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"What must I do to be saved?" is still the question of greatest importance. And to the broken hearted, penitent inquirer the answer still is, "Believe on the Lord Jesus Christ and thou shalt be saved." This still is God's way of salvation. It is all of grace; offered to mankind freely without money and without price; and to those who are truly penitent and who are casting about as to what they must do, the blessed Holy Spirit still reveals unto them the crucified Jesus as the "propitiation for our sins and not for ours only, but also for the sins of the whole world," and the command is, believe, believe, not some theory about Jesus, nor of forms of service, but believe on the Lord Jesus Christ. Thus faith is enabled to take hold of the Sinbearer and appropriate Him as a personal Savior. But being saved means not only that the guilt of sin is removed but also that there is a separation from the practice of sin, and consequently a deliverance from its power. The story is told of an old man who always carried with him a little book having but three leaves, which he called his biography, and yet there was not a word written on any of them. The first leaf was black, that was sin. The second, red that was the blood of Christ. The third was white, that was himself washed in the blood of Christ. He was always willing to tell his story and show his little book. Thus no matter how dark the record, His blood washes white as snow. O may we thus all stand in this "blood relation" with Him so that we can truly say, "The blood of Jesus Christ His Son cleanseth us from all sin," and thus stand saved by His grace through faith, being the free gift of God.

While many of the Religious denominations welcome the secret lodge member into membership, and everywhere in newspapers the advantages and blessings incident to membership in the secret order or fraternal society are heralded abroad in order to advertise their schemes and draw new victims, it is still cause for rejoicing that there are yet some Christian denominations where the lodge is debarred. Recently the United Presbyterians at their Conference in Des Moines, Iowa, had a warm discussion of the question and the final decision closed the door to them. Some forced expressions were made such as, "Teaching them" said Jesus to His apostles, "to observe all things whatsoever I have commanded you." Modern teaching would seem to indicate that only in some things shall the convert be taught, and in some things he is to follow his feelings or impressions even though they be contrary to the Scripture.

No, the pulpit is not losing its power where it is filled by men who are "endued with power from on high." It is only where this power is lacking in the men who fill the pulpits that the pulpit is losing its power. It is the men, and not the pulpit, who are deficient in power.
LIVING IN THE SUNSHINE.

Living in the sunshine, in meridian day,
As I walk with Jesus all along the way,
Holding sweet communion with my Heav’nly King;
Oh! his sweetest pleasure singing praise to Him.

CHORUS.
Living in the sunshine bright and warm the ray;
Living in the sunshine all the livelong day;
Living in the sunshine, light now is the way;
Living in the sunshine, brighter ev’ry day.

Living in the sunshine, all the darkness gone,
Glorifying Jesus all my life a song;
Sipping of the honey, feeding on the best;
Oh! it is delightful in my Lord to rest.

Living in the sunshine, walking in the light,
How my soul rejoices as I know my right;
Cleansed from all that’s sinful, washed, made white as snow;
Oh! it is so glorious, all God’s will to know.

Living in the sunshine, this is joy divine,
Sweet the light of heaven in my soul doth shine.
And the path grows brighter as I onward go;
In my Lord I triumph over ev’ry foe.

Growing up in Jesus all the coming days;
Watching for the Bridegroom, who will soon appear;
Waiting day then over, Jesus will be here.
—Selected by R. M. Beyer.

For the EVANGELICAL VISITOR.
THE NEW IS BETTER.

DID JESUS follow Old Testament customs in establishing the New Testament church? What shall the answer be. “The law and the prophets were until John: since that time the Kingdom of God is preached and every man presseth into it.” “I am not come to destroy but to ful­fill.” “Christ is the end of the law for righteousness to every one that believeth.”

The birth of Jesus Christ marks the beginning of a new dispensation, established upon better promises, heralded by angelic messengers. “Unto you is born this day in the city of David, a Savior, which is Christ the Lord.” “Glory to God in the highest, and on earth peace, good will toward men.” He was the seed of the woman (not of man) contained in the promise (Gen. 2:15). Whom Jacob also in his last prophetic blessing, looking down through the vista of time more than 1700 years, in spirit saw, the end of the Jewish economy, and the establishing of a new order of worship, “Unto Him shall the gathering of the people be.”—Gen. 49:10. “Be­hold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah—I will put my laws into their mind, and write them in their heart; and I will be to them a God, and they shall be to me a people.” “Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren—Him shall ye hear.” John the Baptist introduced Jesus as that prophet. “He came unto His own and His own (the Jews) received Him not.”

If He would have endorsed their customs and joined with them in their sensuality they would undoubtedly have received and welcomed Him into their society. His mission was not the continuation of Old Testament customs and forms contained in sacrifices and offerings which could never take away sin, but in giving Himself a perfect sacrifice for the sin of the world as well as to save His people from their sins. Let us mark the difference between the sin of the world, which was oc­casioned by the fall, for which Jesus made a full and satisfactory atonement, and our own sins by which we have separated ourselves from Him. The former we are not responsible for, but for the latter we must, “Bring forth fruits meet for repentance.” We look up to God in deep­est gratitude and praise that He ac­cepted the sacrifice in our behalf. So that we who were doomed to eternal death have been made free by the blood of Christ. “Free from the law, Oh happy condition.”

Not free to walk in sin according to the course of this world, but be­ing chosen out of the world and for­saking its evil associations, we be­come His people to whom the promise applies according to 1 Jno. 1:7. This brings us into communion and fellowship with Jesus Christ and His church; into the new order of the household of God, hav­ing been baptized into the name of Jesus Christ for the remission of sins as Jesus commanded, (Mat. 28:19 and Acts 2:38), not because of an old custom among the Jews of baptizing their proselytes, but be­cause Jesus commanded His people to “GO AND TEACH” and baptize those who believe. “Teaching them to observe all things whatsoever I have commanded you.” Then the promise follows again, “do I am with you alway.”

Dear Lord, help us to teach the “all things” for we need Thee alway, blessed Jesus, and we thank Thee for the promise. We need Thee while we commemorate Thy suffer­ing and death. We remember how Thou didst gather Thy little family around the table and there expose the traitor. Oh, how we need Thee in the time of self examination that we may not cover hypocrisy in the heart with a cloak of self righteousness. Sitting down with God’s children at the Lord’s table and have our feet washed like Judas, while the devil may be devising plans within to bring shame to the Lord’s cause.

Do you believe that the Lord of Glory washed His disciples’ feet be­cause it was an old custom? Nay verily. If any one can believe such an absurdity, then it is evident that they are under the same influence that Judas was when he sought opportunity to betray his Lord for a little self gratification which proved to be his everlasting shame and ruin. I am glad that Jesus opened a new and living way which makes men and women like new creatures in Christ Jesus and delivers them from the old Jewish customs. That they become willing to be directed by the New Testament and walk in the order of God as given by His be­loved Son.

Oh shame to a Christian world who profess to love God and in their works deny Him. Pervert baptism, mutilate the Lord’s supper and drop washing of the saints’ feet out of the back door because of difference of opinion. O how many allow the devil to use them to pervert the Word of God in giving out false interpretations by which they overthrow the faith of some and hinder many that would otherwise believe and obey the Word of God.
Dear Brethren and Sisters, the time is at hand that the true principles of the Gospel need to be taught to our youth in a tangible form and especially to those who are to teach others also. That they may teach nothing but the pure Word of God, be delivered from all selfishness and pre-conceived ideas of their own and from all those fanatical experiences which are being walked about in our beloved Brotherhood. If there ever was a time that our mission workers needed a preparatory training for the work to which they are appointed, that time is now. We behold with sorrow the sad results which have come to many of our dear young people who have imbibed doctrines that base much of their religious experience upon feeling and special revelation instead of the pure Word of God and being carried away with those dissimulations make shipwreck of their faith. One of the fruitful causes that so many of our young people are taking training at other places is that we ourselves are neglecting that work and am sorry to say that many are giving their influence against it. We do not "train up a child in the way he should go."—Prov. 22:6. Then if they imbibe some new doctrine we look on with astonishment and even do not want them to preach to our people by closing our doors against them. Let us begin the work right by teaching right principles to our youth. Then it will prove to be right in their lives and teaching, or else the wise Solomon must have been greatly mistaken. THIS IS AN IMPORTANT POINT TO WATCH.

**WATCHING THE TONGUE.**

**D. V. HEISE.**

Clarence Center, N. Y.

For the **Evangelical Visitor.**

**WATCHING THE TONGUE.**

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles."

A MAN has two ears and but one mouth, and should never let out at his mouth more than half that enters in at his ears. He has two eyes and but one tongue and ought never to tell all that he knows, and should always think twice before he speaks once.

Whoso keepeth his mouth will watch, not only what goes into it but also what comes out of it, for we are exposed to greater evils from what comes out of the mouth than from what goes into it.

Mark 7:20-23. "And he said, that which comes out of the man, that defileth the man." All these evil things come from within and they defile the man. It is well to think much and say little; and that man acts with wisdom who never leaves his mouth unguarded, and holds his tongue with a strong curb and a tight rein. Such an one will save himself from many an aching heart, as well as prevent the reproaches of others. The man who knows how to speak and when to keep silence evinces a wise head and what is still better keepeth his soul from troubles.

Prov. 13:3. "He that keepeth his mouth keepeth his life, but he that openeth wide his lips shall have destruction." Many have ruined themselves by their mouth and with their tongue have cut their own throat.

Psa. 52:4. "Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words." So they shall make their own tongue to fall upon themselves; all that see them flee away. Little words frequently produce great troubles; therefore all who would keep their souls from troubles must keep the door of their lips, lest their mouth should let out troubles, for sometimes there are many troubles in one word. When a word has once got out of the mouth there is no getting it in again nor any telling where it may fly, nor what will be made of it if it has been spoken unadvisedly.

