
George Detwiler

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Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. xx. 7.


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The Power of the Holy Ghost.

In some particulars the life of Jesus is repeated in all his true followers. He lives his life again in them, and they go through his experiences. This seems to apply to the baptism and the consequent power of the Holy Spirit. He was born from above, conceived of the Holy Ghost, in a manner, more fully, more completely. Thereafter he was led of the Spirit, and fulfilled his mission in the world. His life of public ministration.

This seems to apply to the baptism and the descent upon him of the Spirit. He was born from above, conceived of the Holy Ghost, in a manner more truly, more completely. Thereafter he was led of the Spirit, and fulfilled his mission in the world. His life of public ministration.

After his baptism, he read and applied himself to the prophet's words: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings unto the poor." This is descriptive of the whole of his Messianic work. Ye yet he does not fail on many other occasions to refer to the Holy Spirit as the source of his power. Thus as an example take these words: "If I by the Spirit of God cast out devils, then is the kingdom of God come nigh unto you."

So the Apostles in their writings give evidence to the same great fact. Peter seems clearly to trace the power of Jesus to the presence in him of the Holy Spirit. He says to the household of Cornelius, "God anointed him [Jesus of Nazareth] with the Holy Spirit and with power." This was his power to do good, to heal the sick and to fulfill his mission in the world. His whole life from his baptism to his death is thus controlled and dominated by the Spirit. But the author of Hebrews assures us that Christ's sacrifice for sin was also made through the Spirit. He says: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God." So also the Spirit was the power that raised Christ from the dead, for he was quickened in the Spirit.

Now as the Spirit came upon Christ to abide with him as a Spirit of power, so will he come upon us if we are born from above. And we need him, as Christ did, that we may do our work and fulfill our mission. We need him as a spirit of holiness, and of wisdom, and of power. We need the Spirit especially for four things. And,

I. To know the truth. This is a function of the Spirit, to guide us into all truth. All other things being equal, the mind that is taught by the Spirit will know the truth more clearly, more fully, more completely. There are human helps we can and should use. God makes more effective use of us as we avail ourselves of these; but they can never make us independent of the Spirit.

II. We need the Spirit to declare and teach this truth more perfectly. Especially does the ministry need the Spirit in this office. It is relatively powerless without his presence. The fulness of the Spirit in the ministry would have kept the church more in unity, and would have preserved to the ministry that wonderful power with which the Apostles and early teachers spoke the word.

III. We need the Spirit to supplement our own powers in our conflict with the flesh and the devil, that his works may be destroyed. Christ declared that his followers should do greater works than he did. But not in their own strength, but through the power of the Spirit. No weapon formed against him can succeed. But if we forsake him, and he withdraws from us, defeat must follow our best plans.

IV. We need the Spirit that we may have power to reach and save the souls of men. The lamentation is heard everywhere that the churches are failing to save the people. Why? They are not blessed with the presence and power of the Spirit. They are depending on anything and everything else but the Spirit. The Spirit has been grieved, and has withdrawn, and we labor in vain.—The Church Advocate.

We can prove our patriotism as well by the way we handle a hoe as by the way we handle a musket.

The more we know about our land and its history, the truer will be our patriotism.
The Encouragement of Vice and Crime.

The legislatures of the country are busily engaged in enacting laws to deal with vice and crime: the courts are busy meeting out punishment to those who are guilty of violating the laws of the country; yet the record of vice and crime is growing apace, the bill boards are placarded with the most realistic representations of the most sensational incidents of that tragedy. It is being played at the theatre, and we venture to say that those who witness it will, to a certain extent, be in process of preparation for the future grinding of the criminal criminal, rather than be helped and influenced towards a virtuous life. We notice that the children are studying the sensational lessons of the Bill-board; they become familiar with murder scenes, the use of the dagger and the deadly revolver, and it is not possible that such a study should not produce in them a bent towards crime and vice. Sordid gain, the making of money from or by the vices of the people lies at the root of the evil. The work of dealing with crime is a necessity but would it not be better to commence farther back, and steps be taken to protect the future citizens against the influences of the Bill-board of education? It is being advertised its attractions by appealing to the sensual man rendering crime attractive. The youth of our land are being educated in this school. We notice that the boys of all ages are attracted by the glaring representations of crime. They study the scenes, and become familiar with murder scenes, and what wonder that many of them prove themselves good students and are ready to graduate in early youth.

We here give one instance which is only one among many. The country remembers the sensational case of the Biddle brothers of a year ago. Today, and have been for a week past everywhere in the city, the bill boards are placarded with the most realistic representations of the most sensational incidents of that tragedy. It is being played at the theatre, and we venture to say that those who witness it will, to a certain extent, be in process of preparation for the future grinding of the criminal criminal, rather than be helped and influenced towards a virtuous life. We notice that the children are studying the sensational lessons of the Bill-board; they become familiar with murder scenes, the use of the dagger and the deadly revolver, and it is not possible that such a study should not produce in them a bent towards crime and vice. Sordid gain, the making of money from or by the vices of the people lies at the root of the evil. The work of dealing with crime is a necessity but would it not be better to commence farther back, and steps be taken to protect the future citizens against the influences which are producers of crime and criminals?

Of course behind it all lies the corrupt, evil, sinful heart of fallen humanity, and these are but the outworkings of the evil heart which, according to the Scriptures, “is deceitful above all things and desperately wicked,”—the fruit which naturally grows on the tree which is corrupt. The remedy is found in “a new creation” as made possible by the redemptive work of Jesus the Christ, “If any man be in Christ Jesus he is become a new creation,” “old things have passed away and behold all things have become new.” And we appeal to all to “ flee these things,” and find the place of safety in the shelter of Christ’s fold.

Now while it is true that Jesus Christ is able to save to the uttermost all those who come to God by him, yet the community is not absolved from doing its duty in protecting its citizens and especially the young from the hurtful effects of this and other crime-producing influences. It is no use to close our eyes to these things and say that these things are not so. Statistics prove that crime is becoming more prevalent. The record of murders for a single month in and near the city of Philadelphia, Pa., is appalling, but is only a sample of what is going on all over the land. We have no doubt that while the bill-board system of education is not the only factor of influence in producing vice and crime, it is one of the potent influences. God save our youth.

Some of our Canadian Brethren are receiving some attention from a worker of another denomination who no doubt is out on the proselyting business. He gives them credit for being a loving devoted people, “who believe as we do, would like to be with us,” but are not convinced of the necessity of being re-baptized. No doubt our brethren will feel themselves honored by this testimony and attention, but we are hardly prepared to believe that they are ready to yield one of the vital doctrines of the church, namely a conscious experimental knowledge of the forgiveness of sins through a living faith in Jesus Christ as Savior and Redeemer, and the sealing of the Holy Spirit, (Eph. i., 13, 14), and as evidenced in the opening of the door of the Christian church to the Gentile believers (Acts x. 47, 48), and accept instead a teaching that ignores this living experience, and bases salvation on an outward, literal observance of the externals of religion. A writer recently said, “It cannot be too often said that one may make a religion entirely out of Biblical materials, carefully preserving the Christian ethic, and placing at the center of the system a being whom one may call Christ, and yet the whole matter may be destitute of one distinctly Christian element apart from the mere name.” This we believe to be true, and we find that the Apostle Paul found it necessary to say to the Christians at Rome, “The kingdom of God is not meat and drink (eating and drinking—Germ an) but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God and approved of men.” The Galatian Christians had commenced “in the Spirit” but were finishing “in the flesh,” and we fear many to-day are becoming entangled in a bondage of legalism which makes salvation result from an orthodox doing of certain externals. Let us continue to “walk in the Spirit” and “stand fast in the liberty wherewith Christ has made us free, and not be entangled” in any yoke of bondage.
Just before going to press word comes to us of a precious work of grace going on at Smithville, Ohio, where Bro. J. K. Zook is engaged in special evangelistic work. The work is affecting both old and young. May the good work still prosper and many be added to the flock of the Good Shepherd.

Brother and Sister J. H. Myers of the Buffalo Mission, have been engaged in special meetings at Wainfleet, Ont., for the last few weeks. May their labors be owned and blessed of God to the revival of the work in the hearts of his people, and in the salvation of the unsaved.

The Annual State Council for Kansas is announced to convene in Abilene on April 1, 2, and 3rd, commencing with the Sunday-school Conference on the first day.

