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A CALL TO SERVICE

Doctor Barnardo, who has done so much for the street waifs of London, came to devote his life to this work as the result of the following incident:

He was closing the rooms of a city mission one night after the children had gone, when down by the stove he saw one poor little ragged urchin standing without hat or shoes or stockings. He said to the boy: "Boy, it is time for you to go home." The boy never moved.

Doctor Barnardo went on closing things up, and by and by he said again: "My boy, why don't you go home?"

The boy said: "I ain't got no home.

Doctor Barnardo did not believe it, but asked the boy to come to his house, and after giving him something to eat, heard his story. He was an outcast, without father or mother, without a place to sleep.

"Are there more like you?" asked Doctor Barnardo.

"Lots of 'em," said the boy.

"Will you show me some of them?"

"Yes I can show 'em," said the boy.

So about midnight he went out with that boy, and they threaded their way down some of the streets of London, and then into a "closed" and the boy pointed to a kind of coal bin in this arena, and said: "There's lots of 'em in there."

The Doctor stooped down and lit a match—and there wasn't a boy in there! He thought the boy had been swindling him. But the boy wasn't at all abashed. He said: "Cops have been after 'em; they're up on the roof."

And with that the boy went up a brick wall onto a tin-covered roof pulling the doctor up after him.

There, on that winter night, the Doctor saw thirteen boys cuddled up, and one little boy hugged close to his brother to keep warm; nothing under them but a tin roof; nothing over them but the starlight sky.

The boy said: "Shall I wake 'em?"

It occurred to the Doctor that he had one boy there, and this boy was going to awaken thirteen more, and he didn't know what to do with one, so he said "No."

But that night, on that tin roof he stood and promised God he would devote his life to the outcast boys and children of London.

That was Doctor Barnardo's night. That night he received his peculiar call for that peculiar service, and last night in this London, there slept under friendly roofs, nearly five thousand boys and girls gathered by him, in course of training for lives of purity and usefulness.

We frequently hear people complain because of the many diseases and other inconveniences caused by microbes or germs, but did you ever stop to consider what would be the condition in a world destitute of microbes? There would be no beer, wine or brandy, no leavened bread, no ripened cheeses, no vinegar.

This all of course would not be so bad. And better, there would be no diseases such as leprosy, anthrax, tuberculosis, no plague, yellow fever or small pox, no scarlatina, cholera, typhoid, measles, diptheria, and wounds would not fester, no blood poisoning, sanitation would be easy no bad odors on our streets, milk would not sour, eggs would keep fresh in summer, meat would not become 'high,' etc. It would certainly seem that we should desire such a condition, but there would be other troubles. If all microbes were destroyed our crops would perish.

There could be no grass, nor herb, yielding seed, nor fruit tree yielding fruit after his kind, and as animal life is ultimately dependent upon plant life it soon would come to an end. The quantity of carbon available for life is very limited. If there were no microbes there would be no putrefaction or decay; that is, animals and vegetables would not be converted back to simple forms which can again be used as plant food, and soon all available food would have to come to an end, so that after all these germs are a blessing, since upon them depends the very perpetuation of life—

Teacher and Student.

If we do all the will of God we know we shall soon know more to do.

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

Lord, teach us how to pray—
O, do thou lead the way!
So rough the path sometimes, so dim and steep,
So steep and dim where fall the shadows deep,
With perils fraught when darkling fogs obscure,
Or will-o’-the-wisps to deadly march allure,
When pales the cloudless splendor of the moon,
Or blackness robs the sky or guiding moon,
Then teach us how to pray—
And lead us into day,
Teach us for what to pray—
Lord, do not let us stray
Afar from thee! Teach us to choose life’s gold,
Not dross; to know that pain and grief enfold
A blessing and a peace, steadfast and sweet.

TAUGHT BY A DREAM.

"Be ye angry and sin not: let not the sun go down upon your wrath; neither give place to the devil."—Eph. 4:26,27.

A FRIEND of mine contended that righteous anger was here justified. But I advanced the thought that it was called wrath and that we were urged to put it away at once, for we could not tell when our sun might go down. I read once more the above and following verses in my bedroom, previous to retiring.

—Afterwards in my sleep I had a very vivid dream, so different from our earthly dreams that I knew that again the promise of Joel 2:28 had been fulfilled in my case and had explained Scripture. My dream impressed me, as never before, with the awful danger of harboring anything in our lives which can be taken advantage of by Satan, to effect an entrance into our hearts, and so bring us under his control once more. In my dream, I seemed to be talking with a friend in front of his house; he was a man of an upright, sturdy nature; a true friend and one who would suffer rather than hurt an enemy. My friend seemed to be very happy, in fact I never saw him have such a peaceful, restful manner. The road lay between us and whilst talking so pleasantly to me, he was engaged shovelling a small pile of stones into a barrow. The morning also was one of those quiet, still mornings that make for peace; I could hear the rustle of the leaves, the ripple of the near by brook, the happy song of the birds as they hovered over our heads. In fact all nature seemed to be enjoying peace, and everything was in harmony with the peace that reigned in the heart of my friend. As we thus talked, I glanced down the road and saw a neighbor approaching driving a pair of horses and a long box cart. He was standing up, and just as I looked, I saw him draw his whip heavily across the back of the young colt belonging to my friend, which was feeding by the wayside. It flashed upon me at once, that there was an unsettled matter between this neighbor and my friend, and although this variance slumbered and did not show itself, yet there were hidden fires that might at any time break forth regardless of restraint. As the frightened colt darted past us, I saw a startled, guilty look come into the neighbor’s face,—he had just caught sight of my friend, who looked up as the colt passed by. The neighbor standing up in his cart, whipped up his horses intending to go quickly past. As I looked I saw an awful change come into my friend’s face; he seemed to grasp by instinct the fact that this man had been lashing the frightened colt, and a look of hate and fierce vengeance took the place of sweetness that had marked my friend’s countenance but a moment before. He who always had such great self control, now seemed to have lost all mastery over himself; his body got hard and rigid and his eyes flashed fury, and grasping the heavy long-handled shovel with what seemed a giant’s grasp, he sprang forward and brought the sharp edge of it down with fearful force upon the skull of the neighbor.

I can almost hear the sickening sound yet. The man threw up his hands feebly, causing the horses to stop in confusion, and then gradually sunk first on his knees, and then in a huddled heap in his cart, whilst a few groans told of the death struggle that was taking place, as his brains oozed out.

I seemed turned to stone, and as I looked at my friend, I saw his face change from fierce anger to bewilderment and then to bitter despair. As he dropped the shovel out of his nerveless hands I woke up; how vividly has the lesson been impressed upon my mind; how it has caused me to search my heart and view my attitude towards my fellows and to God, and has made me eager to have everything like anger or wrath taken out of my life, no matter how justifiable they may appear. I want to have no slumbering enemies in my heart to welcome the time and the opportunity for Satan to work out his schemes for my destruction. Give no place to the devil, not the slightest foothold, no resting place in which he can take up his abode and “grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption.”

Be ye bitter, and wrathful, and angry, and clamorous and sin not—speak ye evil and sin not—be ye malicious and sin not.—Let it all, all, all go; don’t hold back a part; don’t leave any hiding place, any home, any dark den for the devil. Don’t hold on to that spite or even to that hurt feeling, that little bit of envy, don’t hold on to that trace of desire, of covetousness, that judging spirit; everything that is unlike Christ, let it go; let it all go. Let the Holy Spirit lead you unresistingly to the cleansing blood. Don’t grieve Him by holding on to some darling sin, some hidden reserve to others, but let it all go. Don’t try and put it away yourself, you cannot change your heart, but let God work in you, (according to His method) to will and to do of his good pleasure. He wants you to come to the blood of Jesus to be cleansed, and he wants you to come to a living Savior to be filled.

The above is the message that came to me, in the moments of sleeping and waking after my dream. There may be a place in our experience when we can have anger without sinning, but I do not think we can obtain that virtue, until we
can see as Jesus sees, and understand as Jesus understood and love as Jesus loved. I think every sincere follower of Jesus has had sunset moments of bitter anguish and repentance for anger caused by grief and zeal in the Lord’s cause; and though he may not have given vent to one sign of inward disturbance, yet no real peace came until he frankly confessed, was forgiven, and started out with a fresh resolve to “give no place to the devil.”

Middle Musquodoboit, N. S.

**Dear Editor.**

In these latter years there is much said and written on the subject of Sanctification and in our opinion some aim too high and others too low, so in the midst of counsel in many cases the minds of many become confused, stand aloof, and say we are afraid to venture. While in the flesh we cannot attain to a state from which we are not in danger of falling. As the Savior said to His disciples, “What I say unto you I say unto all, watch”—Mark 13:37. Which presupposes that there is danger.

Adam and Eve fell, David and Peter fell, Judas also fell. Sanctification is not a state of continual ecstasy, of joy, as the Savior taught His disciples; “In the world ye shall have tribulation.”—John 16:33. And the great host that John saw around the throne of God, and inquired from whence they came: “These are they that came out of great tribulation, and washed their robes white in the Blood of the Lamb.”—Rev. 7:14. And Paul adds, “If in this life only we have hope in Christ, we are of all men most miserable.”—1 Cor. 15:19.

Hence in all ages of the world God’s people have been, and shall continue to be a tried people, as millions have already gone up through fire and blood, but grace will be conqueror. Those who enjoy the blessing of sanctification are not exonerated from temptation, as the Savior suffered Himself to be tempted by the devil in the wilderness for forty days, Luke 4:2. Yet he had the power to hurl him in a moment to his native hell, but Christ suffered it to be so as, an example, as this is the common lot of all God’s people while in a state of probation.

Many fall into error, and attribute absolute perfection to those who are sanctified, and by it frequently cast a stumbling stone. Absolute perfection can only be attributed to God, for so long as we remain in the body we are liable to mistakes in acts and judgment. Peter made quite a blunder by drawing his sword and cutting off the servant’s ear. Also John and James in wishing to call fire to consume the Samaritans. (Luke 9:54). “The spirit is willing but the flesh is weak.”—Mark 14:38. And the Apostle says, “Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.”—1 Pet. 4:12.

Now all we have portrayed in the foregoing were identified with Christ and enjoyed a higher life, and yet were subject to their infirmities, and we have no cause to despair, as we have the same sympathizing High Priest to sustain us, who has promised “not to suffer us to be tempted above that which we are able, but will with the temptation also make a way of escape that ye may be able to bear it.”—1 Cor. 10:13.

In the fall of man we lost the moral image of God in which we were created, which consisted in righteousness and true holiness, and the soul set apart for His service, so that we can say with the Apostle, “I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God which loved me, and gave himself for me.”—Gal. 2:20.