Psa.39:1. "I said I will take heed to my ways that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me." It would be a good practice if we would take out all our words and look at them before we speak them. Watch your words; keep your mouth; bridle your tongue, and examine your heart. We should never venture to talk about anyone of whom we cannot speak well. Evil words are like poisoned arrows, and their wound is most fatal when inflicted on the back. It is as hard a task for some men to say what they ought to say, as it is for others not to say more than they ought. Irritability prompts to say too much and a want of candor too little. Troubles prevented are better than troubles cured. Say the worst you know of a man in kindness to his face, and the best you can of him when absent. If you love your life and would wish to see good days, to have your days peaceful and prosperous, refrain your tongue from evil. Speak evil of no one though you may be greatly provoked. Should you ever be in an ill humor never speak till you have allowed yourself time to repeat the Lord's prayer, and have resolved with Job 27:3.4. "All the while my breath is in me, and the Spirit of God is in my nostrils my lips shall not speak wickedness nor my tongue utter deceit." Set a strong watch over your mouth and guard your lips that they speak no guile. Suffer not deceit to escape them, be candid and sincere and seek peace with all men.

Psa. 34:12-14. "What man is he that desireth life and loveth many days, that he may see good; depart from evil and do good, seek peace and pursue it." Rather die than lie. By attending to the mouth and tongue you will not only avoid troubles, but be delivered from them. Prov. 12:6. "The words of the wicked are to lay in wait for blood; but the mouth of the upright shall deliver them."

A man shall eat good by the fruit of his mouth; but the soul of the transgressor shall eat violence."

Prov. 16:24. "Pleasant words are as honeycomb, sweet to the soul, and health to the bones." Prov. 18:20, 21. "A man's belly shall be satisfied with the fruit of his mouth and with the increase of his lips shall he be filled. Death and life are in the power of the tongue." Matt. 12:37. "By thy words shalt thou be justified and by thy words shalt thou be condemned."

Let the constant tenor of your discourse evince that you are a Christian. "If a man seem to be religious and bridle not his tongue his religion is vain."

Yours in the work for souls.

**PETER STOVES.**
THE WORLD AT LARGE.

The world at large may be classed thus:—Those professing and those that are non-professors of Christianity, and all others opposed to the above—page 13. Now, here we have few really heathen excepting perhaps in action. There are some in this land of bibles and bible-privileges who will not, until compelled to, bow the knee when prayer to the Most High God is being offered. There are some who enter the sanctuary only to mock and scoff at religion and some who look at religious observances as though they were raised in a country devoid of civilization. Indeed when our eyes must behold the sons and daughters of the followers of Jesus desecrate the floor of the sanctuary with peanut shells or tobacco flavoring we think it is time to try and educate our young heathen at home and bring them up to, at least, not be guilty of vandalism or sacrilege whilst their parents are lovers of God.

If the religious atmosphere at home is below par, or if there be none at all we cannot wonder at these things, and when professors are continually be-laboring and back-biting their fellow-Christians for their conduct, or they enter into bickering or running down or outvoting into office some whose religion is alone in the garment that covers the nakedness of the being professing godliness, then we can expect that after biting and devouring consuming must come for the word reads that way I am sure.

Now to be really Christ-like we must leave off being devil-like else being on the territory of the evil one he claims us by virtue of that great claim—Where I am. If we don't vow allegiance to him get off his territory. He wants the liar, the thief, the back-biter, the fornicator and adulterer, the sorcerer, the dancer, and the dram-drinker and in fact those that love and make lies. We have number one territory straight and narrow outside this broad way but who wants to walk in it. It is a high way, a holy way a good way. Abraham and Isaac and Jacob, Isaiah and Jeremiah, Paul and all the Apostles and Martyrs followed a narrow way, but in the 20th century we want the church way altogether different and our liberties must not be assailed or we'll join a church not so particular in which the devil has sure and solid men to lead at a salary compatible with the doctrines they teach and insure you heaven at last. Oh children beware of false philosophy and deceit.

H. P. BRINKWORTH.
Louisville, Ohio.

For the Evangelical Visitor.

"TEACH US TO PRAY."

When the Disciples asked this of Jesus, was it just a desire to be able to offer up the formal prayer of the times, or was there a deeper motive? I believe that already the words and the life of the "Lived Word" had sunk into good soil in their hearts, and that the quickened Spirit was groaning within them; they wanted and hardly knew what they wanted; their desires as yet had not taken definite form or words and in their soul longings they came to Jesus.

How often thus it is with the child of God, as the Spirit opens up new revelations, and new heights of the Divine Life come up dimly before him, setting his soul athirst, he hardly knows what for.

We should carefully cherish every good desire and let it develop until it becomes the prayer of our heart; how easy it is to stifle the groanings of the Spirit as He would stimulate our feeble desires into the active Prayer Life.

Jesus, through the Spirit, is the same now as then in His operations; He still prompts the inner man to pray and to make supplication to God; even as Jesus Himself so tenderly and carefully awakened new desires in the hearts of His disciples. He still does so, to those who do not resist His sway.

In this wonderful prayer that followed the request "Teach us to Pray," Jesus told His disciples and tells us definite things to pray for, and will God withhold what His own Son told us to ask for and promises that if we ask in His Dear Name, the Name above every name, the Name of Jesus, He Himself will do it, that the Father may be glorified in the Son.

A. MCG.
Moose River, N. S.

For the Evangelical Visitor.

"THE STANDARD OF CHRIST."

This subject seems to be a most vital one in the economy of Christ to write about. In the first place the question might be asked, What do we understand by the "standard of Christ?" By searching into the "Tenor of the Word" we find the "Standard of Christ" means, "That Christ's holiness and righteousness is an absolute sinless perfection." We frequently come in contact with articles headed "Christian Perfection." Now in a biblical sense this means "Christ Perfection." It is true that humanity cannot be absolutely perfect, because human judgment and knowledge is apt to be mistaken. But we find in Paul's writing that he says, I judge not myself, but there is one that judges me even God who judges righteously, and in Peter we read concerning the knowledge which is essential to salvation of which the Christian will become a partaker by adding those virtues to the like precious faith that was once delivered to the saints.

Peter adds and says, "If these things are in you and abound they will neither leave you barren nor unfruitful in the knowledge of our Lord and Saviour, Jesus Christ." This proves to our mind that in Christ Jesus is absolute perfection both in knowledge and judgment.

We will now refer the reader to 1 Corinthians, chapter 2 commencing with verse 6. "Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that comes to naught. But we speak the wisdom of God in a mystery, which God ordained before the world unto our glory, which none of the princes of this world knew, for had they known it they would not have crucified the Lord of Glory. But as it is written, eye hath not seen, nor ear heard, neither
have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man, which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God: that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him. Neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

Right here I would say, let us give all the honor and credit to the standard of Christ and call it absolute perfection. In verse 9 he says that it has never entered into the natural man’s heart the things that God hath prepared for them that love Him. In verse 10 he says, “But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea the deep things of God.” In verse 11 we find that the things of God no man (human mind) can know, but the Spirit of God only is able to search and to judge all things. Verse 15, “yet he himself is judged of no man.” Verse 16, “For who hath known the mind of the Lord that he may instruct him? But we have the mind of Christ.” Thus we learn that we must have the mind of Christ to be perfect in knowledge and judgment as pertaining to the deep spiritual things of God.

The standard of Jesus Christ we also have in its full sense portrayed in the 13th chapter of the same epistle. Love is the strongest feature in the economy of grace. God also has promised His people through the prophet that He would set u a standard against their enemies; and that standard is the high way of holiness, where no ravenous beast can go thereon, and no indication of a lion shall be there and no unclean beast can go thereon. Glory to God and Hallelujah to Jesus for ever and ever, Amen. And whilst we are sheltered in this highway of holiness, which is the “Standard of Jesus Christ.” We can sing the hymn:

“No danger, I’m fearing. Sheltered in the shadow of the Rock I am; White raiment, I’m wearing, Purified from sin in the Blood of the Lamb.”

J. S. L.

For the Evangelical Visitor.

QUALIFICATIONS FOR CHRISTIAN SERVICE.

THE qualifications of a faithful Christian and the qualifications of a gospel minister are essentially the same.

Not long ago the writer heard the editor of the Visitor discourse on the “coldness” prevalent among Christians, especially referring to his own religious brotherhood, and inquiring as to the causes therefor. Briefly mentioned, I jotted down at the time three reasons, which include most of the causes of spiritual decline.

1. Formalism.
2. Greed of Wealth.
3. Worldliness.

The first refers to will-worship—giving vent to the motions and activity of the creature, not waiting for the aid of the Spirit to inspire the holy, solemn service.

The second includes (a) love of money, (b) love of property, (c) love of fame and influence, which wealth gives.

The third embraces luxury, love of ease, display in dress, fine furniture, all that which saps the vitality of the creature, not waiting for the aid of the Holy Spirit to inspire the holy, solemn service.

When these—anyone of them—take up room in the heart the simplicity and virtues of the gospel naturally go out or weaken. "Ye cannot serve God and Mammon," was Christ’s declaration.

How can we expect two enemies to abide peaceably under one roof? Can light and darkness—the latter which genders the life-sapping properties, above referred to—dwell quietly and neighborly, and fellowship in the same heart?

In these days when people are inventing numerous remedies and substitutes for the cross which crucifies the flesh with the affections and lusts, and proposing supplements to the guidance and qualifications of the Guider and Leader into all Truth, contending that the primitive school of the Spirit, which so ably fitted the first promulgators of the gospel for their effectual work, is now insufficient, deeming that one must know in addition, Greek, Latin and Homiletic learning in order to qualify for such exalted service, proclaiming that it is necessary to attend training institutions and colleges to make ministers of Christ, is it a marvel that there is a lack of gospel electricity, or the emptiness, if I may so speak, prerequisite to the infilling?