Please notice that our street and number will be 1185 Bailey street, after April 1st.

In God’s service nothing is in vain. He gives prompting. He gives guidance, he gives strength, he gives help, he gives reward. Work that is of our choice and that is for our selves, is often unsatisfactory and unremunerative; but not so with the work that God calls us to, or that we undertake for him. “Wherefore, my beloved brethren, be ye steadfast, unmoving, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”—Sunday-school Times.

The first thing to do in order to gain energy is to realize the lack of it. Nobody will ever make an effort to secure what he does not feel the need of. The surest condition of spiritual poverty is spiritual pride. This feeling should not be permitted to come to us with a depressing weight. It is a healthy token to know we lack a thing and have a genuine hunger for it. “Blessed are they that hunger and thirst after righteousness (and all other good things), for they shall be filled.

Not only personally and subjectively does faith impart a great value to a very little work but also outwardly and in the extension of Christ’s kingdom, it does the same. Thus the blood of dead martyrs speaks louder and saves more than the words and works of living men. A faith farthing may cost and count more than millions without faith.

From Ash Wednesday to Easter Sunday is observed by a number of so-called Christian organizations as the season of Lent. During this season it is required that members be more strict in the observance of religious engagements, and abstain from engaging in certain forms of carnal pleasure, such as the theatre, unless the play is adapted to the occasion, card parties and the dance and other frolics of like nature. It also includes abstaining from the eating of flesh foods outside of fish we believe.

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our hearts” and will much more condemn us. Even a little child feels happy on doing right, and unhappy on doing wrong. How true, that one of the undeniable and unimpeachable witnesses for me, or against me, will be my own conscience—my own heart. The Lord keep us from abusing or hardening that sacred soul faculty or criterion by which we weigh and measure thoughts, conduct and deeds.

HIGHEST TYPE OF LOVE FOR THE UNSAVED. (Rom. ix. 2, 3.)

Whenever our love is so intense, that if possible, we would step into the sinner’s place, willing to suffer in his stead, just so he might be saved from the awful pains of hell, then, certainly, we are in the best possible condition to pray, labor and preach for the lost of earth. Then we will think more of souls than of money, or popularity, or politics or any earthly thing. How much do we love souls? Jesus Christ loved them so that he left his celestial home and waded right into the jaws of death and procured a glorious resurrection for every believer—and shut the gate of eternal death for all the redeemed. Praise his holy name! Have we made any sacrifices for the salvation of souls? How much time have we devoted? How many sermons have we preached in the last year? Let conscience talk, and render the verdict.

We should seek opportunities to rescue sinners, not wait until some one coerces us. May we all be dead to the world and sin and alive to God! Let us pray God for the anointing of the Holy Ghost that we may have that burning love in our hearts for the unsaved!

ISRAEL IN THE FLESH ARE NOT ALL ISRAEL OF GOD.

Abraham believed God before he was circumcised “that he might be the father of all them that believe;” therefore Paul says—“they are not all Israel which are of Israel,” and “though the number of the children of Israel (in the flesh) be as the sand of the sea, it is the remnant that shall be saved.” The Revelator, John, reiterates the same thing in Rev. xi., where he speaks of the sealing of the 144,000—12,000 from each tribe. “Even so then at this present time also there is a remnant according to the election of grace.” (Rom. xi. 5.) It is not only true according to the Bible that only a remnant of Israel shall be saved, but it is true historically as well. When Paul in Rom. xi. 26 says—“all Israel shall be saved,” he certainly must mean all the Israel of God, and not the Israel in the flesh, because he plainly states that “they are not all Israel which are of Israel.” (Rom. ix. 6.) There is, therefore, no contradiction in these various expressions. We must always study the Scriptures as an entirety and not take isolated passages and carry them out of the realm of their intended meaning. In a wider sense, all who believe unto salvation compose the true or real Israel—Jew and Gentile. This should cause great rejoicing among all nations.

SPECIAL CHARACTERS FOREKNOWN OF GOD. (Rom. ix. 4 to 38.)

It is evident in the Scriptures that the birth and mission of certain characters were foreknown and foreordained—such as Isaac, Jacob, Esau, John the baptist, and Jesus Christ, etc. But since this is true we must not make it universal and thus get into profound error. Who has a right to “reply against God” when he steps out of the general order of things to accomplish the perfection of his fixed plan.

The destinies that were fixed before birth were not to destruction. But those individuals that were selected by the infinite mind of God to do the “terrible,” such as Judas Iscariot, were wicked before they were chosen to do the awful crime. In the first year of Christ’s ministry, he said to his disciples—“Have I not chosen twelve of you and one of you is a devil?” While no one else was able to discover it, Christ knew who should betray him. There is not a word of scriptural authority that God ever did or ever will make a devil of a good man; but we have scriptural authority that God chose a devil in human form to carry out his purposes. That must have been the case also with Piraocah whom God raised up that he might show his power and that his name might be declared throughout all the earth. The Scriptures are very explicit on this point and names these special characters that God foreknew so we should not make a misapplication. Many have abused this scripture by making a general application and then justify themselves for being wicked, saying they were unable to do otherwise because God had so ordained—wrenching the Scriptures to their own destruction.

The general conditions are—“Whosoever will may come,” “Come unto us all ye ends of the earth and be ye saved,” “He that cometh unto me I will in no wise cast out,” “He that believeth and is baptized shall be saved.”

Thanks be unto God for the consummation of the glorious salvation that “as many as receive him to them gave he power (or right) to become the sons of God, even to them that believe on his name.”

J. R. Zook.

Des Moines, Ia.

For the EVANGELICAL VISITOR.

Mission Work.

(Concluded.)

Further, the missionary and the evangelist ought to be one “that ruleth well his own house.” This important requirement is one of the greatest requirements of the missionary and the evangelist as well as all the ministers in the service of the master. The inquiry into the ability of the minister, or missionary, or the evangelist, at their installation into office, of their ability, of “ruling well their own house,” is often neglected, or ignored altogether, yet upon this important ability hinges in a great measure their failure, or the success of their labors. “Ruling well his own house,” does not only mean that the minister, etc., should have “his children in subjection with all gravity,” but it also includes thriftiness in our temporal affairs. Paul tells us in I. Tim. v. 8, “But if any provide not for his own,” etc., “is worse than an infidel.” And again in Rom. xii. 11, “Not slothful in business,” etc. These requirements are especially essential for the qualifications of missionaries and the other servants of God. But, sorry to say, as we have above stated, they are often ignored, and men void of these important qualifications are intrusted with the arduous duties of one of the important officers of God’s house, and the result in every instance will, more or less, be unsatisfactory. Observation has also taught us that men of this stamp, who are careless and indifferent, and whose temporal surroundings have always a shabby and a thriftless appearance, frequently aspire for one or the other of the sacred offices of God’s house, and if such men succeed in their endeavor, it will most generally prove a failure to the church, and a disgrace to themselves.

From the above it is evident that a different class of men are needed as ministers, missionaries and evangelists, in order that the church may prosper, and “keep the unity of the Spirit in the bond of peace.” The church needs men for these positions.
who are thrifty and tidy in their sur-
roundings, and who are not afraid to
take hold of work. Especially is this
the case with the missionary, who on
account of coming in contact with dif-
ferent classes of people, and who very
often is sent to foreign fields, where
the people are very indolent and ig-
norant. The missionary then, who is
thrifty and has an aptness of applying
himself to all kinds of labor, and is
willing to work, will in such a case be
a great boon to the people among
whom he has come to labor. He will,
by his aptness for all kinds of work,
and by his thriftiness be a double
blessing unto them. He will, whilst
he is teaching them the art of some
useful handicraft make them see the
beauty and the benefit of forming in-
dustrial habits, and at the same time
have ample time according to oppor-
tunities, and who have proven themselves
to hold together as one man. Let the
to every minister, missionary and evan-
gelist. It is sometimes inti-
mated by some, that by so doing we
lessen our opportunities and cripple
their calling. This class, we some-
time to us, yet if the doctrine they
aid such, whose zeal would commend
them in mis-
sionary assistance, or friendly encou-
germent. For when a nation carries on
a war, all the subjects of that nation
do not go to the front to fight the en-
emy, yet all, more or less, have to
contribute to the cost of the war. So
it ought to be with the church, every
member ought cheerfully do his part,
in order to push the spiritual cam-
paign of the Lord to a successful
issue.

