

10-15-1902

## Evangelical Visitor- October 15, 1902. Vol. XVI. No. 20.

George Detwiler

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### Recommended Citation

Detwiler, George, "Evangelical Visitor- October 15, 1902. Vol. XVI. No. 20." (1902). *Evangelical Visitor (1887-1999)*. 325.

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# EVANGELICAL VISITOR.

The Earth Shall Be Full Of The Knowledge Of The Lord As The Waters Cover The Sea.--Isa. 11:9.

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

VOLUME XVI.

ABILENE, KANSAS, OCTOBER 15, 1902.

NUMBER 20

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### HOW HAVE WE LEARNED CHRIST?

IN PAUL'S letter to the Ephesians chapter 4, verses 17-24 he calls attention to the fact that having become the children of God they stand in a changed relationship to the world also. It is but natural that the Gentiles should "walk in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness." This was their former condition and engagement when they were yet "dead in trespasses and sins," being under the control of the prince of the

power of the air, of the spirit that now worketh in the sons of disobedience; \* \* \* and were by nature the children of wrath even as the rest."

But a changed relationship with God, effected by the power of the Gospel of Jesus Christ, having been made alive by the quickening power of this Gospel, produces a changed life, so that he could say, "But ye have not so learned Christ."

So in like manner this same word applies to all God's children, "Old things have passed away, behold all things have become new." We have also "heard Him" and found that "in Him" there is truth in reality, and so it follows that we are eager to measure up to the requirements of the new life in Christ Jesus, and "put away as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth."

Now this being the standard as laid down it necessarily follows that the works of the flesh will cease to manifest themselves and instead, there will appear the opposites of them—the fruit of the Spirit. Here then we can examine ourselves as to "how we have learned Christ."

It is certain that many who name the Name of Christ are not fully departed from all iniquity (2 Tim 2: 19) as is evidenced by engagements which are essentially worldly. Yet we do well to take heed to ourselves rather than take our place on the seat of judgment, and see to it that our life is in agreement with the principles of the doctrine of Christ. The effect of the application of these principles is to make the life pure and holy. "The blood of Christ cleanseth us from all sin" and so

puts us into a position where we can serve God acceptably.

However it needs be nevertheless that we "watch" because of the efforts of the enemy to lead us into the commission of sin, or to the omission of doing what God commands, and we may well give heed to the warning of Christ in Luke 21:34. "But take heed to yourselves lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare; for so shall it come upon all them that dwell on the face of the earth."

### I SHALL NOT PASS THIS WAY AGAIN.

I shall not pass this way again!  
The thought is full of sorrow;  
The good I ought to do today  
I may not do tomorrow.  
If I this moment shall withhold  
The help I might be giving,  
Some soul may die, and I shall lose  
The sweetest joy of living.

Only the present hour is mine—  
I may not have another  
In which to speak a kindly word,  
Or help a fallen brother.  
The path of life leads straight ahead;  
I can retrace it never;  
The daily record which I make  
Will stand unchanged forever.

To cheer and comfort other souls,  
And make their pathways brighter;  
To lift the load from other hearts,  
And make their burdens lighter,  
This is the work we have to do—  
It must not be neglected.  
That we improve each passing hour,  
Is of us all expected.

I shall not pass this way again!  
O! then with high endeavor  
May I my life and service give  
To Him who reigns forever.  
Then will the failures of the past  
No longer bring me sadness,  
And his approving smile will fill  
My heart with joy and gladness.

W. R. Fitch.

—Sel. by F. Elliott.

## SING OF THE MIGHTY ONE.

When light divine had touched the hills,  
By slumb'ring Galilee,  
The golden wave then roll'd afar  
Towards the western sea:  
And when the men had knowledge of  
The Holy One of God,  
They journeyed forth thro' all the land,  
And spread His fame abroad.

## CHORUS.

O sing of the loving One!  
O sing of the healing One!  
O sing of the mighty One!  
He's just the same today!

And when they brought the suffering ones,  
The lowly and the debar,  
And laid them at the Healer's feet,  
From far away and near,  
They bent before the wondrous One,  
And earnestly besought,  
That they might only touch the hem  
Around His garment wrought.  
He heard the prayer and gave the will  
And strength to touch the hem,  
And gave the faith, and virtue flowed  
From Him and healed them,  
For every one whose feeblest touch  
Thus met the Savior's power,  
Rose up in perfect health and strength  
In that accepted hour.  
Oh, tender One, Oh mighty One,  
Who never sent away  
The sinner or the sufferer,  
Thou art the same today.  
The same in love, the same in power,  
And Thou art waiting still  
To heal the multitude that come,  
Yea, whosoever will.

—E. R. Havergal.

FOR THE EVANGELICAL VISITOR.

## TESTIMONY.

THE Editor mentioned the fact that there was a dearth of original matter, and I just felt like writing some words of praise this evening for my dear Savior Who has become my all in all; indeed He is becoming so precious that to "give up myself and whatever I know" is a delight to my soul. It makes tears of gratitude well up in my eyes to remember the goodness of Him Who not only gave Himself for me, but is now giving me all things richly to enjoy, Bless His dear Name! And all that I must do is to live a life completely given up and controlled by Him. He for Whom all things were created, is the One Who knows every detail about our daily life, our environments, our surroundings, our

trials and sorrows, our possibilities, our desires, our motives; then who is better able to be our Guide, Counsellor, and Master?

I am so glad that He ever brought me to see myself as I was before the blood was applied, not only sores from head to foot, (Isa. 1:6) and all wickedness within, but madly seeking love, peace, joy at the hands of the world. How many are doing so today, but praise Him Who, "that He might sanctify the people with His own blood, suffered without the gate," Who in due time revealed to me my undone condition. How empty of all true goodness this world is, and how false all of the promises the devil makes, that I gladly flew to the Rock which is higher than I and hid in the cleft once made for me. Precious hiding place, how often the storm has rolled over me and I felt it not, for He covered me there with His hand! Ah, if souls only knew the blessedness of nestling in the arms of Jesus! Of just letting go and resting in Him! Of course only those can do this who are fully given up, fully yielded to the Divine Dictator, who are not afraid to gaze into everything they do, all their motives, and affairs, then they know all is well and all they have to do is rest.

There are a great many dear saints who are as honest as can be with themselves and God; are wholly given up as far as they know and yet have not learned that sweet lesson of just resting, letting Jesus as the King upon the throne of the heart, rule and overrule; letting your will so blend with His that His ways will be carried out in everything you say or do, even as the Apostle Paul says, having your thoughts captivated by Christ, and while I have still more and more to learn of this grand privilege, yet God has been leading me out, and I praise His dear Name for He alone is worthy.

I would yet ask your prayers for a dear soul, who, we believe has sought and found the Savior. He is a young man about 25 years old who has been working on a neighboring farm, and has been calling at our home from time to time, and through reading religious books which we loaned him, and religious

influence, got under conviction so much that he paid a man two dollars to take him to a meeting where he could go to an altar and be saved. But having been a tramp, traveling from state to state by stolen rides on cars, and taking things that did not belong to him, three times in jail, etc., God showed Him that, "If we confess our sins he is faithful and just to forgive us our sins." So he went to work and wrote about 25 letters asking forgiveness where it was needed, and promised to pay up all that he owed as fast as he earned the money. He was a Roman Catholic, and an inveterate user of tobacco, but praise the Lord, He took away the appetite for tobacco and has weaned him from the iron grip of Romanism to the living faith in Christ. God impressed us to give him a home for a time, and we want you all to pray for him that God may make out of him a vessel, sanctified and made meet for the Master's use. Pray for us.

Yours in the love of Jesus.

MRS. C. D. ERB.

Deer Creek, Okla.

FOR THE EVANGELICAL VISITOR.

## HELL.

WITHOUT controversy the fact still remains that the world in general is growing worse—deceiving and being deceived. Love is waning. Doctrines of devils are increasing. Ever since the devil and one-third of the angels who are fallen by having chosen to rebel when on trial; the world is under conquest. See Jude 1:6 also Rev. 12. Christ died for the sins of the whole world. It is God's will that all men be saved. As a matter of choice Christ is accepted or rejected. The devil with his ten thousand tricks of craftiness and subtlety is bent on damaging the kingdom of God by deceiving and ruining as many souls possibly as the voluntary choice will permit. If it were possible even the very elect would be deceived.

Hell proper (translated from the Greek words "Tartarus" and "Gehenna"—the compartment of the lost in "Hades") was created for none save the angels that chose to



rebel, who also then fell from their first estate. The devil is determined to rob God of as many souls as possible, thus enlarging and populating hell. One of the arts of his subtlety is to deny even the existence of such a place of torment. That is quite natural. Yea, even deny the existence of a personal devil. The expression and thought of hell is very unpopular. Many ministers care not and dare not preach hell-fire. Modern wisdom (?) explodes such simple-minded doctrines. The devil argues that God is of very great love and mercy; too much so to thrust any to hell. So He is; yet man thrusts himself. God says, "I set before you an open door"—"Choose ye this day whom ye will serve," "God so loved the world that he gave his only begotten son," that we may be saved. Could he have done more? No. Let us illustrate: A child after long absence, visits home. Things have changed. Welcome home, says the father, come in, be warmed and filled and comforted. Go in the sitting room, make yourself happy. The latest and best books and papers and pictures are there. Amuse yourself; but do not meddle with those electrical appliances, and those gas fixtures. Now if the child would disobey irreverently, and would turn on the gas, and touch electric wires unto the great injury of his body; could the child say unto the father, you did not love me. Child you did not love yourself. Likewise God the Father wants us to obey, and not touch the unclean. God is love.

The scoffer may say, where is hell? Korah, Dathan, and Abiram were swallowed up, and down they went alive into the pit ("Hades" Gr.) Num. 16:30, see margin. No doubt in the interior of this earth. Some object to it being literal fire. It matters not. The punishment is the same. Fire at least is taken to portray to the human mind the severity, where the worm of conscience dieth not. Gold the best and most precious of metals on earth is taken to portray the grandeur of the city of God.

It appears clearly that there are at least three Greek words translated in the A. V. hell. The Greek

word "Hades" is rendered either hell, grave or pit. The A. V. translators did not comprehend that "Hades," or "Sheol" in Hebrew was of two apartments. Hence when a saint died and went certainly to "Hades," they did not want to render it hell, but rendered it grave, which is a wrench for "Millennium Dawnists. Evidently "Nueber" is Greek for grave. Saints to paradise, and sinners to hell, rendered so only by Greek words, "Gehenna" and "Tartarus." Lazarus went to paradise; the rich man to hell; they both went to "Hades" the general name for the two places. Paradise was vacated at the resurrection of Jesus, hell will be at the judgment of the Great White Throne. See Eph. 5:9; Rev. 20:11; 1 Sam. 28:19.

Beware of the adjustable deception of Millennial Dawnism; of nihilism. "Prove all things."

J. MYERS BOSLER

Canton, O.

For the EVANGELICAL VISITOR.  
GOD'S WORD.

**WE READ** in God's Word; "How beautiful are the feet of them who preach the Gospel, (namely God's Word) and bring glad tidings." Have we not all as Brethren experienced this? When we hear great (educated) men's words what are they? Why let God be true and every man a liar, Rom. 3:4.

God's Word is quick and powerful; when I began to read it in the Spirit of God it saved me. Dear one, it will do the same for you. O how often is man so high and God so low. There is nothing in this world, machine or book, that is so good to a dying nation, no gold or silver or any wealth of riches that can help or aid like God's Word. Oh how true if it stands against us here it will when we come up on the other side of Jordan. Are we free, we will be free over there. Heaven and earth will pass away but God's Word will never pass away. Are you blind? Read God's Word. It was the best eye salve I ever used. If we have any sore wounds, God's Word will heal them up. It will cure any case however bad it may be. "Though your sins be as scarlet they shall be as white as snow."

The devil often will try to make God's people ashamed when they separate from the world, when they become a peculiar people and take up the the easy simple commands of the Lord, but 'tis God's Word will stand forever sure. If we want to stand on the 44,000 promises we must do His Word, not only read, and hear. If we will follow Jesus we must humble ourselves and when He says to us, "If I your Lord and Master have washed your feet ye ought to wash one another's feet," and so in all His Word says. Will we follow, or believe when man says it need not be? Let God be true and man a liar. "His Word is a lamp to my feet and a light to my path."

AMANDA SNYDER.

For the EVANGELICAL VISITOR.  
IDLE TALK.

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." —Eph. 5:3,4.