Have not the “plain” people seen enough of the spiritually-fruitless efforts of the theological, theoretical schools of popular, fashionable, religious bodies to give them an “eye-opener” of the inadequacy of Bible-dissecting, creed-making schools, without attempting to copy?

To refer back to the cause of spiritual declension:—Let us send into the wilderness of forlornfulness, where they belong, on the head of the scope-gent of past experience, these three hindrances to spiritual worship and vitality; and let us remember Him Who was slain on Calvary, but is risen again, Who declared all power was given to Him in heaven and in earth, and for this reason His people were to go unto the uttermost parts of the earth, after they had waited for the enduement of power, to preach and teach. Is the old way to be amended by modern methods? Alas! how is the fine gold changed, the bright gold become dim?"
sanctified vessels for the Master's service, devoting those energies more to Him who died for them and less to Mammon and formal, creaturely worship, and there will not be wanting qualified ministers to declare the everlasting gospel, and bring sinners to repentance without the aid of man-made methods, which have been weighed in the balance and found wanting.

Would to God there were an old-fashioned Pentecostal revival where, when they patiently waited, the Holy Ghost came as it were with tongues of fire and sat on each one of them, both male and female, learned or ignorant, and so qualified them to speak of the wonderful works of God. May each devoted Christian prayerfully respond in heart. Amen! I. JOHN RANSOM.

For the Evangelical Visitor.

FOLLOW THE OLD PATHS.

FOR some time I have been impressed to write for the Visitor. Meeting in the house of worship we see things coming in among us that grieve us; and I believe that God looks down grieved on those who have once been led in the humble ways of our Master. We see pride again being little by little added. The prayer covering that was once worn with strings of the same goods with the covering has now by many got ribbons on.

Ah, while the heathen are starving for the Bread of Life, will we spend our money for that which is not bread? Some may think, I give a y way, if I do spend for ribbon, but let us think for a moment, all is the Lord's only lent to us and we must believe we will have to give an account of everything we spend. We read that “the lust of the eye, and the lust of the flesh, and the pride of life is not of the Father but of the world.” Now those who profess to be a child of the Father should not show forth that they want those things which belong to the world. We see pride put on the small children. Oh Brethren and Sisters, let us consider what we are accountable for if we put pride on them when small and start them on the way of sin. How can we answer before God in the day of judgment or what excuse will we have if our children are not saved. Do we need to wonder that the gay dressed people say, the plain people are just as proud as we are when we must see with our own eyes that pride is certainly in the heart or it would not be seen on their own bodies and on innocent children.

Now I feel to say that salvation is not to be found in our plainness but I do believe after God has led us to see these things and then again go away from them, or if we have not yet been led down so fully as some, let us search the Word and see how much of anything will be left that is for the lust of the eyes, and we will find a blessing for everything we give for Jesus’ sake; and surely we should be willing for His sake Who has done so much for us, to give all that His Word requires of us.

A SISTER.

Holland Kan.

NO HOPE!

“No hope and without God in the world.” —Ephes. 2:12.

NO HOPE! What can be sadder?
But this is the characteristic of heathen religions of the world. This is the cry of millions of souls as they take the leap from time into an awful eternity. Every individual is concerned more or less about his future. The Hindu and Buddhist both have a similar belief that they are born and re-born into the world till finally after so many thousands of re-births, he is taken into the great spirit of God as the raindrop is taken in, and becomes a part of the great ocean; or according to the latter faith, he enters into the “bliss of Nirvana,” non-existence.

To such people life is indeed a bondage.” As long as there is existence, there is life. Life is a bondage because they are “without God.” A life without God is a miserable one. Because of this misery men seek for relief in the doctrines and faith of Buddha and others in whom there is no hope.

Listen to the words of a dying priest, “How good it is to feel the light. But this is the last time for me. There will not be another dawn. How beautiful the light is but I must take leave of it this day. I ought not to love the light, I know but how hard it is to extinguish all desire! My brethren say that I, like the Blessed One (Buddha) have conquered the five deadly sins, that I am drawing near the end of the Fourth Path. That is what I have lived and struggled for. I have my doubts but my brethren are wiser than I. It may be as they say. I do love the light; but the light is going from me. I have lived in the light, my days have been spent, growing and covering the world, and then die again. I could always look forward to a beautiful morning coming on the morrow, now I have reached a day when it will die, and never come again. It is rest in darkness, and I love the light. What is Nirvana? The Scriptures say that it is what succeeds when the lamp of existence is burnt out. That is darkness and I love the light.”

A pause, then again he begins. “Dost thou remember (his attendant) our talk upon prayer? I said I would pray for thee. Since then I have prayed. Every day, I have thrown out a prayer from my lips, in the hope that it would be caught by some god who would give thee aid. But is it right for me to pray? Prayer means desire, and desire is evil. Besides the gods are our inferiors. We are of the sacred order, and above all the gods, and I—my brethren tell me that the merits of my life and my previous births are so great that I could command the services of all the gods in the heavens. — — — It is good to pray; I have felt it good even though one sees not whether the prayers go. Much better it would be if we could reach a great strong God who was able to help! Ah! if Buddha were alive perhaps he could help. The light is still going—and my mind gets confused. The light is going. Let it—come—again—tomorrow,” and he is gone. Where?

“NO HOPE!” Let this ring in our ears, O Christian brother and sister, you to whom has been given such a glorious light and hope, can you not hear that sad cry, “The light is going?” How many lights there are that are going out, never more to be lit. “NO HOPE!” "A leap
into the dark." Every day there are many thousands that are perishing because they know not the Light of Life. "NO HOPE," and no one to bring to them the glorious news that THERE IS HOPE. For how much of this sad condition will you, sister, brother have to give an account? D. W. Zook.

WATERS FROM THE SANCTUARY.

The River Of Salvation.

AFTERWARD He brought me again unto the door of the house and behold waters issued out from under the threshold of the house eastward * * * And when the man who had the line measured a thousand cubits * * * the waters were to the ankles. Again he measured a thousand * * * the waters were to the knees. Again he measured a thousand * * * the waters were to the loins. Afterward he measured a thousand * * * a river * * * water to swim in * * * Then said he unto me, These waters * * * go down into the desert, and go into the sea * * * the waters shall be healed. And it shall come to pass that * * everything shall live whither the river cometh."--Ezek. 47:1-9.

I shall attempt no fanciful interpretation of this vision. I think it to have a literal fulfilment.

That there are to be great topographical changes in the land of Palestine when Christ comes again and the curse is removed, is very clear from other prophecies besides this from Ezekiel. Zechariah says (14:4-11): "And His (Christ's) feet shall stand in that day upon the Mount of Olives . . . . And the Mount of Olives shall cleave in the midst thereof toward the East and toward the West, and there shall be a very great valley. And half of the mountain shall remove toward the North, and half of it toward the South . . . . And it shall be in that day that living waters shall go out from Jerusalem, half of them toward the former sea and half of them toward the hinder sea. . . . All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem, and it shall be lifted up and inhabited in her place . . . . And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited."

No spiritual interpretation alone can satisfy this prophecy, more than it can the above from Ezekiel. Both demand a literal interpretation, and both will undoubtedly receive a literal fulfilment.

It is well known that the river Jordan empties into the Dead Sea, but the sea at present has no outlet, and the water is so brackish, no fish can live in it. It is also known that the Dead Sea is more than thirteen hundred feet below the level of the Mediterranean Sea. It is believed by the best expositors that when these topographical changes occur of which the prophets speak, a channel will be opened from one sea to the other, through which the pure and wholesome waters of the Mediterranean will be poured down through an opened channel on into the Red Sea, thus "healing" the waters of the Dead Sea, making them so pure and healthy that multitudes of fish will be found therein. And the whole country through which this newly opened river shall flow, will be free from every germ of disease and breath of miasma, making the climate delightfully salubrious and the land most abundantly fertile and productive.

But it is concerning the spiritual interpretation I am at present interested.

The waters Ezekiel saw symbolise the river of salvation. This river issues out of God's sanctuary on high, close by the altar on which Christ was offered as a sacrifice for the world's redemption.

The four measurements of the river of a thousand cubits each, by the man with the line, and the four depths given, represent successive and varied stages of religious experience.

The waters ankle deep represent initial salvation, or the experience of conversion. The waters to the knees and to the loins represent deeper experiences into which every convert will come, if he will only travel in the direction the river flows. And if he does keep on in that direction he will shortly reach a stage in the river of salvation that cannot be forded, but where he must swim, and he will be carried down stream. Now this thought is stated in the Scriptures under various other figures, as running, wrestling, fighting, etc.

And one of the unexplainable mysteries to a carnally-minded Christian is how a man can be making his way up the stream against both wind and current, that takes all his strength and keeps him on
the constant watch and at the same time be enjoying perfect rest in the love of God. It is a paradox which only experience can reconcile.

Another feature of this river is that it carries life wherever it flows. "And it shall come to pass, that everything that liveth which moveth whithersoever the river shall come, shall live; and there shall be a very great multitude of fish, because the waters shall come bittter for they shall be healed; and everything shall live whither the river cometh."

As has already been stated, when these topographical changes take place, at the advent of Christ, there will be poured through the Dead Sea such a volume of pure water as to completely purify it, and fill the sea with fish.

So wherever the stream of salvation flows it carries life and health with it—everything lives where this river comes.

First, the soul is brought from death to life, when brought in contact with these waters of salvation. The intellect is also quickened, and invigorated and strengthened when constantly bathed in this life-giving stream.