Sanctification is out of self into Christ, being in touch with the Holy Ghost. Our carnal nature is subdued, and the will of Christ is supreme. We bring forth the fruits unto holiness, with the assurance that our end shall be everlasting life.

Wherever such are found they bear the impress of their Divine Saviour in their very appearance being freed from the superfluity of the world. “Many shall see it and fear and trust in the Lord.”—Psa. 40:3. And as we live in the dispensation of the Holy Ghost, and an age of great degeneracy, it behoves the Church to awake from her lethargy and assume a higher state, as wickedness abounds in high and low places, and the Church shorn of her spirituality and their light becomes darkness, and Zion bleeds at every pore, as the most painful wounds are from the house of our friends. Yours for higher life, John Foil.

Chambersburg, Pa., Nov. 29, 1900.
My Christian friends, consider the golden calf in the wilderness, 1 Cor. 10:7; “Neither be ye idolaters as were some of them—the people sat down to eat and drink and rose up to play.” Reproved by the Apostle, because our first duty is to thank God for the good gifts, that we had the privilege to eat and drink again of the fullness of the earth, trusting that such thanks will issue from the inmost of our hearts direct to God, without passing through any music machine, as a transmitter between us and the Lord, for to have any object or image between us and the Lord is idolatry and of such is the organ and the golden calf. The Israelites, knew well enough that this image did not lead them out of Egypt, or either that the power of God existed in the image, but thought that their prayer would reach the presence of the Lord through it. But as said that God does not live of the presence of the Lord through it. But as said that God does not live where the heart of God is not. But concerning the harp see Amos 6:5-7, of the wantonness of Israel. That chant to the sound of the violin and invented to themselves instruments of music like David. This again proves that the harp was an invention of the flesh, not acceptable in the sight of God.

Now in the course of time the children of Israel did that which was evil in the sight of God, and it appears in 2 Kings 25, that the city of Jerusalem was besieged and broken up by the Chaldeans. “And the pots, shovels, snuffers, spoons, and all the vessels wherewith they ministered, took they away, and the fire pans, bowls, and such things as were of gold in gold and of silver in silver.” Christian friends, where is the harp or the organ? If they had been chosen vessels, something would be said of them for the Chaldeans took all the chosen vessels to Babylon and placed them in the king’s palace. But the harp was allowed to the Jews to keep in their possession, as flesh unto flesh. So they took them along and hanged them upon the willows by the rivers of Babylon (Psalm 137).

Whether they hung there till the 70 weeks of Daniel were expired, I am not able to explain. They at least, had to remain out in the forest by the river, while the chosen vessels found their place in the King’s palace. Not to speak anything of the King’s impious feast with these vessels, but only to show, how the Almighty God in the day of His wrath will separate the holy doctrine of His only beloved Son from the doctrine of men and the great stream of good thinking Christians. Therefore let us walk as the wise and not as fools. Eph. 5:15. Search and reflect, for the days in which we live are evil, that we may not entertain ourselves in the vanities and unnecessaries of this life, but cleave to the Word of God, and this only.

Let not our conscience prove our doctrine but the word of Jesus our Saviour. J. F. L.
our minds and wills be in subjection to the will of God.

Praise God I do not want to follow in the path of sin and pride and the lust of the flesh, which things I formerly enjoyed. The enjoyment is only momentary, lasting a little while followed by remorse of conscience. "But if we walk in the light as He is in the light," we have sweet peace in our heart and also have sweet fellowship with God and His dear children.

"Oh how sweet to walk in this pilgrim way,
Leaning on the everlasting arms,
Oh how bright the path grows from day to day.
Leaning on the everlasting arms."

Praise the Lord for such a guide and comforter at all times and on all occasions. Forbid it Lord that we should only conform to the custom of some church and not because we have been led by the Spirit. Some people think and have said to me that it would be good if some more of the churches would adopt a mode of dress. I thank the Lord I did not get my directions from any church. But praise God He is my teacher and instructor, and I know He will lead, guide, and teach right, if we are only willing to follow all the way. Then we are called soldiers of Christ. The soldiers of war have one uniform so they can be known by the people. Should we not also have on a uniform? And with it speak the truth, and be true to our colors. May Jesus help us all to follow more closely than ever before.

We also have spiritual weapons, but "the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong-holds, * * * and every high thing that exalteth itself against the knowledge of God." Here we can again see what God has in store for those who trust in Him and love and serve Him here. Let us think where we came from and whither we are tending, up to heaven or down to hell. Methinks I hear some one say I mean to prepare for heaven at some future time. Ah my friend that time may never come, but, "today if ye will hear His voice harden not your hearts." Turn to the Lord and seek salvation while it is called today. We have no promise of our lives.

Our bodies are the temple of the living God. If that is so, should we decorate them with the foolish, gaudy and vain things of fashion? We are only poor mortals here in this world at best, without God we could not live move or have a being. Should we then not be willing to deny ourselves of all things sinful and wicked and yield our own stubborn will to God? "Who shall be able to separate us from the love of God? Shall tribulation, or distress or famine, or nakedness, or peril, or sword?" When we are grounded and settled in the love of God it will take something hard to separate us.

God has promised to give us sufficient grace for every day and trial of life. So "that we may boldly say, ‘The Lord is my helper, I will not fear what man can do.’" If God be for us, who can be against us."

"Thanks be unto God which giveth us the victory through our Lord Jesus Christ." We can have victory over the world, the flesh and satan, by asking God's help and grace, and by complying with His teaching. May the Holy Spirit reveal to all the Lord's children how our lives are to be looking to Christ. Who is our example and after Whom we are to pattern. His life was lowly and humble. He was born in the most humble position possible. Sometimes when afflictions come we will question. Why is this? have I done some wrong that God has sent this chastisement, or is it to be that I should be more steadfast, and true to Jesus in time and eternity? Or have I not properly cared for my body? May Jesus teach us the lessons needful in it all. When our health is taken away then we only realize how weak we are in ourselves. "For I know in me, that is in my flesh dwelleth no good thing." !

When in the days of Noah; "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Christ's coming will also be unexpected. “The day of the Lord so
cometh as a thief in the night.”
True, all things will continue as they were from the beginning of creation—seed time and harvest, summer and winter, day and night will continue, and the people are eating and eating, buying and selling, planting and building, and thousands are laying up treasures for themselves and for their children of this world and are rising to fame expecting to live for many years to come. But alas! suddenly the descent of the Lord from heaven shall be announced, “With a shout, with the voice of the archangel, and with the trump of God;” “Then all kindred of the earth shall wail because of Him.” Then there will be no more a warning voice sounding forth to proclaim the Gospel unto a dying world and to save sinners unto the uttermost.

G. S. GRIIM.

For the Evangelical Visitor.

GODLINESS.

GODLINESS is profitable unto all things having promise of the life that now is and of that which is to come.—1 Tim. 4:8. Having promise of the life that now is. We find many promises throughout God’s holy Word that His children may enjoy in this world. There is a satisfying portion for every child of God in this world. We do not need to wait until we get across to the glory world to receive all our reward.

In order to enjoy the promises of God we must meet the conditions of His will. His will is recorded in His Word and for details we have the promise of His Spirit who will guide us into all truth. We are commanded to seek first the kingdom of God and His righteousness and all these things shall be added unto us: not having our own righteousness as Paul, (Phil. 3:9) bringing into captivity every thought to the wisdom and obedience of Christ. Christ reproved the disciples. John 16:24. “Hitherto have ye asked nothing in my name, ask and ye shall receive that your joy may be full.”

“Be careful for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.”—Phil.

4:8. “Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed.” “Delight thyself also in the Lord and he shall give thee the desires of thine heart.”

Not the desire of a heart that has lost communion with God, but the desire of a pure heart whose every motive in life pleases God, then will we have godliness with contentment which is great gain.

SANCY E. BRILLINGER.

Gormley, Ont.

POWER FOR SERVICE.

(The following is selected from a chapter in “Old Corn,” by David Updegraff, entitled “power for service.” Updegraff was one who never saw “men as trees walking,” but took an orthodox and sound view of the sin question and its solution as fully found in the atonement made by our dear Lord Jesus. May all who read these lines have their hearts open to light! Amen. J. E. Z.)

IN TREATING of “power” we must treat of that which is clearly comprised in the scriptural character and significance of the “baptism with the Spirit.” There is a widespread cry for “power.” We preach about “power,” and seek for “power,” and plead for “power,” but there is much “asking and receiving not because we ask amiss.” We have reached a point in spiritual research where God holds us to a strict accountability for the exercise of our spiritual intelligence. And a persistent misconception of the truth about “power” is fatal to a reception of the true “baptism with the Spirit.”

Power is not a sort of might with which we are invested and by which a remarkable ability of accomplishment is conferred. “Power” is not a reservoir filled to the brim with a subtle spiritual effluence which is liable to escape by evaporation or through a leaky vessel. We are not baptized with “power.” We are not baptized with love. We are not baptized with faith, or joy, or peace, or meekness, or any mere fruit or attribute of the Spirit, as people often pray. We are not baptized by the Holy Spirit, but by the Lord Jesus with the Holy Spirit, who is Himself the embodiment of “power,” and of every other divine attribute. And if we are to receive Him with the Pentecostal specialties of fullness, permanence and power, He must have right of way. “We must be emptied of self,” is a common form of stating it. And we sing, “None of self and all of thee.” “I believe firmly,” says Mr. Moody, “that the moment our hearts are emptied of pride, and selfishness, and ambition, and self-seeking, and pleasure, and everything contrary to God’s law, the Holy Ghost will come and fill every corner of our hearts; but if we are full of pride, and conceit, and ambition, and self-seeking, and pleasure, and the world, there is no room for the Spirit of God; and I believe many a man is praying to God to fill him, when he is full already of something else. Before we pray that God would fill us, I believe we ought to pray Him to empty us.” Now surely all must admit this, and it is the key to the situation.

This accomplished, there is no trouble about the service. If God could get our full consent to purify us as channels of His grace, then indeed that grace would “flow as rivers of living water” to the thirsty souls of the dying.

But let us face the problem, that this negative aspect of the baptism is the crucial point. Let no man imagine that he can succeed in emptying his own heart of “pride, selfishness, and everything contrary to God’s law.” True, the believer who “walks in the Spirit” may trample this nest of unclean temper under his feet, and have victory over them, so that they shall not dominate in his life; and this is the privilege of the regenerate. But he will generally find this to be a pretty full occupation, not to speak of “service” for others. This is so forcibly put by a noted public speaker of our day, that I quote a sentence, thus: “And, brother, you will never be worth anything until you can get yourself down, and get your feet squarely down on yourself, and say, ‘You lie there; if you dare get up I will smash you right in the mouth.’” Now that is good, and I wish him joy in his victory, but give due notice that that old self, composed as he is of many members—pride, ambition, anger, envy, deceit, covetousness, and lusts of all...
on, there, let some one pray who knows the Lord better.”