**DEAR** readers: As I have been impressed for some time to write an article on this Scripture, I will now try, by God's help and grace, to be obedient. This I realize is a very important Scripture and when the Lord let this bright light, which Paul speaks of into my soul, this idle talk became so sinful to me and I there realized that it did not belong to a true child of God, and I do praise Him for shewing this unto me. I sometimes am made to wonder where our holy conversation is that Peter speaks about, where he says "Seeing then that these things shall be dissolved what manner of person ought we to be in all holy conversation and godliness." I believe, according to God's Word, our conversation should be in Heaven from whence we look for the Savior, the Lord Jesus Christ.

When I think back over my past Christian experience, how giddy and frivolous I lived, and yet professed to be a Christian, and how well I remember upon several occasions that I was admonished by different ones of the older Sisters about my laughing but I was unwilling to receive



it. But today those Sisters are dear unto me, and I would say unto the young, whoever you are, that are living Christian lives as I lived one, give yourselves wholly to the Lord, resist the devil and he will flee from you. Jesus has something for you that is much better and grander than laughing and jesting and it is something that will bring peace and blessed quietness into your soul. Oh I do praise the Lord for this blessed holy quietness that Jesus gives to me. Let us be up and doing that we may be ready when Jesus comes, for it may not be long.

Yours in the Master's Service.

ANNIE E. WENGER.

FOR THE EVANGELICAL VISITOR.

#### PRAYER CIRCLES NEEDED.

DEAR Readers, let me ask you, do you love the prayer circle? Are you favorable to having a prayer circle? Could you do without it? If so, are you a Christian at all when it is only while we pray we live? A missionary lady once said she never prays but what four meet together—God the Father, Son, and Holy Ghost, and myself, and she said it is blessed to be in this heavenly attitude. It is only while we pray we live, then you who know the worth of prayer wish to be often there. We are commanded to pray in secret and He will reward us openly; pray and never faint; pray without ceasing. Intercessory prayer is wont to be made. "The prayer of a righteous man availeth much" if it is in earnest.

Then should we not earnestly plead with the Lord to give us the earnest of the Spirit, that we may know and understand how to pray aright? Lord help us to "earnestly contend for the faith once delivered to the saints." Do we not believe their faith was brought about by their earnest prayer? Did not Jesus pray for us to His Father over eighteen hundred years ago? He prayed, "Father keep through thine own name those whom thou hast given me that they may be as we are one." He means us who are His dearly beloved children in deed and in truth—who are willing to work for Him, to glorify Him in our lives; and I

praise God, that dear Savior is my Savior. Methinks I see them seated together in heavenly places, Jesus asking and God answering.

How is it with us? And when we meet together in prayer circles, is He not with us and that to bless? Yes, a thousand times, yes. It would be well for us to try to count our blessings: perhaps we would appreciate them more if we would think more of them. Would we not have to say, shame on us for the many times that we were too unthankful for the many blessings He ever bestows upon us from time to time. Lord help us to be thankful in all things!

Dear readers; how often do we think of our sister Mary, John Mark's mother and the prayer meeting at her house? Many met together in prayer for Peter when he was in prison. They had great sympathy for Peter. They asked the Lord to help him. Not knowing what God was going to do for him, but they believed God: yet when he was delivered from prison and came knocking at the door where the prayermeeting was being held, they were astonished at the work of the Lord. Why? Because their prayer was answered so soon. Well, Peter was one who did not wait so long to act like some Lord-saying people. When he knew he was free he went at once to meet the brethren. Do you suppose they expected Peter to come to the meeting? No, or else they would not have been so surprised when they heard his voice.

Well, dear readers; is not this what we need, more cottage prayer-meetings? Brother and Sister, have you not some sons and daughters who are bound with the chains and fetters of sin, or if no children perhaps you need to have a prayer-meeting and invite some of your neighbors in to have them liberated from their chains of sin? I have lately seen some dear ones who were invited to a prayermeeting and there they were convicted of their life and that was their first turning point. Will you stop and think how much good you might do if you would open your doors and invite your brethren and sisters into your home

and also your neighbors. Perhaps you may think not many will come. Did you try it? Did you ask God to move on the hearts of some that you know ought to be saved and must be saved soon or must forever perish? Can you afford to be indifferent about the welfare of your children and your neighbors and their children? It is not the large meetings always that are best. Try and do your duty.

"O watch and fight and pray,

The battle ne'er give o'er.

Renew it boldly every day

And help divine implore."

That dear Brother in Philadelphia was so burdened with the love for souls, for fallen humanity, that he used to make up some kind of benches for seats and carry them from one place to another and from house to house in order to have prayermeetings amongst the poor that wanted to have them. Well, how is it? Do you want some stars in your crown? In Buffalo city as well as at other places blessed results have been realized by some loving Christians opening the doors for prayermeeting. One young man was the president of a club of 25 young men. He closed the club room and walked into the prayermeeting and the Spirit convicted him and he resolved to turn from sin and gave his heart to Jesus and is quite an earnest faithful Christian. Jesus is coming soon. Can you and I feel that we have done what we could? I want to be a faithful worker till Jesus comes. Pray for your humble worker. Amen.

CATIE ANN MYERS.

It is every way creditable to handle the yard stick and to measure tape; the only discredit consists in having a soul whose range of thought is as short as the stick and as narrow as the tape.

Horace Mann.

We are too fond of our will. We want to be doing what we fancy mighty things; but the great point is, to do small things, when called to them, in a right spirit.

R. Cecil.

It ain't no use to grumble and complain;

It's just as cheap and easy to rejoice;

When God sorts out the weather and sends rain,

W'y rain's my choice.

James Whitecomb Riley.

For the Evangelical Visitor.

JUDGE NOT.

"Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven."—Luke 6:37.

**D**EAR friends of the VISITOR: The more I read of God's Holy Word and meditate upon it I see more beauty in a Christian life and do enjoy it very much. This is why I am prompted to use my pen to the glory of God.

Some of my dear readers may have judged me already. But be careful, with what judgment ye do judge. God knows my heart and so He knows your heart. As these are the words that Jesus spake while He was on the mount, He taught the people humility and how they should live in this life, and that we should not judge and condemn one another. I believe that He meant that we are not to judge with rash judgment. If we would watch it up closely we can hear of very many that do judge their brother and sister, and that is with rash judgment. Those who judge their brother and sister or neighbor with rash judgment, God will judge them with His Holy Word, and will cast them into outer darkness, there shall be weeping and gnashing of teeth.

Jesus said "Be ye therefore merciful, as your Father also is merciful." If a good thought or a good deed is presented some one will make use of it at once and will judge it without mercy. Has not this been the condition of our hearts when we were walking in sin, but if we have become changed, or been born again, then our rash judging will also be changed. There is a class of people who deny the new birth, and say there is nothing in this supernatural change which many profess to get in their hearts.

What a glorious change is in the heart and life of those who are brought forth from the power of sin and resurrected to a new life; they have new desires; old things have passed away, namely, judging rashly, hating his brother and speaking evil one of another; foolish talking and jesting, etc. We are to prove all things, and hold fast to that

which is good. If a brother or sister is doing a good work and sacrificing considerable of his time, some one will say it is foolish to lose so much time, he could have had a nice property by this time and some money on interest; he is too lazy to work. We dare not despise a good cause. I believe we are to "esteem them very highly in love for their work's sake." We find so many rash, venturesome professors who do not think what they are saying. The devil is very cunning and will hinder us in any way that he can. We must be wise, as he will not tempt us with great big things but with little things, such as, speaking against a good cause, and seeking honor and the praise of men, and love only those who love us, etc. The devil is well pleased if we keep in that condition, but the good Lord wants us to be otherwise minded, as we read, "Being faithful in every good work," and again, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—2 Cor. 9:8.

Now we must have faith in Jesus Christ that He can purge us from judging one another. There is just one other theme in the Bible that is of more value than faith and that is love, "But faith which worketh by love." The real love of God worketh no ill to his brother or sister and neighbor, so we are clearly shown why some have faith and some have no faith; simply because some obey from the heart, while others do not obey. Paul said, "Be ye kind one to another, tender hearted." Paul said again, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering." Let us walk in love and show it by our actions, as becometh saints. Peter said, "And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."—2 Peter 1:5-7.

Virtue means to add to our faith strength, uprightness and purity;

then he said to brotherly kindness, charity. If we have that brotherly love within us, how can we judge our brother rashly? Again, "And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins." Judging rashly stirreth up strife; "but love covereth all sins."

Let us watch with all our heart, soul, mind, and strength, then we will be ready when He comes.

Yours in Christian love.

A. L. M.

Mongul, Pa.

For the EVANGELICAL VISITOR.

THOUGHTS ON GALATIANS 3:26.

"Ye are all the children of God by faith in Christ Jesus."

**T**HE religion of Jesus Christ was designed to do away with caste distinction and all separating lines between the nations and peoples of the earth. In this gospel dispensation no nation or people have any preference or advantage over any other people. "We have proved both Jews and Gentiles that they are *all under sin*. They are all gone out of the way. That every mouth may be stopped and *all* the world may become guilty before God. For all have sinned and come short of the glory of God. None righteous, no not one. None that understandeth, none that seeketh after God, none that doeth good, no not one. There is no difference. For all have sinned."—Rom. 3:9-23. Though under the law Israel was a highly favored nation, for God had great respect unto them on account of the promise made unto His faithful servant, Abraham. "I will bless thee and make thy name great and thou shalt be a blessing. In thee shall all families of the earth be blessed." What a grand promise this was unto His people. He also gave unto them the oracles to enlighten and direct them. Made covenants with them for their security and protection. Designed the tabernacle where they could worship, ordained the priesthood for their service, together with the grandest and greatest of all blessings that heaven could provide, the Messiah, the Deliverer, the Savior, by whom "life



and immortality were brought to light through the Gospel."

"The Lord is not slack concerning his promise as some men count slackness." Though many years intervened and the Lord was sorely grieved with this rebellious people, yet His promise was not withheld, "In the fullness of time God sent His Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons," without respect of persons as far as nationality is concerned. But He first has respect to His Father's promise, "I will bless thee." He sends His chosen ones "to the lost sheep of the house of Israel," to call them to repent and turn to their God whom they professed to serve, yet so signally denied. But they would not. Matt. 23:37. Matt. 23 sets forth the very corrupt condition of the Jews and their worship in those days. The Lord had wonderfully fulfilled His promise. The Messiah whom they waited for has come and now is walking among them with His hands filled with blessings, but they say, "This is the heir, come let us kill him and sieze on his inheritance." They would have none of His reproof, neither would they return from their evil ways, but sought opportunity to get Him out of their way. Now the crisis is at hand. The terminating of the economy given by Moses. The vindicating of His honor and supremacy over this rebellious people whom He totally blotted out of His remembrance as a nation or people, after they had rejected and so cruelly treated and crucified the Son of God and spurned every offer of mercy and favor from His beneficent hand.

Still the Lord does not cast off forever. The Lamb of God, the Sin Bearer is here. "A prophet like unto Moses. Him shall ye hear in all things whatsoever he shall say unto you." Who again offers them reconciliation through the blood of the atonement which they so cruelly shed upon the cross. For in the Gospel of Jesus Christ the Son of God they have the same privilege as you and I to accept salvation by faith in Jesus Christ. "Neither is

there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved," and thus be brought again into the household of faith and of God "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all."—Col. 3:11. And "If ye be Christs then are ye Abraham's seed and heir according to the promise."—Gal. 3:26-29.

Unbelief has always been man's greatest foe, because it is linked with the world. When Jesus sent invitations and offers of mercy to the Jews by special messengers "they made light of it, one went to his farm, another to his merchandise." The business attractions of the world had more charms for them than the simple doctrines of the cross.

#### UNBELIEF IS THE TRAITOR

that discovers the weak and dispondent condition of the soul unto Satan, causes the afflicted soul to disbelieve God's promises, to despise His mercy, to refuse His pardoning grace and eventually to reject all overtures of help from our blessed Savior. If man persists in his dignity against God then whether Jew or Gentile he must forever remain an outcast from God, for He is no respecter of persons in those who do not believe in the Gospel of His dear Son, or refuse to keep His commandments.

D. V. HEISE,

Occasionally I hear some one say, with a pious air: "It doesn't matter what people think of me; I know my heart is right." Ah, my friend, but it does matter. Let me give you an illustration. In sight of my office window is a church tower. On each of the three sides there is a clock face. On one of these one of the hands has been broken, making the old clock tell strange tales. Of course there are people who do not understand the circumstances, and are thereby misled by it. At heart the old clock is all right, but that doesn't alter the seriousness of the fact that people have been late in meeting their engagements and have missed their trains because the face is not an index of that which it covers.—*Outlook.*

#### PRACTICAL HUMILITY.

**I**F WE are indeed, to be humble, not only before God, but toward men, if humility is to be our joy, we must see that it is not only the mark of shame because of sin, but apart from all sin, a being clothed upon with the beauty and blessedness of heaven and of Jesus. We shall see that just as Christ found His glory in taking the form of a servant, when He said: "Whosoever will be first among you shall be your servant," He simply taught the blessed truth that there is nothing so divine and heavenly as being the servant and helper of others.