Now, whilst we as a body of Chris-
tian believers, believe, that it is our
duty to stand by our ministers, mis-
ionaries and evangelists, and to aid
them according to their necessities,
we, also further believe that there is
a duty resting upon us towards those
of a different persuasion, and towards
those who were once with us, but who
are now so no more. These duties
are plainly recorded in the word of
God. And, by neglecting our duties
towards them, we disobey God, as
well as if we neglected our duties
forward those who are one with us.

As regards our duties towards
those of a different persuasion, we
believe it is right and good that we
show unto them all due respect and
courtesy. But, the Scripture gives
us no permission of compromising
with them in ministerial matters. It is
frequently intimated that whilst the
Savior told the disciples not to "for-
bid him," who had cast out devils in
his name, and did not walk with them,
that this incident gives us liberty to
labor hand in hand with all classes of
Christian believers. But to us it ap-
pears otherwise. That the Savior
told the disciples not to forbid that
person, simply shows us that we
should not hinder any one from doing
good, and that we should let others
alone, for each one must give an ac-
count of himself to God. But, there
is no intimation in the language of the
Savior, that gives us the privilege of
going with, or of siding in with all
classes of believers. But, the Apostle
Paul tells us expressly that we should
“avoid them which cause divisions
and offences contrary to the doctrine
which we have learned.” (Rom. xvi.
17.)

As regards giving, we believe every
brother and sister is willing to do his,
or her part, in aiding our ministers,
missionaries, and evangelists, accord-
ing to their necessities. But what
about aiding others? Some one
might answer in the language of the
Savior, “give to him that asketh.”
This might seem a reasonable and
a satisfactory answer to some. Yet we
believe, that to understand the import
of those words aright, we need the
“wisdom that cometh from above.”
The question would be, would it be on
our part to give to every one that
asketh of us? We answer according
to circumstances. The Lord has giv-
en us a spirit of discernment, and ac-
cording to the wisdom of that spirit
we should act in every case which pre-
sents itself to us. If a man came to
us, who was already intoxicated, and
would ask us for something where-
with to procure more intoxicants,
would it be wisdom, and right for us
to grant him his request? In the same
sense of reasoning, we should also
deal in a spirit of wisdom, with those
who ask us to aid them in their minis-
terial, missionary, and evangelistic la-
bors. Whilst there are many who are
truly called, and sent out by God to
labor for the lost on earth, and are
doing al they can to bring them to
Christ, yet, we fear, there are also
many who are deluded, and are the
servants of Satan, and are mistaken in
their calling. This class, we some-
times fear, is more numerous than the
other, and is laboring apparently with
such a fervent zeal, that it is difficult
for us to discern which are the true
servants of God. This class of la-
bors, according to the words of the
Savior, were among the Jews, and we
believe they are also at work to this
day. The Savior, says, “for ye com-
pass sea and land to make one prose-
lute; and when he is made, ye make
him two-fold more the child of hell
than yourselves.” (Matt. xxiii. 15.)
Thus, you see, dear reader, that we
ought to be very careful whom we aid
in spreading the gospel. If we would
aid such, whose zeal would commend
itself to us, yet if the doctrine they
taught did not correspond with the
word, we, in a measure would help
them in their work, and be the means
of deluding souls. And what a delu-
sion? To make them two-fold more
the child of hell, than they were be-
fore! What a disappointment for
those poor souls? Therefore, let us
be careful, and aid only such, who we
believe are not shunning to declare
the whole counsel of God.

Then, too, the Scripture gives us
definite instructions how to deal with
those who are with us and “speak per-
verse things,” and also how to con-
duct ourselves towards those who were
once with us, but are now so no more.
These instructions are plainly record-
ed in the 18th chapter of Matt. and
are as obligatory to every child of
God, as any other rule laid down in
the word of God. Moreover, it is the

March 16, 1903.

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duty of the church to apply these rules wherever needed, with a spirit of long suffering and meekness. And, if we, or some of us, as a people of God ignore those rules, we cannot prosper. For the Savior says, "every city or house divided against itself shall not stand." (Matt. xii. 25.) Therefore, we shall exhort our brethren to a uniformity of sentiment, speech, and observance of ordinances. For "united we stand, but divided we fall." -Charles Baker.

For the EVANGELICAL VISITOR.

Social Purity.

No, One.

Introductory.

The Prohibitionist thinks and states that the drink curse is the climax of curses. The Social Reformer thinks the social impurity curse supercedes in blackness and heinousness. An accurate comparison cannot be made in consequence of the sin of social impurity being covered by alleged personal rights, and also being committed behind the curtain; while debauchery is more open. That these two sins are twins and interlaced is no question. Each leads to the other. Brothels are the very best. The Apostle did not chosen or advised. As Apostle Paul before the seventh mile-stone is behind the curtain; while debauchery is more open. That these two sins are twins and interlaced is no question. Each leads to the other. Brothels are the very best. The Apostle did not chosen or advised. As Apostle Paul

sand Israelites in one day, and the very numerous references and warnings in Scripture, are all proof of an incalculable evil.

God's design is and has been, even before the mountains were brought forth, that the "body of humiliation," even our mortal bodies, should be the temple of the "blessed Spirit." Hence, says the wisdom of God, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" For saith he, "If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. iii. 16-18.) Again, what saith it, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (1 Cor. vi. 18.)

To impair bodily health is with many a very small matter. To disobey in the body, God's set purpose, is sin as much so as the violation of God's laws of the Spirit-life. Many assert, and I suppose really think so, that all the immature deaths as well as the much sickness, pain and weakness, are simply God's peculiar unavoidable providences on man. Not so. Did not Christ incarnate heal all? Even all manner of sickness and bodily oppressions of the devil? Does it really look as though it were God's will that an infant should be born in weakness and pain, and in a few short years fly away without "fruit?" Many children are real products of lust; but they are generally pronounced God-given. It is an insinuation on God. Father, anoint our eyes with eye-salve that we may see!

To be at our best for God and in God and to rightly serve our generation we need the very best of health. What will lay the foundation of ill-health sooner than the stamina or the vital forces of the body being exhaust ed by the excesses, and the gratifications of mere animal, lustful passions. The body may be heavy, plump and of fair appearance; yet vital, nerve force, the stamina, may be very low, which condition is certainly a good preying ground for diseases which are "legion." How can many who do not keep the "marriage bed undefiled," "endure hardness?"

Well, what is social purity anyhow? It is the holy, God-set-purpose, and use of the reproductive organs and functions of the male and female. God's set purpose does not mean carnal gratification; but an immortal soul, life with all its problems of purity. Many nominal Christians suffer unconsciously of lustfulness, though otherwise told dishonestly by their family physician. What will the health and strength be of future generations under present progressing conditions? The pulpit is nearly silent on this curse. Christ was not. Help us, Lord.

Canton, Ohio.

J. Myers Bosler.

For the EVANGELICAL VISITOR.

Tobacco vs. Religion.

I am devoutly forced to the conclusion that the common use of tobacco is a sin, as well as a public nuisance. Go where we will, in city, town, country, depot, railway car, and almost everywhere we are sickened, disgusted and tormented with the filthy tobacco abomination. And some men will even dare to defile the house of the Lord of Hosts with the filthy weed.

Sometimes men who assume the name of Christian sit and sing of "heavenly union," with the most offensive exhalations. Shame! Shame! I do confess that I cannot reconcile and harmonize the use of tobacco in believers with the word of God, and a sanctified state, allowing all charity. Moreover the Apostle says, "Know ye not that your body is the temple of God; if any man defile this temple he will God destroy."

Again, do we suppose for one moment that God designs to dwell in a polluted and (tobacco) defiled temple? The Apostle enjoins, "Greet one another with a holy kiss." And is the mouth, and are the lips of a person using tobacco, clean, pure and holy? Judge ye. Would we presume to salute the blessed Savior, in all his purity and holiness, with tobacco-stained lips? Would Christ use tobacco? Did ever anyone with the name of Jesus on his lips put tobacco to his mouth and say, "Oh, Lord, bless this tobacco to my use and to thy glory and save me finally with the sanctified in heaven?" Oh, sacrilegious inconsistency!