When the colored leader exclaimed, “hold solid experience accounts for the teaching that claims to be of the—1 Tim. 4:6. The fact that so few sound doctrine which makes it impossible for the—Isa. 1:3. There are worldly business men that have found by experience that they prosper much better to pay the Lord His tenth and are practicing it for that purpose. Also there are thousands of Christians that have proved God’s promises true in this particular and are now so prospered that they have much to give besides their tenth.

There are thousands to testify that their business began to prosper when they began to tithe. Many say that they made “money so much faster when they began to tithe that soon they began to give a fifth, then a third, and are now giving one-half of their income and are still prospering more.

When we look at the mass of professedly Christian people who are afraid to tithe their income, who think it will ruin them, that they could not possibly spare it, we have to conclude that they either think God a liar or else do not want “their barns filled with plenty.” Think, my friends, of the treasures you might have laid up in heaven by this time. Sit down a few minutes and reckon up what your income has been in the past year. Take one-tenth of that and then estimate what interest it might have been drawing in heaven and have been your “friends” to have received you “into everlasting habitations.” Luke 16:9. Besides this, God has promised you plenty here. When will we see that God’s ways are best? When will we believe everything He requires for our good?—Mrs. J. F. Beeson in Vanguard.

Should we not be what we ought to be without trying to be something remarkable from God?

The seven stars in the right hand of the white-robed Son of man, and the seven golden candlesticks, were dazzling with beauty, but not without flaw. “Nevertheless?” “But?” “Notwithstanding.” “Not?” “Remember;” “Luke warm.” “Because.” Rev. 2:4, 11, 20; 3:2, 3, 16, 17. These words come as the trumpet peal of Jehovah through all the christian centuries, and they are as solemn and imperative today as ever. You are one of those stars, and your little church is one of those candlesticks, and Christ is in your midst, approving the good, and condemning all that is carnal and cross disowning. Make 2 Tim. 2:15 and 1 John 2:6 your constant, all absorbing study.

Your question is fully and clearly answered by Paul himself, and if we read his directions intelligently and honestly, we cannot err.

His reason for requiring a covering for woman in prayer is so radical and comprehensive, that there is no possibility of successful evasion. Why is man to be uncovered in prayer, and woman covered? Because of the relation in which they were placed to each other by God when He created them.—1 Cor. 11:3. Has that relation ceased? If it still exists then woman has no more right to pray or prophesy uncovered than she has a right to usurp authority over the man. 1 Tim. 2:12. Neither man nor woman may disregard their divinely established relations any more than Christ may disown the Headship of God.

In 1 Cor. 11:5, 13 we have a commandment. In verse 15 we have an illustration. In verse 14 we have the turning point from spiritual to natural. The hair covering is a natural organic product, belonging to all alike. The prayer covering is voluntary, symbolizing the unity of the sexes in Christ, and the order of God in redemption. Woman fell first; but the incarnation did not make her the first subject of sanctified humanity. Mary was not saved because she was the mother of Jesus. Christ Himself was the first recovered, sanctified man. We pray always, even when we are not on our knees.
We always honor our relationship Godward and manward, even when man follows his daily work with his head covered, and woman uncover to comb her hair. God has specific times for general indications. But what is specific cannot be ignored without dishonoring God and injuring ourselves.

In verse six we have the demonstration which forever crushes the plea that woman's hair is given her for a prayer covering. No person can contend for the hair as a prayer veil without making Paul an inconsistent, self-contradictory monitor. "If the woman be not covered," then she is without hair. What then? "Let her also be shorn." Did the Apostle Paul ever write such nonsense? Let us forever banish the thought that the hair of woman is her prayer covering. In verse fourteen he says that nature teaches the same lesson that the Bible urges, and proceeds to show the testimony that nature bears to his argument in favor of the head of man and woman in prayer. I challenge any scholar in our Conservative and Progressive Fraternity to demolish the Apostle's logic. The most learned commentators agree with Paul. If woman does not want to dishonor her head in prayer, let her be covered. The glory of a woman's long hair is a type of a higher glory. The higher glory is the beauty of holiness in the relation in which God has placed her. For man to pray and prophesy with his head covered is to dishonor Christ and himself. For woman to pray and prophesy with her head uncovered is to dishonor God, and Christ, and man and herself. If she refuses to accept the prayer veil God says, take away the natural also, "Let her be shorn," as the open indication of her rebellion against the divine order.

How beautiful to see a woman with the token of loyalty to God and man on her head. A spectacle of admiration to heaven and earth is the loyalty of which the prayer veil is the symbol. This is "the glory excelleth." Very simple, and these minds very foolish are the same God has instituted; but how serious, ravishing are the value they represent. God is omnipotent; but He must become flesh to be our Savior. Christ's flesh does not save us, but Christ in the flesh.—John 6:63; 1 Cor. 6:19, 20.

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Palm-Tree Religion.

We HAVE read about them in the Bible which says; "The righteous shall flourish like the palm tree." But is it not time we had a plentiful supply of the "kind we read about?" The palm tree Christian is a most refreshing and inspiring person in society.

The palm is a beautiful and welcome signal to the traveler, who looks off over miles of sand and holds its lofty plumes beckoning him on, for under that tree he knows he will find springs of water and shelter from the heat.

Having seen the palms in Southern California, I can easily understand why Linnaeus should say: "They are the princes of the vegetable world."

As the palm flourishes in all seasons, weather and circumstances, it certainly has a world of spiritual significance. As they rise up tall and straight and symmetrical, when other trees around are imperfect, they show how upright a Christian ought to be in the midst of a crooked and perverse nation.

The leaves of this tree are peculiar in that no dust will adhere to them, even so should a Christian keep himself unspotted from the heat.

It is sometimes seen standing alone in a desert where nobody would think anything could grow.

But who would have thought that Joseph, a man of God, would have flourished among the idolaters of Egypt. He was a palm tree in a desert. Daniel amid the wickedness of Babylon, Lot in Sodom, and godly Enoch in the great Sahara of the ante-diluvian age. How refreshing to see these stately palm trees rising up in beautiful contrast with the surrounding barrenness of society.

The scorching sun of the desert does not save us, but Christ in the flesh. God is omnipotent; but He must become flesh to be our Savior. Christ's flesh does not save us, but Christ in the flesh.—John 6:63; 1 Cor. 6:19, 20.

C. H. Balsbaugh in Gospel Messenger.
It is not difficult to predict what men who are right with God will do, nor how they will do it.

Men could always predict what Paul would do in any emergency, because they knew the secret of his life to be "Christ liveth in me"—a principle which has a fruit of its own and easily recognized; a fruit which is looked for in all the disciples of Christ. Blessed are they who fulfill its reasonable expectation!—Rev. E. H. Cherrington, in North Western Christian Advocate.

HE CROWNETH.

What is a crown? God deals not with outward trappings: golden crowns and purple robes and jewelled sceptres. He gives the true kingship which these things do but signify, but which they cannot bestow; and lacking which, these outside things do only mock the discarded, disrobed, unkingly man within. What then, is a crown?

We have seen that this Psalm (the 103rd) brings out the great purposes of our salvation. The glory of our redemption is not so much glanced at if we think of it as only the means by which God saves us from hell, or takes us to heaven. God redeems us only that He may lead us up to possess our high position and our first inheritance. This is the one great purpose of Christ's coming. His life and death and resurrection—that He may set us right toward all things—right toward God and right toward ourselves, and right toward the world, and right toward eternity and he who is thus set right is crowned a king in very deed, earth's truest king.

Think that once man stood in this same world, the youngest child of God, the heir and king of all the earth. He was crowned with glory and honor, with all things put under his feet. What was the strength of his authority? What made his kingship? He had no palace; no royal robes; no outward tokens of his sovereignty. He bare no lofty titles, and had no retinue of followers to swell his pomp. Sin has added to his knowledge, and through the fall he lost no mental and no physical faculty. What then has he lost that he parted with his high dominion?

Man's crown and kingship was in this—his perfect harmony was with him who is the King of Kings; his perfect obedience to that Will which is the strength and end of all law. This was man's crown and kingship—that mind and heart and life were one in waiting upon God and in His service. Down through the man went the great principle of God's own righteousness—and it made him strong and true as a pillar of God's own Temple. And in him he ever reigned the will of God, and the doing of that will crowned him with glory and honor.

Then came the Tempter with his promise of independence. And man set up his will against God's will, and at once was overwhelmed with ruin. The crown was gone, the robe was rent, the man was dragged down the slave of lust, of fear, of circumstance; and all within him was strife and confusion. And now Christ is come to redeem us and to win back for us our high position that we may be crowned again. Let the fair vision of this great salvation rise before us in all its beauty. This is the end and purpose of the salvation that God has provided for us—to restore again this unity with Himself, to make His righteousness and will again supreme and absolute within us, and so to gird us with a Divine authority—thus to make us kings. This is what Christ came to do for thee, O my soul! Expect it, claim it as thine own. Exult in it with songs of praise. Listen to the language of a man who had tasted the truth of his words amidst every possible temptation, a man of fierce and fiery passion. Listen to the boast of one who had come face to face with all the grimmest foes that can defy us—gaunt famine, persecution like a fierce-eyed beast of prey; distress and peril in a hundred hideous forms gathered like ravening wolves about him; all that his pride and youthful ambition had held most sacred, accounted him now its most hated enemy; yet he stands every inch a king, and cries: "I have learned in whatsoever state I am, therewith to be content ... I can do all things through Christ which strengtheneth me." "In all these things we are more than conquerors through Him that loved us." My soul, this is for thee. Do not rest until thou hast proved it as thine own. This crown of a complete and continuous victory is held out to thee. To seek it is to find—to seek it though with many a blunder and with much blindness. Through Christ it is thine. Bless the Lord, O my soul; and all that is within me, bless His holy Name.