Wherever this river comes, the individual is blessed, the community is blessed, the state is blessed, the nation is blessed, and the blessings will flow out as far as the river flows. The blessings this river brings are not only of a spiritual character, but they are social, hygienic, educational, financial, commercial, political—in short, they are of every form and character.

My brother, remove the dams, and let this river of life flow through your home, through your Church, through your office, through your shop, through your store, over your farm, everywhere. No damage or disaster will ever occur from such an overflow, but like the overflow of the Nile, it only leaves rich deposits behind.

This river not only carries life and health on its bosom, but fruitage also. In fact normal life always bears fruit. "And by the river upon the bank thereof, on this side and that side, shall grow all trees for meat, whose leaf shall not fade neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his month, because their waters issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine."

The prophecy must have a literal fulfillment. It cannot be fulfilled—or filled full by any spiritual interpretation. And yet there is a beautiful spiritual lesson in it. When this river of salvation flows through our lives, we are going to bear fruit. It will be fruit for "meat," wholesome, nourishing fruit. "Neither shall the fruit thereof be consumed." Impeccable fruit. Jesus said to His disciple, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." "It shall bring forth new fruit." Not stale and unwholesome. So when the river of full salvation flows through the soul, there is always a fresh experience, always a new testimony, always some new deeds of love and mercy being performed. "And the leaf thereof for medicine. With our hearts and lives full of this precious salvation, we will carry comfort and healing to the broken hearts and lives around us.

But how is this water of life to be conveyed to a famishing and dying world? Who is to constitute the aqueducts, the mains, the pipes through which it is to flow?

THE CHURCH.

And here we find a beautiful illustration. In the water works of a city the aqueduct or main that brings the water from the reservoir to the city, may be twenty-four inches or larger in diameter, while the pipe that conveys the water to the kitchen or the bath room may be but one inch in diameter. But that one-inch pipe is just as important and valuable to the system as is the twenty-four inch main.

So in the Church, every member is to be a pipe to convey the waters of the sanctuary to a perishing world. All cannot be twenty-four inch mains—all cannot be great preachers and great leaders, but none are so small but he or she can be a one-inch pipe. The large main conveys the water to the whole city, the small pipe conveys it to one family. And the one-inch pipe—the small men and women—are absolutely essential to convey the water of life into the kitchen, and shops, and factories, and lowly cottages and hydrants by the wayside, where the larger pipes—the great men and women—could not be utilised. So let no one say, he or she is too small and insignificant to be a pipe through which the water of salvation can be conveyed to some thirsty soul.

There are two conditions essential for every pipe, whether large or small, in order that it may be of any value in conveying water to those needing it.

First the pipe must be empty. No water can flow through it if it is clogged. In the second place the pipe must have connection with both the reservoir and the hydrant. If it has no connection with the source of supply no water will be conveyed to kitchen, or bath room, or factory, or shop.

So if the Christian would be a pipe to convey the water of life to a famishing world, he must be both empty and clean. No water can pass through him if he is clogged with the filth of sin.

In the second place the human pipe will be of no use in God's spiritual water-works of life to the thirsty world, unless he has direct and vital connection with the divine reservoir—the Holy Ghost.

"In the last day, the great day of the feast, Jesus stood and cried saying, If any man thirst let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believe on Him should receive.

May both writer and reader be so filled from the divine fountain that there shall flow out from us rivers of living water to refresh the multitudes of thirsty souls all about us.

—Sel. by Bro. B. M. Byer from the Christian and Missionary Alliance.

Luck is a good thing, but one cannot always afford to wait for it. Pleck is a better thing, because it is always ready to begin.
TRUE AND FALSE PREACHERS.

TRUE ministers are self-denying false, self-indulgent.
True, preach the whole gospel; false only sections of it.
True ministers under God are regenerators of society; false, stop at mere reformation, or even short of it.
True ministers are jealous of the state of the heart; false, of conformity to rites.
True, seek to make converts to God; false, proselytes to themselves.
True ministers cry aloud and spare not against all sin; false, against some sins.
True ministers are "separate from the world;" false, are conformed to it.
True ministers magnify the King and kingdom of heaven; false ones, their creed, their sect, and themselves.
True ministers walk, talk, dress, and live according to the example and teachings of their Master; false, walk, talk, dress, and live as self-interest prompts.
True, live for God and others; false, for themselves.
The true, manifest the Spirit of Christ; the false, a spirit contrary to His.
John Wesley, referring to how false ministers are to be known, says:
"Our blessed Lord saw how needful it was for all men to know false prophets, however disguised. He saw, likewise, how unable most men were to deduce a truth through a long train of consequences. He therefore gives us a short and plain rule, easy to be understood by men of the meanest capacities, and easy to be applied upon all occasions, 'Ye shall know them by their fruits.'
"Upon all occasions you may easily apply this rule. In order to know whether any who speak in the name of God are false or true prophets, it is easy to observe: First, What are the fruits of their doctrine as to themselves? What effect has it had upon their hearts? Does it appear by the general tenor of their conversation that their temper is holy, heavenly, divine; that the mind is in them which was in Christ Jesus that they are meek, lowly, patient lovers of God and man, and zealous of good works?
"'Do men,' says He, 'gather grapes of thorns or figs of thistles?' (Matt. 7,16). Do you expect that these evil men should bring forth good fruit? As well might you expect that thorns should bring forth grapes, or that figs should grow upon thistles. 'Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.' (V. 17). Every true prophet, every teacher whom I have sent, bringeth forth the good fruit of holiness."—Sei. by Harvey Miller.

AN OMINOUS SIGN OF THE TIMES.

Many are the signs of the times whose solemn testimony and warning may be seen written across the darkening heavens of this age. One of these signs, full of evil omen, but hardly noticed in the confusion of the times, is pointed out by the Morning Star, as follows:
"At the end of the nineteenth century Protestant Christianity faces an perhaps its greatest obstacle a resurgence of pagan ideals and motives.
"Dr. John Lord, the eminent historical lecturer, saw the truth before his death. He said in his lecture on 'Saint Theresa': 'Our own age is, in some respects, more pagan than were the darkest times of medieval violence and priestly despotism, since we are reviving the very things against which Christianity protested as dangerous and false,—the pomp, the banquets, the ornaments, the arts of the old Pagan world, of Greece and Rome.'
"Dr. Lorimer, of Tremont Temple, recently said that the corruption of the Church of Rome following the Renaissance was largely due to the influence of the revived Greek and Roman literature and art upon churchmen; and that now Protestantism is yielding to the same corrupting influence, against which it long so strenuously protested.
"These declarations are not a vain; not calamity shrieks,' but they are not to be lightly regarded. The decline of family life as seen in the alarming growth of divorce, and other things; the scramble for wealth instead of 'treasures laid up in heaven,' the deterioration of art in its moral aspects, the modern development of the old Greek glorification of the body as an animal organization; the mad craze for athletics, field sports, and prize fighting, and all sorts of amusements—these and many other things that could be enumerated are of unmistakable significance—especially taken in connection with growing neglect of church obligations."—The Evangelical.

THE STATE OF THE WORLD.

Now let us look at the state of the world.
1. Note how few conversions there are. The Methodist church, which has led the way in aggressive work, has actually lost more members than it has gained the last year. Here and there a church has a large number of accessions upon confession of faith, but these churches are rare exceptions; and where there are such accessions in how few cases are the conversions deep, thorough and satisfactory.
2. There is lack of conviction of sin. Seldom are men overwhelmed with a sense of their awful guilt in trampling under foot the Son of God. Sin is regarded as a "misfortune" or as an "infirmity," or even "good in the making;" seldom an enormous wrong against a Holy God.
3. Unbelief is rampant. Many regard it as a mark of intellectual superiority to reject the Bible, and even faith in God and immortality. It is about the only mark of intellectual superiority many possess, and perhaps that is the reason they cling to it so tenaciously.
4. Hand in hand with this widespread infidelity goes gross immorality, as has always been the case. Infidelity and immorality are Siamese twins. They always exist and always grow and always fatten together. This prevailing immorality is found everywhere.

Look at the legalized adultery that we call divorce. Men marry one wife after another, and are still admitted into good society; and women do likewise. There are thousands
of supposedly respectable men in America living with other men's wives, and thousands of supposedly respectable women living with other men's husbands.

This immorality is found in the theatre. The theatre at its best is bad enough, but now the "Sappho" and the "Degenerates," and all the unspeakable vile accessories of the stage rule the day, and the women who debauch themself by appearing in such plays are defended in the newspapers and welcomed by supposedly respectable people.

Much of our literature is rotten, but decent people will read books as bad as "Trilby" because it is the rage. Art is oftentimes a mere covering for shameless indecency. Women are induced to cast modesty to the winds that the artist may perfect his art and defile his morals.

Greed for money has become a mania with rich and poor. The multi-millionaire will often sell his soul and trample the rights of his fellowman under foot in the mad hope of becoming a billionaire, and the laboring man will often commit murder to increase the power of the union and keep up wages. Wars are waged and men shot down like dogs to improve commerce, and to gain political prestige for unprincipled politicians who parade as statesmen.

The licentiousness of the day lifts its serpent head everywhere. You see it in the newspapers, you see it on the bill-boards, you see it on the advertisements of cigars, shoes, bicycles, patent medicines, corsets and everything else. You see it on the streets at night. You see it just outside the church door. You find it not only in the awful cesspools set apart for it in great cities, but it is crowding further and further up our business streets and into the residence portions of our cities. Also now and then you will find it, if you look sharp, in supposedly respectable homes; indeed it will be borne to your ears by the confessions of broken-hearted men and women.

The moral condition of the world in our day is disgusting, sickening, appalling.