Again, Christians should abstain from the use of tobacco for the sake of little children, because the example is pernicious. To illustrate. A son said to his father one day: "Father, I think Mr. Johnston is a great superintendant." "Why, my son?" replied the father. "Well, father, I saw him walking down street with a big black pipe in his mouth!" How true that example speaks louder than words, and we are responsible for our in-
March 16, 1903]

EVANGELICAL VISITOR

Beautiful California.

When I first stepped off the train in California, it was like entering an entirely strange country. I scarcely knew any one. In the village at which I landed, Glendora, in the San Gabriel Valley, about 28 miles east of Los Angeles, I was wholly unacquainted. I sought out a hotel, took a bath, changed from my dusty, travelling clothes into fresh, clean ones, took a nap, refreshments and started out to explore the country, &c. North of Glendora, about a mile, are the foot-hills. As there was a mountain-path nearby leading up to the highest peak, I started about 5.00 P. M. to ascend it, as it did not seem far to the top.

But mountain heights are deceiving. I kept going and going, the path kept winding this way and that, and when I thought it about time for me to have reached the top, I was not half the distance up. The path was very narrow in some places, the least misstep would have plunged me over into the yawning canyon beneath. But nothing daunted, though tempted at times to give up, I determined to reach the summit, though the sun was descending the western horizon. At last I gained the top, looked this way and that, and the first of animate creation I discovered was a ratttle-snake. Never having met in the open with this species of the reptile family before, I was doubtful of the wisdom of giving it battle at first. I judged by the noise it made and by scanning the lower end of its tail, that it was indeed a rattle-snake. I prepared myself for the struggle, got pretty well entrenched behind a bush—and the snake did likewise. I took stones for my missles and lastly a long stick. Fortunately I came out of the fray unscathed, but the poor snake had cause to regret my determination to ascend the summit so late in the afternoon. I took its rattles, 9 in number, down with me as a trophy. But some way or other my conscience pricked me for the wanton destruction of the life of even a poor rattle-snake. I would not encourage any one to follow my bad example. Afterward I made a sort of semi-vow not to commit such a naughty act again, unless I had greater provocation than I had that afternoon, in killing a poisonous rattlet-snake, which seemed to disturb no one. I perspired freely as I made my descent. I quickened my pace so as to get to the foot of the mountain before dark. For I did not want to meet an avenger of blood in my track in the form of another rattler, nor to tread the narrow, dangerous path at night. I endeavored to make it a point thereafter to take an earlier period of the day than the afternoon for mountain climbing.

I was in Glendora only 2 or 3 days when I went to picking lemons and oranges. In gathering lemons you have to pull them green. There is given you a ring which if the lemon passes through it is too small to pick. It is different with the orange. The latter must have its yellow color before it is fit to pick. After the rancher has secured his citrus fruit from the trees, and has brought it to the packing-house, his care with it ends. The packing-house takes charge of the fruit, sorts it according to size and quality and returns the cues to the rancher. The method of sorting, cleaning, wrapping, packing and shipping is very systematic. The packing-house does not buy the fruit from the grower. It simply acts as agent in preparing and placing it on the market, and then remits him his money, minus the cost of preparing, shipping and selling the same. The packing-houses are not generally owned by corporations, but by associations of fruit-growers. There are some exceptions, however, to this rule. I worked in a packing-house awhile, in Glendora, and speak some from observation. Most of the employees are ladies who get from $1.50 to $2.00 per day for wrapping, &c. They are not continuously employed—3 or 4 days a week, some times the whole week, owing largely to the amount of fruit sent in. The season lasts 7 or 8 months, perhaps, sometimes, longer.

While my memory does not serve me, so as to speak from observation, I understand that one reason for picking the lemons green is that they are put through a process of sweating, to bring out the color and to give them a good appearance for market.

The ranchers discover it pays to take good care of the trees and groves. They have occasion to fertilize freely. Ten acres are about as much as one man can manage well. Irrigation is a most important factor. Citrus fruits (i.e., oranges and lemons), cannot thrive on the winter rains, though the deciduous kind generally does not need irrigation. They usually irrigate every 4 or 6 weeks, depending largely upon the flow of water furnished. One would find it a difficult matter to discover a single weed on a well-kept ranch. During winter time when there is any likelihood of frost, the trees are smudged by a slow fire, kept in a wicket wire-basket on legs. The smoke, carried by the wind permeating the trees, is considered a preventive of freezing.

Though the sun casts its beams more perpendicularly down upon you than in Kansas or Pennsylvania, and the thermometer registers higher than in either of these places, you do not feel the heat as much—owing to lesser humidity and the more rarefied atmosphere of California. In summer time, about 11.00 A. M. daily, a cool, refreshing breeze comes from the ocean; and as it bathes your weary brow, you feel grateful to it and the Providential Being who is mindful of the necessities of his poor, dependent creatures.

After staying in this locality for a short time I betook myself to the seaside. I went on an excursion to San Diego and across the Bay to Del Coronado. San Diego is the southernmost city in California, being only 15 miles from the Mexican line. It is safely sheltered behind San Diego bay on the west and mountains on the east. It is a city largely visited by tourists, and is noted for its healthful location, beautiful scenery and rich country. There is a point of land jutting out into the ocean here, called Pt. Lomas. On it is situated the headquarters of the "Theosophical Society," an exotic plant, a scion of oriental Buddhism. This is a professedly religious body which has no use for Christ as a Savior. It believes in the transmigration of souls. The doctrine, like a great many other fads, is making inroads into this country, especially among the richer classes. It was founded by an English woman of the name of Madame Blavatsky. Like its other two sisters, "Christian Science," socalled, and "Spiritualism," also founded by "silly" women (the one by Mary Baker Eddy, the other by the Fox Sisters), they have little use for the atonement or the inspired writings of Scripture. Each of these false religions has quite a large following, comparatively, on the Pacific Coast. As I heard a preacher say, they resemble the 3 unclean spirits like frogs that John the Revelator saw "come out of the mouth of the dra-
beach. From 3 to 6 dollars a week, between San Diego bay and the ocean, large village composed of tents on the Del Coronado, which is a peninsula

is quite a sum to pay for a tent. But the company that operates affairs is “coining” money, notwithstanding, from the enterprise. Stores, a sewerage system, electric lights, baths and all modern facilities and conveniences obtain in “Tent City.” My first dip in the Pacific was experienced here.

During my stay of nearly a week in San Diego I listened several nights to an ex-Methodist preacher, who was now a painter by trade, lecturing on socialism at the street corner. He had a box for his rostrum, and showed he was a man well-informed on his theories. But as characteristic of not a few of these advocates of a new gospel, they denounce Christianity, claiming it to be an effete religion. They decry the Christians, the churches and all who are not willing to take up with their vagaries. One night, according to previous announcement, the socialist lecturer was absent, and consulting an old Quaker friend with whom I became acquainted in San Diego, about the propriety of taking this socialist's place that night, he encouraged me in the attempt. Accordingly I ventured, taking the same box he used as his rostrum. For about 2 hours I had a large gathering, before whom I endeavored to refute the sophistry of socialism, and to show that Christianity, far from being dead or a failure, was a potent factor in the world's life and history, and would be a vital question when socialism would be a thing of the past. The socialists and skeptics, of course, made all the disturbance allowable, but the majority of the crowd was on the side of granting me fair play. As my excursion ticket expired the next day I left San Diego, feeling clear as to the part I took in repudiating socialism. Some of the Christian people wanted me to remain longer to continue my work on the street in defence of the gospel, but I felt I should go.

I. J. Ransom.

If it were not so there would be little hope for any of us. The palsy of sin would more and more deplete our energies. The paralysis of moral death would more and more overcome us. The spiritual babe may become a man. The spiritual weakling may become an athlete. The moral imbecile may become a spiritual Hercules. The soul palsied of sin may come to newness of life under the touch of the Life-giver.

The highest friendship cannot exist without respect. To make ourselves worthy of the best friends, we must make ourselves worthy of respect.

This book contains the mind of God, the salvation, the doom of sinners, and the happiness of believers. By the help and grace of God, will continue the article which I have written on the word, "Bible." In the first article we had the letters B and I, and now we will take the following letters B, L and E. B, represents believe, and if we do not believe the Bible, we will never be saved. "It pleased God by the foolishness of preaching to save them that believe.

