAR Editor and Brethren: This evening finds me looking up to Him Who said through His apostle that "all things work together for good to them that love God." I can still trust Jesus as my friend and helper tonight and He gives me courage to write for the Visitor for the first time since we have been in Buffalo Mission. One reason is because my husband has been ill and I have had much care on my mind. Tonight my mind is traveling over wide fields while I am sitting alone in this large house, although not afraid. I can lie down trusting in my blessed Savior. I am glad to have a quiet spot just to think over the scenes of the day. I attended the funeral of a Baptist minister and as I looked on that form I thought truly it is "not all of life to live, nor all of death to die," but after that judgment.

Now I must speak some of the work in this place. Two years ago this month Sister Mary Doner, of Gormley, Ontario, came here to labor with us which she did faithfully. We worked in unity and love, but the enemy came and tried to step in, but when he found there was no room for him he fled for a season and then call again but praise God we did not give him space and the work went on all right and as I said unity prevailed. I do think she was sent of the Lord and labored until a few weeks ago. At present she is at her home in Markham, Ont., for a few months, then will return again if the Lord directs. I think the dear Lord is using her in different ways, both among the aged and the young. I am glad to say her influence grew and the work prospered in her hands; her place is not easy to fill. I wish her much grace in her absence. 

I am alone at present but I expect a helper soon, as it is needed. I work night and day to keep it going; it is wonderful how the Lord gives me strength for my work. If I had known just what was before me I would have said I cannot hold out, but I thank the Lord He has done the holding out and I give Him all the praise. I do enjoy the work, it just means to forget self and home comforts. 

I know I will never regret the time spent in His service. At times I would enjoy some little time to meditate and withdraw, but it is not easy to get away. It is pleasant to work with the dear little children; they love to meet here and sing and pray. One day Sister Doner, and I were out visiting and one of the little girls asked us if we would sing and pray at their home? And then went to the next place and there it was the same: so our visit was enjoyed. At times I would enjoy some little time to think more and more into the tender hearts of the dear children. One little girl said she would not wear her ring. Sister Doner directed her to the place in the Bible where it speaks about wearing anything to make a show and the child told her parents about it and she seemed satisfied about it. 

And then in the sewing school we have a chance to talk and scatter seed and some day it may bring forth fruit to His honor and glory.  

Now, dear Brethren and Sisters, I hope you will encourage us in this good work although at times it seems useless but the Word commands us to go out in the highways and hedges and compel them to come in; and this is one of the ways to fulfill the command. Some may say they have enough to do at home, but remember we must put our shoulders to the wheel. I would often like to enjoy my quiet home with its pleasure, and just mind my own affairs but here we can scarcely find time to mend and make our own clothes while I suppose some one is saying, they are having a snap, they are getting their rent free. Well I do not think about that part of it because we never paid rent we always had a house of our own, but that is not our object; we are here to see souls saved and that more results may follow now that the seed is being sown. We know the Lord has blessed the work here and if we all help to just a little the battle will be pressed on by some one.  

Now, dear Brethren and Sisters, I am going to ask a favor for the first time in my life, and that is, for means whereby we can get a new stove. The one we have is not much use. It was second hand and cheap at that when it was purchased. I bought one and Bro. Heise got one and now would you please raise some means to purchase one for the winter? I never would have made shift for myself as I have here. I am am willing to deny myself of the comforts for the Lord for I know He has denied Himself for me. Now forgive me if I have asked too much. Truly the Lord has been good to His children. We have been supplied, some times a little scant but never over much. I need to doubt whether it would hold out and one day the wood was gone and, no money to pay, and I just said, if it is the Lord's work He will take care of it and since then I have not troubled myself about it. The Brethren have been good to us. Brother Heise has traveled here a great many times to bring something needed and never went away without giving a word of counsel and encouragement. Now I wish you all God speed and may you pray for the work here and come and help the work along and encourage us and whoever may be here to carry on the Mission. 