Humility is something deeper than contrition; it is our participation in the life of the Son of God. Pride, or the loss of humility is the very root of every sin and evil. It was when the now fallen angels began to look upon themselves with self complacency that they were led to disobedience, and were cast down from the light and blessedness of heaven into outer darkness and inconceivable misery. Through pride, the desire to become as gods, our first parents fell and brought upon the race sorrow, sickness, pain and death.

The Scriptures are full of denunciations against pride,—the opposite of humility. "God resisteth the proud, but giveth grace to the humble." In all the Word of God there is no promise of blessing for the proud. The sayings of Jesus reveal to us the deepest roots of His life and work and show us that He was nothing that God might be all, and we must be like Him in this respect if we hope to see Him as He is.

His humility was an everyday humility and so must ours be. He was not ashamed to be seen in the company of the lowliest and most obscure, nor did He choose for co-laborers those who wanted to be something. Instead of going to the college at Jerusalem and cultivating the acquaintance of some of the proud and arrogant, He called to His companionship obscure fishermen and publicans, men whom the larger number of those who claim to preach His Gospel today look down upon

with disdain.

Humility is almost a lost grace and pride a forgotten sin. When have you heard pride condemned? Who can condemn pride without condemning his own conduct? Our love to God is measured by our everyday intercourse with men and the love it displays, and our love to God will be found to be a delusion, except as its truth is proved in standing the test of daily life. It is so with our humility. It is easy to think we humble ourselves before God, but our humility towards men will be the only sufficient proof that our humility before God is real. The humble Christian looks upon every child of God, the feeblest and unworthiest, and honors and prefers him in honor, as the Son of the Great King and an heir to a crown of righteousness and a heavenly inheritance. Is that true of the followers of Christ today? Alas, no. The man of wealth though known to be a moral leper, and known to have acquired his wealth by methods and means which God condemns, is invited to the homes of the professed followers of the Savior and made welcome, from which the poorer brothers and sisters of the Son of God are excluded and excluded simply and solely because like their Master they are not rich in gold and silver and lands.

What congeniality can there be between the true servant of God and the servants of Mammon? How can the righteous enjoy the conversation of the wicked? What concord hath light with darkness? Surely there is something radically wrong when these companionships obtain and are sought after and preferred. The proud seek the society of the proud, for purposes of vain display. The society of the pure in heart, who abhor that which is evil and walk humbly with their God, is not desired, is not tolerated. Not character, but wealth, no matter how obtained, makes the man.

The humble man feels no jealousy or envy. He can praise God when others are preferred before him. He can bear to hear others praised, while he himself is forgotten, because in God's presence he has learned to say with Paul, "I am

nothing." He has received the Spirit of Christ, Who pleased not Himself and sought not His own honor.

The plain, simple truth is, Pride must die in us, or nothing of heaven can live in us. So long as we hunger after the praise of men, pride is alive in the heart, and the Christ Spirit is barred out. Jesus asks, "How can ye believe, which receive glory from one another, and the glory that cometh from the only God ye seek not?" "Me," is a most exacting personage requiring the best seat and the highest place and feels grievously wounded if the claim is not recognized. Most of the quarrels among Christian workers arise from the clamoring of the gigantic "Me." How few of us understand the true secret of taking our seats in the lowest rooms, willing to be nothing that Christ may be all.

Christ, when upon the earth belonged to the poor working class and because of that was despised and rejected by the smart set or fashionable class. Those who were able to clothe themselves in fine linen and fare sumptuously every day would not condescend to associate with a village carpenter or receive his instructions. Were He to come to this world today and again associate Himself with the poor working class He would receive no better treatment from the wealthy than He did when He dwelt in Galilee. True, fashionable people assemble in beautiful houses of worship to listen to carefully prepared essays, but the Christ that was here, the humble Carpenter of Nazareth, is not in all their thoughts. They worship they know not what, nor whom, careful only not to come into close contact with those who, like the Savior, work for a livelihood.

An eminent authority states that ninety-five per cent of the laboring people do not attend church because they are made to feel that their room is better than their company. Wealth produces pride, a feeling of superiority and kills humility. While it would be hard to find a professed follower of the lowly Nazarene who publicly prays "God I thank Thee, I am not as the rest

of men, or even as this publican," it is not difficult to find plenty who show by their treatment of others that they have all the pride of the old Pharisee, even though they do not have his courage.

Look around you and tell me whether you see much of the spirit of the meek and lowly Lamb of God in those who are called by His name. Consider how all want of love, all indifference to the needs, the feelings, the weakness of others, all sharp and hasty judgments and utterances, so often excused under the plea of being upright and honest; all manifestations of temper and touchiness and irritation; all feeling of bitterness and estrangement,—have their root in nothing but pride, that ever seeks itself, and your eyes will be opened to see how dark, shall I not say devilish pride, creeps in almost everywhere, the assemblies of saints not excepted. Is it any wonder that the Christian life is so often feeble and fruitless, when the very root of the Christ life is neglected, is unknown? Is it any wonder the joy of salvation is so little felt, when that in which Christ found it, is so little sought. Until a humility which gives up all the honor of men, as Jesus did, to seek the honor that comes from God alone, which absolutely makes and counts itself nothing, that God may be all, that the Lord alone may be exalted,—until such a humility is our chief desire, there is very little hope of a religion that will conquer the world. Remember that Jesus says: "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." When you prefer the company of wealthy sinners to the company of Christ's poor working brothers and sisters you are snubbing Jesus Himself, not them, and this truth should be kept constantly in mind by everyone who claims to be a follower of the Carpenter of Nazareth.

We have known men who have acquired their wealth by manufacturing and selling the beverage of hell, and continued in the business to be welcomed to the homes of professed Christians, from which many of God's poorer sons and daughters, who lived lives of holiness were ex-



cluded. Paul says: "Christians should in honor prefer one another and that they should come out from among the fashionable world and be separate." These injunctions of the great Apostle are treated as of no consequence and are utterly disregarded. Jesus accepts our treatment of His brothers and sisters as our treatment of Himself, and pride, the love of vain show, the desire for the association of the sinful wealthy will send many who cry "Lord, Lord, we belonged to the church," to the regions of woe.—*Selected by Bro. S. Markley.*

#### A SON OF THE KING.

ONE fine summer evening, a crowd of workmen were passing along through the streets of the city of Hamburg. As the crowd swept by a shoemaker was sitting under a shade before his door, busily engaged in mending a shoe. Sometimes he would stop a little from his work, and sing a verse or two of one of the old German psalms which he loved very much. A well dressed young man, a student of the University, was going by, this evening.—When he heard the merry voice of the shoemaker, he stopped and said to him:

"Well, my friend, you seem to be very happy and contented."

"I am happy, sir," said he, "and why shouldn't I be?"

"I don't know," said the student. "A great many people are not happy. You seem to be very poor. I suppose you have none but yourself to work for?"

"You are mistaken, sir," said the shoemaker. "I have a wife and seven children to feed and support with the work of these hands. I am a poor man it's true but that's no reason why I shouldn't work and be happy."

"I am very much surprised to see a poor workman like you so happy; and I don't understand what can make you so."

"Stranger," said the shoemaker, laying down his work, and taking hold of the young man's arm, with a grave and serious look, "Stranger, I'm not so poor as you think. Let me tell you I am the son of the King."

The young man turned away, saying to himself, "Poor fellow, he's crazy. He thinks he's well off when he's poor. That is what makes him happy. I was beginning to think perhaps he might be able to tell me the great secret I am seeking—the secret of true happiness. But I am mistaken."

A week went past, and the young student had occasion to pass along the same street. He found the shoemaker sitting in the same place; still busy with his work, and singing as cheerfully as before. As he passed by, the young man lifted his cap, in a mocking sort of a way, and making a bow to the shoemaker, said, "Good morning, Mr. Prince."

"Stop, my friend," said the shoemaker, laying down his work. "I wish to say a few words to you, if you please. You left me suddenly the other evening, as if you thought that I was crazy."

"To tell you the truth," said the young man, "that is just what I did think."

"Well, my friend," continued the shoemaker, "I am not crazy. What I said the other evening, I said in earnest. Its true every word of it. I am the son of the King. Just sit down here and listen, while I tell you about Jesus, the King, and the glory of His kingdom."

The young man was a Jew. He had been taught to read the Old Testament Scriptures, when he was a child, and believed in them. But since he had grown up he had given up his faith in the Bible, and had ceased to read it. He was like a sailor out at sea, who has lost his compass. He could not tell where he was going, or how to steer, and this made him feel very unhappy. Just as a drowning man will catch at straws, so this young man was ready to catch at anything that seemed likely to aid him in trying to be happy. So he sat down, and listened to his humble friend.

The shoemaker began and told him of the Old Testament about a glorious King who was to be the Savior and Ruler of the world. He showed him how all the things that are written in the books of Moses, and in the Prophets, and in the Psalms, about this glorious King,

had been fulfilled in Jesus Christ.

He showed him how He had suffered and died for our sins; how He had risen from the grave, and had gone up to take His seat in glory at the right hand of God. He told him how He had sent His messengers into all the world to tell men of what He had done for them; and how all who repented of their sins, and believe in Him, would be pardoned and saved, and soon be taken to heaven forever. He told him that Jesus was going to come back to this world to set up a glorious kingdom, and that all who love and serve Him will share in His glory.

The young student sat listening, with great interest, to what his friend was saying. He had often read the promises of the Old Testament, but he had never thought of them in connection with Jesus Christ. This was all new to him. He was greatly astonished at what he heard.

"And now, young man, don't you see how truly I am a son of the King? Don't you see what reason I have to be contented and happy? Because I know Jesus; I believe in Him, and He loves me, and I love Him, and this makes me happy. The Bible tells me that 'all things shall work together for good to them that love God,' and that 'all things are mine because I am Christ's.' Isn't this enough to make any one happy?"—

"Where can I learn more about these things?" asked the young man. "I see that you believe them, and this gives you peace and happiness. I have no peace and happiness. O, how I long for them!"

The shoemaker gave the young man a Bible and told him to read it carefully, and pray over it, and that he would be sure to find the secret of true happiness there.

And he found it. The young Jewish student read the Bible carefully, and found Jesus in it. And in Jesus he found the secret of true happiness. He became a missionary to his own people, and preached to them

"Light and loose clothing, frequent bathing, or cool sponging, are necessities for the infant in hot weather."

## THE BLESSING IN MEDITATION.

**M**ANY Christians who say their prayers regularly never meditate. The very word seems to them rather to belong to religious phraseology than to describe anything actual and practical in a Christian's life. Yet very little they know how much they lose, especially with reference to the life of our Lord and Savior, by neglecting this most healthful and fruitful exercise.

You say you do not know how to set about it. Very well, try something of this kind. After saying your morning prayers open a New Testament, and ask God to enable you to realize His presence, and to send His Holy Spirit to enlighten and guide you. Then read two or three verses, or a short paragraph, a miracle, a parable, a part of a discourse, as the case may be. Do not think of its grammatical or historical or literary aspects, but say, What do these words say to me? What truth do they teach? What fault do they correct? What effort do they prescribe or encourage? What resolutions do they make necessary? If in earnest you will soon see your way. Scripture is so full of meanings that the real difficulty is which to select out of its abundance. Then, having decided on the main lessons of the passage, pray earnestly that you may practically remember them, and turn them in whatever way to the best account.

The whole exercise need not take up more than ten minutes; but at the end of a year it will, if regularly practiced, have made a great difference in matters which most intimately concern the soul. It is one way of so handling the Gospel history as to become convinced of its truth from perceiving its intimate sympathy with, and adaptation to, our own case. Instead of a vague, half-remembered, less than half-comprehended story, the life of Jesus meditated on, passes into the life of the Christian by an insensible but real transfusion. It is turned, "in seccum et sanguinem," into the very substance of all that is truest and deepest in thought and heart. It illuminates, it warms, it invigor-

ates, and by doing this it gives that inward proof of its own reality which has been most highly prized by the most devoted servants of God. As of old, so now it is true that the man is blessed whose delight is in the revealed law of the Lord, and who meditates in it day and night; since he shall be like a tree planted by the water side who will bring forth its fruit in due season; his leaf also shall not wither, and look, whatever he doeth, it shall prosper.—*Canon Liddon.*

## THE SIMPLICITY OF GREATNESS.

**M**ANY years ago the licentiate of Princeton Seminary were in the habit of preaching at a station some distance from that place. Among their habitual hearers, was a sincere and humble, but uneducated Christian slave called Uncle Sam; who on his return home would try to tell his mistress what he could remember of the sermon, but he would always complain that the students were too deep and learned for him.