Do you believe that man's righteousness is as filthy rags? And do you believe we must renounce the world the devil, and our own corrupt nature? If we believe the gospel of Jesus Christ, and practice it in our lives, then we shall be called blessed. Proved by God's word, that man is nothing. Isa. lxiv. 6.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags: and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." And again, Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

We will enumerate some of man's characteristics, viz. "Evil thoughts, adulteries, fornications, murder, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." (Mark vii. 21.) Please read, Rom. 1:29, 30, 31, 32, and I. Cor. vi. 9, 10, and Eph. v. 14, 5, &c. All who indulge in these habits, have their understanding darkened, and are estranged from the life of Christ. Will you please read these scripture passages and see whether your righteousness is sufficient? Answer for yourself to God, how if we see that some of these are in our hearts; let us believe the promises, and become justified by his word, and be cleansed from all these evils.

Many professors justify themselves with themselves, and among themselves. Some will justify themselves in this way, viz.: "I have the nature of my father in being tricky, or jesting, or of being so and so; and some say I have the nature of my mother or brother. Paul said, such are not wise." The Holy Bible contains the word of God; and the word of God is like the alarm clock; which when we set as to strike frequently at a particular hour; it will waken us
out of our sleep. But if we do not rise up promptly, we will fall asleep again, and the next time it will be less heard by us, and finally, by keeping on in that way, we can set it along side of our beds and will not hear it because of the dulness of our hearing. So is the way of some people. They have heard it very plainly the first time, and did not yield to their first calling, so the call became still more dim, and finally they could not hear it any more.

Dear readers, do you believe that God's Spirit does not always strive with man? Then let us be awakened every time when we hear the alarm, or God's warning. So we have the third letter B, which represents believe.

"Believe whatever may be thy lot; Believe whether you feel like it or not, Believe when in the darkest of trials, Believe whether Satan frowns or smiles; Believe the Lord, believe him to-day, Believe, and doubt not, Believe when ye pray."

Jesus said, "Blessed are they that have not seen, and yet have believed."

Now we take the fourth letter L which represents, live or life. Now while we believe on the Lord Jesus Christ, do we live out the teachings of Jesus Christ? or do we merely believe and not live out what he has said? Woe to him! That is a dead sacrifice, and not a living one. Paul speaks to the Roman brethren, that they are to present their bodies a living sacrifice.

And so we must present our bodies a living sacrifice.

Do you believe that we have our bodies presented a living sacrifice, if we have that old nature, or old man or sin, in our bodies? No we have not. If we live a Christ-life, we shall suffer persecution. The life of Christ was entirely against the nature of man, and man sees no beauty in him nor desire him. "Therefore, brethren, we are debtors, not to the flesh to live after the flesh. For it ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Let us go to John vi. 53, 54, 55, 56. "Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Who so eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed."

"He that, eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." The disciples said, "this is a hard saying; who can hear it?" So they were offended, and many went back. If we tell the truth to some people, they will also get offended, and this should not be. Now Jesus defines it in verse 63. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

Now if we live up to the gospel of Jesus Christ, and deny ourselves from all that is carnal, and take upon us the yoke of Christ, and to learn from him; then we shall find rest to our souls, and peace, and a happy life in this wicked world. "If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

We will take the last letter E which represents end. We all know that there is an end to all things, and especially an end to our life. We all must die and meet that end; and how happy we can be when we have obeyed our Jesus; so then, death, or the end of life will be no dread.

A true follower of Christ, has many trials in life. "But he that shall endure unto the end, the same shall be saved."

Is that a promise? Yes, and a beautiful one. "And, lo, I am with you alway even unto the end of the world."

Oh, the beautiful promises. "Be sober, and hope to the end." "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of Jesus Christ?" Sad, sad to hear the end of those that obey not the Bible or God's word. Get your Bible and look it up, and see what the terrible punishment is to them that do not obey. And read also the promises, which are for husbands, and wives, sons, and daughters, and every one that forsakes his sins, and evil nature.

"Escape for thy life."

"The Lord in his mercy the Bible hath given, As a lamp and a light to direct me to heaven: As the sun brings the summer, makes darkness depart, So this Book gives me joy, and enlightens my heart; This word is my food and my exquisite pleasure, My fountain of peace, and my storehouse of treasure;"
TEMPERANCE.

Masters Made Slaves.

Mr. Edward W. Bok, of the Ladies' Home Journal, says:

"One thing that led me to make up my mind never to touch liquor was the ruin which I saw it bring to some of the finest minds with which I have ever come in contact. I have seen, even in my few years of professional life, some of the smartest literary men dethroned from splendid positions, owing to nothing else but their indulgence in wine. I have known men with salaries of thousands of dollars a year come to beggary from drink.

"Only recently there applied to me for any position I could offer him one of the most brilliant editorial writers in the newspaper profession—a man who two years ago easily commanded one hundred dollars for a single editorial in his special field. That man became so unreliable from drink that editors are now afraid of his articles, and, although he can to-day write as forcible editorials as at any time during his life, he sits in cellar in one of our cities writing newspaper for one dollar per thousand. That is only one instance of several I could recite. I do not hold my friend up as a terrible example. He is but one of the type of men who converted me, and may convince others that a clear mind and liquor do not go together.

"I know it is said when one brings up such an instance as this, 'Oh, well, that man drank to excess.' One glass will not hurt anyone.' How do these people know that it will not? One drop of kerosene has been known to throw into flame an almost hopeless fire, and one glass of liquor may fan into flame a smoldering spark hidden away where we never knew it existed. The spark may be there and may not be. Why take the risk? Liquor will never do a healthy boy or young man the least particle of good; it may do him harm. A man who will wittingly tempt a young man whom he knows has a principle against liquor is a man for whom a halter it too good.

"Then as I looked around and come to know more of people and things, I found the always unanswerable argument in favor of a young man's sobriety; that is, that the most successful men in America to-day are those who never lift a wine glass to their lips. Becoming interested in this fact, I had the curiosity to inquire personally into it; I found that of twenty-eight of the leading business men in the country, whose names I selected at random, twenty-two never touched a drop of wine. I made up my mind that there was some reason for this. If liquor brought safe pleasures, why did these men abstain from it? If, as some say, it is a stimulant to a busy man, why do not these men, directing the largest business interests in this country, resort to it? And when I saw that these were the men whose opinion in great business matters were accepted by the leading concerns of the world, I concluded that their judgment in the use of liquor would satisfy me. If their judgment in business matters could command the respect and attention of the world, their decision as to the use of liquor was not apt to be wrong."

A Protected Fiend.

The liquor traffic is the basest outlaw ever tolerated in a civilized country. It raises up a class of men who consider themselves amenable to no authority, and justified in resisting even by violent methods all attempts to restrain them in their unlawful operations. Murder, assault, dynamite outrages, bullying, bluff, mobs, and other criminal practices are resorted to whenever attempts are made to eradicate the saloon or even to confine its detestable work to the limits of the law. Any community can have a mob on its hands by undertaking to enforce the prohibitory features of the liquor law. No community will venture to cope with the monster unless strong and fearless citizens, who count not their lives and property dear unto themselves, stand ready to lead the van. As a rule, influential men in every community prefer social quiet to tumult, and would rather let the saloon like a mad wolf go free than to undertake to corral it or destroy it. Moreover, the law is such that extraordinary methods are absolutely necessary in order to detect the saloon in its crimes and to bring the responsible parties to justice. These methods are always expensive, and they also involve local citizens unpleasantly with strange detectives who must be employed to discover the crimes and the evidence which will convict the criminals. It is a shame that an institution so pernicious as the saloon has been allowed to enend itself in the general mechanism of our laws, customs, financial interests and social forces. The saloon at best is intolerable to many citizens, and the day will never come when all communities will be acquisitive in the presence of its nefarious work. Now here, now there, a gallant mayor, a brave preacher, a loyal citizen will grapple with the offender, and the result will be agitation, excitement, arrests, mobs, trials, acquittals or convictions, heart-burnings, life-long animosities, and perhaps maimings and assassinations. Just as long as the State sanctions the traffic, and for a price practically protects it, so long will temperance people find themselves at a tremendous disadvantage in trying to protect themselves, their children, and their homes from the ruthless ravages of the defiant rum fiend.—Michigan Christian Advocate.

Fooling With Fire.

Five men come in together. Each asks of all the others: "What are you going to have?" The bartender spreads out his hands on the edge of the bar, attentive and prepared to work quickly.