He crowneth us, as kings and conquerors over sin. There is a word in St. John's gospel—a noble word, fit for kings—"As many as received Him, to them gave He authority to become the sons of God." For us He hath gone forth with garments dyed in blood; for us He hath gone out to meet the mighty foe that had taken us captive and spoiled us of our goods. And now we wait at the watch-tower of the City of Mansoul for the issue of that battle. And lo, the herald crieth: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in." And as the bolts are flung back, here standeth the Great Captain of our salvation; and He setteth again upon us the crown of pure gold, and He giveth us "authority to become the sons of God." But note well, our restored kingship is only in receiving Him Who hath overcome for us. And when He dwells within us, we too are more than conquerors; strengthened by His might, we too can do all things. Thus, and thus only, is the crown and kingship ours, in receiving Him Who is the king of kings to dwell and reign in our hearts. He comes to make us strong with His own strength; to make us true with His own truth; to make us good with His own goodness; He hath redeemed us that now and here He may make us kings and priests unto God. Bless the Lord, O my soul. ... Who crowneth thee with loving-kindness and tender mercies.—Selected from "Praise Meditation" by Mark Guy Pearse.

A cold church can only be warmed by fire that comes down from heaven.

The devil has no happy old men.
THE ELDER NOT A NOVICE.

CONCERNING what Paul says about the elder not being a novice Daniel Sommer says: In giving Timothy further directions in regard to elders Paul wrote thus: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." The Greek word here translated "novice" means "newly or recently planted, a new convert." This being true we are not left in doubt concerning Paul's meaning. The eldership is of such dignity and importance that it should not be imposed on a new convert. He may have many or all other qualifications yet if he be a new convert he should not be trusted with the eldership, or bishop's office. In Paul's inspired judgment it will endanger him. He is liable to be lifted up with pride and fall into the condemnation which fell upon Satan when he was lifted up with pride, and on that account was cast out of heaven. Luke 10:18; Rev. 12:9. Such teaching informs us that pride is of the devil, and by examination we find that the words "pride" and "proud" are both used in a bad sense, or with an evil meaning, throughout the Bible. There is no good pride. It is all bad. Christ does not intend that a proud man shall be in the eldership, and for that reason Paul counseled Timothy against selecting a young convert for bishop, lest he be lifted up with pride and fall into condemnation. What Paul wrote Timothy is applicable to us. Very few young converts are well enough informed to serve the church as bishop, but if their information were sufficient they should not be selected for that very responsible position until years have been spent in the fellowship of the church and steadiness has been well proved. Sometimes after a man has been connected with the church for ten, fifteen, or twenty years he can not endure official position, but becomes lifted up with pride as soon as he has been placed in the eldership. Churches can meet for worship indefinitely without selecting men for official position. Therefore they can afford to wait till men develop for office before they choose them for the eldership.

And while this may be true it is not proper to defer the ordination of a worthy man until he becomes so old as to be of little practical value to the congregation in which he resides.—Gospel Messenger.

A SEPARATE PEOPLE.

Wires, to receive and retain electricity, must be insulated. Believers are wires that should always be charged with electricity from the skies. Conformity to the world cuts the current. Lack of being insulated at one point defeats God's purpose. The possession of the indwelling Spirit is essential to success in God's work. Hence all compromise with friends and with the world must be dropped, and everything concerning which there is any doubt must be removed. This law applies to all believers in all ranks of life from the highest to the lowest. It was when Samson compromised by revealing to his temptress the secret of his power that he was shorn of it, and became as other men; and the reason why we have so many Samsons who are able to shake nothing and no one but themselves is because there are so many who are guilty of Samson's sin.—The Revivalist.

DANGERS OF THE MINISTRY OF TODAY.

THE Omaha Christian Advocate quotes as follows from an address delivered by Rev. Dr. Hayes, of Garret Biblical Institute at Chicago University, concerning the perils of the ministry of today arising from enlarged opportunities for education: "In a suburb near Boston, a belfry bell suddenly changed pitch and sounded out a note or so higher than before, till the people of the church grew dissatisfied, and finally sent to the manufacturers to complain. The company sent a man down to see what was wrong; and he found that the sexton had oiled the bell and had allowed two or three drops to fall on its rim. Down in the country church there is a young man who speaks with no certain sound, who is full of clear ringing gospel truth and experience. He goes up to the divinity school. They manufacture preachers there—polished, finished preachers of things divine. They put on the drops of oil. It is noticeable in his smooth tongue when he gets home again. But somehow he preaches a note or two higher than he did before. He talks about higher criticism now, when he used to talk only of Jesus. He is full of social science and ethical ethics, and Chaldee paraphrases, and Greek roots, while he used to be full of Old Testament truths and New Testament teachings, the life and the words of the Christ. And somehow the people get dissatisfied with the tone. It is the drops of oil that have made all the trouble. They are all right in their place; but if they replace the anointing of the Holy One, they hinder more than they help."—Telescope.

FINAL TEST OF RELIGION.

THE SUPREME test of any system worthy of the name of religion is, Will it enable radically religious and immoral persons to reform? Is it adaptable to childhood, youth and manhood? Will it sustain a life of piety, with its arduous duties constantly required and its incessant self-denial? Will its motives grow stronger when motives draw from this life, such as the love of praise, power, wealth, friendship and social life, grow weaker? Will it give to old age a cheerful outlook? Will it rob death of its terror, leaving instead, not merely a negative indifference, but implanting in the heart a lively hope? Since all must die, and none can tell when, a religion that hesitates, falters, or is silent then, is like a pilot competent only on the open sea. And as old age is a period of sensitiveness, weakness, loneliness and apprehension, whatever religion may have been done before, if it can afford no help then, he who has trusted in it is like a pilgrim robbed of his staff when so weary as to fall without its aid, though the journey be not done, and the shadows of night are falling fast. —Christian Advocate.
TEMPERANCE.

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

DOES THIS GLASS NEED TEMPERANCE TEACHING?

GOOD men and women differ, and probably will continue to differ in this present life, as to the wisest ways of bringing about temperance reform. But good men and women everywhere are giving their lives to the war waging against intemperance, and, whether they adopt one means or another, the result is beginning to show. Lady Henry Somerset sends to the American public, through this week's columns of the Sunday School Times, a message of encouragement and of needed exhortation. The lesson pages will be found to furnish material in abundance, and, whether they adopt one way of bringing about temperance or another, the result is sure to be. And yet this instance is but one of many not brought into prominence, yet none the less needing the help and prayers of God's children everywhere. The Western teacher writes:

My class is made up of boys and girls of various ages, in that ward of our city which contains one church and ninety-six saloons. Birdie, aged fourteen, is in this class. She washes bottles in the brewery, drinking the dregs of beer that have been left, and twice, when work hours were done, she has been taken home in the patrol wagon, drunk. Mattie, ten years old, comes to Sunday school bringing her tinfoil. On her way home, she stops at the saloon,—closed on Sunday, supposedly,—and takes home the filled pail for family use. Charlie is there often. Charlie is a train boy, and, when asked, the other Sunday, how business was, replied: "Fine! I had an excursion to Springfield"—our state capital—"yesterday, and I sold three cases of beer on that one train."

Leonard sits next—shoeless and generally forlorn. Leonard's father is in the penitentiary. He was "drunk when he did it." John is absent. I call during the week to investigate. On knocking at the house where John lives with his mother, and receiving no response, I am fully enlightened by a neighbor woman, who thrusts her head out of a window to shout: "If I was you, lady, I wouldn't want to get in there. She's full, fighting full, and you'd better leave her alone." Jim, aged fifteen, isn't there just now. Somebody treated Jim, and he threw the sugar-bowl at his mother. It broke upon her face, nearly killing her. The mother is in the hospital, and Jim is serving out sixty days. Poor little Mary sits close to me. One night recently, driven out of her miserable home in terror of her drunken father, she slept all night in a section of sewer pipe. A complete list would come to twenty, all in my care, and not one but is the victim of intemperance now. Worse still, unless some saving power prevents, every one will in a little while acquire the habit for himself and herself. Remember my mission class. Remember that our cities contain thousands of such classes. Help us, for the help is sorely needed.—Sunday School Times.

AMERICA'S INTERNAL FOES.

In a sermon upon this subject Rev. Dr. Locke, of Buffalo, had this to say with regard to the drink foe:

A few months ago our army and navy responded to the cry of the starving reconcentrados in Cuba and rescued them from the clutches of cruel masters. May we not adapt the Oriental proverb, which constitutes our text, and vehemently demand, "Whatsoever we have heard done in Cuba, do also here in thy country!" Do we not as a government and as a people hear the wailing of the reconcentrados of vice here in our own towns and cities? The war in Cuba cost our country 550 lives and 1,500 wounded, and was prosecuted at an expense of $225,000,000. These are appalling figures, a great price to pay to redress the wrongs of that neighboring isle. But how our hearts should stand still when we know of the victims of vice in this boasted land of the free and home of the brave! How many young men have been entrapped? How many young women have been veiled? How many homes have been desolated! How many hearts have been broken! How many family circles have been severed! How many children have starved! How many wives and mothers have been murdered! How many asylums have been crowded! How many prisons have been populated! Oh, the tears and the sobbing! The blasted lives and hopes! The graves and the gallows! The maimed! All, all because vice is not sternly rebuked and because the citizenship of this nation does not demand its rights and gallantly defend the helpless and the weak!

THE WOES OF THE DRUNKARD.

Could one dip his pen in fire, and experience the agonies of the lost, he might portray the woes of the inebriate. Drunkenness is the parent of every evil known to man. It is one long, impetuous, awful career of anguish and death, disease, insanity, imbecility, remorse, crime, and a Gehenna of unspeakable suffering and remorse. That man is capable of such degradation and self-elected woe is one of the certain proofs of a hell. Men who defile the body, dethrone reason, pollute the spirit, transform themselves into devils, suffer the woes of perdition in two worlds.

Language on this theme can never exaggerate nor equal fact. In the heart of every city is a literal, an awful pandemonium. The crime of civilization is that it not only tolerates, but legalizes itself. It authorizes men to poison their fellow men, become dens of vice and crime, until parents become criminals, until children are cursed with poverty and cruelty unspeakable, and existence becomes both for the drunkard and his family nothing less than infernal.—New York Observer.

What soberness conceals drunkenness reveals.
GOD feeds with His bounty every living thing; and the food which His ancient people were to eat was most carefully prescribed. By following the divine prescriptions the Jewish people were the healthiest, purest-blooded, longest-lived race on the earth. They have outlived the nations that conquered, dispersed and oppressed them, and their death rate to-date is only half that of the people who disregard the Mosaic law.

Fruits were the natural food of man when first created. They grew without labor, and were ready for eating without cooking. And while "To every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth where-is a living soul" God gave "every green herb for meat;" He said to man, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat." "And God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it."—Gen. 1:29,30; 2:16,17.