We need a revival, deep, widespread, general in the power of the Holy Ghost. It is either a general revival or the dissolution of the church, of the home, of the state. A revival, new life from God is the cure, and the only cure. That will stem the awful tide of immorality and unbelief. Mere argument will not do it; but a wind from heaven, a new outpouring of the Holy Ghost, a true God-sent revival will.

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The great need of today is a general revival. The need is clear. It admits of no honest difference of opinion. What then shall we do? Pray. Take up the Psalmist's prayer, Revive us again, that Thy people may rejoice in Thee. Take up Ezekiel's prayer, Come from the four winds, O breath, (breath of God), and breathe upon these slain that they may live. Hark I hear a noise! Behold a shaking! I can almost feel a breeze on my cheek. I can almost see the great living army rising to their feet. Shall we not pray, and pray, and pray till the Spirit comes, and God revives His people—Selected from Dr. Torrey's book How to Pray.

The christian duty of sobriety needs to be pressed with special earnestness. Let all go on in unchecked progress, let there be no light from the skies to reveal higher duties and a noble life; and what preservative is there against the mad sweep of sensual passions, if the temperament lead that way, or against the insane thirst for gold or office? How precious then ought that fountain to be regarded from which sobering draughts may be continually drawn; which tells us of a blessed life that is passed in calmness where no gusts of passion in-
HEALTH AND HOME.

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

IT NEVER COMES AGAIN.

There are gains for all our losses,
But there are balms for all our pain;
And it never comes again.

We are stronger, and are better,
Under manhood's sterner reign;
Still we feel that something sweet
Followed youth, with flying feet,
And will never come again.

Something beautiful is vanished,
And we sigh for it in vain;
We behold it everywhere,
On the earth and in the air;
But it never comes again.

—Richard Henry Stoddard, 1835.

FAMILY GOVERNMENT.

The word government means established form of law, exercise of authority, act of governing, restraint, regulation. To have and maintain good government in a family, persons contemplating marriage should post themselves on this important subject prior to their wedding day, so as to be competent to formulate wholesome law and regulations for the family. The united head of every family, and the clergy should study this topic and labor to bring about improvement on this line of need. In a sense the husband and wife are one, the latter is "the weaker vessel, the help meet" and should have due honor accorded her. Each of them should be true Christians ever letting the law of love have the pre-eminence. If children are in the family, parents with love and kindness should be able to govern and keep their own hearts and bodies in subjection, and teach the children to be obedient from the first. Here is where parents very often fail by not commencing soon to show their right to govern. It will spoil a child to hold the lines too much before he can walk alone, or permit him to finger over its mother's plate of victuals at the supper table, or when commanded to do easy errands to say: "I won't, I'm sleepy. Sis you go."

The Bible says "Foolishness is bound up in the heart of a child, but the rod of correction will drive it from him. Spare not the rod for the child's crying, train up a child in the way he should go." Is this being generally done by parents? Alas! no. Often children cry and tease their tired mothers until patience weakens and their requests are granted. When parents give a wise no, there should not be an unwise yes in exchange given in the matter.

A little boy of my acquaintance said while his younger sister was crying, "Let her cry it out like I had to." But little if any chastening with the rod is necessary in family government if proper regulations are observed. Never use the whip when you are angry or crazy mad. Some parents can not or do not correct at any other time. Take your child alone in a room and there with tears in your eyes and prayer in your heart chastise and instruct with kind, loving and burning words. At a proper age train the little ones to be truthful, honest, industrious, economical, benevolent. Also of the various evils of the world not omitting the "all alone evil." Watch well the contents of your letter box; post them on temperance, novel-reading, game-playing. Teach them to give their hearts early to God and His church. Thus you may have family government and a home that is a home. Your children will appreciate and give you reverence. Visitors and neighbors will notice the government and interest of the household, and commend you for it. A young man visited a neighbor of mine, afterwards he said to me: "It is a pleasure to visit in that family."

"A dwelling without a family altar in it, may be a house, but can never be a home."

"A well regulated family is a millennium on a small scale."—Conservator.

HEALTH "DON'TS."

Don't neglect your house drains, nor the drainage about your house. The first condition of family health is a dry sweet atmosphere, with dry walls, a dry clean cellar, and drains that carry off refuse without letting in foul gases, half the battle for good health is won.

Don't let your wells or springs be infected by drainage or from other causes. Pure drinking water is indispensable for health at home or anywhere.

Don't keep the sun out of your living and sleeping rooms. Sunlight is absolutely necessary for a right condition of the atmosphere that we breathe and for our bodily well-being.

Don't sleep in the same flannels that you wear during the day.

Don't wear thin socks or light-soled shoes in cold wet weather.

Don't catch cold. Catching cold is much more preventable than is generally supposed. A person in good physical condition is not liable to colds, and will not fall victim to them unless he is grossly careless. Keep the feet warm and dry, the head cool, the bowels and chest well protected; avoid exposure with an empty stomach; take care not to cool off too rapidly when heated; keep out of draughts; wear flannels; and with the exercise of a little common sense in various emergencies, colds will be rare. If colds were a penal offense, we should soon find a way to prevent them.

Don't neglect personal cleanliness, but use the bath with moderation and in accordance with your general health. The daily cold bath is right enough with the rugged, but it is a great tax upon the vitality of persons not in the best of health, and should be abandoned if the results are not found to be favorable, and tepid water used instead. Each man in these things should be a judge for himself; that which is excellent for one is often hurtful for another.

Don't have much confidence in the curative nature of drugs. The above is from the "Phrenological Journal," which adds: "Remember that Dr. Good Habits, Dr. Diet, and Dr. Exercise are the best doctors in the world."—Scientific American.

My strength is as the strength of ten because my heart is pure.—Tennyson.
**TEMPERANCE.**

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

**THE PRICE OF A DRINK.**

Five cents a glass! does anyone think
That is really the price of a drink?
"Five cents a glass!" I hear you say,
"Why that's not very much to pay!"
Ah no indeed, its a very small sum
You are passing over twixt finger and thumb,
And if that were all that we gave away
It wouldn't be very much to pay.

The price of a drink? Let him decide
Who has lost his courage and his pride,
And lies a groveling heap of clay,
Not far removed from a heap today.
 Honor and virtue, love and truth,
All the glory and pride of youth,
Hopes of manhood the wreath of fame,
High endeavor and noble aim.

These are the treasures thrown away
As the price of a drink from day to day.

The price of a drink? If you want to know
What some are willing to pay for it, go
To that wretched tenement over there,
Where poverty dwells with her hungry brood,
There poverty dwells with her hungry brood,
Wild-eyed as demons for lack of food;
There shane in a corner crouches low,
And innocent ones are thus accused
To pay the price of another's thirst.

Five cents a glass! How Satan laughed
As over the bar the young man quaffed
The beaded liquor. For the demon knew
That most crimes are the direct results
Of the thousands comes from a lack of
That most crimes are the direct results
Of the thousands comes from a lack of
The system of energy and of an ideal.

The girl whose childhood home has
The terrible work that drink would do
And ere the morn the victim lay
With his life-blood swiftly ebbing away,
And that was the price he paid, alas!
For the pleasure of taking a social glass.

Five cents a glass! Does anyone think
That is really the price of a drink?

**INDIGESTION AND ALCOHOLISM.**

*If there* is truth in the assertion that "America is suffering from two great curses, indigestion and alcoholism, both due to the same cause—the inability of the women

in the middle and lower classes to prepare wholesome and nourishing food," then, truly, the educational need of the daughters of the land that calls loudest for attention is training in the arts of home making.

It is folly to say that the girl may not have a home to keep, and that if she does, she will learn in due time what is necessary to know. For, despite the growing numbers of women entering business life, there is still a very large proportion who find themselves at some time in life in charge of a home, either their own or another's, and who will care for it, in large part, according to the measures of their previously gained knowledge. While it is joyously acknowledged that there are hundreds of young women who know nothing of the technicalities of housekeeping and yet who make of themselves after marriage ideal home-makers, it can not, on the other hand, be denied that there are thousands of others who fail miserably in making a home that is sweet and clean and lovely. The success of the hundreds is due to habits of order and industry, and qualities of perseverance, common sense and ambition; the failure of the thousands comes from a lack of the system of energy and of an ideal.

The girl whose childhood home has been a well-ordered one may aspire to the making of the womanhood home equally attractive. But even she will succeed through errors and discouragements which training might have spared her. There are so many, many homes, however, which stand sorely in need of improvement, for whose condition there seems little help through the endeavors of the tired, middle-aged mother, and from whose doors there pass daughters with no fair home pictures and no home aspirations. It is not always the woman with small income who fails, nor the one with large who succeeds in making the home that to its inmates shall outshine in pleasantness all other places. The successful home-maker is the one who knows how and who appreciates the importance and the beauty of profession.

And so it is that the girls of all classes, the rich and the poor, the ones to whom there has come the blessing of the "higher education," and the ones who know no more than the three Rs, are the better fitted for life's responsibilities if they receive some training in matters pertaining to domestic economy. The location of the home, its sanitary arrangements, its furnishings, its kitchen conveniences, and, most of all in importance to the health and the temperance of the family, the food that is served at its board, are all subjects worthy of some study.

It matters little where the training is given—whether in the home, the public schools, the colleges or the kitchen gardens—provided it is not neglected and provided it is given with wisdom and received with understanding.—Central Christian Advocate.

**WHY HE LEFT THE TRADE.**

The following is taken from the Christ-church paper:

After four years connection, I have come to these conclusions:

1. That it is bad business, morally and physically, for those that engage in it.
2. I believe, from observation, that most crimes are the direct results of indulgence in liquor.
3. I am convinced that more misery is caused by drink in the home than by any other agent.
4. I believe and know that drink degrades a man, and eventually brings him to the gutter.
5. No man can be a Christian and a publican.
6. A liking for drink must lead to moral decay. This I know from observation.