Every man insists on "buying" something to drink in his turn. Each takes what the others insist on giving him.

Each thinks that he is hospitable. But the bartender knows that those men belong to the Great American Association for the manufacture of drunks through "treating."

Each of those men might perhaps take his glass of beer, or even something worse, with relative safety. But as stupidly as stampeded animals pushing each other over a precipice, each insists on buying poison in his turn. And every one spends his money to make every other one, if possible, a hard drinking and a ruined man.

ANON.

If no answer comes, we are not to sit down in the sloth that calls itself resignation, and suppose that it is not God's will to give an answer. No; there must be something in the prayer that is not as God would have it, childlike and believing; we must seek for grace to pray so that the answer may come. It is far easier to the flesh to submit without the answer than to yield itself to be searched and purified by the Spirit, until it has learned to pray the prayer of faith.

Alexander Campbell: I know no temperance, Oddfellow, or Freemason fraternity that does not recognize a brotherhood with the world. "They are of the world, therefore speak they of the world, and the world heareth them."
A Loving Word to Our Young Girls.

As the marinier who has reached the four-feet mark will, on his distant looking back, see other vessels seeking to cross, would warn them of the hidden rock and treacherous quick-sands, and point out to them the channel where their ship may safely sail, so, my dear young sisters, would I with all love and earnestness, stretch out to you a helping hand as you travel in the slippery paths of youth, praying that by God's blessing you may be enabled to reach the high plains of womanhood. To bear all sweetly, hoping still to cry "How beautiful it is to be alive!"

Thus ever toward man's height of nobleness striving to see some new progressions to contrive. Till, just as any other friend's, we press Death's hand; and, having died, feel none the less, How beautiful it is to be alive.

—Henry Septimus Sutton.

Our Youth.

Happy Living.

How beautiful it is to be alive!
To the se each morn as if the Maker's grace
Did us afresh from nothingness derive
That we might sing "How happy is our case!"
How beautiful it is to be alive!
To read in God's great book, until we feel
Love's far love that gave it; then to kneel
Close unto him whose truth our souls shall bear
While every moment's joy doth more revial
How beautiful it is to be alive.
Rather go without what might increase
Our worldly standing, than our souls deprive
Of frequent speech with God, or than to cease
To face through having wasted health or peace.
How beautiful it is to be alive.
Not to forget, when pain and grief draw near,
Into the ocean of time past to dive
For memories of God's mercies, or to try
To hold all sweetly, hoping still to cry
"How beautiful it is to be alive!"
Thus ever toward man's height of nobleness
Striving to see some new progressions to contrive.
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Sixth. Flirtation. How sad that there should be such disastrous terminations as this. A letter prompted by impulse, or the production of an excited imagination, becomes, in the hands of an unprincipled man, a terrible instrument of remorse and often of torture. Many a young girl would have given her heart's blood to efface the written words held in another's possession. We need not cite the frequency of the public court scandals which are constantly arising from this.

Fourth. Unbecoming familiarity and freedom with young men. True pure maidenhood dwells in a circle around itself, while it charms, keeps back from all intrusion. How painful it is to see the way young girls will sometimes strike up an acquaintance with a stranger in a railway carriage or steamboat, or some other public place, and listen to silly, and it may be, double-entendre remarks which invite farther advances of the "gallant." I would not have you be rude to a gentleman, young or old. I would have you answer politely any proper question, but when that is done a quiet reserve is the proper thing for a young girl.

Fifth. Dress. He who paints the rose and lily and clothes the Autumn woods in green and russet and gold, cannot, it seems to me, object to the beautiful even in dress. But let all your attempts at ornamentation follow his in this respect, that it inspire the beholder with feelings of rest, of pleasure, of satisfaction—not those of envy or base desire. We have often been sorry to see apparently delicate, refined young girls, attired in combination suitings of such conspicuous coloring or costume as to render them generally observed, attracting less, the less, from all intrusion.

May God save the young girls if their company, or than to cease
To face through having wasted health or peace.
How beautiful it is to be alive.
Not to forget, when pain and grief draw near,
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Sixth. Flirtation. How sad that there should be such disastrous terminations as this. A letter prompted by impulse, or the production of an excited imagination, becomes, in the hands of an unprincipled man, a terrible instrument of remorse and often of torture. Many a young girl would have given her heart's blood to efface the written words held in another's possession. We need not cite the frequency of the public court scandals which are constantly arising from this.

Fourth. Unbecoming familiarity and freedom with young men. True pure maidenhood dwells in a circle around itself, while it charms, keeps back from all intrusion. How painful it is to see the way young girls will sometimes strike up an acquaintance with a stranger in a railway carriage or steamboat, or some other public place, and listen to silly, and it may be, double-entendre remarks which invite farther advances of the "gallant." I would not have you be rude to a gentleman, young or old. I would have you answer politely any proper question, but when that is done a quiet reserve is the proper thing for a young girl.

Fifth. Dress. He who paints the rose and lily and clothes the Autumn woods in green and russet and gold, cannot, it seems to me, object to the beautiful even in dress. But let all your attempts at ornamentation follow his in this respect, that it inspire the beholder with feelings of rest, of pleasure, of satisfaction—not those of envy or base desire. We have often been sorry to see apparently delicate, refined young girls, attired in combination suitings of such conspicuous coloring or costume as to render them generally observed, attracting less, the less, from all intrusion.

May God save the young girls if their company, or than to cease
To face through having wasted health or peace.
How beautiful it is to be alive.
Not to forget, when pain and grief draw near,
Into the ocean of time past to dive
For memories of God's mercies, or to try
To hold all sweetly, hoping still to cry
"How beautiful it is to be alive!"
Thus ever toward man's height of nobleness
Striving to see some new progressions to contrive.
Till, just as any other friend's, we press Death's hand; and, having died, feel none the less. How beautiful it is to be alive.

—Henry Septimus Sutton.
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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.
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2. Communications without the author’s name will receive no recognition.
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Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, Harrisburg, Pa. Canadian Currency is discounted with us.

HARRISBURG, MARCH 16, 1903.

Benevolent Fund.

Elizabethtown, Pa. $2.00
Yale, Mich. 2.00
Mansfield, Ohio 1.00
Belgwick, Kansas 1.00
Donegal, Kansas 3.00
Waynesboro, Pa. 1.25
Lobata, Ont. 1.25
Mechanicsburg, Pa. 5.00
Laporte City, Ia. 5.00
Clarence Centre, N. Y. 10.00
Mulgrave, Ont. 1.00

Foreign Mission Fund.

356—Ramona, Kansas $1.00
353—Grandpa, Fisherville, Ont. 1.00
358—Grandpa, Fisherville, Ont. 1.00
359—Carriage Streets at Madison, Ont. 1.75
360—Lost Springs, Kansas 2.00
361—Donegal, Kansas 10.00
368—Wingrow, Ont. 1.00
353—Shannon, Ill. 1.00
354—Laporte City, Ia. 1.00
355—Laporte City, Ia. 1.00

This last donation is from a little boy who wants to help heathen children.

Matopps Special Fund.

Mary Trump, Polo, Ill. $2.00
Elizabeth Myers, Upton, Pa. 1.25
Anna Myers, Upton, Pa. 1.25
Rebecca Wilson, Upton, Pa. 2.50
Frances Heisey, Cashtown, Ont. 1.00
John Heisey, Cashtown, Ont. 1.00
A Sister, Mechanicsburg, Pa. 2.50
Matt. vi. 1, 2, 3 Lost Springs, Kansas 5.50
D. B. and C. Lehman, Bloomington, Ill. 2.00
E. Schlagenwelt, Loyalock, Pa. 1.00

Total, $217.75

Total amount forwarded, $2,211.10

For the EVANGELICAL VISITOR.

Meetings at Donnelsville, Ohio.

Our protracted meetings commenced November 30, 1902, and continued till December 14th. Elder Isaac Trump broke into us the bread of life, and we are glad to say he came filled with the Spirit, and did not “shun to declare unto us all the counsel of God,” showing the way of the Christian in a very practical and simple way, so that all, who would, could understand.

While only one young man expressed a willingness to start anew for the kingdom, we believe many were “almost persuaded.” May they yet become altogether persuaded and join with us in the glorious work of Christ.

Owing to the very inclement weather the attendance was small. Brother Trump also held five meetings at Mount Carroll. May the Lord richly reward him for his labors amongst us, is our prayer.