In a natural uncursed state, fruit is the proper food of man. When man sinned and the curse fell, he was doomed to eat his bread in the sweat of his face, Gen. 3:19, and "so the staff of bread," Ps. 105:16, Ezek. 4:16, supports him through the wilderness, till he shall reach the city of the great King; and there we hear no more of "bread," but the tree of life with its twelve manner of fruits, ready for those who "wash there robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city."—Rev. 22:14, R.V.

After the deluge had uprooted Paradise and desolated the earth, man was allowed to eat animal food as well as herbs, Gen. 9:2-4, but "from the beginning it was not so," nor shall it be so at the end. And even in this present world the nearer we get to Eden the more fruit we find, and the more natural our tastes are the better we like fruit.

The tendency seems to be to desire a stimulating diet, of flesh, and highly seasoned foods. Especially is this true in the United States which as a flesh-eating people leads all the nations. "Not less than 11,000,000,000 pounds of meat are used in the United States every year, or 147 pounds to each person; 5,000,-000,000 pounds is beef, 4,000,000,000 is pork, and 500,000,000 pounds mutton.

Probably more than one-half of the meat used in the United States would be rejected by the Jews as being forbidden by the law of Moses, or as being diseased and unfit for food. Yet men eat, and sicken and die.

A larger proportion of fruits and vegetables would seem conducive to health, and a step towards the natural and original food designed for man; and it is well to cultivate a taste for these more natural and healthful articles of food.

Fruit being man's natural diet, the apple seems to be the king of fruits, and though a man may sometimes be found whose appetite is so perverted and whose tongue has been so peppered and salted and pickled and scalded and paralyzed, that he may say, "I would rather have one chaw of terbacker than all the apples which ever grew," yet the child with unperverted taste will always take the apple. And was there ever an apple so sour or so poor or so green, but a child would get hold of it and eat it?

The apple has more varieties of form, color, fragrance and flavor than any other fruit. It can be transported to the ends of the earth; can be dried and preserved in various ways; be fried, baked, boiled, stewed be used in pies, soups, tarts and preserves; and if apples cost ten times what they do now we should begin to appreciate their worth. But now when apples are rotting in the fields or decaying in the cellar, men will load their tables and their stomachs with salt pork, mince pies, indigestible cake, and dyspepsia-breeding luxuries, and never have an apple on the table or eat an apple until they have eaten everything else they can hold; and then if the stomach revolts at the tremendous burden the poor apple gets blame for all the gluttony.

Less pork and more apples, less salt and more sauce, will bring health and fewer doctors' bills. Try it.—H. L. Hastings in The Living Epistle.

CHILDREN should be trained to eat slowly, no matter how hungry or what important business is pressing. Much safer a little food well masticated than a hearty meal swallowed in haste. Cold food is even more difficult to digest than hot, if taken too rapidly. The normal temperature of the stomach is about 98 degree F.; food has to be raised to this temperature before digestion can take place.—Popular Science News.

PERSECUTED CHILDREN.

CHILDREN in heathen lands are not only ready to testify for Christ, but also to suffer for Him. A Zenana worker says: "I recall a sweet girl of ten whom I could not but admire. How many a blow, how many a scolding and cutting word did she endure in getting to school to hear just the Bible lesson and see the pictures. She would then quietly slip away with tears gathering in her eyes whispering, 'You know my grandmother will not let me come.' Often the old woman would arrive on the scene, telling me that the girl will die if she is taught. At last, the grandmother, seeing she could not keep the child away from school, took her to some relations in a lonely village, where probably the name of Christ had never yet been proclaimed. How strange this seems to us, but who can understand what is in the mind of God?"—Sel.

Drink is the root, drunkeness the fruit.
OUR YOUTH.

GROWING.

A little rain, and a little sun,
And a little pearly dew,
And a pushing up and a reaching out,
Then leaves and tendrils all about;—
Ah, that's the way the flowers grow,
Don't you know?
A little work, and a little play,
And lots of quiet sleep;
A cheerful heart, and a sunny face,
And lessons learned and things in place;
Ah, that's the way the children grow,
Don't you know?
—Little Men and Women.

COURTESY TO WOMEN AND GIRLS.

MANY a boy fails to rise from his chair when his mother enters the room, while he would get up at once if a stranger entered and one would suppose that his mother, who is more to him than all the rest of womankind put together, should, to say the least, have from him the same marks of courtesy as strangers. In fact you can tell a boy's character pretty accurately by the way in which he treats his mother; for as a mother has probably done and will do more for her son than any other woman — with perhaps one exception — will ever do, so he ought, in return, to treat her as his most valuable possession. His courtesy, his chivalrous and kindly bearing toward her, are never thrown away. She sees it all, and thinks more of it than does any one else, and he never fears that his thoughtfulness is thrown away. Perhaps, occasionally, such conduct may, to a certain extent, go unnoticed by some other women, but by his mother, never.

In the same way one's conduct to one's sister is a test of good breeding. Sisters are not mothers, by any means; but still they demand courtesy from their brothers. Perhaps a sister can be pretty hard to get on with at times, but nevertheless she is a woman, and she can do certain things without any fear of retaliation, because the nobility of the man in the boy is bound to respect the woman in his sister.

Let her tease and tantalize, but remember the best way to cure her is to treat her so like a lady who could not descend to such methods that she will soon be forced to stop, in order to live up to the character you have given her. Mothers come first, therefore, over all the world, and sisters next. Treat them as carefully as you do anything else in your life, and with even more care, and then we can discuss the rest of womankind.—Harper's Round Table.

CIGARETTE SMOKING.

DR. C. A. CLINTON, of the San Francisco Board of Education, has made a special study of the effects of cigarette smoking among the public school children of that city, and expresses himself in the following language:

“A good deal has been said about the evil of cigarette smoking, but one half the truth has never been told. I have watched this thing for a long time, and I say calmly and deliberately that I believe cigarette smoking is as bad a habit as opium smoking. I am talking now of boys, remember. The effect upon grown men is, of course, not so marked.

A cigarette fiend will lie and steal, just as a morphia or opium fiend will lie and steal. Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the system. It first stimulates then stupefies the nerves. It sends boys into consumption. It gives them enlargement of the heart, and it sends them to the insane asylum. I am physician to several boys' schools and I am often called in to prescribe for palpitation of the heart. In nine cases out of ten it is caused by the cigarette habit. Every physician knows the cigarette heart. I have seen bright boys turned into dunces, and straightforward honest boys made into miserable cowards by cigarette smoking. I am not exaggerating. I am speaking the truth, that every physician and nearly every teacher knows.”—Midland Methodist.

WHAT MAKES A BOY POPULAR.

WHAT makes a boy popular? Manliness. During the war how schools and colleges followed popular boys. These young leaders were the manly boys whose hearts could be trusted. The boy who respects his mother has leadership in him. The boy who is careful of his sister, is a knight. The boy who will never violate his word, and who will pledge his honor to his own heart and change not, will have the confidence of his fellows. The boy who defends the weak will one day become a hero among the strong. The boy who will never hurt the feelings of any one will one day find himself in the atmosphere of universal sympathy.

Shall I tell you how to become a popular boy? I will. Be too manly and generous and unselfish to seek to be popular; be the soul of honor, and love others better than yourself, and people will give you their hearts and try to make you happy. That is what makes a boy popular.—Ladies' Home Journal.

YOU WILL NEVER BE SORRY.

For living a pure life.
For doing your level best.
For being kind to the poor.
For looking before leaping.
For hearing before judging.
For thinking before speaking.
For harboring clean thoughts.
For standing by your principles.
For stopping your ears to gossip.
For asking pardon when in error.

ADVICE TO SCHOOL GIRLS.

THE principal of one of the large city schools, a man of superb physique, as well as fine intellectual endowments, gives this sensible advice to the young girls under his care:

“Study hard while you study. Put your whole mind into the work and don't daily.

“Begin your studying early in the evening, but stop before nine o'clock.

“Take a little recreation before retiring to change the current of thought and to rest your head.

“Be in bed before ten o'clock. The sleep thus obtained before midnight is the rest which most recuperates the system, giving brightness to the eye and glow to the cheek.

“Take care of your health. That is first. If you need to do more studying, rise at six in the morning.—Phrenological Journal.

A WILL AND A WAY.

SEVERAL years ago an effort was made to collect all the chimney sweeps in the city of Dublin for the purpose of education.

One little fellow was asked if he knew his letters.

“Oh, yes sir,” was the reply.

“Do you spell?”

“Oh, yes sir,” was again the reply.

“Do you read?”

“Oh, yes sir.”

“And what book did you learn from?”

“Oh, I never had a book in my life, sir.”

“And who was your schoolmaster?”

“Oh, I never was at school.”

Here was a singular case. A boy could read and spell without a book or master. But what was the fact? Why, another little sweep, a little older than himself, had taught him to read by showing him the letters over the shop doors as they went through the city. “Where there is a will there is a way.”—Christian Advocate.

An ounce of comfort is worth a ton of style.
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ADRESSES OF MISSIONARIES.

H. Frances Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman, Matoppa Mission Bulawayo, South Africa.

Miss Barbara Hershey, Inanda Mission Station, Duff's Road, Natal, South Africa.

D. W. Zook and wife, 4 Tiljala, Road, J. Eber Zook, Calcutta, India.

Mrs. Amanda Zook, Calcutta, India. Mrs. Amanda Zook, Calcutta, India.

Anna Herr, Cress at Matoppa Mission, South Africa.

J. Eber Zook was married to Sister Amanda Witter daughter of Bro. John Witter of South Dickinson county, Kansas. Between two and three years ago they left to join Bro. Eber's brother D. W. Zook at Calcutta, India, where they have been in actual work and during the last year's famine gathered a large number of children into orphanages. We heartily sympathize with the widow who is thus deprived of her life companion, also with Bro. and Sister Zook and the remaining workers at Calcutta. May He who knows how to comfort us in all our tribulations comfort them in this the hour of their deep and sad bereavement. What effect this will have on the work at Calcutta remains to be realized, at least Bro. Eber will be greatly missed. May the Lord raise up some one or more to take his place.