That the drinking customs of the people are to blame for nine-tenths of the commercial depression.—Thomas Stagpoole.

It is because we love Christ that we are willing to count all things but refuse that we may win Him. And it is because we have had His love shed abroad in our hearts by the Holy Spirit that we are willing, nay anxious, to endure persecutions arising from living godly lives in Christ Jesus, that we may help our fellow beings to a saving knowledge of our Redeemer.—The Christian Life.
DOES ANYONE CARE FOR FATHER?

Does anyone care for father.
Does anyone think of the one
Upon whose tired, bent shoulders
The cares of the family come—
And toils from day unto day.

Although his steps ever grow slower,
And his dark locks are turning gray.

Is it right, just because he looks troubled,
To say he's cross as a bear?

Kind words, little actions, and kindness
Might banish his burden of care.

Tois for you he's ever so anxious,
He will tell for you while he may live;
In return he only asks kindness,
And such pay is easy to give.

A WORD TO THE YOUNG.

As one who loves you and who sees
Your infinite possibilities and your
Great dangers and who has had some experience in the battle of life in which you are about to take part, suffer a word of kindly exhortation.

1. Be in subjection. You know that naturally we spurn authority. We are born that way. We want to be free to do as we please, but this is most dangerous. If I were standing where you are today I would say, practice subjection to parents, teachers, parents, employers, until it becomes a second nature. You will never regret it. Take Jesus as your model. He was subject to his parents, His Father and the law of the land, though He was the Son of God. Study the Word on subjection and compliance by grace to apply it rigidly in your place, and one who fills his place, and even men will reward you accordingly. But how much more blessed to hear the judge say bye and bye, "Thou hast been faithful over a few things, I will make thee ruler over many things."

2. Be humble. This is a mark of greatest value. None of us have any thing to be proud of. Let no man think of himself more highly than he ought to think.

Pride always invites affliction. "Pride before destruction and a haughty spirit before a fall." By that sin the greatest work before men is the Son of God.

S. Be teachable. Self-conceit about

Evangelical visitor.
Remember the word unto Thy servant;  
Because Thou hast made me to hope,  
This is my comfort in my affliction;  
For Thy Word hath quickened me.  
The proud have had me greatly in derision:  
Yet have I not swerved from Thy law.  
I have remembered Thy judgments of old,  
O Lord,  
And have comforted myself.  
Hot indignation hath taken hold of me,  
Because of the wicked that forsake Thy law.  
Thy statutes have been my songs  
In the house of my pilgrimage,  
I have remembered Thy Name, O, Lord in the night,  
And have observed Thy law.  
-Psalms 119 R. V.

FOREGNI MISSION FUND.

218. A Sister, $ 1.00
249. Two Sisters, Pa. $ 5.00
200. Z. P. Moll, Douglas, Wy. 4.00
201. To His Name, Hope, Kan. 10.00
202. S. L. Herr, Englewood, Ohio. 1.00
203. S. Sister, Ont. 3.00
204. A Brother, Gormley, Ont. 25.00
252. Mary Book 1.00
253. A Two Sisters, Lenark, Ill. 2.00
254. A Sister, Ind. 1.00

MATOPPO SPECIAL FUND.

255. A Sister, $1.00
256. Two Sisters, Pa. 5.00
257. Z. P. Moll, Douglas, Wy. 4.00
258. To His Name, Hope, Kan. 10.00
259. S. L. Herr, Englewood, Ohio. 1.00
260. S. Sister, Ont. 3.00
261. A Brother, Gormley, Ont. 25.00
262. Mary Book 1.00
263. A Two Sisters, Lenark, Ill. 2.00
264. A Sister, Ind. 1.00

INDIA ORPHAN FUND.

265. Two Sisters, Pa. $ 5.00
266. A Sister, Ont. 25.00

The account of dedication of the Orphanage at the Messiah Home Harrisburg, Pa., together with a letter from B. M. Kern, the donor of the funds, will be given in our next issue.

Bro. D. W. Zook of the Premananda Faith Orphanage writes, "Our new address is Ondal P. O, Burdwan Dist., Bengal, India. Perunia is not yet opened as we expected and now our mail is going either forth and thither."

Word recently received from Bro. J. G. Cassel informs us that he with his family is now located at Guatemala, C. A. where they arrived shortly before May 25th. They were enjoying fair health and after they are settled we expect to be favored again with an occasional contribution from his pen. Their address now is Box 119—not 109—Guatemala, C. A. **

Sister Mary Zercher of Plain, Ohio, in ordering one of our Premium Bibles for a son-in-law as a birthday present says, one of the reasons why she sends it to him is because he is a devoted Bible reader, reading it daily so that his Bible is wearing out, and she feels to substitute new ones in place of them for all her children and their companions. She further says, "I think it an honor to any one who wears out a Bible by faithful usage. I have done so myself and know whereof I speak."

We are glad for words of appreciation which come to us now and then from our readers, but usually abstain from publishing them. Bro. Elias Good of Manchester, Pa., sends us a short item entitled, "What a young minister writes to an old friend about The Visitor," and intimates it might do good to publish the same. So we give it place. He says, "I was just reading in the Evangelical Visitor, I was cheered so much. My spirit is lifted up when I read that paper. I just now read of your missionaries in Africa, and also of those in India. When I read their articles and see what great sacrifices those Brethren and Sisters are making for Christ, I thought, how little we in this land of gospel privileges do really suffer for Jesus' sake."

Three Elders who had long served the church faithfully in that office, have been called to their reward in the recent past. Elders Joseph Shirk of Ill., Joseph Hershey of Ohio, and Peter Rodes of Clarence Center, N. Y. Peace be to their ashes. The Scriptures recognize the importance which attaches to the elder's office, they that are faithful are deserving of double honor. We enjoyed a long acquaintance with Elder Rodes, while the other two we met once or twice. We believe them to have faithfully endeavored to fill their positions as wisdom was given unto them. We are sure the Clarence Center congregation will miss the ministry of Elder Rodes who has been a familiar figure among them for many years. We presume none of the present living members of that class remember a time when Elder Rodes was not the one to whom they would look for comfort or advice. But all that pains to human life comes to an end sooner or later and as one leader is called to his reward it will fall upon others to take the place and fill up the broken ranks. The Lord gave them, has given one in their stead to take the place, and we pray that whoever it may be, the Lord will endue him with a large measure of wisdom and grace.
MODERN SLAVERY.

"The cost of dressing grows greater every year, the fabrics themselves more expensive, the variety of trimmings and accessories more bewildering and more costly, dressmakers charges are higher, and the changes and shifts of fashion are prompter and more imperative. And how patient and responsive we are to them all! Last month when Pauline and I took out our last summer's wardrobe to see what was available for the coming season we found several frocks, perfectly fresh and just as pretty and becoming as suitable as they ever were. Did we therefore, fall on these gowns with delight, because here we found ourselves saved thought and time and money? Not in the least! We have made new sleeves for one (though the old ones were really prettier); we recut two skirts and changed the way they were all put on the skirt bands, from pilute turned one way to pilute turned the other way. We bought new trimmings for four gowns and changed each bodice decoration in one way or another. It cost us, with the dress-maker's wages a good many dollars, a whole week's time, and a lot of hard work. And all this mind you, not because the clothes really needed it, not because we wanted to, either, but simply because Mrs. Wood across the way, and Mrs. Pope in the next street, were doing the same thing and they were doing it because..."
The Apostle Paul, speaking to the Hebrew brethren, warns them in the following language, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." The apostle here alludes to a class of church-members who had forsaken the public worship of God. As this class is not extinct to this day we will take a cursory view of them as they appear in modern times. This class, generally, has failed to comply with the preceding exhortation, "Let us consider one another to provoke unto love and good works." The provoking has been to unlove if not positive hatred, hence evil resulted instead of good. After one gets out of the way self-condemnation is felt and with it self-confidence is shaken. A mirror is taken at the church. The preacher is generally in the mark. He is either weak and his sermons are unpopular and where there is a preacher so unskilled his wrong or did you belittle him before the church or the world or both? Did you ever speak a word of encouragement to either? Did you ad-

CHURCH NEWS.

DES MOINES MISSION.

Donations since May 5, 1901.

Sallie Kreider, Campbells-town, Pa... $ 1 00
Mary A. Gingrich, Stevensville, Ont... 1 00
Lydia Gingrich, Preston, Ont... 1 00
Isabelle M. Moir, Kinsey, O... 1 00
Richard Raillton, Stevensville, Ont... 1 00
David H. Rohrer, Louisville, O... 1 00
In His Name, Louisville, O... 5 00
A. M. Engle, West Milton, O... 3 00
Sister Heise, Clarence Center, N. Y... 1 00
Sister Rinker... 1 00
J. D. Powell, Mich... 2 00
Jessie Boss, Des Moines, Ia... 1 05
Florence Driver, Des Moines, Ia... 4 50
Mary Jones, Des Moines, Ia... 5 00
Jessie Bill... 2 25
A. C. Higgins... 2 00

Total - - - $ 30 17

Sinking fund of last Conference year from May 15, 1900 to May 5, 1901... $29 57

Bal. due of year previous... 1 80

Total - - - $ 32 37

CHICAGO MISSION.

Report ending May 15, 1901.

Donations.

Bro. on hand... $ 21 50
Bro. Hostetter, Kans... 2 00
In His Name... 1 00
Bro. Heise, Kans... 5 00
Bro. Dodson, City... 1 00
Bro. Meisenhelter, City... 10 25
Donation Box... 10
Rent... 3 00
Rosebank, S. S... 7 75
In His Name... 2 00

Total - - - $ 44 50

CHICAGO MISSION.