It is now nearly four years since we first came here and we have had some hard work to do. I have prayed for courage and it was granted us. Now, as for the church I would to God that it may prosper and the only way to do it is to push the battle on; just to be in your right place and let Him use you to His own honor and glory. We did not come here to stay. We are here for a purpose and let that be carried out. May the Lord bless the ministers. I fear that we do not encourage them as we should. May the Lord bless you all is my prayer. 

From your Sister in Christ,  

HARRIET HOOVER. 

Buffalo, N. Y., 25 Hawley St., Nov. 3, 1900.  

Remember that all our subscribers who wish can have "Notes on Bible Study" sent to them for 1901 for 25 cents. The VISITOR and "Notes on Bible Study" for $1.25. To all who wish it, a sample number will be sent free.
MISSIONARY.

PREMANANDA ORPHANAGE.

Dear Readers of the Visitor:—We come again with greeting in Jesus' name. We are proving the preciousness of the presence of our Lord these days. God is very near to our souls and as we attempt to help others in different ways He at the same time gives us wonderful uplifts in our own souls. Hallelujah! The Lord has lately seen fit, as many will see by the last issue of Premana Tidings, to take our own little darling, the sunbeam of our home, to be with Himself. We feel no inclination to complain but can say from the heart, "The Lord has taken away, BLESSED BE THE NAME OF THE LORD." The workers all have had good health with the exception of a little cold. Bless the Lord! The clock that the Lord has added to our number have been doing remarkably well considering the time of year and the climate and all.

A few have succumbed to the effects of the climate. The rest that have died, died from the effects of starvation. We are coming into the cool season and we trust that the general health of the children shall be much better. We have lately had the biggest rain in this part of the province I find that thirty years according to government records. In a few days there fell forty inches of water: reports of distress come from different parts of the city and also the surrounding country. The rice crop is so submerged that it is feared it will all be destroyed.

Our hearts are much encouraged to see the improvement in the children. When we think back to what they were and then look at them now, we can see wonderful improvement every way. At first they were like a lot of wild cattle now they are tame and orderly. At first it was a continual cry for food, now nothing of the kind is heard. On many of them in place of the bony starved appearance they are getting nice and fat with few exceptions. There is such a different atmosphere in the home.

The spiritual improvement is marvelous. It is surprising with what rapidity they learn to sing and pray and repeat many passages of Scripture. The older ones who have professed salvation are becoming established as they learn more about the way. Praise the Lord!

They who invest their money in these children, are investing in something that is of greater value than stocks and bonds, fine horses and cattle, pigs and dogs, or anything else you might mention. Jesus' price upon souls was a value worth more than the wealth of the whole world put together. Then God's promises to those that give to him in any good work of this kind are rich with reward. "He that hath pity upon the poor lendeth to the Lord, and his good deed will he pay him again." R. V.

We are greatly encouraged in this work of caring for these children. We are now praying and looking for a piece of land upon which to build. We are hoping to get some land of the Gov't. D. V.

We wish in the name of Jesus to thank the many in His name that have taken up the support of one or more of these precious jewels. As fast as we can we are allotting children to different ones. Up to the present there are forty-seven children supported by the different ones.

We are hoping that we will still be able to get more children. What the coming year may bring forth we cannot tell. Ere this reaches you, from all accounts, our Sister Anna Herr will be here to help us in the work. We rejoice that the Lord is sending her to us and we trust that the dear Lord will send many more. We are in need of many more workers. Some one to superintend farming and for teaching the different trades, and also others to help in preaching the gospel.

In locating the Missions on the map of this part of the province I find that there are very few Mission stations. There is abundant room for work for all that have a divine call to help in this great work.

"India's millions are in darkness, Held beneath sin's gloomy sway; Bonded in heathen superstition, Waiting for the light of day. See their outstretched hands are beckoning, And their cry comes over the sea; They are pleading for salvation, They are pleading now for thee."

Calcutta, Oct. 3, 1900.

D W. ZOOK.

SOME INCIDENTS.