Bro. G. C. Cre's, accompanied by his mother, left Abilene on Dec. 14, 1900 for a fortnight among friends and relatives in Pettis Co. Mo. They returned home on Dec. 31st reporting that God had been with them indeed. A week's meeting was held in a vicinity where the gospel had not been preached for ten years. A good attendance and appreciative order and attention are reported. While no one was definitely converted yet the seed was sown and we trust may bring forth a beautiful harvest. Quite a number of believers witnessed to their need of a deeper work of saving grace. The VISITOR finds its way into this community and the believing readers of its columns should not fail to pray for the work begun there. Bro. Cress also gave two lectures on Mission work in Pennsylvania, and is the third of their children that died in 1900. Sister Sarah, wife of Bro. G. C. Cress at Matoppa Mission, South Africa, Feb. 13 and Sister Martha at the Home of Bro. Abram G. Zook near Morrison, Ill. and J. Eber at Calcutta, India. J. Eber Zook was married to Sister Amanda Witter daughter of Bro. John Witter of South Dickinson county, Kansas. Between two and three years ago they left to join Bro. Eber's brother D. W. Zook at Calcutta, India, where they have been in actual work and during the last year's famine gathered a large number of children into orphanages. We heartily sympathize with the widow who is thus deprived of her life companion, also with Bro. and Sister Zook and the remaining workers at Calcutta. May He who knows how to comfort us in all our tribulations comfort them in this the hour of their deep and sad bereavement. What effect this will have on the work at Calcutta remains to be realized, at least Bro. Eber will be greatly missed. May the Lord raise up some one or more to take his place.

Our subscribers will please make allowance for the absence of some matters which should have appeared in this number. The reports of the different funds will appear in our next issue; also giving credit on the address-labels of those who have renewed during our absence will be made then.

Our absence from the office for twenty days has caused an accumulation of work which we are unable to fully attend to before this issue must be sent out and the pressure of work forbids us to make any extended reference to our trip or write about anything else. We however praise God for His kindly dealings with us; the prosperous journey east; the enjoyable reunion with our own family; and meetings with many dear friends; the privilege of mingling in worship with the Brethren in the Home neighborhood once again; and the safe trip back to our place of labor, bringing with us our dear wife, who will now stay with us for the time being. We feel that the short vacation has been of benefit and profit. We will attend to all mail matter as soon as possible, and if any mistakes should occur we will gladly make corrections if kindly reminded.

A letter from Bro. S. H. Zook, Hidalgo, Texas, advises us of their safe arrival at that place. In a late issue Sister Zook announced their arrival at Hebronville, Texas, the B. B. terminus. At this place they stayed over Sunday, witnessing for the Master as opportunity offered. Many seemed to listen with joy to the singing of the songs and speaking of the Savior. They departed from this place on the 12th of the month and spent just one week on the remainder of the journey. They were all well, and fared well all along, making use of many opportunities for witnessing to the saving grace of Jesus. The money given them at Zion, Kas., specially for the work, was used in procuring bibles, testaments and tracts, which they scattered as seed all along the way, and pray that it may result in fruitfulness. They have purchased a house convenient for the purposes of the mission. They praise the Lord for His goodness, and are praying that they may be used of the Lord, and many of those in darkness may be saved. Bro. C. H. Miller is with them in the work, and are praying the Lord to send forth many more laborers in this part of His vineyard.

It becomes our painful duty to announce through the columns of the VISITOR the death of another one of our Missionaries. A cablegram received at Tabarca, Calcutta, India, Dec. 19, 1900 gives the sad news that Bro. J. Eber Zook has been called from his field of active labor to the other world. The news was received as a shock from the fact that no one knew anything of his not enjoying good health which he no doubt did, at least on Nov. 29th the date of his last letter to the VISITOR published in this issue. Surely God's ways are mysterious. We do not now understand, yet sometime we will understand. "Who can say to the Lord what doest thou?" Hence we must leave it all with Him. Bro. Zook was a son of Bro. and Sister Noah and Mary Zook now engaged in evangelistic work in Pennsylvania, and is the third of their children that died in 1900. Sister Sarah, wife of Bro. G. C. Cress at Matoppa Mission, South Africa, Feb. 13 and Sister Martha at the Home of Bro. Abram G. Zook near Morrison, Ill. and J. Eber at Calcutta, India. J. Eber Zook was married to Sister Amanda Witter daughter of Bro. John Witter of South Dickinson county, Kansas. Between two and three years ago they left to join Bro. Eber's brother D. W. Zook at Calcutta, India, where they have been in actual work and during the last year's famine gathered a large number of children into orphanages. We heartily sympathize with the widow who is thus deprived of her life companion, also with Bro. and Sister Zook and the remaining workers at Calcutta. May He who knows how to comfort us in all our tribulations comfort them in this the hour of their deep and sad bereavement. What effect this will have on the work at Calcutta remains to be realized, at least Bro. Eber will be greatly missed. May the Lord raise up some one or more to take his place.

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place. We will yet say that Bro. Eber was converted when quite young and united with the church and while in later years he might have been creed as radical in some ways yet by those who knew him best, he was respected as being earnest and sincere. He was a young man full of vigor and zealous in the cause he had espoused. We do not know his exact age but suppose him to have been about 28 years old at the time of his death.

**ORDINATION SERVICE.**

On Sunday Jan. 6, 1901 Bro. George Clifford Cress was officially ordained to the regular ministry of the Brethren in Christ, by the laying on of hands according to the rules of the Church at Zion church in North Dickinson county, Kansas, Elder Samuel Zook officiating. Bro. Cress was ordained as a missionary to Africa and with his wife labored with Bro. Jesse Engle at Matoppa Mission. Nearly a year ago he lost his wife after which he returned again to his native home in North Dickinson county, Kansas. Realizing that he forfeited his ordination as foreign missionary on his return, he made application according to the rules of General Conference for the regular ministry. After passing through the required preliminaries and examination which he passed with credit, he was ordained. We have the confidence that Bro. Cress will have a life of usefulness before him as he keep humble. May the Lord use him as a vessel sanctified and made meet for the Master's use in our prayer.

**NOTE.**

All persons interested in sending donations to the Premanda Faith Orphanage, at Calcutta, India, should aim to get their donations to D. H. Engle, Mt. Joy, Pa., by the middle of February if possible. All goods should be sent by prepaid freight to Mt. Joy and persons sending goods should send way bill to Bro. Engle by mail so he may know what to expect. Dried apples, peaches, pean, sweet corn, dried beef, canned salmon, or any other canned goods in tin cans will be profitable. Soap boxes, soap, bed quilts, towels, sheets, anything that is useful in a family of 15 children. Who would not have a part in this noble work and share the glory when He will say well done—Selected.

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**CHURCH NEWS.**

**CHICAGO MISSION.**

<table>
<thead>
<tr>
<th>DONATIONS.</th>
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<tbody>
<tr>
<td><strong>Balance on hand</strong></td>
</tr>
<tr>
<td><strong>In His Name</strong></td>
</tr>
<tr>
<td><strong>George Rellinga, Ind.</strong></td>
</tr>
<tr>
<td><strong>Rent</strong></td>
</tr>
<tr>
<td><strong>1 His Name</strong></td>
</tr>
<tr>
<td><strong>Brethren, Ind.</strong></td>
</tr>
<tr>
<td><strong>Zion, Kansas S. S.</strong></td>
</tr>
</tbody>
</table>

**Total** | **$24 82**

**EXPENSES.**

| Groceries | $4 00 |
| Oil | 1 05 |
| Expressage etc. | 2 15 |
| Coal | 4 50 |
| Rent | 12 00 |

**Total** | **$23 70**

**R. L. BRUBAKER AND WORKERS.**

6001 Peoria St., Chicago, Ill.

**BELIEF DEPARTMENT.**

Report for month of November is as follows:

**DONATIONS.**

- Bro. Sweitzer, Princeton, Ill. | $2 60
- Zion (Kan) S. S. | 4 00

**Total** | **$6 00**

**EXPENSES.**

- Provisions | $2 20
- Other Necessaries etc. | 2 00

**Total** | **$4 40**

We also give the names of others who have so liberally administered to our necessities, and not ours only but others also, whose trust is stayed in the Lord. Bless His Name. Sister Sollenberger, Polo, Ill., one bbl. consisting of apples, squash, apple-butter, over four lbs. butter, and clothing.

Elizabeth Fike Laporite City, Iowa, box of clothing.

Canton, Ohio, Brethren, Aaron Bechtel, Emanuel Bechtel, Monroe Paulus, Jno. L. Myers, Abraham Bechtel, E. R. Basler, J. R. Basler, Dr. W. O. Baker, John Brechbill and a few others.

Eight bbls.

- Corn meal | 1 bbl.
- Potatoes | 10 bu.
- Turnips | 2 bu.
- Radishes | 1/2 bu.
- Squashes | 1 doz.
- Crot | 5 gal.
- Apple butter | 8 gal.
- Sorghum | 2 gal.
- Fruit (dried) | 2 lbs.
- Elderberries (dried) | 7 qts.
- Beans | 5 qts.
- Navy Beans | 8 qts.
- Corn | 8 qts.
- Raspberries | 2 qts.
- Cabbage | 50 or more heads.

There may be some things not itemized in the list given, but the Lord knoweth all and He Who has purposed this and worked upon the hearts of His children, not for our sakes but for His own glory, will also see to it, that these things will be distributed to that which He designs, if we are in His order. How often our hearts are stricken with grief when we see the great suffering of both soul and body in this dark city. Then again our soul is filled with glory to God as He preempts us to see in the Spirit the operation of the great Body of Christ. He the head, we the body, Bless His Name. He knoweth very well every member although yet in earthen vessels, hid from human eyes, buried among the filth and rubbish of this earth, in such places as we would not think. But He knoweth their dwellings, and as with Elijah, knoweth how to feed them.

After receiving the goods from our dear co-workers we came before the Lord in prayer and praise, and that wisdom might be given to distribute the same. A dear Sister came in and said, there is a Sister at such a place who is worthy and she knows they are in need. A basket was filled went up street and through the alleys, found our way into a dingy dark room where were two old saints shining for God. As we told them that the Lord sent them this by the hands of His saints several hundred miles away, they burst into praises to Him Who promised never to leave nor forsake them who trust in Him. These dear ones are past 90 years of age. All their support is what one of them makes by making rugs. She said the Lord is very good and they can never cease praising God for His care over them. That day they had told the Lord their needs and then trusted Him.

If He thus cares for the body how much more does He care for the soul, even of those who are yet dead in sin. I believe we are near a time where the voices of many souls will burst forth into praises and glory to Him who ruleth all things. Praise His Holy Name.

Dear ones cease not to pray for us. The Spirit is moving. While we are frail and weak, He is strong. If we keep low and work with His feet He shall never fail us.

**SARAH BEET AND WORKERS.**

6001 Peoria st., Englewood, Ill.

**PHILADELPHIA MISSION.**

Report for November 1900.

| Balance on hand | $49 35 |
| In His Name, Markham, Ont. | 5 00 |
| Philadelphia | 2 15 |
| Morrison, Ill. | 3 00 |
| Victoria Square, Ont. | 5 60 |
| Cashstown, Ont. | 1 00 |
| Harrisburg, Pa. | 2 00 |
| Dayton, O. | 2 00 |
EVANGELICAL VISITOR.