Report ending May 15, 1901.

Donations.

Bro. on hand... $ 31 80
Bro. Hostetter, Kans... 2 00
In His Name... 1 00
Bro. Heise, Kans... 5 00
Bro. Dodson, City... 1 00
Bro. Meisenhelter, City... 10
Donation Box... 10
Rent... 3 00
Rosebank, S. S... 7 75
In His Name... 2 00

Total - - - $ 44 50

EXPENSES.

Rent... $ 30 00
Sign Printing... 6 00
Repairing... 3 00
Flour... 6 72
Groceries and oils... 3 61

Total - - - $49 33

Balance on hand $6.17.

May, the richest of God's blessing rest upon the dear saints who so richly give of that which there Heavenly Father gives to them, as it is again given to Him. We rejoice in God to know that He is with us.

J. L. BRUBAKER AND WORKERS.

BUFFALO MISSION.

Report for the month of May is as follows:

EXPENSES.

Water bill and fuel... $ 8 50
Hired Help etc... 4 00
Provisions and other necessities... 17 28
Due Mission on last report... 28 17

Total - - - - $60 00

RECEIPTS AND DONATIONS.

Brethren of Pa... $ 7 50
P. Stover, Pa... 1 00
Bro. Levi Cassel, Ohio... 1 50
Sister Anna Herst, Ohio... 1 00
Brethren of District, Ont... 5 00
A. Brother, Ontario... 5 00
Bro. Samuel Muter, Ont... 1 00
Bro. Andrew Holler, Ont... 1 00
A Bro. Pa... 2 00
Sister S. Doner, Ont... 1 00
Sister Hunt, Ont... 1 00
Sister Baker, Ontario... 2 00
Bro. J. Powell, Michigan... 2 00
A Brother, Ohio... 5 00
A. M. Engle, Ohio... 2 00
Sister Mary A. Betchel, Ind... 2 00
Brethren of Pennsylvania... 10 00
Bro. Rother, Ohio... 1 00
Sister Relling, Ohio... 1 00
Bro. Peter Bucher, Ind... 5 00
Sister Arvilla Bucher, Ind... 1 00
A Bro. Fred Sheffer, Ont... 1 00
Elder Samuel Zoak, Kansas... 1 00
Ed. John Stump, Indiana... 1 00
Sister Thuma, Ohio... 1 00
Bro. William Myers, Ohio... 1 00
Sister Sallie Kreider, Pa... 1 00
Bro. Earn Mohler, Ohio... 2 00
Jacob Wingert, Ohio... 2 00
Bro. Joseph Free, Ohio... 2 00
A Sister, Pa... 1 00
Collection... 1 50
Mr. Myers, Ohio... 1 00
Ms. Snyder, Ohio... 1 00
Sister Fannie Heise, N. Y... 5 00
Bro. Samuel Herr, Ohio... 5 00
Sister Wingert, Pa... 1 00
Sister Engle, Pa... 1 00
Sister Moist, Ohio... 3 00
Bro. H. P. Steigerwald Ohio... 5 00
Brethren of Pa... 3 00
Bro. Elmer Roberts, Buffalo... 2 00
Sister Lizzie Engle, Ohio... 1 00
Miss Hunsberger, Ohio... 1 00
Sister Mary Maclin, Ont... 1 00
Sister Engle, Pa... 1 00
Bro. C. Brennon, Ohio... 5 00
Sister Mathilda Wimmer, Ont... 2 00

Total - - - $109 50
P. M. Had a prosperous journey and joy in the thought that the "just shall have their reward." In different parts, among whom were our children, were laid away in distant graves which they were not permitted to see brought to the grave. We were very pleased to note a disposition to settle all questions harmoniously, and with a disposition to maintain unity in the Brotherhood. There was an unusual amount of work on hand. The sessions were crowded from beginning to end.

The most agitating question of Conference and perhaps the most serious which at times seemed to hang as a dark cloud over the meeting, after all we can say to the glory of God, was amicably disposed of with a general good feeling and so shaped that the Lord was willing, by another Conference the Des Moines question with regard to the property deeded to the church by the late Elder Charles Good can and will be finally settled satisfactory to all.

There is one especial thought we wish to mention, that is, to praise God. That in the almost fifty years we have been permitted to attend Conference, we notice a marked change in the Brotherhood in the disposition of holding conference meetings, namely, that we respect each other's conviction and we respect each other's sentiments.

The Brotherhood at Clareence is not large but we met in blessed fellowship and had a good feast. The word of the Lord was held forth in wonderful power. During afternoon and evening service Elder Peter Rhodes was with us, the home Elder of the district who has since passed away. We were much pleased with the presence of a number of young Brethren and Sisters who by their godly bearings as well as their testimony gave evidence of what the transforming grace of God can do for us.

On Monday we returned to the Mission in Buffalo, after viewing the great natural wonder of the world, Niagara Falls. Having a lovefeast in the evening. We would like to say right here that we were favorably impressed with the work of the Mission and were permitted to meet some of the dear souls that have been reached and saved by the work done through the Mission. Also we would say that Bro. and Sister Hoover spared no means to make it as comfortable as possible for their guests which were many before and after Conference.

On Tuesday we left Buffalo for Stevensville and were met at the station by Bro. C. Bittner who conveyed us to his home, and after kindly entertaining us brought us to the church, the place of Conference where services with large attendance were held. It was evident by this time that the attendance at Conference would be very large.

On Wednesday morning we met promptly and Conference was organized at 10 A.M. by placing Elder M. H. Oberhoser of Culbertson, Pa., in the chair and Bro. S. R. Smith of Harrisburg Pa., secretary. The attendance was very large and the best of feeling seemed to prevail. As to the work of Conference we will not say much as the minutes will show more definitely the work done than we could describe it. Only this we want to say with all the subjects we were much pleased to note a disposition to settle all questions harmoniously, and with a disposition to maintain unity in the Brotherhood.

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On Monday we returned to the Mis-
surely feel grateful for the royal entertainment all had that attended this occasion. Surely the Brethren and Sisters of Black Creek spared no means to make all their guests feel that they were welcome. May God bless them abundantly and let us who were guests upon this occasion not forget that hospitality is one of the needed graces we should add to our faith.

After Conference we returned on our homeward way and stopped over at the Chicago Mission and had services in the Mission Wednesday evening, after which we came on to Brown Co., Kansas, where we met the Brethren and Sisters in a Lovefeast occasion over Sunday which too was a refreshing time. On Saturday evening during evening recess we held an election for a minister which resulted in the choice of Bro. Samuel B. Stoner. May God bless the Brother. On Monday we returned home and found out to our sorrow that Dickinson Co. was under quarantine on account of smallpox so that we could not have our usual spring Love feasts.

Samuel Zook.

ON OUR MISSION.

TO THE Dear Readers of the Evangelical Visiter we come with greetings in His Name. We praise the Lord today for His marvelous love manifested toward us as unworthy servants and pray that the blessing of divine grace may be with and rest upon all of His dear children of whatever race, sex or color. We praise God that, with Peter we perceive of a truth that God is not a respecter of persons, "A like manner as in every nation that feareth God and worketh righteousness is accepted with Him."

Since our last communication we have, as usual, been busy in the work of the Lord. On the fourth and fifth of May we attended the Love Feast at the Mission in Philadelphia, Pa. Quite a number of dear Brethren and Sisters came in from different parts of the country, and they all came filled with the Spirit and love, so we had a love feast indeed long to be remembered on account of the presence of the Holy Ghost, praise the Lord.

Many of the dear saints had never been to the Mission before, and so far as we could learn all were favorably impressed with the work of the Mission and we believe they all went home with a new inspiration to lend a helping hand in rescuing the perishing and care for the dying, especially those that are dying without a knowledge of salvation through Jesus our Lord. We would encourage many others of the dear Brethren and Sisters to go and visit the Mission and Mission workers, it will encourage them and do you good.

Our dear Brother Stover and wife are making quite a sacrifice in overseeing the work which takes much of their time, and are yet self supporting, and feed many people on the Lord's day. They are worthy of our prayers and also of some offerings from those who are willing to help them bear the burden and to fulfill the law of Christ.

We left Philadelphia on the evening of May 6 for Buffalo N. Y. We spent the week at Buffalo, Williamsville, and Clarence Center N. Y. On the 11th and 12th we attended the Love Feast at Clarence Center with the dear saints of that place. Here we met Elders Samuel Zook and J. N. Engle, of Kansas, and J. R. Zook of Des Moines, Iowa. We had a very pleasant time together. Meetings were continued until the eve of the 13th.

On the 13th, we with others, came to Buffalo and spent the day and night in the city and at the Mission, where we met quite a number of dear brethren and sisters on their way to conference. On the 15th we met many of the dear saints in conference. How blessed to meet those of kindred spirit from the different states that were represented. If it is so blessed to meet here what will it be to meet with the redeemed of the Lord when we shall stand blameless before Him at His coming as described in 1 Thess. 4:16-18. "Blessed Hope."

The conference and meetings held during the interval between sessions were times of refreshing. And the Love Feast that followed was largely attended and many ringing testimonies were given by the redeemed to the glory of God for full salvation and also to the healing of the body in answer to the prayer of faith. On Sunday the 19th we were conveyed to Sherkston where we found open doors to preach the Word to the hungry souls up to the evening of the 23rd.