There are many occurrences, which if we could remember or take time to speak of them all, would do but furnish interesting matter for this writing. As our time is limited, and we do not wish to take up too much space, we will mention but a few of the most significant.

Ever since the children are with us, we have endeavored to teach them the way of life. It is remarkable with what avidity they have seized upon what they were taught. This is especially true of the Hindoospeaking children, whom we brought from the Central Provinces in the month of January. Some of them have definitely sought the Lord, and we have every reason to believe that they were truly converted. Their lives show it.

One very good principle about them, they will not profess when they do not possess. So soon as one does anything wrong, specially if it be telling an untruth, stealing, or such like, the character of his countenance changes, and we can see that something has gone wrong: and that child will own to his backslidden condition. Our largest Hindi boy, Charu, is a very good boy when he is saved; but when he is not, he makes himself detestable to all the other children, by his meanness. He fell sick some days ago, and was backslidden at the time. He suffered considerably, but the time he was unwell was one of serious reflection. He knew that the children had sickened and died in a few days' time, and for aught he knew, it might go the same way with him. After two days, he came to me as I was working about the boys, and put his arms about my waist. Looking up into my face, with a happy smile, he said, "Papa, Jesus let me get sick because I had lost my salvation. I have found peace again, and now Jesus is making me well."

When any of them become sick, we ask them if they want to take medicine, or to trust the Lord. Almost invariably, they say they want Jesus to be their Physician, and He does most graciously heal them, too. Our oldest Hindi girl, Toru, is developing into one of the most hope-inspiring of them all. Of late, when Masi, the native woman who does all the work, the girl was taken ill, Toru took her place and filled it with such success that we have almost decided to let her continue in that capacity. Toru was afflicted a few days since with a fearful carbuncle no smaller than one's fist, and which had two or three heads. She took her place and filled it with so much skill that she was able to have it removed, and be suffered considerably, but the time he was unwell was one of serious reflection. He knew that the children had sickened and died in a few days' time, and for aught he knew, it might go the same way with him. After two days, he came to me as I was working about the boys, and put his arms about my waist. Looking up into my face, with a happy smile, he said, "Papa, Jesus let me get sick because I had lost my salvation. I have found peace again, and now Jesus is making me well."

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WE WISH to say a little with regard to the sending of money to us, by those interested in the work, in the homeland. We have several times received money by Int. Post Office Money Order, and those who have sent the same have not written us, and we have not been able to ascertain as to the use for which it is designed, without writing to the person who forwarded the money. In some cases, even this has been impossible, the money order having gone through so many different hands, and the names and addresses of the ones sending have been so mutilated, that it is impossible to know from whom or where the gift has come. We might quote several cases like this, but deem it unnecessary, as “a word to the wise is sufficient.”

So all who send will do us a favor by writing at the same time, explaining for what purpose the means are to be applied. If, as some desire, that the gift be anonymous, write us an anonymous letter, only so that we will know where to apply it.

We wish also to say a few words about the allotment of children. It of necessity requires some time to get acquainted with these children, that we may know their characteristics, and to know which are the most promising ones, that they may be allotted first. We beg those who have not received their child, and those who have, but have not yet received a picture of him or her, that they bear with us for a little longer. It is well nigh impossible to make anything like decent pictures during the hot weather. The season seems to be changing now, and as it becomes cooler, we hope to work up this part, which has lagged of necessity. Sincerely for souls,

J. EBER ZOOK.

4 Tiljulla Rd., Calcutta, Aug. 28, 1900.

THE GREAT COMMISSION.

“And Jesus came and spake unto them saying, all power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world, amen.”

WHAT a great responsibility this great commission brings upon the church of Jesus Christ today, and as we lift up our eyes and look out upon the fields(nations) and learn of the depths of sin and degradation in which the millions of souls are living that have never heard of a Redeemer who gave Himself as a ransom for every soul, our hearts cry out to God saying, Lord what can we do.