One day, however, he came home in great good humor, saying that a poor "unlarnt" old man, just like himself, had preached that day, who he supposed, was hardly fit to preach to the white people; but he was glad he came for his sake, for he could remember what he had said. On inquiry it was found that Uncle Sam's "unlarnt" old preacher was Rev. Dr. Archibald Alexander, who when he heard the criticism, said it was the highest compliment ever paid to his preaching.—*Sel.*

In this wonderful world no boy or man can tell which of his actions is indifferent and which not; that life is a whole, made up of actions and thoughts and longings, great and small, noble and ignoble; therefore the only true wisdom for man or boy is to bring the whole life into obedience to Him whose world we live in; and that whether we eat or drink, or whatsoever we do, we are to do all in His name and to His glory. *Thomas Hughes.*

Each day, each week, each month, each year, is a new chance given you by God, *Canon Farrar.*

## DRESS AND PROSTITUTION.

**T**HE "dress question" is a vital one, not only to true piety, but to virtuous character. It is based on principles, laid down in the Word of God. The worldling can not ignore these without harm, any more than the Christian. It is a false idea that one has a right to follow sinful fashions because they do not profess religion. God will hold every one responsible for not obeying His Word in all things, whether they are professing Christians or not. Though one cannot truly keep God's commandments without they are converted, changed in heart, yet obligations are upon them and the consequences of disobedience are inevitable, without repentance.

Fashionable dress in a professed follower of Christ is such an inconsistency, that even the world wonders at it. They know that it is not according to the teachings of the Bible for Christians to adorn themselves like the world. They have no confidence in such a Christianity to save them from sin. It may help them in business, and give them pleasant relations and entertainment and quiet their conscience to move along in such a current of fashionably attired church devotees, but when the Spirit of God gets hold of them and they set out to be Bible Christians, the jewelry, feathers, flowers, ruffles, crimping-pins, bangs, paint, powder and such like are cast aside as soul-damning pride and lust, marks which God hates.

But, what, you ask, has this to do with the subject of prostitution? Very much, almost everything. Lust roots in pride. This love of display in dress is from the pride of the heart. It is for attraction. The harlot at the street corner or "sitting at the door of her house" bedecked with gold and ornaments and broidered hair to attract her customers, is carrying out a principle which was fostered in her when her mother dressed her fashionably to go to Sunday school, or church amusements. A little girl whose mother was in the habit of dressing her thus to take her down town for pleasure said, "Mamma, aren't you going to



take me out to show me?" Ah! mothers consider these words. Dressing your children for show is surely leading them towards harlotry. How men are led astray by the fashionable dress of women! They are fascinated, then fall a prey to their lust. This is the temptation that is likely to be presented to the poor working-girl who comes to the city for employment. If professing Christian women were attired with out ornaments, plainly and neatly, how they could help these girls by their example and influence to regard womanhood above vain dress, also that virtuous character needs no such attractions. They could make such sensible godly dressing respectable, and save many a girl from falling.

Parents are bewailing their sons and daughters gone astray, professing Christian parents, too, when their own hands have led them out in a life of pride to please a fashionable sinful world. God's money has been used for this. Pride has captured them and a love of dress has been their snare and made them an easy prey to the seducer. Many prisoners of lust in houses of prostitution were once the promising girls of the best homes, members of churches, some ministers' daughters. They went out to earn their living, their wages were small, they could not afford to "dress in style" and the temptation to sell their virtue for fine dress overcame them.

The idea prevails that a person is not well-dressed unless they conform to the world. The Bible contradicts and forbids this. (Rom. 12:1,2.) Becomingly dressed is to be spiritually dressed, which is healthful, tidy, modest and sensible and not conformed to the world. 1 John 1:15; Isa. 3:16-26.—*Sel.*

When thou prayest rather let thy heart be without words than thy words without heart. Prayer will make a man cease from sin or sin will entice a man to cease from prayer. The spirit of prayer is more precious than treasures of gold and silver. Pray often; for prayer is a child to the soul, a sacrifice to God, and a scourge to Satan.

*John Bunyan,*

#### MAKING THE MOST OF HIS LIFE.

THEY who live longest do not necessarily make the most of life. Long life is desirable provided the years are all filled with that which is good. But an empty life can not be redeemed from vanity by length of days. A life filled with good fruit is better than a long life. Jesus, who made more of life than any other, did not live long. His life was cut short by violence while he was yet a young man. A life poured out in blood for the sake of righteousness is far better spent than one which has been carefully guarded and preserved even down to old age at the expense of righteousness and truth. In order to make the most of life it may be necessary to lay it down as a sacrifice.

One who finds most pleasure does not necessarily make the most of life. Some think there is nothing better in the world than to have what they call a good time. They count that day lost which does not bring them some social delight or worldly gratification. But all wise men agree that mere pleasure should be sacrificed to some higher good. They who live in pleasure are dead while they live. Jesus, whose life was a perfect model, never ran after pleasure. We do not know that he ever sought it for a moment. It was His meat and drink to do His Father's will and to finish the work which was given Him to do. The joy of good a conscience and the approval of the heavenly Father are infinitely superior to all worldly pleasure.

The man who makes the most money does not always make the most of life. Money is not to be despised or thrown away. Money is a means of great good when properly used. But "a man's life consisteth not in the abundance of the things which he possesseth." A millionaire may live a narrow and unsatisfactory life. His millions will be a millstone about his neck unless they are used for some good purpose in the world. It is better far to be rich in good works, rich in faith, rich toward God, rich in character, than to be rich in gold and silver.

It is thought by some that learning is the thing that makes life rich and grand. But one may be learned without making much of life. Learning is a good thing. The study of science affords wonderful satisfaction. Few things contribute more to the enrichment of life than a well-stored and a well-disciplined mind. But knowledge and learning are not the principal things. Some men are wiser and stronger without learning than others are with it. Jesus was not a learned man according to the standards of this world; yet when He opened His mouth and spake, such streams of truth and wisdom proceeded from His enlightened mind that His learned enemies said, "Whence hath this man these things, never having learned?" Peter and John were unlearned fishermen, yet they made the world richer by their wisdom. John Bunyan was not a learned man according to the standards of this world, yet what scientist or philosopher ever did so much as he to enlighten the world? The wisdom that cometh from above is superior to the wisdom of this world. It is not the scientist but the saint, that lives that life which is life indeed. It is not the philosopher but, the Christian, that is the light of the world. It is not the scholar but the good man that makes the most of life.—*Christian Advocate.*

#### NO WORK FOR GOD IS VAIN.

Hast thou grown weary in thy toil?  
Does labor seem for naught?  
Art thou in brief discouragement,  
By satan's meshes caught?  
Gird up thy lions—look toward the stars  
And let thy God sustain,  
It is for Him thou laborest  
No work for God is vain.  
'Tis like the alabaster box  
With love's devotion poured—  
A costly thing—but not too much  
When it anoints thy Lord.  
O pour it, then, with prayer and tears,  
The precious vessel drain!  
'Twill sweeten all the dusty years,  
O, 'twill not be in vain!  
Ye sow in tears—ye reap in joy  
No more to grief succumb!  
Seed sown for God, naught can des'roy,  
And harvest time will come.  
Work on beneath thy Father's smile—  
Let love, dear love constrain;  
'Tis all that makes our lives worth while—  
O, 'twill not be in vain.

—*Sel. by Ada Cassel, Bradford, Ohio.*

HEALTH AND HOME.

BE CAREFUL HOW YOU SPEAK OF OTHERS.

In speaking of a person's faults,  
Pray, don't forget your own;  
Remember, those with homes of glass  
Should never throw a stone.

If we have nothing else to do,  
Than talk of those who sin,  
'Tis better to commence at home,  
And from that point begin.

We have no right to judge a man  
Until he's fairly tried;  
Should we not like his company  
We know the world is wide.

Some may have faults, (and who has not?)  
The old as well as young;  
Perhaps we may, for aught we know,  
Have fifty to their one.

I'll tell you of a better plan,  
I find it works full well;  
To try my own defects to cure,  
Ere other's faults I tell.

And though I sometimes hope to be  
No worse than some I know,  
My own shortcomings bid me let  
The faults of others go.

Then let us all, when we begin  
To slander friend or foe,  
Think on the harm one word may do  
To those who better know.

Remember, blunders sometimes, like  
Our chickens, "roost at home;"  
Don't speak of others faults until  
We have none of our own.

—Sel. by Sister Katie Heisey.

LET IT BE BY KINDNESS.

IF ONE is bound to ruin his children, the choice should be to do it by kindness, rather than by brutality; but there is not the least need of hanging on either horn of this dilemma. Let every mortal child that is brought into this world be taught to obey its parents; let it be taught this while it is a little child, not humored and petted to death then, and taught hundreds of tricks which it must be broken of afterwards. If you can teach your child obedience without whipping him, so much the better; don't whip such a child—it is cruelty; but if he will not fear or obey without such punishment, administer it gently and simply in a convincing manner; but do not be looking or speaking blows

at him for a week afterwards. While gentle, respectful and obedient children are the sweetest things on earth, there are few things more disagreeable and repulsive than badly managed and unruly children. No one can endure them, and their parents are justly to blame.

Once get that central idea of unqualified obedience well grounded in your children; and your government stands firm. You need not be all the time laying on commands. Do not fetter your children; within certain limits leave them free; teach them that their rights shall be just as much respected as your own are; let them never have reason to doubt that you love them dearly, and that you punish them not for your own pleasure, or because you are angry and can safely vent your passion upon them, but for their good.

Children are clear-sighted and quick feeling. They know well enough what feelings are apparent in the minds of those who correct them.

'Tis enough to make one sorry to hear of a new birth to reflect upon the wrongs which childhood is heir to. Poor little things! Either by too much rigor and severity or by a weak and injudicious indulgence they are too often started wrong, wrong, all wrong; and hard indeed is it for them to right themselves when left to go on their way alone. If parents would spare some of their threats and then perform what they promise they would find the benefit of it.—*The Ledger Monthly*

GOOD PURE AIR.

A MEDICAL authority (Prof. Belonie) says, in *The Household Companion*:

"Don't be afraid to go out of doors because it is a little colder than usual. The cold air will not hurt you if you are properly protected and take exercise enough to keep the circulation active. On the contrary, it will do you good. It will purify your blood, it will strengthen your lungs, it will improve your digestion, it will afford a healthy, natural stimulus to your torpid circulation, and strengthen and energize your whole system.

The injury which often results from going into a cold atmosphere is occasioned by a lack of protection to some part of the body, exposure to strong draughts or from breathing through the mouth. Avoid these, and you are safe. Don't be afraid to sleep in a cold room at night with the window a little open. Cold air, if pure, will not hurt you at night any more than in the day, if you are protected by sufficient clothing, and by breathing through the nostrils. If you do not breathe thus, acquire the habit as soon as possible. If you wish to be subject to colds, coughs, and fevers, shut yourself in close, hot rooms day and night. If you wish to be free from their companionship, always have plenty of pure air to breathe night and day, take daily outdoor exercise, regardless of the weather, except as to clothing protection.

EVERGREEN TREE.

THE

Bible contains 3,566,480 letters, 810,697 words, 31,157 verses, 1,189 chapters, and 66 books. The longest chapter is the 119th Psalm; the shortest and middle chapter, 117th Psalm. The middle verse is the 8th of the 118th Psalm; the longest name is in the 8th chapter of Isaiah. The word "and" occurs 46,627 times; "Lord," 1,855 times. The 36th of Isaiah and 19th chapter of the 2nd of Kings are alike. The longest verse is the 9th of the 8th of Esther. The shortest verse is the 35th of the 11th chapter of John. In the 21st verse of the 7th chapter of Ezra is all the alphabet but "j." The name of our God is not mentioned once in the book of Esther. It contains KNOWLEDGE, WISDOM, HOLINESS, LOVE.—*Sel.*

Peace is the flowing of the brook, but joy is the dashing of the cataract when the brook is filled, bursts its banks, and rushes down the rocks.—*Chas. H. Spurgeon.*



## TEMPERANCE.

## AWAY THE BOWL.

"Look not on the wine when it is red."