Mount Joy, Pa. .......................... 1 00
Mount Joy, Pa. .......................... 2 00
Campbellstown Pa. .................. 1 00
Soudertown Pa. .................. 2 00
A Bro. Harrisburg, Pa. for heating ar-
rangements. .......................... 7 60

Total - - - $85 00

A Brother and Sister, Philadelphia, one
bedstead. A Brother and Sister, Philadelphia,
one bedstead and mattress, Palmyra, 2 boxes
shoes, 1 bundle bed clothes, and 1 bundle
cloth, Marietta, Pa., 1 bedstead, Florin, Pa.,
1 bundle clothing, Philadelphia donations,
1 mattress and 2 sets of pillows, 2 bolsters,
and 1 table for the Mission, Hummelstown
Pa., 1 comforter, Mount Joy, Pa., 1 bundle
clothing.

EXPENSES

For the poor and sick. ......... 10 20
Shoes for poor. ........... 3 50
Hymn Books ................ 2 00
For Poor ............... 7 50
Expense .................. 3 65
Heating arrangements for up stairs .... 7 50

Total - - - $27 50

<table>
<thead>
<tr>
<th>DONATIONS</th>
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<tbody>
<tr>
<td>Bro. Thomas Lewis, N. Y. .................. $ 2 00</td>
</tr>
<tr>
<td>Bro. Henry Byers, Cal. .................. 3 00</td>
</tr>
<tr>
<td>Bro. Alvin Berry, N. Y. .................. 1 00</td>
</tr>
<tr>
<td>A. Brother, Stayuer, Ont. .................. 1 50</td>
</tr>
<tr>
<td>Brother and Sister, In the faith ........ 7 00</td>
</tr>
<tr>
<td>Brother and Sister, Winger, Kan. .......... 3 00</td>
</tr>
<tr>
<td>Sister Eliza Herr, N. Y. .................. 1 00</td>
</tr>
<tr>
<td>Sus. Mary N. Haas, Hamlin Kan. ........ 5 00</td>
</tr>
<tr>
<td>Sus. Susan Rhodes, N. T. ........ 1 00</td>
</tr>
</tbody>
</table>
| Alphert Ruegg, Buffalo, N. Y. for board
  and borrow ed money ........ 20 00 |
| Sister Fanny House N. Y. .................. 5 00 |
| Bro. Andrew Sider, Ontario ........ 1 50 |
| Peter Sider, Ontario .................. 1 00 |
| Bro. Reuben Climenhaga, Ontario .......... 1 00 |
| Bro. Joe Doner, Ohio .................. 1 00 |
| Buffalo Donation .................. 20 00 |

Total - - - $47 00

<table>
<thead>
<tr>
<th>EXPENSES</th>
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<tbody>
<tr>
<td>Wood, gasoline, and oil ........ 5 00</td>
</tr>
<tr>
<td>Water Bill, S. S. supplies ........ 5 00</td>
</tr>
<tr>
<td>Plumbing and repairing .......... 2 00</td>
</tr>
<tr>
<td>Provisions and necessaries ...... 24 00</td>
</tr>
<tr>
<td>Domestics, Benevolence .......... 5 00</td>
</tr>
<tr>
<td>Due Mission on last report ........ 14 00</td>
</tr>
</tbody>
</table>

Total - - - $55 00

Due Mission .................. $8 00

We the workers of this Mission do
praise God for His great love to us. Since
our last report two more souls have
joined our class by Baptism. Bro.
Churchill, a Baptist minister who has
been to China as a Missionary, but who
at present is a worker in the Buffalo
Missions, also giving his help in ours.
Bro. George Tertalott, who made a start
a year ago, but did not get along well un-
til lately has made a fresh covenant with
the Lord and was baptised last Sunday
and joined our band. May God ever keep
him in perfect peace is our prayer.

On Dec. 9th, we began a series of meet-
ings which continued two weeks. Bro.
Fred. Elliot of Markham was with us and
preached to us the Word, which was re-
ceived, and we trust much good done.
We always feel glad to have help in this
most important work. Souls are too
precious to be lost.

Dear Brethren let us not be weary in
well-doing but come to the rescue of poor
souls. Our reward will be eternal life
and a crown. Praise His Name for His
wonderful work to the children of men.
Amen.

J. W. HOOVER AND WORKERS
25 Hawley St. Buffalo, N. Y.

WAYSIDE JOTTINGS.

"He that goeth forth and weepeth bearing
precious seed shall doubtless come again
with rejoicing bringing his sheaves with
him."

CONTINUED from our last report,
Oct. 27, 1900, when we left Philadel-
phia and arrived at Souderton in the ev-
evening of the love feast. Here we re-
mained over Sunday and up to Wednes-
day night. We were made to feel simi-
lar to the weeping Prophet, Jeremiah:
"How is the gold become dim; how is the
most fine gold changed. The stones of
the sanctuary are poured out in the top of
every street. The precious sons of
Zion comparable to fine gold how are
they esteemed, as earthen pitchers, the
work of the hands of the potter."—Lam.
4:1,2. Yet, like the Prophet, Samuel,dare
not cease to pray for King Saul neither
dare we hold our peace. We continued
to pray for the outpouring of the Holy
Spirit with power to save. Glory to His
name on the first of November we came
to Silverdale, a village of note, an incor-
porated borough with only one church
house and no saloon. Praise God for
sobriety, may it continue. Here we la-
bored in preaching the Word and visiting
until Sunday forenoon 11th when we had
our last meeting. May the dear Lord
bless the seed sown to the good of the
dear saints whose hospitality we enjoyed.
We wish to say, ours was the joy to once
more meet in this life our dear old dea-
con, Brother Christian Wismer and our
Sister, his wife. In their advanced age
they are yet in strength of body and
mind able to converse and to attend
church service night and day. Oh for
fathers and mothers in Israel.

On the twelfth we came again to Phil-
adelphi.a stopping again at the Mission.
We found our Brother and Sister Stover
in the zeal and ardor of the spirit in their
work to do good. May the dear Lord use
them much is our prayer. We spent a
few days in the attendance of the Chris-
tian and Missionary Alliance Convention.
Here we heard much of the needs of giv-
ing the heathen the gospel, and practical
truths of the Bible were taught, our ob-
ligation to God and His Word; and our
duty to our fellowmen. We much en-
joyed Mr. Blackstone, of Chicago, on the
near coming of our blessed Lord and the
end of this age.

We returned to Lancaster on the 16th
to the Ishi Faith Home, where we were
welcomed by our dear Sisters, Ada Engle,
Violette Barr, and Maria Wilson, and our
dear children. We could from our hearts
say, praise the Lord for what we could
see and hear; their dear voices of gladness
for our return and their good health, and
we praise God for open hearts and hands
to administer to their need. True their
wants are not always supplied for they
might want what the dear Lord would
not want them to have or anyone to give,
as they can get along with less than the
well-to-do farmer or the rich in the city.
If they have no butter given or no money
in the treasury with which to buy, they
do without. They can eat their bread
dry if need be, yet praise God for a little
molasses or apple butter sent by someone,
or have a little gravy to pour over the
bread. Yes, but you say, suppose they
have no meat to make gravy. Praise
God, on the faith line we don't suppose
we trust Him Who hath said the cattle
on a thousand hills are mine. Thank God
for the trust in Him for their daily
bread, and that is all we are taught to
pray for. I am glad that the swine is
not included with the cattle on a thou-
sand hills, and their not using any is we
think a great help to the health of the
children. Oh for open hearts to obey
the leadings of the Holy Spirit for service.

On the following Tuesday we com-
mitted the dear workers and children,
with those who are co-workers in the work,
with ourselves, to the grace and guidance
of Him Whose eye never sleeps, and
whose arm never tires, and came to
Harrisburg to our adopted daughter,
moved to Mr. Kyle. On learning of
service at the Messiah Home we made
haste to get there, meeting our brother
Henry Hornberger, from Minnesota
preaching the Word. We continued,
EVANGELICAL VISITOR.

several days and in this our first acquaintance we can say, praise the Lord for the fellowship we had. May our dear Brother be much used of the Master here in the east. On Friday we came to our home, Mechanicsburg. In our short stay we had the pleasure to visit some of our Brethren and Sisters in Church fellowship; oh for true loyalty to Him Who said that whosoever doeth the will of His Father in heaven, the same is His mother, brother, and sister. Praise His dear Name! "Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel!"

"Because for thy sake I have borne reproach: shame hath covered my face." Psalm 69:7,8.

W. P. AND HANNAH KERN.
Fort Worth, Texas.

For the Evangelical Visitor.

MEETINGS AT MAPLE GROVE.

FROM December 22nd to January 6th a series of meetings were held at Maple Grove church, conducted by Bro. H. N. Steigerwald of Pavana, Ohio.

As the Lord favored us with beautiful weather, the attendances was all that could be expected; and a deep interest was manifested by all who came.

While we are sorry that not many came to seek the Lord, yet we rejoice that several made a start for the kingdom, and best of all, seemed determined to "Go all the way with Jesus.

May they ever be willing to follow His leadings, until they realize the "Peace of God" within, and are in the condition described in 2 Tim. 2:21.

Our prayer is also that those, who we know were under conviction, may soon become willing to "forsake all and follow Christ."

We feel to say that Bro. Steigerwald has not "shunned to declare unto us all the counsel of God:" and has certainly freed himself from the blood of all who heard him. May the Holy Spirit continue to lead him and keep him humble, that he may ever be useful in the service of Christ, and may the revival which was manifest during the meetings, continue in the hearts of God's children, that we may "go on unto perfection;" and that God's cause may prosper. Pray for us and the work here.

ORVILLE B. ULEERY.
North Hampton, Ohio.

A correspondent writes that in "turning over a new leaf" he found underneath it some of the Lord's money. If leaves of this kind should begin to be turned all over this land, God's cause would not suffer as it does and the work of sending the Gospel be so hampered as it is. The one that holds back one dollar of the money he should give to the Lord, is doing his own soul as much damage as the one who hoards up his thousands. God "lovethe a cheerful giver." To give to the Lord what rightly belongs to Him, is not giving, but the gift lies in what is over and above that. Souls are starving all over this land for the want of the blessing that comes to them from opening their hearts and pocket books to God. Other souls are likewise starving for the want of what these could give. "But whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John 3:17.—The Vanguard.

MISSIONARY.

For the Evangelical Visitor.

INDIA LETTER.

RAISE our God! Let everything that hath breath, praise the Lord. Praise is comely to the upright. Amen.

We greet you, beloved, this morning from what we have called "Hallelujah Hill"—the raised portion of our land on which we are now located for building.