The first response from God’s Word comes to us “pray.”“Pray ye the Lord to send forth laborers.”

I am sure that none of us can help, after lifting up our eyes and seeing the real condition in a land of heathen darkness, but pray God to send the light and to send messengers to carry it for “how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they hear except they be sent?”

Many dear souls in the home land think that the Holy Spirit teaches the people and there is no need of human instrumentalities. Ah! beloved what would we have known concerning the Spirit if we had not been taught Oh! that the children of God might awake to the great responsibilities that are resting upon us. Jesus said “this gospel shall be preached as a witness to all nations before the end comes.”

Brother, Sister! What are you doing in helping to carry out the will of the Father? Have you made any sacrifice for Jesus sake and the sake or the Gospel? Can you say “Here am I with all I have, my children my means all at Thy disposal, only so Thy will may be done.” If called to an account before God, can we look in His face and say we have done what we could. Or have we been seeking to please ourselves or to gratify the whims of our children? Hundreds of dollars are being spent for the pleasure and gratification of children, which are only stepping stones to their ruin, when but little if anything in many instances is given for the spread of this glorious gospel. Much is spent in building fine edifices and in fine furnishings, for ease and comfort, while millions are dying, dying, without a ray of light. How does this correspond with the real Christ way? We speak of walking in His footsteps. “For even Christ pleased not Himself.”—Rom. 15:3.

Can we then be followers of Him and seek our own pleasure? Nay verily, if we want to please God we cannot please ourselves carnally. But to the fully consecrated soul the will of God is sweet and we can sing truthfully

“Oh sweet will of God thou hast girded me round, Like the deep moving currents that girdle the sea.”

May we all get down into the dust before our God and earnestly inquire, “Lord what wilt thou have me do?”

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THE MISSIONARY AXE.

ONE day a missionary was preaching in the city of Benares. The large crowd was civil and attentive. At length a Brahmin said, “Look at those men and see what they are doing.”

“They are preaching to us,” replied the people.

“True. What has the subiah in his hand?”


“Yes, the New Testament. But what is that? I will tell you. It is the gospel axe, into which a European handle has been put.”

If you come today, you will find them cutting; if you come tomorrow, you will find them doing the same. And at what are they cutting? At our noble tree of Hinduism—at our religion. It has taken thousands of years for the tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble, glorious tree. But these men come daily with the gospel axe in their hand. But it is helpless. The gospel axe is applied daily, and although the tree is large and strong, it
must give way at last."

"True," replied the missionary, "but many a poor handle gets worn out, and many a one breaks and it takes a long time until a new one is obtained from Europe."

"Ah," he answered, "if that were all it would be well enough, and the tree would have respite; but what is the real case? No sooner does a handle find it can no longer swing the axe than it says, 'What am I to do now? I am getting worn out; I can no longer swing the axe; am I to give up cutting?' No, indeed! He walks up to the tree, looks at it, and says, 'Here is a branch out of which a handle might be made.'

"Up goes the axe, down comes the branch; it is soon shaped into a handle; the European handle is taken out, and the native handle put in, and the swinging commences afresh. At last the tree will be cut down with handles made of its own branches."—Free Church Monthly.

A REFUPEE'S STORY.

Dr. Wm. Kelly, who has recently married Miss Carrie Goodrich, of our Mission, dressed the wounds of a Chinese inland missionary a few days ago, and from him obtained the following story:

In my station of Kuang-cheo, in the province of Honan, there had been many evil rumors, but nothing further until July 8th. On that evening, a half hour before the time for evening worship, a noisy crowd rushed into the preaching hall. They demanded that I should preach to them. I knew this would do no good and wanted to go to the magistrate for help, but men, armed with knives, guarded the door. Then they told me they did not want to hear preaching; they came to kill me, because I was preaching. I tried to protect my head by my clothing in their hands, slipped from every side. In the row the lamp was extinguished, and I, leaving part of my clothing, slipped from them and hid in a corner.