Cold water is the cup that cheers;

Away, away the bowl!

Old Alcohol is king of fears;

Away, away the bowl.

Goodbye to rum and all its harms.

Farewell the wine cup's dread alarms,

Cold water hath far sweeter charms;

Away away the bowl!

See how the staggering drunkard reels;

Away, away the bowl!

What shame and misery he reveals;

Away, away the bowl!

His hungry children cry for bread

And from their cold, damp cellar bed,

They watch for his return with dread;

Away, away the bowl!

No alcohol we'll buy or sell,

Away, away the bowl!

We hate it now and ever shall;

Away, away the bowl!

United in a temperance band,

We're joined in heart we're joined in hand

To drive the demon from our land;

Away, away the bowl!

—Sel. by Fannie B. Heisey.

## "WANTED, A BARTENDER."

THE other day I picked up a newspaper, and glancing over the advertisements for help, read as follows:

"WANTED, a bartender. Must be a total abstainer. Apply, etc.

Is not that a curious advertisement? What should we think of such an advertisement in any other line of business? How would an advertisement like this look?

"WANTED, a barber who has never had his hair cut. Apply at the barber shop on the corner," or this?

"WANTED, a salesman in a shoe store. He must go barefoot while on duty. Apply at Blank's shoe store.

What other business finds it necessary or desirable to advertise for help pledged to make no use of the goods sold? Can it be that the liquor traffic finds it has wrought so great demoralization among its followers that it is forced to draw upon temperance or total abstinence fanatics in order to continue its business?

For some years many of the great railroads, banks and other corpora-

tions have insisted upon partial abstinence from intoxicating liquor by their employees, and now liquor dealers themselves are advertising for total abstainers to sell their product, thereby confessing the demoralization wrought by it. And yet we are told that the United States army cannot be maintained, and that discipline among the soldiers is at an end unless liquor saloons are maintained by the government.

What a humbug the liquor traffic is.—*H. L. Hastings.*

## THE DOWNWARD DRIFT.

A LETTER from a pastor in the *Chicago Advance* of Aug. 14, 1890, says:

"In one of the cities of the Pacific coast, a gentleman had occasion on a recent Sunday to call upon three prominent citizens. The mayor of the city he found at a horse race. The collector of the Port he found at a poker table. The judge of the highest court of the county he found superintending another set of gamblers in a gaming house of which he is understood to be part owner."

We are not informed as to the nationality, the creed, or the political status of the gentlemen. It would however be safe to conjecture that they were not educated in any straightlaced Puritan ideas, that they were not over zealous in their opposition to strong drink, that they were elected on a rumseller's ticket, and that rumseller's ticket was endorsed and sustained by foreign voters led by foreign rumsellers and foreign priests.

From such combinations we might expect the election of officials of this sort; but what are the chances for the stability and security of a government whose chief officers are of such a character? We may be very sure that such men would never establish a permanent government, and will do very little towards perpetuating good institutions which have been established by others before them. The greatest service that an ordinary man can do to cities misgoverned by such men, is to tell the truth, call the names, expose the wrong-doing of such officials

and guard the people against being imposed on by law-breakers and scoundrels, who masquerade as mayors, judges and office holders.

When the truth is plainly told and plainly put before all the people, honest men are likely to get their eyes open, and kick such rascals out of office and into obscurity; and even if this end is not attained, the telling of the truth often shames bad men into decency, and makes them behave better, though their hearts may be as vile as ever. The world needs *the truth*, and it needs men who will tell the truth about rumsellers, office seekers, politicians, political bosses, dram-drinking priests, bribe-taking voters, and men who are gagged and bound by the secret obligations of murderous clans and oath-bound conclaves, which tyrannize over the weak, boycott the honest, and try to make others as vile and cowardly as themselves.—*H. L. Hastings.*

One of the highest salaried travelling men making Kansas was talking with a Wichita reporter the other day of the prohibition law of Kansas, and said: "I make all the towns of eastern Kansas and western Missouri, and I want to say that all this talk about prohibition hurting business is all a farce. I sell more goods and of a better quality in Kansas towns than I do in Missouri, and my patrons are better pay. They need not tell me that the people of a town have to guzzle beer in order to have prosperous business. When the people of a town spend their money for beer, they don't have so much to spend in my line. I don't mind a glass of beer occasionally, but I prefer to sell goods to a man that doesn't use it. I find he is a good deal more apt to have the money when pay day comes."—*Kansas City Star.*

According to the "Social and Civic Reform" of Seattle, Washington, a strong effort is being made to keep the public parks of that city free from beer selling. A recent petition asking that the saloonists be removed from these resorts was signed by over 10,000 people. Two men who had been conducting a liquor business in the parks were lately fined and sent to jail.—*Sel.*

OUR YOUTH.

BEAUTIFUL THINGS.

Beautiful faces are those that wear  
Whole-souled honesty printed there  
It matters little if dark or fair.

Beautiful eyes are those that show,  
Like crystal panes where earth fires glow,  
Beautiful thoughts that burn below.

Beautiful lips are those whose words  
Leap from the heart like songs of birds,  
Yet whose utterance prudence girds.

Beautiful hand are those that do  
Work that is earnest, brave, and true,  
Moment by moment the day through.

Beautiful lives are those that bless  
Silent rivers of happiness,  
Whose hidden fountains few may guess.

—Sel. by Fannie B. Haisey.

ACTING A LIE.

DOLLY had been told never to meddle with a beautiful vase that stood on a bracket over the piano. "It will break very easily," her mother said. Now, Dolly had an intense desire to take the vase down and examine it—probably because she had been told not to do so. One day, when she was alone, she made up her mind to gratify her curiosity. She took the vase down without breaking it, but on trying to put it back the bracket slipped off its nail, and the vase fell to the floor, and was broken into a dozen pieces. Dolly was frightened. As she stood there trying to think her way out of the dilemma her kitten came into the room.

"I'll shut Spotty into the room, and mamma'll think she did it," decided Dolly, "and Spotty can't tell."

So the kitten was shut up in the parlor, and when Dolly's mother came home she found Spotty there, and the vase broken.

"Do you s'pose Spotty did it?" asked Dolly.

"I think she must have done so," answered her mother. "You don't know anything about it, do you?"

Dolly pretended that she didn't hear the question, and got out of the room as soon as possible. That night she couldn't sleep. "You lied," something said to her. "No, I didn't," she said. "I didn't say I didn't break it." "But you might just as well have said so," the voice of conscience told her. "If you didn't tell a lie you acted one, and that's just as bad as telling one."

Dolly stood it as long as she could. She got up and went to her mother's bed. "Mamma, I broke the vase," she sobbed out. "I thought if I acted a lie you

wouldn't find out about it, but I can't sleep for thinking that God knows, if you don't."

Ah, that's it—God knows, if no one else. We cannot deceive Him.—*New York Observer.*

TESTIMONY.

DEAR Brethren and Sisters: I greet you in the precious Name of Jesus, Who died for you and me that we might be saved. Our Savior died upon the cross that we might be set free; that we could enter the kingdom of heaven.

I am just a young sister in the service of the Lord; I am twelve years old and was baptized Sept. 6th. I am going on rejoicing in the Lord. O how grand it is to be in the service of the Lord! When I was baptized I was so very happy and God has blessed me ever since that time, as says Psalm 23. "The Lord is my shepherd, and if we trust Him we shall not want. Jesus died for all of us, but sometimes we don't obey Him, but how grand it is to be in the service of the Lord!

FLORENCE BLAKE!

Smithville, Ohio.

LEARNED WHEN A BOY.

ONCE, while visiting an insane asylum in the East, I asked the superintendent if he would allow me to see a certain Methodist minister. I had known the minister in my home as one of the best and truest of men, who, by overwork, physical and mental, had wrecked himself, and become a raving maniac. The superintendent of the asylum said: "You will not want to see him;" but I said "Yes," and he took me to the ward of the asylum known as "bedlam ward." Unlocking the door of one of the cells we entered. The inmate was locked up in the "straight-jacket," to prevent him from injuring himself.

As we entered the room the terrible, the most vile, the most vulgar oaths which I ever heard in my life, came from his lips. I touched the superintendent, and told him I did not wish to stay any longer. Going down the corridor, I turned to the superintendent and said to him: "What can this mean? When I knew that man he was one of the grandest Christians—true, noble and good in every respect; and now to hear such vile language coming from him surprises me."

The superintendent said: "He learned to swear when a boy. The impressions made on his brain at that period of his life when the brain most readily received impressions, now that reason is dethroned, become the governing ones. In this asylum we can almost uniformly tell what have been the habits, the customs and abuses of insane people when they were children. The brain at such times

receive impression readily; the impressions are permanent; and if they indulged in vile practices, or used terrible language, the dethronement of reason and intelligent conscience will give the early impressions and habits control of the mind."

Not only are these impressions permanent, but as we grow older—although we may in a measure disabuse our minds of the belief in them—they are ever present to bless or curse us to a very great extent.—*Hon. John Finch.*

WHAT THE PLODDERS ACCOMPLISH.

IF we were to examine a list of the men who have left their mark on the world we should find that, as a rule, it is not composed of those who were brilliant in youth, or who gave great promise at the outside of the outset of their careers, but rather of the plodding young men who, if they, not dazzled by their brilliancy, have had the power of a day's work in them, who could stay by a task until it was done and well done: who have had grit, persistence, common sense, and honesty.

It is the steady exercise of these ordinary, homely virtues, united with average ability, rather than a deceptive display of more snowy qualities in youth, that enables a man to achieve greatly and honorably. So, if we were to attempt to make a forecast of the successful men of the future, we should not look for them among the ranks of the "smart" boys, those who think they "know it all" and are anxious to win by a short route.—*Success.*

All life is serious. We are not butterflies to flutter a little while in the air and then drop into the dust. The words we speak and the things we do are not snowflakes dropping into the water, "a moment white, then gone forever," but are beginnings of immortalities. We are not done with anything in life as it passes from our hands. Nothing is indifferent. There is a moral character in all that we do. Either we are blessing the world, or sowing the seed of a curse in every influence that goes out from us. It becomes us, therefore, to give conscientious thought to all our life.—*Sel.*

"Take the hand of the friendless; smile on the sad and defeated; sympathize with those in trouble; strive everywhere to diffuse around you sunshine and joy. If you do this, you will be sure to be beloved."

"Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God."



## EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

Subscription, \$1.00 per year; six months, 50c. Sample Copies Free.

To Foreign Countries, \$1.25 a Year.

GEORGE DETWILER, Abilene, Kans., Editor.

ELDER W. O. BAKER, Louisville, }  
Ohio, ELDER SAMUEL ZOOK, } Associates.  
Abilene, Kansas. }

GEO. DETWILER, Office Manager.

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

## PUBLISHERS' NOTICE.

To SUBSCRIBERS:—Our terms are cash in advance.

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

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

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

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

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

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

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

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, Abilene, Kansas. Canadian Currency is discounted with us.

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

Abilene, Kansas, OCTOBER 15, 1902.

## ADDRESSES OF MISSIONARIES.

H. Frances Davidson, Bro. and Sister H. P.

Steigerwald, Levi and Emma Long Doner,  
Matoppo Mission Bulawayo, South Africa.

Isaac O. Lehman, Mrs. Isaac O. Lehman,  
Roodeport, Transvaal, South Africa.

D. W. Zook and wife, } Sripat Purunia P. O.  
Mrs. Amanda Zook, } Bankura District,  
Anna Herr, } Bengal, India.

Mr. and Mrs. S. H. Zook, Hidalgo, Tex.

J. G. and Mrs. Susan Cassel, Box 74,  
Guatamala, Central America.

Fannie L. Hoffman, Khamgaon, Berar, India  
Elmira Hoffman,

Kedgeon Poona Dist., Ramabia Home, India.

Martha Hoffman, San Salvador Salvador C.A.

Mr. and Mrs. Jesse R. Eyster, 'Maitland,'  
Cape Colony, South Africa.

We learn that Bro. J. R. Zook of Des Moines, Iowa, has responded to a call for evangelistic work at Gormley, Ont., and at Valley Chapel, Ohio, later on his homeward way. May he go in the power of the Holy Spirit and may his labors be owned and blessed of the Lord in the rescuing and saving of many precious souls.

We, the editor and family, have again been through the turmoil of breaking up housekeeping preparatory to our removal to Harrisburg, Pa. Our household effects are on their way to the new location. It is an experience of which we would rather be spared in the future. We only hope the move may be approved of God, and may be for His honour and the prosperity of the VISITOR.