OvNTIL B. ULEY.

New Carlisle, Ohio.

Report of Meetings in Indiana.

A series of meetings was commenced December 16, 1902, at the Harrison Center school-house, by Elder Jno. Smith, of Canton, Ohio. He came to us filled with the Spirit of God, and a burning zeal to rescue lost souls. He also was endowed with power from on high, and having holy boldness, he did not shun to preach the whole gospel of God, warning sinners of their doom.

While the brother did not come to teach such as have itching ears, according to 2 Tim. 4:3, he ably defended the cross of Christ with boldness, though from a sort of love, which was re-echoed in the burning testimonies of many believers, though of different denominations.

For the benefit of the dear saints accepting Christ as their Savior, yet we praise God for the unity of believers wrought through the love of God.

On December 30, Brother Smith came to the Brethren M. H. near Napoleon, and commenced a series of meetings which con-
tinned for three weeks, and two days. His daughter, Ella, coming at the end of the first week, rendered efficient aid during the remainder of the meetings. These meetings were largely attended throughout, and a good interest manifested. The stirring message the brother reached both on the law and spirit, and a number of those who had grown cold and indifferent were led to confess their lukewarmness. Six other precious souls were made to feel their need of a Savior, and came forward for the prayers of God's people.

On January 18, 1903, Bro. Joseph Brundage and Bro. Peter Burch were ordained to the office of deacon, by the laying on of the Elder's hands and prayer. Our prayer is that God may wonderfully bless our dear Brother for the labor of love he has bestowed toward us. Desiring you, who know the worth of prayers to remember us as a Brotherhood, and me as a weak servant of Christ,

I remain yours in Christ,

CHAR. R. STUMP.

Nappanee, Ind.

For the Evangelical Visitor.

A Word to the Churches.

"Love not the world, neither the things that are in the world: if any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the father but is of the world. And the world passeth away and the lust thereof but he that doeth the will of God abideth forever."

The thought that impressed itself on my mind in these verses is pride. Much is being said in these latter days about liquor and the souls that are being lured to ruin from the effects thereof, but is not the sin of pride a twin evil or more hideous than the sin of drunkenness although it may not be mentioned in the category of which our Savior said they that do these things shall not inherit the kingdom of God? The thought we should consider is what pride is and where it dwells. It is in the human heart and the effects of it come out in life. It is not put on all the latest get up fashions of the world to have pride but all manner of display is pride whether it be placed on our bodies, in our homes, or it may manifest itself in many other ways in people's lives. That which is highly esteemed among men is abomination in the sight of God. We are to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Not in fear of what highly esteemed among men is abominable taking convictions that are not based on the word of God for their guide, as a professed follower of the Lord once said it was no harm for the children of God to have pride enough to be respectable because the preacher wore a white collar. Sometimes people get convictions from the preacher or from some talent person who has been lured by the delusions of the enemy claiming respectability to be a Christian's duty. It is possible for the children of God to say, get thee behind me Satan, to the Spirit of God. When the Spirit of God would lead them to pay the vows of their consecration in giving up all things for Christ and suffering the loss of all things. The Spirit that teaches that part of the price of their consecration is to be kept back for respectability's sake does not come from God, nor from his word. May this be the present experience of every Christian with the poet:

Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou, from hence, my all shall be!
Perish, every fond ambition,
All I've sought, or hoped, or known,
Yet how rich is my condition,
God and heaven are still my own.

Take life all through, its adversity as well as its prosperity, its sickness as well as its health, its loss of its rights as well as its enjoyment of them, and we shall find that no natural sweetness of temper, much less an acquired philosophical equanimity, is equal to the support of a uniform habit of kindness. Nevertheless, with the help of grace, the habit of saying kind words is very quickly formed, and when once formed it is not speedily lost. Sharpness, bitterness, sarcasm, acute observation, divination of motives—all these things disappear when a man is earnestly conforming himself to the image of Christ Jesus. The very attempt to be like our dearest Lord is already a well-spring of sweetness within us, flowing with an easy grace over all who come within our reach.—F. W. Faber.

There was a time when most of the teachers in the public schools were either nominal Christians, or had a respect for Christianity. There has been a change in recent years. Perhaps partly because of the increase in pay all sorts of people are seeking teachers' positions. In Chicago the teachers have joined a labor union. Thirty of them attended the Sunday business meeting. We believe that the real test of our public school system is yet to come. It worked well in an earlier day. But if our public schools are to be anti-Christian, if the public school teachers are to be members of labor unions, with the principle of doing as little for their money as possible, it may be as necessary to demand the separation of schools and state, as it was to secure the separation of the church from the state.—Herald and Presbyter.

When a man's religion dies there will be plenty of people ready to attend the funeral.

The Father Himself Loveth You.

"The Father himself loveth you." If so, what of the losses, the distresses, the anguish his children must often bear? Christ had seen them all, had felt them all; nor did he forget them in that strange hour. "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice—and yet "the Father himself loveth you." So the Father's loved ones must in their Father's world be oftentimes worse off than those who reject his love! Worse off? That can not be; for how can the most glittering "treasures of wickedness," or the dearest amenities of Time, be compared with the mere thought of being loved by the Father himself? "His love is not fond, dotting and reasonless," wrote Samuel Rutherford; "nay, his bairns must often have the frosty, cold side of the hill, and set down both their bare feet among thorns; his love hath eyes, and in the meantime is looking on." A manger, with the Father's love is safer and richer than Caesar's throne without it.

When all the losses of Job are counted, his wealth scattered, his children stricken down, his health gone, his home wrecked—can it be well with him? God says so when he speaks of him, "My servant Job, . . . him will I accept." Whom the Father calls "mine" has nothing in the end to be envious of or sorry for. Be his lot what it may, he has the love. Was Isaac less loved by his father than the young man left behind when the hill of the altar was seen afar off? Did the father's heart grow harder as he saw him bend beneath the wood he so meekly carried? "Thy son, thine only son, whom thou lovest!"—never more loved than in that hour. Be sure: God's children are never more precious to him than when they are spent with the burden and the journey to the Hill of Offering. When he sees them carry the wood of the altar, it is Calvary and the beloved Son that he again sees! "Ye therefore now have sorrow," but the love will abide when the sorrow is past.—British Weekly.

Sometimes the shortest chapter in a book contains the hinge on which the whole plot turns. It is not the large events of a life which always condition its course. Look to the littlest—there often the career is shaped.

The light drives out the darkness by shining. Christians are the light of the world.
There was a possibility of our securing the surveyor to find out; although they were desirous of collecting the hut tax. We were unable to pay a surveyor unless we three thousand acres, preferably in the Matoppos, as that had been the hotbed of wilds, miles from any white man, can little understand the magnitude of the task before us. In all of our letters to a grant of land for the Mission. Mr. and Mrs. Jesse R. Eyster, Maitland, Cape Colony, South Africa. The Government shall not withdraw the reservation as at first intended, and we expected it would be a grant instead of a reservation. Through the efforts of the officials at Bulawayo a somewhat more satisfactory settlement has been reached, and the papers have just been received all properly made out and signed. These papers are drawn up in favor of the Church of the Brethren in Christ of United States and Canada, and are in the form of a ninety-nine years lease with a nominal yearly rent of five dollars. These are the very best terms that can be secured and in some respects are preferable to some of the grants, as owners are often charged high quitrents on their farms. We feel thankful to our Heavenly Father for the satisfactory termination of the land question.

H. Frances Davidson.
Bulawayo, S. Africa.

True friendship must be without self-seeking.

For the Evangelical Visitor.

India Letter.

Sripat Purunia, Bankura Dist., Bengal, India.

January 28, 1903.

Dear Friends in the Lord:

We come to you with greetings in Jesus' Name once again from our home in India. (II. Cor. ii. 14.) Amen.

We are now in the realization of our anxious hopes that we would not have to bid you all farewell. Our last week in America was one of precious victory. The last Sunday was spent with the brethren in the Mission on North Second street, Philadelphia. To many of us it seemed a day soon not to be forgotten. The Lord gave us such a precious time that it seemed to us the last Sunday was the best. Praise the Lord! God bless all the dear saints there. For the rest of the week we were busy packing and getting ready for our voyage. Tuesday we took train for New York. Tuesday night our company lodged in the Alliance Hotel. Wednesday, December 9th, was the day we were to take ship. We had a blessed time waiting upon the Lord before leaving the hotel. It was the last time we hoped to bow with our friends for some time to come, and perhaps never again in this life.