Then they turned to pillage and destroying everything in the house. Soon they brought a light to look for valuables and divide the spoils. This accomplished, they proposed to burn the house. They poured kerosene over a pile of wood in the room, and were about to set it on fire when they discovered me, now hiding under a table. With a rush they dragged me out and into the pile of wood and were about to apply the fire when

the neighbors, fearing damage from the fire, objected to burning the house. They said it was only me they wished to burn so poured kerosene over my clothes and set them on fire. Some friendly Chinese tore those burning clothes off me and tried to drag me away; at this others beat me over the head, evidently to kill me. I tried to protect my head by my hands, but a heavy blow caused me to lose consciousness. I committed my soul into God's hands and knew no more.

In the morning of the third day I regained consciousness and found myself lying on a little bedding, blood soaked, on the chapel platform; my head still bleeding. Some of the native Christians said that the night of the riot some wanted to cut my head off, but others said: "No use; he is dead already."

I was very feverish, and drank large quantities of water, but could eat nothing. The gentry tried to excite the mob to return and kill me. The magistrate, fearing I would decide to send me 420 li north to Cheo-kia-k'e, thinking I would die on the road and I would be off his hands. But the people threatened to murder him if he let me escape, dead or alive. The magistrate then suggested that he secretly carry me away in a coffin. I told him I would rather die in the chapel. He finally escorted me in the middle of the night on a stretcher. After going 35 li he turned back. This was July 11th. We travelled on, suffering insult and injury day and night, but nearing our journey's end, until July 16th. Then in spite of my pleadings they turned around and started back to Kuang-cheo, from whence they had come. Next day my stretcher was taken from me, and I was placed on a wheel-barrow. I told them it was impossible to ride on the barrow. I was so bruised and sore and my head so giddy. They only replied: "Pitch him into the barrow." The jolting of the barrow reopened my wounds, and I suffered excruciating pains.

On the 18th I met a friend who had received me two months before on a preaching tour. He took me in. A heavy rain came on, and I enjoyed his hospitali ty three days. I preached to many callers while there. He invited me to remain with him until I was better, but the magistrate sent a chair and ordered me to return and kill me. The magistrate, fearing I would be killed there, ordered eight men to carry me outside the city. They told the people they were carrying me to the execution ground.

They carried me until the 23rd. Before daylight that day we started; after going a little way they asked me to get out; they wanted to fix the chair. I did so. They took the chair and ran and left me. They said I was free to do what I thought best.

I prayed, waited for daylight, and went on. That night in the inn where I stayed a mob came and declared their intention of killing me if they could find me. The landlord told them that I was not there, and as I lay with my face to the wall, they did not recognize me. Next day an inner voice seemed to say to me not to go on. I did not. I met a Chinese friend who spoke as the Spirit moved when he saw me; he said he had heard that I was dead. He said that he would conduct me to Hankow. I told him I had no money. He said he would furnish that. He did, and after traveling another week afoot, by boat, chair, and barrow we arrived on July 31st at Hankow.

Here he met Dr. Kelly and received medical attention.—The China Messenger.

THE CHINKING STONE, OR MEET FOR THE MASTER'S USE.

I was standing one day in the meeting, where prayer was wont to make;

Where true testimonies were given,

And helpful soul truths were said.

"I am willing to live, if God wills it,

Separate—apart—alone,

A corner-stone grand, a foundation,

Or even a chinking stone."

With the strength of an untried boyhood,

The abandonment of one who loved—

Not weighing each word as manhood

Seemed to be lost in the works of another;

Nor it seemed of no value at all.

In my heart came a holy silence;

Plainly God's Spirit did say:

"Do you mean this, my son, now truly?

To steady the wall and bolster the weak,

Filling His will, His will was right.

But the chinking stone was no beauty,

Its utility was small;

By men overlooked a thousand times,

Its worth was marked by the King in his beauty.

He sacrificed self—our Example;

It is most beautifully illustrated in the history of our work.

The chinking stone ministers unto, you see,

And is faithful in aiding a brother.