We owe an explanation and apology for failing to correct announcement of love feast date for Maple Grove M. H. Donnelville, Ohio. We were first informed to announce Oct. 18&19 as the date. Too late to change it for the Sep. 15th issue word came giving the date of the meeting as Oct. 4&5. We promised to make the correction in the Oct. 1st issue but it slipped from our memory and the correction was not made. We regret very much that we failed in this, and ask the forbearance of the brethren at that place.

Advices through private correspondence inform us that the Canada Joint Council held at the Union Church in Puolinch on Sept. 11, was well represented from the different districts and that a spirit of harmony prevailed. The love feast services at the same place were soul-refreshing and will remain a precious memory to those present. The visitors appreciated the kind entertainment afforded them, as the weather was cool and rainy. We also learn that the Brethren in Wilmot Twp., Waterloo county, Ont., purpose to build a Meeting House in the near future. We wish success to the work of soul saving in that district.

The time is rapidly approaching for the removal of the VISITOR to Harrisburg, Pa., as per decision of last conference. We are anxious to issue the remaining numbers of this volume in as quick succession as possible thereby issuing the Dec. 15, number about Dec. 8, so that we can start east early in December. We are anxious to have a little time on the way east visiting some near friends. Our purpose is to go through Canada, our former home, so are unable to call at other places to which we have been kindly invited. We appreciate the invitations and are thankful for them. All correspondence should be sent in early so we can use it in time. We would also

once more ask all delinquents to pay up now or if unable to do so write us anyway.

A letter received from Bro. Steigerwald of the Matoppo Mission was too late for insertion in this number. He reports that they were all well at the time of writing—that they were progressing favorably with the building and expected to have it under roof by the time his letter would reach the readers and that they expected to be comfortably housed during the coming wet season—that they are putting wooden floors into four rooms, three being 12x16½ and one 16x16½ in size. To do this will cost at least \$250 so that the original estimate of the cost of the house will be exceeded by about \$300, making it \$1300 instead of \$1000 as originally estimated. This will make the amount needed for church building and other necessary outbuildings short to about that extent, but they are confident that the Lord will supply the needed amount. The rate of postage to South Africa is 5 cents per ½ ounce or any fraction thereof. (If a letter exceeds the ½ ounce double postage must be paid, and if not prepaid the missionaries will be taxed. Bro. Steigerwald's letter in next issue will more fully explain.)

Either the requirements of God's Word are excessive—such that people cannot under all circumstances and conditions comply with—or the fault lies in the people who, though professedly Christian, violate its plain demands. We do not see why men in high authority as kings, presidents, or governors, etc., should openly and flagrantly violate the sanctity of the Lord's day any more than any of their subjects. President Roosevelt has lately become prominent on this line and a number of papers have had the courage to speak out and mildly and respectfully censure the president's action in conducting a kind of army review on a Sunday on his recent Southern trip. We give below a few of the expressions by several editors. The editor of *The Evangelical* heads his article, "President Roosevelt's Sabbath Breaking," and speaks as follows. "O, dear President Roosevelt! Why do you not 'remember the Sabbath day to keep it holy?' You are such a powerful, attractive personality, such a magnificent man, such a far-reaching influence, that your example will tell upon our boys and girls, for weal or woe, beyond all human calculation. The eyes of the whole land, and of the world, are upon you. With admiration and applause and with prayer to God our Christian hearts follow you in all good work that you do. But with pain unspeakable do we shrink back when you go galloping

over our sacred convictions and the law of God, knowing that thousands of others will take license from your violation of God's law to disregard both divine and human laws. We also fear for your future, for, 'the Lord will not hold him guiltless' even though he be a President, who violates His law. Don't do it, dear President!" And the *Religious Telescope* also refers to it in these words: "The fact that President Roosevelt spent Sunday, September 10, at Chattanooga, in reviewing troops, riding over the battlefields, making speeches and receiving the applause of the admiring multitudes, is to be profoundly regretted. It was nothing short of an unfortunate desecration of the Lord's day. The President has spoken noble words in commendation of the Bible, the sacred Book, which says, 'Remember the Sabbath day to keep it holy.' That he should on the first Sabbath after his almost miraculous escape from death in an accident, in which his close, personal body-guard was killed, participate in unnecessary reviews, and gala exercises, and thereby throw the weight of his mighty influence in favor of Sabbath desecration, is deeply deplored by thousands upon thousands of devout Christians. A slight offset to this is the fact that he attended divine services in the evening, at one of the Chattanooga churches."

The editor of *The Evangelical*, the organ of the United Evangelical Church recently was asked to answer and explain the following questions, and as these are questions which are of constant recurrence we think it appropriate to give them to our readers. We know that many different answers are given, and while all may not accept these answers, we think they are worthy of consideration. In our interpretation of Scripture we may often be in error because we do not take into consideration all the facts. With this explanation we give the article entire hoping it may prove helpful.

ANSWER AND EXPLANATION

Some time ago a letter of inquiry came to us from which we cite the following paragraphs:

1. "Will you kindly explain through the columns of *The Evangelical* what our Lord meant by the words addressed to Simon Peter in Luke 22:32, 'And when thou art converted, strengthen thy brethren?'"

2. "Some claim that these words would imply that the apostles were not converted before the Day of Pentecost."

3. "If the disciples were converted before the Day of Pentecost, and had received the Spirit in some degree, was not the gift of the Holy Spirit in all His

fulness on the day of Pentecost, a second work of grace in the heart?"

4. "And is not this what is meant by their sanctification, for which our Saviour prayed, in John 17:17? And are not we included? Are we not commanded to be perfect and holy?"

The following observations may perhaps point the way toward an answer and explanation for our esteemed correspondent:

1. With respect to the meaning of the words spoken by Christ to Peter, in Luke 22:32, we need only say that the reading of the Revised Version makes the words plain beyond need of explanation: "Do thou, when once thou hast turned again, stablish thy brethren." Peter "turned" away from Christ by shamefully denying him. Then in bitter penitence he "turned again" to his loving Lord. Afterward began his ministry of "stablishing his brethren." To draw from this incident a lot of wholesale conclusions as to whether the apostles were converted or not before the day of Pentecost, is anything but wise. If there really is a question as to the spiritual condition and standing of the apostles before Pentecost, we are quite sure there is no uncertainty as to their condition after they entered the Pentecostal gateway into the new dispensation. And that is where we are now!

2. With respect to the degree of spiritual enlightenment and experience which the apostles of Christ realized before the day of Pentecost, we do not think any one is capable of pronouncing authoritatively. Nor do we believe that it is a matter which particularly concerns anybody now. We do know that our condition, in the dispensation of the Spirit, is different from that of those who lived before the Holy Spirit, was 'given.' We do know what are the privileges of believers now, in this dispensation. We have nothing to do with conditions prevailing before the advent of the Spirit. It is not wise to substitute speculations as to what has been or might have been in another dispensation, for the clear certainties of what now we have in Christ. In preaching and practice we have to do with post-pentecostal times and conditions.

3. The question whether the gift of the Holy Spirit on the day of Pentecost was not "a second work of grace" in the hearts of its recipients, seems to us more curious than practical. The Scriptures represent the "work of grace" in obedient believers as constant and continuous, like the growth of a living plant. To "grow in grace" is the normal life of the true Christian. And this growth in grace, this "work of grace in the heart,"

is inseparable from that Spirit, who "worketh in us both to will and to do, for his good pleasure." But why insist on designating the experience of the disciples at Pentecost as "a second work of grace?" Is it not enough to say, as the Scriptures do, that "they were all filled with the Holy Spirit?" This is the simple fact, and it is the whole fact. And what is more—it explains all the wonder and the mystery of the marvelously transformed and sublimely elevated lives and characters of those aforetime ignorant, weak, erring disciples.

4. We do not believe that the gift of the Spirit at Pentecost was what Christ asked for His disciples when He prayed to the Father, "Sanctify them in thy truth." As to the former, He said to His disciples, 'I will pray the Father, and he shall give you another Comforter.' This prayer was answered on the day of Pentecost. The answer to the other prayer runs parallel with the whole course of Christian life, as the wondrous "truth" of God unfolds in the daily teaching in the school of Christ. It is the equivalent of growing "in grace and in the knowledge of our Lord Jesus Christ."

Certainly we are commanded to be "perfect" and "holy." What is meant by these terms is very often a matter of individual opinion without Scriptural warrant. The words sanctification, perfection, holiness, as used in the Scriptures, stand for something very different from the notions held by many who have never consulted the Word of God to find out what they do mean. But no matter what mistaken views may prevail, it is for the sincere heart to pay diligent heed to the command of God, that by faith His gracious purpose may be realized in a blessed experience of His "truth," which He delights to reveal even "unto babes."

He never was so good as he should be, who does not strive to be better than he is; he never will be better than he is, that doth not fear to be worse than he was. *Selden.*

Half the misery in the world comes of want of courage to speak and to hear the truth plainly, and in a spirit of love.

*Harriet Beecher Stowe.*

I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part they will make every day's work contribute to them. *Ruskin.*



CHURCH NEWS.

BUFFALO MISSION.

Report from August 31, to Sept. 30, 1902.  
DONATIONS.

Miss Rhenwald, Chicago, Ill.....	\$ 1 00
Bro. David Climenhaga, Stevensville, Ontario.....	1 00
Bro. Daniel Climenhaga, Steveaville, Ontario.....	1 25
Brethren and Sisters of Dauphin and Lebanon Counties, Pa.....	17 20
From Friends in Pa.....	1 30
Bro. Christian Sider, Perry Station, Ontario.....	2 00
Sister John Mater, Perry Station, Ont.	1 00
Jacob S. Lehman.....	1 00
Donation Box.....	1 25
Miss Sallie Rosenberger, Hiawatha, Kansas.....	2 00
Bro. Cyrus Heisey, Mechanicsburg, Pa.	50
Bro. Isaac Krupp, New Dundee, Ont....	10 00
Bro. Isaac Whitmer, New Dundee, Ont.	5 00
A Sister in Christ, Bloomington, Ont..	2 00
Brethren and Sisters, Nappanee, Ind..	2 65
Bro. Noah Sollenberger, Woodland, New Jersey.....	2 00
Sister Levi Wenger, Clarence Centre New York.....	1 00
Miss Verna Winger, Mulgrove, Ont....	50
Bro. D. L. Gish, Harrisburg, Pa.....	2 00
Bro. John Charleston, Mechanicsburg, Pennsylvania.....	1 00
Bro. David Climenhaga, Stevensville..	1 00
In His Name, Mulgrove, Ont.....	2 00
Bro. John Barnhart, Stevensville, Ont.	1 00
Bro. Christian Bitner, Mulgrove, Ont..	1 00
Bro. Elliot Bitner, Mulgrove, Ont....	1 00
<b>Total</b> - - - - -	<b>61 65</b>
Balance on hand last report.....	10 00
<b>Total</b> - - - - -	<b>\$ 71 71</b>

EXPENSES.

Half ton of coal.....	\$ 3 00
5 gal. of coal oil.....	55
House use provisions and car fare....	14 16
<b>Total</b> - - - - -	<b>\$ 17 71</b>
Balance on hand.....	54 00

We report the past month with renewed joy as our hearts are made glad that the dear saints are so willing to help with their substance. While the report shows the cash received yet we greatly rejoice in the many gifts received for house use, bread, butter, honey, jellies canned fruit, apple butter, potatoes, pears, apples and so many things we need on the table. One sister in this month furnished a bed and bedding and a brother gave a handsome bedstead. The house is now nearly supplied so that we can get along quite well with the furniture. We have had visitors right along and our hearts have been made

glad for their company and would say come again, and those who have not been here, come and see for yourself. We ask you all to pray for our work. Our well wishes to all the dear readers of the EVANGELICAL VISITOR.

JOHN H. AND CATIE A. MYERS.

25 Hawley St., Buffalo, N. Y. Sept. 30, 1902.

REPORT OF BUILDING COMMITTEE OF PHILADELPHIA MISSION.