We then went to the wharf to find that our steamer was delayed till Saturday, December 6th. We were much disappointed, but took it as His appointment. On account of the absence of other arrangements, Mr. Josiah Martin's father and sister could not wait till we sailed, so we had to bid them farewell with others, and Father and Mother Zook only went as far as we could see off. Saturday we went aboard. About 3 p.m. the whistle blew, which was the signal. Farewells were said, and Father offered the parting prayer, commending us to God. Then the separation began. Parent's went ashore, the gangway was taken down, the shorelines were loosed, and we launched out into the deep. We shall never forget the last glimpses of those dear parents as they were driven out of our view. We said to God there were many more parents as willing to give their children for the sake of the gospel as they. Then how many there would be accompanying us to help in the rescue of the lost of earth. We stood on deck and watched the city, then the land fade out of sight. Soon we were out where we could see nothing but the sky above and the great blue deep beneath. There were on board, besides our little band of five, over 1,200 passengers. The most of them were a very low class of Italians, travelling steerage, which was very poor, and they, being very filthy in their habits, made it much worse still. Brother Josiah and myself had at the first intended going this class, but a short time before sailing some brethren wrote us that they did not think it was the Lord's will for us to travel that way, at the same time sending an offering to help pay the difference. Many times during the voyage we thanked the Lord that he gave us the second class passage. We had a most delightful voyage across to Naples, Italy. We believe it was given in definite answer to the many prayers that were going up for us. We had but little opportunity for gospel work on board, as we had not yet understood enough to grasp what we tried to say
to them, but the time was well improved otherwise, so that the time did not seem long.

Fourteen days of good sailing brought us to Naples. We were booked to take shipping from this place to Bombay, India, on the steamship "Balduino." She sailed from this place the night before we arrived. This put us in peculiar circumstances. We then asked our agent to pass us on by another line, there being no other steamers leaving for Bombay for another month. At first it seemed impossible, but finally, after much praying and a wait of two weeks, we obtained the refund of our money in time to take passage on the large, beautiful steamer, "Frederick der Grosse," to Columbo.

While at Naples we got a little insight into the life of the Italians. They are a very idolatrous people under the name of Christianity. They are many times better than the heathen themselves. Our hearts were much burdened as we went amongst them and we were led to pray the Lord of heaven would open the way to plant amongst them. On the wall of the street and in the houses we could see the shrines dedicated to the different saints, and even the little children in the streets, when playing, had shrines of the Virgin Mary with candles burning before them, and they were playing worship. Awful darkness!

Leaving Naples, in a few days we reached Port Said, Egypt. We passed the Island of Crete and were made to think of Paul and what he said of the inhabitants. After a few hours' stop at the port, we started again on our journey, entering the Suez Canal. We were slowly on account of the narrowness of the path for our large vessel. As we passed across the billowy ocean, and by his grace the Lord of the harvest to send Holy Ghost men and women amongst them. On the steamer "Balduino." She sailed from this place the night before we arrived. This put us in peculiar circumstances. We then asked our agent to pass us on by another line, there being no other steamers leaving for Bombay for another month. At first it seemed impossible, but finally, after much praying and a wait of two weeks, we obtained the refund of our money in time to take passage on the large, beautiful steamer, "Frederick der Grosse," to Columbo.
BIBLE STUDY.

A Bible Lesson.
The following, given in three Bible readings at Newbern M. H., may be simple enough to interest others. It makes a chain of three links which fastens God's promise, at least that part of it that will be fastened.

First. The ground of our salvation is the blood of Christ.

Second. The acceptance of our salvation is our faith in Jesus.

The three links in this chain are:

I. **THE BLOOD of Christ.**

He is his Hope. (I. Tim. i. 1.)
He is his Emmanuel. (Matt. i. 23.)
He is his Lord and coming King. (I. Tim. vi. 13-15.) Acts i. 11.
He is his All in All. (Col. iii. 11.)
I. J. Ransom.

Ablese, Kansas.

Lessons From Joshua.

III.

*Unto the land which I do give them.* (Josh. i. 2.)

*The land.* There are definite things to be taken. Our life now and hereafter is not visible;*** but it is all laid out in blessings lay in our way. The home prepared in heaven for us for which we are to be prepared is as real as the place which Joshua conquered and divided to Israel. Then what is more; it is abiding, eternal, everlasting.

Homes here are good. Every one ought to have one and make it habitable, desirable, a pleasant place to be and stay, but these perish and pass away as do their occupants, but that home lasts through the eternities.

Get this fixed that God's calls are very real things, valuable and things worth arising and going for.

*I do give them.* God gives, we receive. "Nothing apart from me." Let us honor him by humbly receiving what he gives. To refuse to receive is to displease him.

The difference between heaven and hell may be expressed this way: In heaven all has its best is given and received; in hell nothing; neither light, nor hope, nor peace, only darkness—nothing: "these shall go away.

God gives—just stop to think what he has given you, is offering, giving. Have you arisen to cross over the Jordan of difficulty to receive? —A. Z. M.

MARRIAGES.


ZINK—DUPLER.—Married, at the residence of the officiating minister, Elder Aaron Martin of Elizabethtown, Pa., on March 5, 1903, Mr. Benjamin P. Zink, son of Sister Caroline Zink, of Mount Joy, Pa., to Miss Lillie T. Dupler, of West Donegal township, Lancaster county, Pa.

OBITUARIES.

BRUBAKER.—Died, on March 3, 1903, at the home of his son-in-law, Henry Wolgemuth, Elizabethtown, Pa., Abraham B. Niesley, near Carlisle, Cumberland county, Pa., aged 80 years, 3 months and 9 days. She was born in Franklin county, Pa., November 5, 1822. Was married to John E. Brubaker, November 5, 1847. To this union were born five sons and two daughters. The home and the two sons are left to mourn her departure. She passed over the brook to the other side, she died she tried to sing No. 256 Gospel Hymn, "Only waiting till the shadows flee away."

WENGER.—Died, at the home of Bro. Abraham B. Niesley near Carlisle, Cumberland county, Pa., on January 3, 1903. Brother Roland Wenger, aged 77 years, 11 months and 20 days. He was a faithful member of the Brethren in Christ for about 40 years, during which time he preceded us to the spirit world about a year ago. One sister, Louisa Day, of Bird-in-Hand, Lancaster county, Pa.; a number of nephews and nieces are left to mourn his loss. He died he passed away by a paralytic stroke which lasted until the fourth day, and one day being wholly unconscious. For the last 6 months he had been so sick that he sometimes became almost unmanagable yet with all this he always showed a lamb-like and harmless spirit for which we were glad. Funeral services were conducted by the Home Brethren, Interment in the Mechanicsburg cemetery.

LONG.—Died at the home of her parents, northeast of Green, Kans., Sister Corda Bertha Long, daughter of Bro. Henry and Sister Fredericka Long. Born December 20, 1880, in Bennington, Vermont, New­

Gery. Died February 18, 1903, aged 19 years, 1 month and 23 days. Her sickness was pneumonia and fever. She passed away during her sickness. A short time before she died she tried to sing No. 255 Gospel Hymn, "Oh! yield to the grace of God." On the 16th she passed away for this earth is but a little longer gown," also No. 420 Gospel Hymn, "My soul at last has rest; no more distant journey need be gone, henceforth." The above two hymns were sung at her funeral. She leaves a sorrowsome home for her mother and sister, 2 sisters and 3 brothers and others to mourn their loss. Funeral was large, and was held at the Brethren's meeting house in Hays township, Clay county, Kans. Interment in the adjoining cemetery.

Service was conducted by Bro. Jacob Beer and Bro. Elias M. Smith.

ROHRER.—Died, near Pleasant Hill, Miami county, Ohio, February 14, 1903. Sister Wilhelmina Rohrer—nee Bader—aged 50 years, 3 months and 2 days. She was born in Franklin county, Pa., November 5, 1832. Was married to John E. Rohrer, November 5, 1851. To this union were born five sons and two daughters. The home of the bride, Elder J. N. Engel offi­

A. Z. M.

"Farewell mother! farewell mother! Thou hast last always known—How we miss thee none can tell; God has called thee, all is well.”

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