The head of the corner He'd make me, I thought.

For somewhat of talent He'd given,

And satisfaction in doing as He said,

Lifting others upward to heaven.

But 'Thy will be done' I cried, and in His hand all surrendered;

Ambitions He thwarted, Se humbled my pride,

For "chinking" He rated and numbered.

Faithful, not famous; yet living for God,

"Of no reputation" my LORD was made;

His sacrifice self—alone;

And when the reward He shall make it, I trust,

The chinking stone's share will be ample.

J. W. Francis.
IN THY PRESENCE.

Psalm 16:1.

I have found a safe, a sure retreat,
Where I am now secure and free;
Though tempests rage and storms may beat,
My barque can safely sail the sea.

No harm, no danger cometh nigh,
The place which Thine own presence fills;
Above the storms, I mount on high,
Within Thy presence would I stay.

And hope that they shall happy be.
For there I find rest so complete;
Compared with joy Thy presence brings.
My barque can safely sail the sea.

The world seeks pleasure everywhere,
Now here, now there; on land or sea
They roam about "and pay the fare,
But lasting joy cannot be bought,
Compared with joy Thy presence brings.
Yes, in Thy presence there is joy,
When Thou within Thy temples dwell;
Such trifling toys are but as naught,
And hope that they shall happy be,
But lasting joy cannot be bought,
Compared with joy Thy presence brings.

Now here, now there; on land or sea
They roam about "and pay the fare,
But lasting joy cannot be bought,
Compared with joy Thy presence brings.

Power of Christianity.

The following testimony contained in a letter from a missionary to the Life of Faith is valuable as coming from natives of India, and should stir up to greater effort on behalf of that land:—"A native Christian told me the other day that in conversation with a Hindu who is a graduate of Madras, and holds a high Government position, the Hindu said to him: 'I am not a religious man but I know what Hinduism is, and I have seen something of Christianity; and, like many others, I am convinced that Hinduism cannot meet the needs of the Indian people. It is too exclusive; but Christianity can and will! In forty years' time India will be Christian, and Hinduism will practically cease to be!' Another, a young man who has lately been converted, and who received some help at one of my missions, came to see me. When I asked him about his conversion, he told me that he had been almost an infidel, that it was the Scripture teaching at the Christian College, Madras, that first led him to think, and afterward when he became a teacher in a high school, the consistent, godly life of the Christian master with whom he lodged completed the work.—Sel.

TEN REASONS AGAINST LIFE INSURANCE.

1. Life insurance, so-called, is an impossibility.
2. Life insurance is a scheme which frequently swindles many of their hard earnings.
3. Life insurance offers great inducements for the gratification of greed.
4. Fraternal life insurance is based on mathematically wrong principles.
5. Life insurance ignores the principles of equity and righteousness.
6. Life insurance is attended with great extravagance, sheer folly, and vain pomp.
7. Life insurance is the cause of much crime.
8. Life insurance is a prolific cause of hard times.
9. Life insurance is a great obstacle to the spread of pure religion.
10. Life insurance finds no support in the Word of God.

The following testimony contained in a letter from a missionary to the Life of Faith is valuable as coming from natives of India, and should stir up to greater effort on behalf of that land:—"A native Christian told me the other day that in conversation with a Hindu who is a graduate of Madras, and holds a high Government position, the Hindu said to him: 'I am not a religious man but I know what Hinduism is, and I have seen something of Christianity; and, like many others, I am convinced that Hinduism cannot meet the needs of the Indian people. It is too exclusive; but Christianity can and will! In forty years' time India will be Christian, and Hinduism will practically cease to be!' Another, a young man who has lately been converted, and who received some help at one of my missions, came to see me. When I asked him about his conversion, he told me that he had been almost an infidel, that it was the Scripture teaching at the Christian College, Madras, that first led him to think, and afterward when he became a teacher in a high school, the consistent, godly life of the Christian master with whom he lodged completed the work.—Sel.

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