Previously reported.....	\$1056. 85
Sarah Beck, Wayne boro, Pa.....	2 00
From Manor District.....	2 50
Elkhart District, Ind.....	2 65
Mrs. Jacob Lenhart, Maytown, Pa	5 00
Voted from special fund from Donegal District, Pa.....	
Sarah Ebright, Lebanon, Dist..	1 00
J. D. Book " " " "	2 00
Uriah Bross " " " "	50
J. K. Kreider, " " " "	10 00
A Brother, " " " "	10 00
J. B. Kreider, " " " "	1 00
D. B. Wenger, " " " "	1 00
J. Bross, " " " "	1 00
H. H. Dantrich, " " " "	1 50
J. Funk, " " " "	1 00
Fanny Brubaker, " " " "	1 00
Catherine " " " "	1 00
Emma " " " "	1 00
Levi Bomberger, " " " "	50
D. Funk, " " " "	1 00
J. R. Brubaker, " " " "	3 50
A. O. Brandt, " " " "	1 00
A Sister, " " " "	1 00
Frances Long, " " " "	1 00
H. Kreider, " " " "	2 00
Henry O. Light, " " " "	5 00
F. Bachman, " " " "	1 50
Mary Kreider, " " " "	1 00
H. L. Kreider, " " " "	2 00
Alice Books, " " " "	1 00
Collected by H. Baum, Lebanon Dist	16 25
John and Annie Myers, Upton, Pa.	10 00
In His Name, Hope, Kansas.....	2 00
C. Heise and wife, Victoria Square, Ont.....	10 00
Cash, Rahns, Pa.....	5 00
Donegal, Dist.....	2 00
S. B. Longnecker, Weilerville, O.	5 00
Skipach District.....	13 50
Mrs. E. R. Bosler, Canton, O.....	1 00
Jacob Koons, Lebanon county, Pa.	5 00
Hannah Roth, Phila.....	2 00
<b>Total</b> - - - - -	<b>\$1343. 25</b>

We learn that the proposed improvements will cost \$1800, no less. But God, through the Brotherhood, is providing means. The work will at once go ahead, trusting that sufficient means will be here by the time the end of building is reached. Our love feast was a spiritual feast. Yours and His till He comes.

PETER STOVER  
AMOS LEHMAN,  
S. G. ENGLE, Treas } Committee.

DES MOINES MISSION.

Report of for the month of Sept. 1902.

DONATIONS.

D. K. Hostetter, Hope, Kans.....	\$ 3 00
A Brother, Abilene, Kans.....	1 00
A. Hurst, Mansfield, O.....	1 00
Pleasant Hill S. S. Brown Co. Kans..	9 00
Church of Nappanee, Ind.....	2 65
Sister Horton, City.....	50
E. K. Failor, City.....	1 00
Erwine Caldwell, City.....	50
W. O. Baker, Louisville, Ohio for per- sonal use.....	5 00
<b>Total donations since last report..</b>	<b>23 65</b>
Bal. in hand Sept. 1, 1902.....	2 40
<b>Total</b> - - - - -	<b>\$ 26 05</b>

EXPENSES.

For fruit to can for the winter....	\$ 8 50
For the water bill.....	5 00
For two tons of coal.....	5 00
For groceries, gasolene, car fare etc.	26 05
<b>Total expenses.....</b>	<b>44 55</b>
Bal. due mission, Oct. 1, 1902.....	18 00

It will be noticed that the regular expenses of the Mission have been met by the donations, that is the groceries, gasolene, car fare etc. But we put up a little fruit for the winter which we did to save expenses through the winter months. Our water bill also came in this month and while we do not need regular fire, yet we need a little to take off the chill hence the coal bill. We deny ourselves of many things to lessen expenses but of course when we have visitors we set a better table, but even then it is very plain.

I give this explanation as a guard against criticism.

THE WORK

is advancing with God's approval. Nine were baptized by trin immersion on Sept. 14, 1902, and it was a glorious day to us all. Six names were given in for church fellowship and trust that more will follow soon. The Lord bless those who so nobly stand by the work with their substance and prayers and thus help to win souls to God. Our dear Bro. Max Mahlar has been severely afflicted with typhoid fever but the Lord is raising him up for which we are glad. We desire your special prayers. Our love to all the dear readers.

J. R. AND ANNA ZOOK.

LOVE FEASTS.

KANSAS.

Brown County.....	Oct. 11-12
Zion.....	" 18-19
Abilene.....	Nov. 1-2
Newburn.....	" 8-9
Rosebank.....	" 17-18

MISSIONARY.

WHO WILL GO.

Souls in heathen lands are many,  
 Vainly seeking for the light;  
 Dear ones sinking, men are dying,  
 Who will save from endless night?  
 Fields are white and sheaves ungathered,  
 Who will garner in the grain?  
 Yes, the Master calls for workers;  
 Must He call to us in vain?  
 All around us loved ones falling,  
 With no hope beyond the grave;  
 Yet how oft have heard the message  
 Of the power of Christ to save!  
 But to those in heathen darkness,  
 Not a sound of His dear Name;  
 Dark the night of sin around them,  
 No bright ray to pierce the same!  
 Go disciple every nation;  
 Preach the Word in every land;  
 Point the heathen to the Savior,  
 Thus fulfill the Lord's command.  
 If we slight this great commission,  
 Guilty we will surely be  
 Of the blood of those who perish—  
 Ears to hear and eyes to see.  
 Shall we fold our hands in silence,  
 Thinking not of others' needs,  
 Speak no cheering word of comfort,  
 Till the soil nor plant the seed?  
 Shall we drink of worldly pleasures,  
 While such streams of sorrow flow?  
 Heap together fleeting treasures;  
 Live for self down here below?  
 No, the time is far too precious,  
 We must up and work today;  
 Gather in the golden harvest,  
 Plead for souls while yet we may.  
 Time is short, the Bridegroom cometh,  
 For we're told so in the Word;  
 May we be true and faithful stewards,  
 Glad to meet our coming Lord.

F. L. Smelser.

WHY PASTORS DO NOT PREACH ON MISSIONS.

SOME pastors are not regenerated men. This may seem a hard saying; but observation has convinced the writer that it is true. The pulpit is not and never has been exempt from the danger and possibility that the ambitious and selfish would find a way into it. An unsaved pastor, will of course, fail to preach so Christ-like a doctrine as that of missions. To him the great commission will have no beauty, no attractiveness.

2. Some pastors are ignorant of what God is doing in mission fields. They read no mission books or periodicals. Hence the call of providence to this great work is unheard. The harvest field of the world is being reaped, but they have

not only no part in it, but no sympathy for it.

3. There are pastors who refuse to preach on missions because they are afraid their own salaries will suffer. Nothing could be more selfish or unlike the spirit of Christ. Yet it is too obvious a fact to be denied. It is not only a very selfish policy, but it is also a great blunder. Many a pastor has found home expenses met most easily by the church when the duty of giving to missions was earnestly and faithfully urged upon the people. This writer can bear personal testimony to the fact that money given to missions by a church makes it far easier to raise money for local purposes.

4. There are other pastors who neglect missions because they are cowards. Bro. So-and-So does not believe in missions. He is influential. It would give offense to him. Thus the salvation of the world for which Christ died is made to depend upon the whim of some member of the church. Is there any cowardice so unworthy the ambassador of Jesus Christ as this cowardice?

It is a great mistake to suppose that any truly saved member of the church will long hold out against the doctrine of missions if it is faithfully and persistently urged upon the people. The teachings of the Bible always commend themselves to the truly regenerate heart. The central doctrine of duty in the New Testament is the doctrine of missions. The Bible conscience, the regenerate heart, the Holy Spirit, and the wonderful providences of our day are on the side of the preacher who is faithful to Christ in preaching the Great Commission.

7. Some pastors neglect missions because they meet with so little encouragement from the deacons. This is not as it ought to be, but it is a fact nevertheless. The pastor should preach the deacons up to their duty upon this great subject, if they are out of sympathy with it. But on the other hand, deacons should not make this necessary. They can by their encouragement and co-operation add ten-fold to the pastor's power and influence in bringing the church fully into line.

6. Finally, the great cause back of all others is the failure to grasp fully the spirit of Christ and the New Testament. More love for Christ and His truth will bring the conviction that missions are not merely "incidental but constitutional to Christianity," as one has aptly expressed it. Missions are not a part of the work of the churches, but *the work*. Reaching out to save a lost world is continuing the work of Christ. The church which fails to do this is a church which has missed its calling, its mission.—*Rev. E. Y. Mullens.*

THE BLOOD OF THE MARTYRS.

THE recent anti-foreign riots in China have called forth numberless remonstrances, against the sending of missionaries into that empire, and indeed into all parts of the world where there is any exposure of life or property. This is not to be wondered at from the point of view which men, who are simply of this world, occupy. Their maxim is prudence, not self sacrifice for the sake of others. The newspapers are telling us, and individuals are repeating the statement, that it is useless to attempt the conversion to Christianity of non-civilized people and that it is folly and wrong to imperil the lives of men and women, by asking them to live among the pagans of Africa or China. This is all very well for those who do not recognize the Lordship of Christ, but for those who call Him Master, and who believe that they owe to Him infinitely more than the world can give, there is no alternative in this matter of preaching His Gospel. They *must* obey His command. What if the people in Africa and China do not want them, as has recently been argued by a prominent secular newspaper? The world did not want Christ Himself, when He came to His own, and His own received Him not. Christians bear the message they have received, not because men want it, but because they need it. And it is because they have this loyalty to their Master, not counting their lives dear unto them, that Christianity has made its conquests in the world. Its victories will altogether cease if the christian church ever becomes so limp that it cannot face martyrdom for Christ's sake. The trouble with those who question or deny the obligation to preach the Gospel, even amid many dangers, whether in China or Africa, is that they have no clear apprehension of the authority of Christ over the service and lives of His followers.—*Missionary Herald.*

The *Christian Uplook*, in commenting on the training of children, makes the statement that Moravian children are trained from infancy in the belief that their church exists chiefly for the purpose of giving the Gospel to a lost world. The Moravian Church gives one member out of every ninety-two to the foreign work, while the rest of Protestant Christendom gives one out of every five thousand.

The duty of physical health and the duty of spiritual purity and loftiness are not two duties; they are two parts of one duty, which is the living of the completest life which it is possible for man to live.

Philipps Brooks.



## BIBLE STUDY.

The following with title as below, by an English lady whose name is given as Mrs. Penn-Lewis, evidently a descendant of a family of the sturdy, primitive Quakers, as the name implies, I found in a paper called "Kingdom Tidings," published in Philadelphia.

It is interesting, instructive and concise enough to engage our attention, and I trust it will help us to think more of "The Things of Others." It treats of the ATTITUDE of the great Apostle to the Gentiles towards others in his Master's service, his FEAR TO HINDER others therein, HIS REFUSAL TO JUDGE others in action, his LIBERTY to others in their walk with God, his SPIRIT toward others who reject the cross, and his ESTIMATE OF THE SPIRITUAL GIFT of others. I hope the lesson will prove helpful to us in teaching us more the spirit of humility and unselfishness, and that we may meditate freely thereon.

I give the article VERBATIM. The references, except where specifically stated otherwise, are from the Revised Version.

I. JOHN RANSOM.

Los Angeles Cal., 330 Broadway.

## THE THINGS OF OTHERS.

"Not looking each of you to his own things, but \* \* \* the things of others." (seek not your own private ends alone, but let every man seek his neighbor's good.—Conybeare.) Phil. 2:4.

"Let no man seek his own, but each man his neighbor's good."—1 Cor. 10:24.

IN me first for a pattern," said the apostle Paul about the long-suffering of Jesus Christ toward him. "In me first for a pattern" he might also have said as he showed how self and self-interest could be effaced, and the Spirit of Christ possess an earthen vessel, pouring itself forth in a torrent of love and self-abnegation for "others." "Others," "Others," "Others," comes out again and again in the letters of this man who gloried in calling himself "less than the least of all the saints." Observe—

Paul's ATTITUDE TO OTHERS in the Master's service.

"Being ambitious to preach the Gospel, not where Christ was already named, that I might not build upon another man's foundation."—Romans 15:20.

How much we need this attitude today! How "much "compassing sea and land to make one proselyte" may be possible even in spiritual work. How much grasping of converts for "my association," "my church," my mission."

Oh, to give room to each other, and

press on to the regions beyond" in town or village or country, and take "hands off" each other's work, rejoicing to see others used of God. Withdrawing to give them place lest we should "glory in another's province in regard of things ready to our hand."—2 Cor. 10:16.

Paul's FEAR TO HINDER others.

"Let not your good be evil spoken of; . . . let us therefore follow the things which make for peace, such as may build us up together into one."—Rom. 14:16,19, C. H.

Our liberty is to be limited by another's good! The surrender of our lawful rights if they hinder "others" is the spirit of Christ, see 1 Cor. 8:9. We are to take thought for things honorable in the sight of all men and follow after the things that make for peace.

Paul's REFUSAL TO JUDGE others in Action.

"Thou, why dost thou judge thy brother? . . . each one of us shall give account of himself to God. Let us therefore not judge one another any more: but judge ye this rather, that no man put a stumbling block in his brother's way, or an occasion of falling."—Romans 14:10,12,13.