God has been and is exceedingly gracious to us. We asked for sixty bighas and behold, He gave us above sixty. We did not drop down into the midst of a malarious swamp, nor upon the top of some barren, rocky hill; but has placed us upon beautifully rolling, fertile land, just high enough to secure the most beautiful location and yet low enough to insure a splendid fertility. The cash has been paid and we have the clear papers to this land and now we push our building operations as fast as circumstances will allow and God orders. We have obstacles to meet and difficulties to surmount: but our God, in whom we trust. He will fight for us and undertake for this little plant of His own planting, Amen.

David and I are here on the ground, living in a little shed-house, 13 ft. square with a flat roof of poles, rice-straw and brush, and walls of mats made of the bark of a tree. We are quite snug, but our house is strictly a dry-weather one. We do not expect rain for a few months as this is the dry, cool season. There may be a tramp shower hovering about occasionally, but we fear no discomfort from that source.

We eat and sleep on the ground and sit on the ground and stack a few sun-dried bricks for a mat. Our food is simple but substantial, consisting of the standard Indian dish—currie and rice,—tinned corn, tomatoes, peas, beans, salmon, etc., together with dried fruit and corn. All these preserved goods were sent by our friends in America, and are indeed seasonable. Some may wonder that we ourselves eat of these; our ex-
As thy day, so shall thy strength be.

The offerings, what do they represent? Not only the rich man's tithe, but the widow's mite, not only the surplus of those who dine luxuriously, but it may almost to crush me.

True, every Christian is simply a steward in God's house, and even though he may have paid his tithes into the offering of the Lord, he is not therefore justified in spending the remainder unadvisedly. As a good steward he can spend it only under direction of the Master. While this is true of every Christian it is especially so of the missionary who receives the Lord's money.

What a responsibility rests upon him that a man be found faithful. In these days of large charitable enterprises, there is abundant opportunity of testing men in reference to their faithfulness. Some who are the recipients of large sums of money for their work, continue to live simply and devote every cent of the cash money or of the donations received, wisely for the advancement of God's kingdom. Others, who are often lauded as exemplary Christians in many respects, seem to be destitute of the real moral principle in finances; and spend freely the money received either for their own use or for the work; but when an investigation into the expenditures of the offerings is asked for, they shrink from or evade inquiry.

It is only the willing and cheerful giver, who give to the Lord's cause is undoubted-ly the duty as well as the privilege of giving. Giving to the Lord's cause is undoubtedly the duty as well as the privilege of every one of His children, and he who does this as the Lord prospers him can then, and only claim the promise to be blessed in store-house and barn as well as in soul. But for every gift there must of necessity be a receiver, one who accepts these offerings and devotes them to their intended use.

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and only the conscientious receiver that can expect the blessing.

Dear Readers:—It has been some time since a communication has been sent to you from Matoppo Mission, we are, however well, all of us, and about the Lord's business. While the work is not making rapid strides, yet we feel that there is a broadening and deepening of interest in the people and a steady march onward.

The people are beginning to realize what serving God really means; and some who had fallen back, have again renewed their covenant and purposed in their hearts that they will serve God.

At a public meeting of the school over a week ago where many of the parents and young men were present, the Lord inspired Matshuba to give one of the most searching talks this people have ever heard. He was listened to with greatest deference and respect toward the older ones, but with intense earnestness and without the slightest hesitation from first to last. This from a boy of fifteen years who is usually very modest and retiring even in testimony. With his Bible in his hand and these people, whose darkened lives he understood so much better than we could possibly, he forgot who or where he was and just let the Lord talk through him to the hearts of this people. He was listened to with the gravest attention even from the oldest, who often have a contempt for youth. We ourselves were greatly surprised and could only say “Praise God! He is going to have some preachers of righteousness among this people.”

Mehetebel Rodes, youngest daughter of Elder Peter Rodes, of Clarence Center, N. Y. She was engaged in City Mission work in California a number of years, and then went to China, where she laid down her young life, Ed.)

MISSION WORK IN CHINA.

A LITTLE boy was passing the Christian place of worship and was attracted by the singing. His ear caught the words, “Jesus loves me, this I know.” He was so pleased with it that when he went home and was all alone, he began to sing, “Jesus loves me.” when suddenly he was stopped in the midst of his song by a rap on the ear by his angry father who happened to be near, and was told he must not go to that school any more as it was the devil’s school. The next morning his father set him to chopping wood, in order to keep his time occupied so he would not go to the school, while he went to work in the field. As the boy continued his work, his mind was occupied about his new song, and again he thought he was alone and began, “Jesus loves me, this I know.” This time his grandfather comes, and instead of beating him he was pleased and took him in the house to sing. The boy was his grandfather’s pet and was loved by him. By and by his father came in from the field and was surprised that he could not get into the house for the great crowd of people, and his little boy upon the table singing to them, “Jesus loves me, this I know.” His father could not say anything now because the grandfather has great power in the home. The next Sunday the little boy came to the meeting, bringing his father, mother, grandfather, grandmother and uncle. They all became Christians and were soon baptized.

For the Evangelical Visitor.

TALEBEARING.

1 Tim. 5:13; Jas. 3:6-15; 1 Peter 4:15.

When a brother or a sister has a fault however small, there are those who love to spread it.

When they hear the preacher saying something they cannot believe, they will take it home and tattle.

When they hear a word of comment which condemns such idle talk; they will hasten to report it. Thus are friends and neighbors ruffled, and against each other set.

Thus are friends and neighbors ruffled. There is not perfect in their eyes, and against each other set.

Though they ruin some good name.

There are those who love to spread it. They with busy tongues of slander raise scandals raised and then augmented.

Though they ruin some good name.

There are those who love to spread it. They with busy tongues of slander raise scandals raised and then augmented.

That condemns such idle talk.

As friends and neighbors ruffled, and against each other set.

Thus they hire a word of comment.

They will hasten to report it. Though it vile or trifling be.

And against each other set.

When they hear a word of comment or a crooked act they see, they will hasten to report it. Though it vile or trifling be.

These things ought not so to be.

—Sel. by Alice Baker, Canal Fulton, Ohio.

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 1911. To all who wish it, a sample number will be sent free.
MARRIED.

RUDDLE-CLIMENHAGA.—Married in Bertie, Ont., by Asa Bearss at his residence on December 19, 1900, Mr. Alfred Ruell, of Buffalo, N.Y., to Sister Bertha Climenhaga, of Bertie, Ontario.

LAPP-SIDER.—Married on December 19, 1900, at the residence of the officiating minister in Bertie, Ont., Asa Bearss, Brother William Lapp, of Low Banks, Ont., to Sister Emma Sider, of Wainfleet, Ont.

SAYLOR-DETWILER.—On December 25, 1900, at the church of the bride’s parents, at Sherkston, Ont., Mr. B. O. Saylor, of Chipawa, Ont., was married to Miss Henrietta, second daughter of George and Harriet Detwiler, of Buffalo, N.Y., to Sister Bertha Olimenhaga, on December 19, 1900. Mr. Alfred Ruell, of Buffalo, N.Y., was married to Miss Henrietta, second daughter of George and Harriet Detwiler, of Buffalo, N.Y., to Sister Bertha Olimenhaga, on December 19, 1900.

BOWMAN.—Died near Newville, Pa., on Dec. 17, 1900, Henry Bowman, aged 57 years, one month, and 4 days. The deceased whose maiden name was Baker, was married to Harry Stoner, of near Keefer’s Store, Franklin, county, Pa., and was a member of the Brethren in Christ Church in Franklin county, and was considered a devoted Christian. She was sick only a few days caused by a paralytic stroke. She desired to go home and be at rest. Funeral services were held on the 20th at Zion Church conducted by the home brethren. Was buried in adjoining cemetery.

BRECHBILL-MARTIN.—On December 25, 1900, at the home of the bride, near Keefer’s Store, Franklin, county, Pa., Amos Brechbill and Ida E. Martin both of Franklin, county, were united in holy matrimony, Elder M. H. Oberholser officiating. There were seven children, three sons and four daughters all of which survive him. Bro. Brechbill was received into the church a number of years ago and as far as known lived a consistent christian life. He has been greatly afflicted for many years with asthma yet died somewhat unexpectedly, no one present at the time of his death. Funeral service was held on December 28, 1900, at Belle Springs, conducted by Elder Samuel Zook and Elder Brown, of the Dunkard Brethren. Buried in adjoining cemetery.

STONER.—On Dec. 18, 1900, at the home of her son in Abilene Kansas, Sister Anna Stoner, widow of Bro. Jacob Stoner, aged 72 years, 3 months and 1 day. Sister Stoner was born in Franklin county, Pa., was married to Bro. Jacob Stoner of which union there were seven children three sons and four daughters. Her husband died about seven years ago. She was the daughter of Bro. Christian Brechbill, deceased, of near Green Village, Pa. She was a member of the Brethren in Christ Church for many years and was considered a devoted Christian. She was sick only a few days caused by a paralytic stroke. She desired to go home and be at rest. Funeral services were held at Zion Church conducted by the home brethren. Was buried in adjoining cemetery.

JOHNSON.—Jacob W. Johnson was born in Bertie township, Welland county, Ontario, June, 28, 1836, died Nov. 14, 1900, aged 64 years, 1 months, 16 days. When quite young in years he with his wife moved to Indiana where they resided some time, but on account of a rather roving disposition which he possessed he located in Missouri but again removed to Indiana in which state, but at various places, he resided until death. Bro. Johnson was converted when young in years and united with the Mennonite Brethren in which church he was a faithful member until about 12 years ago, when he with his wife, being led by the Spirit of God, united with the Brethren and was shortly after chosen to perform the duties of a deacon, in which capacity he was always found a faithful and earnest worker. His death was caused by congestive chills and stomach trouble. Funeral services were held at the Union Center Church by J. A. Stump and Rev. M. M. Shirk. Buried in adjoining cemetery. The family and the Church feel their great loss to be his eternal gain.

The ordinary modern church is not built for the poor. If they come to its doors they may not be repulsed, but rather welcomed, and yet if they enter they do not feel at home. Just as soon as a church begins to prosper in a worldly sense, the spirit of caste is developed, social lines are drawn, and the poor are made to feel their inferiority. The pressure that is so frequently brought to bear upon the people to give, is undoubtedly one reason why many absent themselves from the house of God. Some, it is true, are unreasonably sensitive at that point, yet we are compelled to concede that and there is ground for their feeling as they do. The growth of the worldly spirit in the church is its bane and blight. The true and only antidote is the baptism of the Holy Spirit.—Christian Uplook.

OUR DEAD.

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