On the 24th Bro. N. Michael conveyed us to Wainfleet where we found meetings in progress conducted by Eld. B. F. Hoover of Ohio. On Saturday the 25th, seven were baptized in Lake Erie by Eld. Hoover. We find the Wainfleet church in a good thriving condition with quite a number of fully consecrated souls who trust the Lord for soul and body. We believe as they keep humble, the Lord will continue to add to the church such as shall be saved. Meetings were continued at the Wainfleet church with two nights at the Pelham church up to Friday evening the 31st. June 1st and 2nd the Love Feast was held at the Wainfleet church with a fair attendance and good interest. Owing to much rain during the past ten days and bad roads the attendance was not as large as it otherwise would have been.

We hope to spend some time in the different parts of Canada, but have not laid any definite plans but hope by the grace and ability which God gives to go forth and fulfill Eze. 11:6.

Our permanent address is still Harrisburg, Pa., from whence letters will be forwarded to us. Remember us at a throne of grace. The grace of our Lord Jesus Christ be with you all, Amen! Yours in Hope.

NOAH AND MARY ZOOK.

Winger, Ont. June 3, 1901.

THE WORK AT PHILADELPHIA MISSION.

DEAR Ones in Christ,—It was our precious privilege to spend several months in the "City of Brotherly Love" (Philadelphia), since Jan. 1st, and feel impressed to give a few words of encouragement concerning the work which is being done there by our dear Bro. Stover and helpers. How wonderful it is that the Lord has saved him from the ditch, and that now right in the same neighborhood and many among the same people with whom he used to mingle in sin, God has set him to work for souls. Truly all who knew him then and now could say, "What hath God wrought!" They cannot help seeing the wonderful transforming power of God.

The work which should be done is great, and there is much room there for earnest workers to gather out "diamonds" from the rough. This is what our Brother is trying to do, spending much of his time visiting the poor, low down souls, and carrying to them the message of Christ's love. It was our precious privilege to accompany him to a few places, and to get a little sight of the work needful to be done on this line. Many are so poor they have not fit clothes to come to the open meetings and others are so indifferent they do not want to come, and so we need go to them with the message of love, that their hearts may be reached. We believe that if all the dear ones there and those outside of the city will put forth a united effort, hearts will be reached. We fear however, too many are too much settled down to enjoy what they have received from God, and not in earnest about others.

The Sunday school has been very interesting though the attendance has not been so good since the opening of spring weather, as it seems at those times the children prefer going to the parks and
down to take up work again on the farm. I also must begin some work amongst the natives. I think I will go down next week. I came away because I needed rest. I was very nervous. Have gotten over that and must now return, and plan for the mission work that are coming. As soon as we can get the ground ready after the rains begin we put in corn and cabbage corn and grass seeds. We put in the wheat, oats, barley and vegetables about August and September and October. Our harvest time of wheat and corn comes about March. There is so much in some lines of work as to give the children a training. We need much of the wisdom of God. Then there are those poor children all about us, we have such a great burden for them too. There is such a ripe field before us or rather all about us. Our God has been so very good to us.

What shall we render to Him for His loving kindness? It is not that we are so good or anything of that kind but it is only because of His loving kindness and tender mercies. Jeremiah says: "It is of the Lord's mercies that we are not consumed" and it is true too. It is wonderful too; the Psalmist says that "His thoughts toward us are without number" and likens them to the sands upon the seashore.—Ps. 139:17, 18. Again the old prophet Jeremiah tells us that His bounty "is toward us are those of peace and good and not of evil."—Jer. 29:11. Bless His name.

On Sunday morning I asked the Lord for a message for me, and he gave me 2 Chron. 15:1-7. I believe God will do just what he says. This outing up here on the hills has been good for me spiritually as well as bodily. Praise the Lord. My faith is encouraged and I feel I can step back into the ranks with renewed strength and energy. We are having hard trials and battles, but I am believing for greater victories, amen. We are so anxious to see the Spirit of the Lord poured out upon both the children and the surrounding community. O, I am so hungry to be in an old fashioned revival. There is no reason why we should not see it amongst these heathen as well as the people at home. These people to whom the Lord has sent us are very simple hearted and have the making of men, out of whom the Lord can make men of God. We are surprised to find how illiterate they are. In one town, about four miles away, of 5,000 people only 92 children were attending school. In a village, about one mile away, of 80 people or more only one boy could read or write. We are compelled to start a school, not a college, but a common school.

The Raja or king desired us to come to his palace, and sent an elephant to convey us to the place. When we were to mount the elephant they had him kneel so that we could mount up on his back. When we arrived they had a room prepared for us. On Sunday afternoon they called their men together and asked me to speak to them. I spoke in English quite a number understand English.

But my heart goes out for the poor. The people of that part where we live are very poor. Boys as old as fourteen or fifteen without any clothing; ask them where their doty is, they say they have none, too poor to buy any. Those are the people Jesus said have the gospel preached unto them. How I wish the people would be interested to pray as they ought. It would undoubtedly have a wonderful effect. The Lord wants all his children to pray more. I feel I don't pray half as much as I should. But it seems the work takes so much of our time. But I am convinced if we would pray more and do less we would accomplish more for eternity. Many are our responsibilities and God does not want us to shrink from the burdens. But He wants us to fulfill our ministry, and he has promised to reward us for all that we do. We may sometimes think we have given up much for the sake of Christ, but what does it compare to the eternal weight of glory? "Lord I care not for riches neither silver nor gold." How blessed it is to be free from the cares of riches. But God has laid upon us the care of something worth more than all the gold or wealth of the world and that is souls. Do we put much value on them as we ought?

My prayer is that God will help me more and more to realize it as I ought. Amen. Things of this world are temporal, while souls are eternal. Will it not be grand when we meet those over there that God has used in leading to Himself. One man may say "that sermon you preached at such a time, or that word you spoke to me at the road-side," or "that tract you handed to me," was

places of pleasure.

We cannot but believe that the Sunday school is one of the most important parts of the work, and that all the officers need the anointing of the Holy Ghost upon them to do efficient work for God.

While in the city we had many opportunities of working for the Lord and endeavored to keep close to Him that we might understand His voice when He had work for us to do. Through the trials of a two month's sickness and different circumstances we were not permitted to engage so much in some lines of work as our hearts desired, but we could no doubt have done more than we did. We feel as never before the responsibility of our calling and the necessity of being true to God.

In conclusion we say, pray for the dear ones at the Philadelphia Mission and "Whatever he saith unto you do it." Yours in Christ.

Josiah and Rhoda Martin.

Part of letter written by D. W. Zook to his parents.

Dear Father and Mother:

May the riches of His grace be yours is our earnest prayer. Amen. Your good letter at hand, also the money sent, I will receipt according as you ordered. The Lord is ever remembering us with good letter at hand, also the money sent. The Lord is ever remembering us with good letter at hand, also the money sent.

On the seashore.—Psa. 139:17, 18. Again the old prophet Jeremiah tells us that His thoughts toward us are without number and likens them to the sands upon the seashore. Amen. Things of this world are temporal, while souls are eternal. Will it not be grand when we meet those over there that God has used in leading to Himself. One man may say "that sermon you preached at such a time, or that word you spoke to me at the road-side," or "that tract you handed to me," was
what brought me here. How little will the things of this earth seem then. How we will rejoice together!

We will appreciate those quilts and other useful things that are on the way. God bless the donors. May it be said of all, "She hath done what she could." Now I will close. Yours in true affection.

D. W. Zook.

Ghoon, April 25.

SPECIAL NOTICE.

Our supply of original matter from
our contributors is running quite low,
and unless an effort is made to keep up
the supply we will have to resort to
reprintings.

OUR DEAD.

KRAYBILL—Amos Kraybill, son of Aaron
and Tina Kraybill, was born March 31, 1900;
died April 9, 1901, aged 1 year and 9 days.
Funeral services were opened by singing
"Jesus Lover of my soul," Text 1 Corinthian,
Their home is Buda, Minn.

NEY—Died June 1, 1901, Esther Irene,
only child of Harry S. and Fannie M. Ney,
living near Newtown, Lancaster County, Pa.,
aged, 2 months, and 28 days. Funeral services
were conducted by Bro. E. M. Eagle
on Monday June 3, at the U. B. Church,
Silver Springs. Text 1 Peter 1:24, 25.
So fades the lovely blooming flower
Frail, smiling soleace of the hour,
So soon our transient comforts fly
And pleasure only blooms to die.

HERSHEY.—Joseph Hershey was born in
Lancaster county, Pa., March 10, 1822 and
departed this life May 11, 1901, aged 79 years,
2 months and 1 day. He was united
in marriage to Anna Strickler Dec. 11, 1843.
To this union were born 7 children, 4 sons
and 3 daughters. Two sons have pre-
ceded him to the Spirit world. Samuel
died at the age of 9 years, Joseph at 4 years.
The wife, two sons and three daughters, nine
grand children and three great grand children
survive him. He embraced religion at the age of 21 and united
himself to the Brethren in Christ. In 1861 he became a member of the Brethren
in Christ. In 1861 he was ordained to the
ministry, and in 1883 he became elder of the
Shannon, III. Dist. He was a man of the
highest character and had a wide popularity
because of his simple and sincere life. He
was a good friend and neighbor, a loving
husband and father, and will be greatly
missed by all. His early life was spent in his native state, but since the spring of
1867 his home has been in Illinois. Funeral
service, conducted by Eld. Isaac Trump
of Polo, Ill., and D. Rowland of the Dunk-
ard church, assisted by Rev. Schultze of
the Evangelical church, was held at the
Dunk-ard church. Internment in adjoining
cemetery.

It will not do to say we are sancti-
fied but not dead. Sanctification
means death to the carnal mind and
and the sensibilities, all the hurt,
all the pride, all the foolish jesting,
all the angling, all the shee-ming,
all the wire-pulling, all using of
carnal weapons, all the desires of
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