Briefly, as if Paul would say, "see to yourself that you do not stumble, or give occasion of stumbling, and leave others to walk with God." This is our one position, our one responsibility, for the rest, "Judge nothing until the Lord come!" How deeply we need to remember this, as God gives us individually increasing light on what is "flesh" and what is "spirit." How necessary that light should be enveloped in love! *How subtle is the spirit of judgment that creeps in with clearer light unless we are kept broken at the feet of the Master, stedfastly purposed to suffer all things rather than hinder souls for whom Christ died.*

Paul's LIBERTY to "others" to walk with God.

"To his own Lord he standeth or falleth . . . Let each man be fully assured in his own mind, . . . happy is he that judgeth not himself in that which he putteth to the test."—Romans 14:4,5,22, margin.

"Let each soul walk with God up to its light," says Paul. "Hands off" others in their service. "Hands off" others in their liberty of action; now "hands off" others in their walk with God. Oh, to believe in God the Holy Ghost as the personal Teacher of each blood-bought soul. Oh, for more faith in God, as concerning others! even for more faith in the integrity of "others," as to their seeking to know the mind of God.

Paul's SPIRIT towards "others" who reject the cross.

"I . . . tell you even weeping that they are the enemies of the cross of Christ."—Phil. 3:18.

With anguish of heart and many tears Paul spoke of sin in other children of God. Until we thus have the Spirit of Christ, we are unfit to deal with sin, or to speak of the manifestation of the "flesh" in others.

Paul's ESTIMATE of spiritual gifts as regarding "others."

"Thou verily givest thanks well, but the other is not builded up . . . I had rather speak five words with my understanding, that I might instruct others also."—1 Cor. 14:17,19.

How wholly Paul had lost the desire for glory for himself. The one thought of his speaking or preaching was "others." Five words to help another was more to him than brilliant oratory that would bring credit to himself. "Seek to excel" for the edifying of others is the only legitimate motive in seeking even spiritual gifts in the kingdom of God.

"All seek their own, not the things which are Jesus Christ's," was Paul's sad comment on Christians even in his day. He had "no man like-minded" with himself to send to his beloved Philippians for all sought "their own." All were occupied with themselves in some form or another, their "own" edification, their "own" affairs, their "own" interests. Oh, children of God, who speak of all self-interest and self-seeking as ended at the cross, seek for the abundant supply of the spirit of Jesus Christ, that the love of Christ may constrain and pour out to others, even as through this man who called himself the "chief of sinners," and let his words be ours day by day in all contact with "others" for whom Christ died.

"I will most gladly spend, and be spent for your souls, though the more abundantly I love you, the less I be loved!"—2 Cor. 12:15, A. V., margin.

I prayed for faith and thought some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, "Now faith cometh by hearing, and hearing by the Word of God." I had closed my Bible and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since. The Bible is the only guidebook that points the way to heaven.—D. L. Moody.

You may have strong eagle-eyed faith; well—you will probably be enabled to do great things in life, to work wonders, trample on impossibilities. You may have sanguine hopes; well—your life will pass brightly not gloriously. But the vision of God as He is, to see the King in His beauty is vouchsafed not to science, not to talent, but only to purity and love.—F. W. Robertson.

FOR THE EVANGELICAL VISITOR.  
PRECIOUS WORDS.

"Pray without ceasing."—1 Thess. 5:17.  
 "Rejoice ever more."—1 Thess 5:16.  
 "Abstain from all appearance of evil."—1 Thess. 5:22.  
 "Ye are the light of the world."—Matt. 5:14.  
 "We love him because he first loved us."—1 John 4:19.  
 "I am the way, the truth and the life."—John 14:6.  
 "He that hath ears to hear, let him hear."—Matt. 11:15.  
 "One Lord, one faith, one baptism."—Eph. 4:5.  
 "Understandest thou what thou readest?"—Acts 8:30.  
 "The word of God grew and multiplied."—Acts 2:24.  
 "Come see a man which told me all that ever I did."—John 4:29.  
 "Enter ye in at the straight gate."—Matt. 7:13.  
 "And there they preached the gospel."—Acts 14:7.  
 "Search the Scriptures."—John 5:39.  
 "I receive not honor from men."—John 5:41.  
 "No man can serve two masters."—Matt. 6:24.  
 "God is love."—1 John 4:16.

ADDIE CASSEL.  
Bradford Ohio.

WORLDLINESS IN THE CHURCH.

ALL amusements, whether the so-called innocent, or otherwise, should find their place outside the house of God. The church is dedicated to the worship of God. It is the place of prayer, not of pleasure. Broom brigades, and ice cream socials, and Martha Washington teas, and kindred ecclesiastical amusements for the purpose of money making are as offensive to Christ today as they were when with a scourge of small cords he drove the buyers and sellers out of the temple.

These practices turn the church aside from its legitimate and heavenly calling, and fritter away its spirituality, its time and energies. The church was purchased by the blood of Christ for no such secular, trifling, or corrupt purpose. Her mission is her commission. The church is not designed to be a bureau of amusements for the world, strew the broad way with flowers, and cheer on the world's frolic to perdition. It is her mission to save our young people, and God does not bless such means directly or indirectly, to this end. The cross itself with all that it represents of toil and suffering attracts heroism. The

church triumphed when it was the fashion to believe, to love, and to suffer. The church has made its grandest conquests when most holy and separate from the world, so that God could work through her, and the world could see something to be converted to. Christianity has its repulsions and the church ought to be holy enough to expel the unholy. Christ knew how to attract and hold.

"We study to please" is the motto of the stage; but "we study to save," is the motto of the church. The church is to be a Christ-witnessing, light-bearing, missionary agency. Ecclesiastical amusement and money making blight the spiritual life, influence, activity and usefulness of the church, and promote nearly every species of carnality and worldliness. They open not merely a wide door, but the whole broadside of the church, and invite the world to free and easy fellowship, if they only will help support the church. It is both down grade and broad gauge. In the Holy Spirit and with trumpet tone, we utter our solemn declaration and testimony that this new ecclesiastical dispensation of frolicking and mirth is absolutely contrary to the truth and spirit of our holy religion, corrupting to the church, ruinous to the world, and offensive to God. We are purchased, separated and sent in to the world for christian work, and not play. When we magnify the spirit of amusement to please our young people, we make them lovers of pleasure but not lovers of God. The church is always corrupted when it pays to join it.

Study Ezek. 33; Acts 20; 1 Thess 5; 2 Tim. 2, and James 4, and learn the serious import of this present probation in its relation to eternity. Salvation is not a selfish luxury, but a tremendous trust. It cannot be propagated in fun, avarice or ease.

Christ and the apostles never dreamed of making almsgiving, preaching, or worship an entertainment. Study the lives of Christ and Paul, and see if you find in them this spirit of the times, this gospel of fun, this jolly club business, so pregnant in many churches. These lax views, this picnic religion, this go-as-you-please life, cannot possibly coincide with the religion of Jesus Christ. Most of the play people of the church have no clear, firm, influential faith in the creeds to which they have subscribed, and despise discipline. They propose to make religion attractive, but they make it appear gloomy by their manifest disrelish for all spiritual things, lack of the joy of God's salvation, and frenzy for worldly pleasure at any price. They are a dead weight. Professing godliness, and practicing worldliness, they are making more

infidels than all our enemies outside of the church, Philipp. 3:18,19. The Gospel demands an earnest life. It presents both the brightest and blackest possible future for humanity—morning and night, love and wrath, punishment everlasting and life eternal. The worldly policy of attracting the world by conformity and fun is of recent origin, but it has been tried long enough to prove a wretched failure. These crooked methods of counterfeit benevolence and carnal pleasure corrupt the church to a great extent. Notwithstanding the untold wealth of the church and these novel schemes of extracting it, our boards are almost constantly in the state of humiliating debt and mendicancy. Our treasuries and spirituality must suffer more and more from these ways that are nigh unto cursing. Bible principles and methods of giving may be clearly seen. The Pentecostal blessing made money plenty. Acts 2:45.

Will churches that have exhausted their energies on other methods, now try this? Will the church, for the sake of God and humanity, confess its folly and forsake it, come out from the world and be separate, take on a higher type of piety, cultivate the genuine grace of giving, and give the old Gospel a fair trial in God's appointed way?—Selected.

FOR THE EVANGELICAL VISITOR.

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President.



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PRINCE OF DARKNESS.

President.

—Sel. by Henry Balsbaugh, Harrisburg.

## OUR DEAD.

DOLL.—Died, at Berlin, Ont., Sept. 27, 1902, Bro. Christian Doll, aged 76 years, 7 months and 5 days. The deceased was a member of the Brethren in Christ Church for over 43 years and died triumphant in the faith. Funeral services, conducted by Elder John Wildfong, and Noah Stauffer, of the Mennonite church, were held at the Old Mennonite M. H., Berlin. Interment in the adjoining cemetery.

SHEETS.—Joseph K. Sheets was born April 23, 1886 in Dickinson county Kan., and died at Hobart, O. T. August 6, 1902, aged 16 years, 5 months and 13 days. Joseph was a young man of great promise, who was loveable and loving. A bud just opening its petals to drink in the experiences of a life of adventure, objections and opportunities. Thus it is "God gives and God takes away," and the rose that seems to have bloomed the sweetest is the one God plucks to help fill His vase with flowers.

SIDER.—Died, July 6, 1902 in Wainfleet near Winger, P. O. Ont., from an abscess formed in the stomach, Sister Barbara, wife of Bro. Martin Sider who is left to mourn his loss, aged 67 years, 7 months and 5 days. She was the daughter of Abraham and Barbara Augustine, and was born in Humberstone, Ont., Dec. 1, 1834, and was married to Martin Sider in 1856. To this union there were born 10 children, 8 sons and two daughters. Two sons died in infancy. Of the

remaining 6 sons, Abraham, Isaac and Levi are in Michigan, Henry in North Tonawanda, N. Y. and John and Jacob live near the old home. Of the daughters Susan lives at the old home and Mrs. Anna Dills lives near by. She was a faithful Christian Sister, a member of the Brethren in Christ over 40 years and died in the full faith of that which was once delivered to the saints. Her sickness was of but few days duration. Funeral service, conducted by Bro. A. Bearss, was held at the Brethren's M. H. near by on July 8th. Interment in the Brethren's cemetery. Text Psa. 92:12,15.

(The above notice is reprinted by special request. Ed.)

## A SKETCH OF THE SAD OCCURRENCE OF TOBIAS M. SHEETS.

TO whom it may concern: As the death of Tobias M. Sheets was reported, and published as suicidal I feel it my duty, as one who knows the circumstances surrounding the mystery, to explain to the public, and his many friends just how it occurred.

I will begin by giving his birth and death as to dates. Tobias M. Sheets was born Dec. 15, 1857, at Mt. Joy, Lancaster Co., Pa. and died at Hobart, O. T. Aug. 14, 1902, aged 44 years, 7 months and 30 days.

Brother Sheets was a Christian man, and took great interest in organizing a Sunday School in his immediate neighborhood, and otherwise promoting God's cause in and around his home.

His son Joseph, who was the first to be taken down with typhoid fever, died, and this so wrought upon the mind of his father, (who was also prostrate with the same malady) that it seemed to unbalance his mind, and his grief was something long to be remembered. His temperature was very high at times, and then he wanted to be cooled in some way. The creek, not being very far distant from the house, he conceived the idea of bathing in it. While the family were eating their supper, he slipped out of the house, and wended his way thither. The route he went to reach the creek was rough. Almost immediately after leaving the house, he passed down quite a high and steep hill, at the base of this hill was a wire fence through which he had to pass, and then the remaining distance, of about six rods was covered with tall grass. At the place where he reached the creek, was a very steep bank, down which he must go to enter the water. Where he entered the water it was shallow, but he went on into the deep water which was about twenty feet farther on. After going through all this, in his weakened condition, you can readily see, my reader, that it would be impossible for him to retrace his steps or even get out of the water which was three feet six inches deep. I firmly believe had Bro. Sheets had the strength, he would have returned to his

bed, which I believe was his intention when he left the house.

As I officiated at the funeral of Bro. Sheets I have felt it my duty to write this in my deceased brother's behalf, and that of the loved ones who remain to mourn the sad occurrence. Sister Sheets is a loveable Christian woman, whose faith and trust in her Savior made it possible for her to bear up bravely in this her greatest hour of bereavement. May God's hand guide us to a sweeter and deeper consecration to God who rules all things for good to them who love Him.

"For now we see through a glass darkly, but then face to face, now I know in part, but then shall I know even as also I am known,"

REV. T. H. LILLIE,

Pastor of the 1st M. E. Church, Hobart, O. T.

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